

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.

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No. 11.

TORTURING A ZUNI WITCH, OR MEDIUM.



An Old Woman accused of being a Witch, being tortured before the High Priest of the Zuni.

The Zuni people were aroused several months ago by the declaration of their priests that a witch dwelt among them. The witch was seized and tortured, and would perhaps have suffered an awful death had not the appeal of the Indian agent been heard at Washington. As a result, a squad-

ron and a half of cavalry, with perhaps 20,000 rounds of ammunition and a mountain battery, drew up one bright morning opposite Zuni and called a halt to the torture by arresting the four priests and sending them off to prison.

In the center of a broad, sandy plain in New

Mexico, about 45 miles from the point where the Santa Fe Pacific Railroad crosses the line into Arizona, is a queer-looking altar of stone, hollow in the middle and filled with gorgeous prayer plumes. This altar is believed by these people to mark the center of the earth, and within half a mile of it stands the Indian village of Zuni—the largest Indian settlement in the United States.

They have a religion, if their odd beliefs may be so termed, but it is a religion of fear rather than of love. If they can but succeed in driving out the various devils that beset them, the bad will be averted and the good will take care of itself. Superstition rules them. The word of their priests is held at all times in highest reverence and is their supreme authority. They are nominally governed by a head man, known as the governor, who is appointed by the priests. He serves until they instruct him to vacate in favor of a successor.

But their secret order, known as the Priests of the Bow, comprises the real governing power over the people. They believe that the priests have the power to discern witches, cast out devils, make rain, cause crops to grow, bring about fruitful marriage—everything, in fact, provided their work is not interfered with by some designing witch. Therefore, when anything goes wrong, it is the witch who is to blame and not the priests. Then it is that the quiet Zunis, urged to anger by the statement of the priests that a witch has been found, rise as to one man and demand the life of the witch by torture. Then it is, also, that Uncle Sam steps in and calls a halt. This is exactly the situation in Zuni to-day. Miss Dessette said: "I found the old woman, whose name is Ma-u-ri-ta in a little stuffy room, up two or three steps from the main floor of the house.

"She was lying in some filthy rags and was badly frightened when I entered, doubtless thinking I was one of the Indians coming to torture her. I told her I was her friend and had come to help her, but she did not believe me at first. I then compelled some of the members of her family to return to the house and care for her after I had washed her, bandaged her lacerated arms and back and dressed her injuries as well as I was able. She told me that they had come for her on Friday and taken her to a corral where burros are kept, lashed her hands behind her back, and then hanged her so that her feet just touched the ground. Then they beat her most unmercifully and inflicted all sort of fiendish tortures that a savage mind can think of, until, finally, to escape further torture for the time being at least, poor old Ma-u-ri-ta confessed that she was the witch. They will confess to almost anything that is required of them to be released from torture.

"The priests charged her with having caused the death of Wah-woh, who was a somewhat notable creature, and with other misdeeds usually attributed to witches. The Zunis believe that the witches can cause a plague of grasshoppers, or other pests, or the death or disgrace of any one toward whom they have a grudge. These Priests of the Bow cause all the trouble, for they are the ones who declare that there is a witch and who seek her out.

DEPENDENCE.

In slender grace a limpid Lilly bent,
Neglected by the hand that lured its birth.
So silent now—the thread of life is spent,
And still and cold the form with death was girt.

The semblance of a slender strength was there;
The tapering fingers still with tender grace seemed filled;
But O, the Lily in the garden missed the care
Of her whose voice and tender glances now were stilled.

And so in this great world of care,
Each form expressing a diviner plan,
Depends upon another than itself to rear
The perfect temple of its own great clan.

So let us work, each for the other here,
And fill a place at home and in God's garden too;
Thus when we change from this to brighter sphere,
Divinity may find us true.

JENNY WARD HAYER.

IN FIFTY YEARS.

By Spirit John Pierpont through the Mediumship of Mrs. M. T. Langley.

March 31st, 1898, dates a most important event in the history of civilized man, for it is the half century mile-stone of a most stupendous philosophy. Modern Spiritualism made its advent in persistent knocking for admittance and recognition to mortal understanding, just 50 years ago. Humbly it came—its birthplace a lonely cot, its sponsors three little untutored girls. Its mission was to teach the world of the facts of immortal life. Its cause was a glorious one—that of humanity to be redeemed from ignorance and the fear of death.

In 50 years great changes have come into the life, the customs and the thoughts of man. The present century has been an age of invention, of discovery, and of revelation. Continents and worlds have been brought into close proximity by the agency of steam and of electricity. Man has advanced more rapidly in his search for knowledge and of truth during the last half century than in any previous age. Science has knocked at the door of human understanding and demanded the right to reveal her secrets and to make her powers and laws known. Knowledge has been more widely diffused among the nations and in communities than in any former time.

In 50 years the earth and its people have gained an impetus to move forward such as the world has never known. Spiritualism, from making the first tiny rap in an obscure village in 1848, has extended its manifestations all over the globe, and these have developed into marvellous demonstrations of intelligence and power that have fixed the attention of learned thinkers and challenged the questions of scientific minds. The nobility of Europe and the upper-ten class of America—as well as the lower classes of the one section and the great middle classes of the other, have felt its potency and, in many instances accepted its teachings and claims.

In 50 years human reforms have demanded and received attention. The evolution of human slavery has been the masterpiece of reform in America, although it cost the nation untold wealth and the sacrifice of innumerable human lives to bring it about. The cause of Woman has gained respect-

ful hearing and the sex is now tacitly rated as occupying an equal plane with man, even though as yet woman is denied the right of franchise in the legislative affairs of the nation. With these reforms, and with others that have entered human life, Spiritualism, with its teachings and influence, has had much to do; while in the departments of mechanics and science, this same Spiritualism has wrought effective work.

But, while in 50 years, man has made gigantic strides onward through the fields of reform, of thought, of labor and of achievement, there is yet very much to be done before the golden age will dawn. In the coming 50 years there must be great work performed. Slaves even now tread the wine press and groan in spirit over the burdens heaped upon them by task masters and persecution. Slaves of toil whose mere pittance earned by ceaseless grind, only serves to keep body and soul together. In the next 50 years, the sweating system must cease, plutocracy must go, oppression and persecution on the part of mammon must be laid low and a system of equity and of true political and social economy, law and order must be established. In the next half century woman must take her equal place with man, in private as well as in public life, and become a law unto herself and for her own person, for man must receive needed lessons that will produce in him a knowledge and a sense of justice not yet wholly gained.

In 50 years, temperance not only as regards the liquor traffic, but in various directions as to proper conduct and right living, must gain a strong hold upon the world. In 20 years the industrial problem will have become settled and the various industries of most importance to the general public—such as lighting and heating plants, transportation lines, express carriage, telegraphic and telephonic systems will be controlled by the government and managed in the interests of the people. In 50 years international affairs will be advanced to a higher state of progressive civilization. Arbitration will settle differences and the higher courts of appeal in this and other countries will be the moral court of equity and good-will.

In 50 years the spirit of anarchy will become suppressed, because the uneasy elements of rebellion and passion will submit under the influence of a purer social system of justice, philanthropy and brotherly love.

The next half century will see the planting of much seed of a utilitarian and healthy quality from which will spring roots of strength and blossoms of beauty to enrich the life of man. In 50 years Spiritualism has grown from a tiny infant to a giant being, and from the power it has wielded has gone forth an energizing, uplifting, and expansive influence that has been felt in every department of human thought and activity, and the result is showing itself on every hand in reformatory and utilitarian works.

For Spiritualism we claim a share of the credit due this modern age in the various progressive steps of humanity along reformatory and utilitarian lines for the betterment of the world, that have been taken since 1848—and from Spiritualism we expect much efforts and labor in every direction

that makes for true comfort, happiness and usefulness for man, that shall work through advancing lines for mankind in the next 50 years. Let every advocate for truth be ready for the work.

WHAT THEY BELIEVE.

A brief glance at the belief and disbelief of the "Antis," as revealed by Psychometry at Nature's Studio, shows the following:

We believe in an Omnipotent personal God, with limited powers, who will have mercy on whom he will, and "whom he will he hardeneth."

We believe in the Lord Jesus Christ as an incomprehensible mystery.

We believe in the devil and that he has possession, practically, of this world and prospectively of the larger part of the next.

We believe in the tactics of Judas Iscariot—but repudiate his last act.

We believe in Old Father Grimes and the intelligence of the toe joint of Kate Fox.

We believe in all those parts of the Bible which teach hell and damnation—but disbelieve in Spiritualism.

J. MARION GALE.

THE OBJECT OF LIVING.

What man or woman knows why he or she was born on the earth, and what is the necessary development for a perfect soul and spiritual union, that all of the talents born with man may be developed to the highest state.

I believe all men are born into physical life that they may learn earthly things, like the fish in the water. We, while in the flesh, are bound within the earth's atmosphere, the soul or spirit may be likened to a cork held under water. It will come out of the water as soon as released, if it be not contaminated.

The spirit of man when released from the body by physical death, will ascend up out of the earth's atmosphere if the psychical principles have been rightfully cultivated. But on the other hand if this soul nature in man be neglected and the earth principle gains the ascendancy, then this spirit must be equally as unprepared to ascend out of the earth's atmosphere as the fish is to live out of the water. All great spiritual teachers of the past ages knew this: that the spirits of all mankind might at physical death ascend out of the earth's atmosphere [hell].

These great souls have ever endeavored to teach him the way. No grander religion has ever been laid down, than that presented in Combe's "Constitution of Man," or Dr. E. B. Babbitt's book "Religion," both of which teach man how to adjust himself to eternal law. This is pure Spiritualism.

During the past ages, we have learned only a few of the simpler laws governing this Universe. But few individuals have been able to penetrate beyond the borders of the five senses. That there is a spirit world and that spirits of the departed exist there, is without doubt in my mind, and that our own spirits (the real of our selves) is enveloped within our physical bodies there is no doubt,

therefore, we must essentially, be of a dual nature and all senses beyond the five physical senses are pertaining to the psychical or soul of man. No one, undeveloped in the higher spiritual forces, can be or is he prepared to receive, accept or believe the great truths that are daily presented to some men through these higher senses. The soul of the righteous man is ever tending upward even though it be for a short time found in a fleshy house or prison, like the new life that forms in the egg, it will, if rightfully cultivated, continue to grow, until the shell shall become too small, and it breaks from the bounds of its confinement into a broader world where it may forever continue to grow.

Selfishness being an attribute of the flesh and only possible within the earth's atmosphere—an extremely selfish person at transition must find him or herself in an earth-bound condition, as unable as a helpless babe to ascend away from the earth to enjoy the heavens; but on the other hand, persons who have taught and practiced abnegation while in the flesh, have cleared the way for their soul-growth, and at physical death are at perfect liberty to seek that place in the spheres most congenial to their own development, proving more fully that law of like attracting like.

J. B. DESPAIN.

TELEPATHY, RE-INCARNATION, ETC.

Some people ask the question, "Whose Soul do I possess?" especially those who lean towards the re-incarnation theory. I will say from knowledge obtained through careful investigation, by my own work as a medium and as an Occultist, deriving part of my knowledge from the spirit world, that you possess no soul but your own. If otherwise, you are obsessed. When a person is born into this world, a soul takes possession of the body that is intended for it. A new soul is born for each body. When some say that they have lived in ages past, they are mistaken; it is but the impression of "guides," or spirits that have come to them to try and communicate with those in earth life, and not understanding these things properly, they arrive at the erroneous conclusion that the spirit that has inhabited the body since birth has had a previous existence.

A child, when born into this life, has no soul in its little body until a few seconds before it breathes its first breath. The new soul stands ready to enter that body at the proper moment. Should the child be still-born, that soul never enters the body, but assumes that person's individuality in spirit life, and even materializes, looking as the body would had it lived to be an adult in this life.

In regard to the article in the JOURNAL of Feb. 17, entitled "Phenomena witnessed at a gathering of Adepts," I have witnessed demonstrations away beyond those mentioned. While I never sat for materialization, I had a good demonstration a short time since. I was travelling and had a young man as an assistant that I could bring to me by telepathy, no matter how far he was from me. One evening, after dusk, I went to my room, and

wanting him to help me do some work, I sent a message to him, and he promptly came to me. I had no light in my room. On starting to enter the room where I was, one of my Indian guides materialized and started for him, badly scaring him.

At the same place one day I sat reading a magazine, when I heard a voice say, "Come and get me." I immediately went out into the country about five miles, "clairvoyantly," and there I saw the remains of an ancient race, in a burying ground. I asked why he wanted me to take up his bones. His reply was, "I want to do all I can to convince skeptics that there is a life after death, or that there is really no death, and I want to help show people that you have the power to do these things." Investigations proved that this race of men were about eight feet tall, and the lower jaw bone would easily go over the jaw bone of the largest man present.

I hope some day to have the means to go to the ancient East, to study Occultism as practiced by the Egyptians and Hindus, and then come back and do the work before the people.

Maitland, Mo.

DR. R. A. DAVIS.

P. S.—Since writing the articles on Hypnotism and Obsession for the JOURNAL, I have been receiving letters from all over the country, from persons, mostly mediums, making enquiries about their own cases, and as I have been away from home most of the time, and possibly have not received some of the letters sent me, any who wrote to me and have received no replies, may write again and I will answer.

YOUNG PEOPLE AND THE JUBILEE.

With reference to the Young People's Department, which it is intended to perfect at the coming Jubilee, in June, it is desired to have it planned, organized and managed entirely by young people, making it theirs in fact as well as in name. It is especially desired that every young person should have a voice in its organization. We therefore request all young persons to forward suggestions regarding the name, constitution, by-laws and general or special features. These suggestions will be carefully tabulated and the most feasible selected as the basis of the new organization.

This department will be a bulwark of strength in the future, that fact being presaged by the responsive interest in its foundation, and it will be a feature of special pride to every charter member to know that he or she was one of its originators.

There is a special distinction in charter-membership of any society which every member takes merited pride in, and which naturally increases as the years go by, and all those who desire to become charter-members in this organization must do so before June 1st, when it will be organized. Membership is limited to persons from the ages of 16 to 40 inclusive, and the dues are 25 cents.

Let every young Spiritualist become a charter-member, and forward suggestions with reference to this organization, to I. C. I. Evans, Superintendent, 1352½ B street, S. W., Washington, D. C.

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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 17, 1898.

THE PUBLIC THIRST FOR KNOWLEDGE.

The people of the present day are becoming more and more interested in occult matters. The press, and the pulpit respond to the vibration and both are teeming with comments on psychology, hypnotism and occult science, etc. The people demand information on these subjects and they are supplied unstintingly.

To fill this desire for information concerning the Occult Sciences, there exists in San Francisco to-day, a public Book Store where Occult, Liberal and Spiritual Books can be obtained by any one, without fear of prying individuals publishing the purchases on the highways or in the churches.

Only a few days ago, an Episcopal Clergyman came to this Occult Book Store, at 1429 Market street, to examine the literature found there, and he was pleased to such an extent that he carried away several book-treasures with him, after a talk on Occult subjects for nearly an hour.

Such a rendezvous is not only a convenience but a pleasure for those who "thirst for knowledge" and desire to quaff the "water of life."

Several ministers of other denominations have also put in an appearance, sipped at the fountain, and promise to "come again" to take a good draught of the "living water" which bubbles up from so many wells of knowledge as are here to be found.

Spiritualists certainly should liberally patronize and support such a public mart of information. It not only gives instructions in the Spiritual philosophy, but is a continual object lesson—an educator—for "all who will, may come," to partake of the feast continually spread out before them.

HOW WE THINK.

Scientists now are finding out what happens in the brain, when we think. A correspondent of the *San Francisco Call* gives the following very interesting account of what scientists are doing in that line of discoveries:

A committee of British physicians, acting jointly, has for some years been giving particular attention to this topic, and their researches, though not yet altogether complete, already show some very interesting results, which, taken together with those of investigators on the continent, let us see a long way into the intricacies of the brain.

It has shown unequivocally, for example, that a brain cell, which is the really important part of the brain, actually loses part of its substance during action. The brain cells of persons and of animals that have died during a period of great exhaustion from over-exertion are found to be greatly changed from the condition of the normal cell during times of health and vigor. The cell of the exhausted brain, instead of being plump and full of nervous matter, is found to be hollowed out or "vacuolated," a cavity within its substance having formed and being filled with water. This means that a part of the cell substance has been actually consumed during the time of brain activity, precisely as coal is consumed when one gets heat from a furnace.

It is found, further, that if an animal whose brain cells are thus exhausted is permitted to rest and to sleep its cells rapidly recuperate, new material being supplied from the blood until the vacuolation has disappeared, and the cell is practically as good as new again. This explains why sleep is necessary to our existence. During waking hours our brains are literally worn away, and sleep is the state during which the repair shops of the brain make good the damage of the waking hours. Thus the brain of a person who suffers from insomnia is in the condition of a locomotive which is run night and day without going to the repair shops; disaster must ultimately result.

It is not sleep alone, however, that rests the brain cell, though sleep is absolutely essential to recuperation of the brain as a whole. But not all parts of the brain are involved in any one kind of mental effort. The blood supply of the brain is so arranged that by expansion or contraction of different arteries parts of the brain may be flushed with blood and other parts dammed off, so to speak, somewhat as the various currents of an irrigated field are regulated by the gardener. And as rapid flow of blood is essential to great mental activity, this means that one part of the brain may be very actively at work while another part is resting and recuperating.

Thus it is that a person suffering from brain fatigue may leave his desk and go out into the fields with a golfstick, or on the highways with a bicycle, and, by diverting his mind, give the over-worked cells a chance to rest and recuperate.

But it must not be overlooked that such exercise involves other brain cells, which, in turn, become exhausted, and that, in the end, for the

recuperation of the brain as a whole, sleep is absolutely essential. No recreation, no medicine, no stimulant will take its place. The man who does not give himself sufficient hours of sleep, or who is unable to sleep when he makes the effort, is literally burning away his brain substance, and can no more keep on indefinitely in this way than a locomotive can run on indefinitely without getting fresh supplies of fuel.

In this new view, it appears that each brain cell is a storage battery, which can perform a certain amount of work and then must be recharged. This likeness to a battery is further emphasized by the fact that the nature of the brain cell's work consists, like that of any other battery, of the sending out of charges of energy along fibres that may be likened to wires.

Brain cells, when examined under the microscope, are found not to be simple globular bodies, like many other kinds of cells. On the contrary, they are irregular in shape, and when properly stained, little wire-like fibres can be seen jutting out from them in various directions. It is along these fibres that the messages come to the cell, and other messages are sent out, much as messages go and come from a telephone central office.

SOME PSYCHICAL EXPERIENCES.

The *Farm and Fireside*, of Toronto, relates some experiences of Sir John Thompson, the Canadian Premier, which will interest our readers, and we condense them as follows:

It was an August afternoon of that last summer of Sir John Thompson's life, and in the company of his family and two or three friends he sat on the deck of a pretty yacht as it rippled its way across the waters of Lake Rosseau. The Premier had been silent, as was his wont, lying back in his chair with closed eyes, with only an occasional smile, showing that he heard the conversation carried on about him.

The talk turned upon hypnotism. Sir Mackenzie Bowell, who was an adept at the art in his young days, related certain stirring experiences of his personal explorations into the misty land of psychology; and offered to give practical illustration of his power.

Sir John roused suddenly into a decisive veto. "The thing is all nonsense, of course, but we mustn't have anyone tampered with," he said; and as the conversation drifted on naturally to the subject of clairvoyance and dreams, he related the following incident:

I had been Premier something less than a year, and Sir John Macdonald had been dead some years, when one morning my private secretary came into my office and said that a young man wanted to see me, but would give neither his name nor his business.

As an enquiry he appeared to be respectable and well-mannered, I gave orders that he should be admitted.

On finding himself alone with me, he told me frankly that he was afraid I would be surprised at his errand.

"What do you want?" I said.

"I have a message for you from Sir John Macdonald," he answered.

I looked him over keenly; but he was evidently in earnest, and moreover seemed conscious of his position.

I enquired quietly what the message was, and in what manner he received it.

Sir John Macdonald had appeared to him distinctly on several recent occasions, he said, urging him to bring a certain message directly to me; and so strong was the influence exerted that he felt impelled to relieve himself of responsibility in the matter by complying with what he believed to be a request from a departed spirit.

The message related to certain private funds that belonged to Miss Mary Macdonald, and which her father—so the young man asserted—desired to be transferred and otherwise invested.

I mentioned the matter to the lawyer entrusted with the Earnscliffe interests, and he confessed himself at a loss to understand how the private affairs involved in the "message" could have come to the young man's knowledge since they were known only to himself. But he admitted that the course indicated concerning the funds might be sound business advice.

The matter had almost passed from my memory, when one day, several months later, the young man presented himself again with a second "message" from the same source, this time for myself. Sir John Macdonald was earnestly desirous that certain changes should be made in the Cabinet.

Why they were given to him, he said, he did not know; but after they were given he had no peace from the nightly appearance of Sir John Macdonald reiterating his commands until they were fulfilled.

Sir John Thompson's quiet face broke into a smile of amused remembrance at this point in his story.

You would need to understand Sir John's well-known penchant for planning Cabinet changes, he said, in order to appreciate the effect of this last "message."

☞ Mortals, all unconsciously to themselves, are building their homes in spirit-life every moment of the day. What ill-shaped, ugly dwellings some of them will find when they enter the higher life! Every unkind thought, every ignoble deed, every cruel wish, every unholy desire will be found in the ill-matched boards, broken windows and unsound timbers in the spiritual house they have builded by their own efforts here.—*Banner*.

At every banquet there is an uninvited guest. He does not at all times make his presence known. When he does, the banqueters stand aghast and look about for the key that let him in. This guest is death, but death has an enemy, and her name is Love.

☞ The test of truth is its universality. All who live here shall live there (in the spirit world), and all who live there shall live for ever.—M.H.W.

More Prophecies of the "Maine" Disaster.

A remarkable co-incident, in connection with the destruction of the Battleship "Maine," has caused one person to be regarded as favored with prophetic vision, says the *Times*, of Fort Meade, Fla. On Tuesday night—the night on which the "Maine" was destroyed—Mr. K. O. Varn dreamed that he was on board that vessel, and while he was standing on deck he saw a huge object moving towards the vessel, which he at first thought was a porpoise, but soon recognized to be a torpedo. He made a great leap to avoid the danger, which landed him on the floor of the Fort Meade Hotel. This story was told to the guests of the hotel several hours before the news of the disaster arrived.

The St. Louis *Globe Democrat* reports another case, from that city, to which it devotes a column. William Burrows lives and runs a grocery store at 2012 Olive street. His clerk is George C. Darling, who is a Spiritualist. Neither of these men believed in the efficacy of the latest devices to attract the powers from the other world. But when one of the women-folk brought the thing home they gave it a trial. It is a good deal like the old planchette board. There is a needle, which makes the circuit of the alphabet, the numerals, and corners where "Yes" and "No" are emblazoned. Let us call it The Board. The article then continues:

When The Board was introduced into the Burrows circle it was in an eccentric mood. The needle, or indicator, swung around as though insane, and for a long time pointed to nothing and refused to point at all. Finally, after everybody had his or her hands properly placed on the board, the needle swung to the second letter of the alphabet and struck. "Do you mean B?" said Mr. Burrows. The needle swung back to "Yes."

"Go ahead then," said Mr. Burrows.

To cut a long story short, it did "go ahead" and spelled out "Battleship Maine."

"Any battle-ship of that name?" said Mr. Darling. "Yes," said Mr. Burrows, "She's up near Brooklyn." This was last November, and correct. The needle then spelled out: "Will be destroyed; many lives lost," then gave the name of "Gideon Welles," Lincoln's Secretary of the Navy.

In answer to further questions, it stated that the ship would be sunk by Spaniards, and in Spanish waters. It also stated that war would follow; that Spain would have allies, and that England would be with the United States.

This seance occurred last November.

It will be remembered that mention was made (on page 119 of the JOURNAL) of a circle held in Dr. Muehlenbruch's parlors at the Brunswick

Hotel in Oakland, on the Tuesday evening prior to the sinking of the "Maine," at which the Doctor foresaw and described the explosion and wreck to the audience, causing considerable excitement.

A CHALLENGE TO DEBATE.

Frank DeWitt Tallmage, son of the famous preacher, is now a pastor of a church in Chicago. On Feb. 27th he preached a sermon on Spiritualism in which he made sweeping denunciations of Spiritualists (as reported in the *Chicago Chronicle* of Feb. 28.)

The Illinois State Spiritualists' Association has challenged him to debate, and has engaged Moses Hull to meet him if he accepts—the proceeds to be donated to some non-sectarian charitable institution.

SPIRITUAL UNFOLDMENT.

Spiritual mediums advance far more rapidly in their unfoldment when under the spirit influence and guidance of those who are beyond their own plane of thought and spiritual advancement, says the *Silver-Chain Messenger*. The superior influence of that life, like the warmth and sunshine of the terrestrial, evokes from the unfathomed depths of soul-life inherent powers that were wholly unknown, previously, to the external intellectual self. But spiritual advancement is based upon *spiritual and moral worth*—we cannot receive that which we are unworthy of. Let us aim at *real personal worth*; then that aid which we would seek from others we will find is already in our own possession. Then our spirit friends on the superior plane will come to us on the wings of "like attracts like"—by a mutual interest and purpose.

"DRY BREAD" IS NOT ENOUGH.

Evidences of the inadequacy of Christianity to meet the requirements of this intellectual age are constantly forthcoming. Even the "Lord's Prayer," which was once thought to embrace all the wants of humanity, has been "tried in the balance and found wanting." A little girl was teaching her juvenile brother the Lord's Prayer the other night, and when she said, "Give us this day our daily bread," he suddenly cried out: "Pray for syrup, too, sister; let us have syrup, too!" It is safe to presume that that youngster cannot be moulded into a dogmatist. His perception thus early in life of the fact that man does not live by bread alone augurs well for his future.—*The Lyceum*.

Spiritualism is a religion whose phenomena and philosophy are unique. They give the lie to death and an impulse to love.—G. H. BIBBINGS.

A Free All-day Meeting will be held on Sunday, April 3, at the Metropolitan Temple, San Francisco, by the California State Spiritualists' Association. It is the Golden Jubilee Anniversary, and it should be a grand demonstration. Let all the people rejoice and be glad, for the Jubilee has come. The "light of life" has been streaming East, West, North and South for 50 years, and millions are rejoicing to-day because of its reviving and consoling rays. Do not forget the day, the occasion, nor the place. Go prepared to enjoy the feast.

Mrs. E. L. Watson, the eloquent inspirational lecturer who occupied the different Spiritual platforms in San Francisco, for almost 20 years, sometime since retired to her home at West Side, Santa Clara Co., Cal., to recuperate her failing health. She has now nearly recovered her health, and proposes soon to start for the East to attend the Jubilee exercises. She will go by way of the Central Pacific Railroad, and return by the Northern Pacific. Any Society along these lines who would like to secure her services should correspond with her at once at the above address.

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.

Mme. Montague, who has been quite ill with la grippe is now convalescing and will soon resume her work.

Dr. M. Muehlenbruch gave his farewell seance, for the present, last Sunday, at 111 Larkin St., San Francisco.

There is quite an interest in spiritual work in Upper Ontario. Guelph and Toronto are maintaining regular meetings.

Mrs. Helen Stuart-Richings occupied the platform of the First Spiritual Church, in Buffalo, N. Y., during February, with good results.

Dr. Alonzo Huckleley, aged 75 years, (one of the old workers in the Spiritual cause) has passed to "the beyond."

The Young People's Progressive Society will give an entertainment and dance at Crystal Hall, 909 Market street, San Francisco, on Wednesday, March, 16th.

Mrs. Eggert-Alken, one of the older mediums of San Francisco, has been quite ill for some time, but is now recovering, to the delight of her many friends.

Mrs. Mattie E. Hull occupied the platform in Buffalo, N. Y., during the first two Sundays in March. She will deliver the anniversary address at Lily Dale, N. Y., on March 31.

Mrs. Kate Hoskins has been ill again, since going to Los Angeles, but is now convalescing, we are glad to say. Her address is 408 Pearl street, Los Angeles, Cal.

Anniversary exercises will be held at 40 Randolph street, Chicago, on Sunday, March 27, under the auspices of the Progressive Spiritual Church, of which Geo. V. Cordingley is pastor.

At Fort Worth, Texas, they are preparing to build a Spiritual Temple, to cost \$10,000. Under the leadership of Mrs. Jennie Hagan-Jackson, the attendance is large, and the society is prospering.

Mrs. J. W. Kratz has concluded her labors at Chattanooga, Tenn., where she had a very satisfactory engagement with the First Society of Spiritualists during February. Mrs. Loe F. Pryor is their speaker for March.

Dr. J. M. Peebles will deliver the anniversary lecture, on the last Sunday in March, at Philadelphia, Pa. Mr. and Mrs. B. B. Hill and Mrs. Cadwallader will also be there to attend the anniversary exercises.

The First Spiritual Society of Cleveland, working under a charter from the N. S. A., has been re-organized, and will hold regular meetings in Army and Navy Hall, every Sunday and Tuesday evenings.

The Children's Progressive Lyceum is prosperous under the excellent management of Mr. and Mrs. Wadsworth. An entertainment and dance will be given by the Lyceum on Saturday, March 19, at 909 Market St., San Francisco.

Mrs. M. E. Cadwallader gave a very interesting address at Eldorado Hall, San Francisco, last Sunday, on "Who are the Spiritualists, and what I saw and learned of them in the Old World," detailing many incidents and describing the Spiritualists she met in Europe.

Mr. Cyrus Avery and Mrs. Sinn of Chicago, two thorough Spiritualists, were in San Francisco for a few days last week, on their way to Seattle, Washington, whither they are going on a business trip. Mr. Avery is the inventor of a very useful article necessary for all who are going to the Klondyke gold fields, and the JOURNAL wishes him abundant success.

The Medium's Protective Association held a meeting of the Board on Saturday evening, and decided to celebrate the coming anniversary on Thursday evening, March 31. They extend a cordial invitation to kindred societies to join with them on that occasion. Three years ago their celebration was pronounced the best held in San Francisco.

The 50th anniversary will be appropriately celebrated on March 31, at Schwankovsky's Hall, corner John R. street, Detroit, Mich. A grand sym-

posium of spiritual philosophy and phenomena will be presented. Among the speakers are Dr. Burrows, on "The Religion of the Gods vs. the Religion of Man." Chas. Potter on "Spiritualism in its Relation to the Bible and Christianity." F. M. Donovan will give tests. There will also be materialization in full light with stereopticon dissolving effects, showing beautiful spirits which materialize upon the canvas and dissolve away into thin air.

On Wednesday, March 9, Mr. and Mrs. Lillie gave a reception to Mr. and Mrs. B. B. Hill and Mrs. Cadwallader, of Philadelphia, at their rooms, corner of Larkin and McAllister streets, San Francisco. Quite a number of the representative Spiritualists of the city were present and thoroughly enjoyed the evening. Mrs. Lillie gave two excellent impromptu poems, while presenting two bouquets of flowers to the ladies from the "City of Brotherly Love." Then followed "words of welcome" to our visitors from many of those present, and responses from Mr. and Mrs. Hill and Mrs. Cadwallader. The occasion was one of the pleasantest kind. Mr. Lillie's songs and Mrs. Cooke's music were soul-inspiring. Mr. W. T. Jones, sang "The Old Musician and his Harp," in his inimitable style.



The Editor is not responsible for the opinions of correspondents.

The Seance at Mrs. Cunningham's

TO THE EDITOR:

We, the undersigned, were present at Mrs. Cunningham's seance at 1305 Lyon St., San Francisco, Cal., on the night when Mr. John Koch and Dr. Ehrlich thought they were deceived, and have since been pleading for "light, more light, in the seance rooms."

We also have been in attendance for many months at the seances held by Mrs. Cunningham in her own private home and know her to be a pure, honorable, honest, unselfish, charitable woman, in word and action. She invites everyone to examine the seance room, and the tablets the writing is done on. Everyone has the privilege extended to them by her, to ask any question they wish. And if any doubts come into their minds about anything, to speak, or ask her guides to explain. She, too, is like ourselves, anxious for truth. There is nothing of a deceptive or underhanded nature in this woman's makeup and she has much charity for the shortcomings of others.

We, who sat with her, sanctioned the light being put out, in order to see the lights of the spirits, and hear the music and voices. The writing is done by lamp-light just as well as in darkness, but it is more difficult

for the spirits: we cannot get as much; so by unanimous approval, we sit in the dark. Mr. John Koch or Dr. Ehrlich never objected, or intimated that they would prefer a light. Why did they not do so?

When honest "doubters" have requested of Mrs. C., or made the request mentally, the guides have asked for the light to be left burning until they could write, and at different times writing was done when the light was very bright. Anyone who is earnest and not bigoted can learn the material laws governing spirit manifestations, and we who are trying to live according to the teaching of spirits, like Mrs. Cunningham's guides (who never deceive or lie, but tell us of our faults and how to remedy them, and who have proven to us, by different means, that our friends and relatives who have gone before us to spirit land can return), are not afraid of a dark circle in the private home. None of us would approve of the dark circle for a public audience.

One thing more. Mrs. Cunningham was *not* "on her knees in front of Dr. Ehrlich with her hand upon his knee," as he has stated on page 138 of this JOURNAL. She was never in front of him, and therefore no one could have seen her in such a position. Why he made such a statement we can not understand. Neither can we understand why Mr. Koch should call the manifestations at Mrs. Cunningham's "illusions." He also says that "many of the keenest investigators were often deceived." Not always, so some of our manifestations are genuine. Again he says: "Our suspicions having arisen that everything was not genuine." Then, being among honorable people, why did he not state his feelings gently, and honestly and give the medium, or her guides, a chance to explain, and prove to his satisfaction that neither Mrs. Cunningham or her guides are deceiving the people.

Again, we ask, why did not he and those who went away with him, listen to reason, and let Mrs. C. prove to them that night that all was genuine, as she offered to do.

Mrs. R. McClung, 1143 Howard St.
Daisy Pabst, 620 Baker St.
Miss Atkinson, 328 O'Farrell St.
A. Maguire, 620 20th St.
Penola Pabst, 620 Baker St.
Mae Ward, 625 Baker St.
Mrs. M. Smith, 114 Fell St.
E. Werner, 1130 Eddy St.
A. L. Curry, 921 Market St.
Mrs. J. Richards, 727 Bush St.
Mrs. H. Vetterli, 727 Bush St.
Mrs. E. A. Tyrrell, 507 Turk St.

[The foregoing emphatic statements that "Mrs. Cunningham was *not* on her knees in front of Dr. Ehrlich," etc., that "she was never in front of him, and therefore no one could have seen her in such a position"—so positively contradicted the statement made on page 138, by Dr. Ehrlich, that we concluded to ascertain if these persons whose names are appended to the latter really understood

its scope. We therefore had printed proofs submitted to several of them, and the following amended statements were sent to us for publication, each signed by the persons named. We did this, in justice to all concerned, so that each might read the matter over and thoroughly understand it, before its publication.—Ed.]

MR. EDITOR:—I saw Mrs. Cunningham out of her chair, in a stooping position in front of Dr. Ehrlich, when he struck the match.—Mrs. E. A. TYRRELL.

MR. EDITOR:—When we saw Mrs. Cunningham, at the seance recorded, she was out of her chair, in a stooping position, facing Dr. Ehrlich.—Mrs. J. RICHARD—Mrs. H. M. VETTERLI.

TO THE EDITOR:—I saw Mrs. Cunningham at the seance as recorded by Dr. Ehrlich, out of her chair, in a stooping position in front of Dr. Ehrlich.—A. L. CURRY.

In justice to myself and the general public I beg to state that owing to the fact that the table hid my view, I am unable to testify either in favor or against the above statements, relative to the position of Mrs. Cunningham.—E. WERNER.

TO THE EDITOR:—When we saw Mrs. Cunningham, at the seance alluded to by Dr. Ehrlich, she was out of her chair, in a stooping position, facing Dr. Ehrlich, but we cannot really make up our minds to certify either for Mrs. C. or against her, but will give her the benefit of the doubt.—PENOLA PABST—MAE WARD.

TO THE EDITOR:

It is said that "facts are stubborn things," and I know it. We deal with facts in the plain statement of Dr. Ehrlich on page 138, facts which are testified to by seven persons who used their intelligence and reason, and who are willing to see that justice is given to all. These persons were:

Henry Ehrlich, M. D., 328 O'Farrell St.; Mrs. Ehrlich, 328 O'Farrell St.; Mrs. John Koch, 1607 Fillmore St.; Mrs. B. Hilderbrant, 432 Hayes St.; Mr. Victor Becker, 432 Hayes St.; Mr. Jake Schneider, 1303 Eddy St., and John Koch, 1607 Fillmore St.

I was not conducting the seance of Mrs. C., and always submitted to her conditions, thus showing my intention not to interfere with her rights.

The teachings of Mrs. C.'s guides, who "never deceive or tell a lie," (?) but curse and swear, often using immodest language, and doing other things which, if done in the light, would have been rebuked by those having the slightest sense of honor, but from supposed spirits like "Pat" or "Aunt Sue," (the supposed controls of Mrs. C.) such insults were taken, but not without censure, and covered with the mantle of charity. Many who give their names to uphold Mrs. C., if put upon their honor, know this to be true.

I am satisfied that many communications placed on the table during our sittings were instructive and spiritual, (such as can be found in any spiritual

paper). This was one of the principal reasons why I attended Mrs. C.'s seances so long, and with a devotion known to all my friends, accepting only that which was good. I feel like hiding my face in shame, that I should have had such implicit confidence in Mrs. C., without using my reason. This should be a lesson to others to use more discrimination in their methods of communion with their loved ones gone before.

Right after the exposure, Mrs. C.'s husband took me into the parlor and asked me, "What is the matter?" I told him of the facts, as stated by Dr. Ehrlich in the JOURNAL, after which he said: "I told her to stop that long ago, or it would come to this." In another interview he said to me: "Even admitting that my wife did all this, you must not forget that you had many a pleasant hour with us; and if it was fraud, don't you think it was so cute that it was worth anybody's 25 cents to see it?"

I told him that it was a shame thus to play with our most sacred affections, but charged him to tell his wife that I forgave her for the wrong she has done, as far as I was concerned, and that my good wishes accompany her, that her soul might be spared the regrets for so much wrong doing, which she and no one else must undo, as we are all responsible for our actions.

Looking for truth at all times, I am sure I was justified in not telling Mrs. C. of my rapidly-decreasing confidence. Would a detective, when carefully collecting evidence to make a case, give warning that might prevent it?

A thief caught in the act, pleading for mercy, might speak of his many virtues in the past and his good intentions for the future, but the cold fact is sufficient to convict him before any judge or jury.

Mrs. C., being caught in the act of deceiving as stated, was the reason that in justice to my conception of truth I could not stay for the rest of the evening; my honor compelled me to make public the facts. We have dealt with her with all kindness and no one regrets more than I do, to take the stand I have, setting aside all self interest, for the good of the Cause.

1607 Fillmore St. JOHN KOCH.

[All sides have now been heard, and we cannot give any more space to the subject.—Ed.]

Declaration of Principles.

There has been considerable discussion regarding the need of a Declaration of Principles for the Spiritualists. I would therefore suggest that every one who has ideas on the subject, prepare the same in as brief form as possible and forward to me, that if deemed practical a declaration embodying the best points advanced from different minds, may be formulated to be presented at the Rochester Jubilee.

I hope this suggestion will meet with hearty co-operation from all interested.

HAMBURG, N. Y. FRANK WALKER.

Question Department

Answers by "PHILO."

Bible Queries.

QUES.—1. What is the correct rendering of the sentence in which St. Paul said, "And I saw things which it was unlawful for me to tell?"

2. How many heavens, or stages of heaven, did the Jews believe in at the time of Paul?

3. Does the "third heaven," to which Paul referred, bear any resemblance to the heaven of the Christians of to-day?
WALTER BOULD.

ANS.—1. If you refer to the first four verses of 2nd Cor., 12th chapter, where Paul speaks of another person he knew, who was "caught up to the third heaven, . . . and heard unspeakable words which it is not lawful for a man to utter," the correct rendering is—"heard indescribable things spoken which it is not possible for a man to relate." The latter is as near a literal translation from the Greek as the correct grammatical construction of the English language will permit, the Greek text being, *hremata ekousen arreta, ha ouk ezon anthrops lalesai.*

2. Without looking the matter up, it is safe to say that in those times the Jews believed in seven heavens, as did nearly all contemporary religionists who believed in a plurality of heavens. This theory was held by the Hindus from remote antiquity; by Swedenborg, of more recent times, and many intervening religions, but it is claimed that some believed in three heavens.

3. The "third heaven," to which Paul and other primitive Christians referred, and the heaven of modern Christianity, is about as much alike as the green fields and blue skies are like the narrow confines of the interior of a church. Modern Christianity has narrowed down to being "cooped up" around a "great white throne." The wild dreams of heaven in Revelations were evidently not accepted by the primitive Christians.

The Buffalo Fair.

The Buffalo Spiritualists are jubilant at the success their Fair has thus far met with. Sympathetic words, suggestions and practical demonstrations have reached us from various sections, and we feel assured that co-operation is an assured fact in our case at least. The Peoples' Spiritual Church, and Ladies' Aid Society, of Louisville, Ky., have sent us a splendid exhibit. We are to have a log cabin, representing the one for which Kentucky has long been famous, in which the offering of our friends in the "Blue Grass State" will be placed, to see which an admission fee of ten cents will be charged. We shall clear \$50 from this exhibit alone. Mrs. NELLIE WHITCOMB, Chairman Bazaar Committee.

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TREASURER.....B. F. SMALL, 3750 22nd St.
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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 & .30.

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.

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

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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.

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

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Nothing New.

"There's nothing new," the wise man said,
Yet every morn the world is new;
If to externals we are wed,
We do not then earth's beauties view.

But when the "unseen" we can see,
And learn how God makes all things new,
We are content with things that be,
Perceiving all is good and true.

When God pronounced all "very good,"
And man in his own image made,
It must have been well understood
A true foundation then was laid.

And never peasant, priest nor king
Could e'er devise so good a plan;
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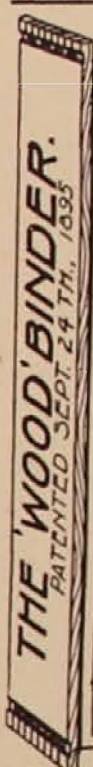
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