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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 ANTI-SPIRITUALISTS.

Ye poor deluded souls whose ardent zeal
Awakened is to deal with unknown laws,
How can ye think? What can ye feel,
Who never grasped the meaning of this Cause?
What are ye fighting? Do ye know,
Oh! fools and blind what is the foe
That has aroused thine ire
And thy maledictions dire.

Is your anger based on what ye know of this, thy foe?
Or are ye in darkness groping, aiming thy blow?
Or are ye afraid Truth may reveal
A foeman worthy of his steel?
If we do not fit your narrow creed,
Must we be very bad indeed?
So reasoned they, the persecutors bold,
Who to the stake, and torture, led martyrs old!

Take care lest in your mad conceit your own creeds fall!
For when the Truth ye meet, ye must recall
The saying true, that when crushed to earth
It rises to a higher and more glorious birth!
In fighting 'gainst an unknown foe,
Ye only hurt yourselves, we know.

One whom ye profess to love and honor most
Gave to man this commandment just:
"Judge not lest ye be judged," yet ye, in face of this,
Dare to count a good ship amiss,
Because of the barnacles that cling;
And your anathemas loudly ring.
Every ship that sails the tide
Has barnacles clinging to its side—
E'en yours, my friends, is not so free
That ye dare cast stones at me.

"He that is without sin, will first cast stones,"
Your master said in mildest tones.
Do ye think that revelation grand,
Written only by human hand,
Could be bound in one short creed,
Or 'tween the covers of one book, indeed?
God's revelations ne'er cease revealing
And in all nature there is no sealing.

From those who seek with wisdom bright
That which is hidden from our sight—
Hidden fathoms deep beneath the soil—
Man can, if he will but toil,
Find God's own writing, written in the rock,
And to him only is opened, who will but knock,
Revelations past, as written by man, in his own way,
With contradictions vast and often inspiration's play,
Must now be placed in the crucible of brain
And weighed and measured, must stand the strain
Of mind's tribunal, and by its measure stand or fall—
Books, creeds, churches, dogmas, all!

Ye laugh to-day at Galileo's foes,
And hold in simple derision those
Who would try in this century to prove,
Like our dusky brother Jasper, "The Sun do move."

And yet do ye oppose with willful thought
Forces as obscure as those which Galileo taught
And like his foes of old would seek to crush
Minds groping heavenward, and in a rush
Of ignorance and hatred the question stop, what these
things mean

Which the angel world is bringing from the great unseen.

Take heed that ye be not found the foes of heaven
In your Herculean task to bound God's Truth now given
To man by angels who, with noiseless tread,
Proclaim that in God's Universe "there are no dead!"
But if, in trying to crush the truth, your light may break,
We'll not begrudge a word ye've said of us, but take
Your hands in ours, and together we will go in love
In search of Truth, which ever leads above.

Truth is truth and cannot be assailed
By petty minds, with brain enthralled,
And grovelling in the dust of centuries old
Still cling to creeds and dogmas cold.

Come out, oh! brothers, sisters dear;
Throw off the incubus of fear—
Priests, creeds, dogmas, Adam's fall,
And know God's Truth is over all,
With Love, and Wisdom, the great triune.
But if ye still refuse to attune
Your lives to ours, in search of light,
May angels come, with heaven's might,
To bring ye to the higher birth
Of light and life from dust and earth.

We join in wishes glad and bright,
That ye may be brought into the light:
And for maledictions, we pray too,
"Father forgive, they know not what they do."

LOUISA TUTTLE.

A BASIS OF UNION.

If Spiritualists are to exist as an organization, it is essential that there be a basis of union; an expression of a common thought, drawing together.

Spiritualists believe that man has a soul which, after the dissolution of the body, continues to exist as a separate, conscious entity; having will-power to act and to some extent recollection of and interest in the scenes of earth. That disembodied spirits in all time as now have consciously

and intelligently communicated with those living in this world.

That man in this life and that to come is a spiritual being and whatever such beings may relate, advise or teach is to be measured and judged rationally, in view of evidence derived from all other sources.

Why cannot all subscribe to the foregoing? and why may these not be added? Spiritualists believe that there is no escape from the consequences of deeds. That for evil there will be punishment and for good, blessing. From these no man can flee away; nor can any bear the burdens of another.

Chicago, Ill.

A. N. WATERMAN.

FIFTIETH ANNIVERSARY ADDRESS.

Delivered by Dr. J. M. Peebles at Hydesville, N. Y., March 31, 1898.

[Continued from page 226.]

This is truly an age of science, of profound research. And while investigation is indispensable to arrive at truth—while psychical research is an earnest move in the right direction—while mere spiritism accepting the fact of an intercommunion between the denizens of this and the world beyond, is a grand step upward from materialism, Spiritualism is a fact, an absolutely demonstrated fact, and *more*, it is a fact PLUS immortal truth aflame with the suffix *al*, which suffix implies a moral quality, a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, purity, kindness and good will to man.

Spiritualism, the antithesis of materialism, was the Heaven-inspired and angel-commissioned instrument for turning back the inflowing tide of German materialism and of demonstrating the fact of a future progressive life. Reduced to the last analysis, Spiritualism rests not upon any Bible, not upon any creed, any external authority or any phenomenon; but upon the moral and spiritual constitution of man, upon reason, conscience and the soul's divinest intuitions. The phenomenalist, the skirmish-line, the attacking column, the inspirational speaker, and the great broad-minded leaders all have their work. There should be no rivalry, only as to who will enlighten the most minds and bring the most polished stones to the divine temple of truth.

Spiritualism is rooted in God, for God is Spirit. It is grounded in nature, for nature is the garment of God. It is established in law, for law is the will of God manifest as energy and force. It is the science of all sciences, the philosophy of all philosophies, and the true "wisdom religion" of all historic ages.

Spiritualism abounds in phenomena. The genuine are the cellar-wall foundations—the scaffoldings by which the masses ascend. They have their uses. Materialists, especially, require them and more; they require a clap of thunder to arouse and inspire them to think above the ruts and miry bogs of a dreary material existence. But Spiritualism does not rest alone upon, or center in, phenomena. No, no! It centers in essential

spirit, and is based upon the consciousness of the race, upon the emotions of a quickened nature, and upon the moral constitution of man, which constitution requires for sustenance, inspiration, vision, prayer, faith, trance, clairvoyance and heavenly impressions from the angel spheres of love and wisdom. Educated Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of man. They acknowledge the Christ-like spirit of love and forgiveness; they feel the serene influx of the Divine Spirit; they converse with heavenly intelligences; they cultivate the religious emotions; they exercise charity and all other spiritual graces; they open their seances with hymns or prayers. They are richly blessed with clairvoyant visions, and calm, uplifting ministrations from the loved in heaven. They walk in the spirit. They see in every pure, crystal stream a present Jordan, in every emerald-clad mountain a present Olivet, in every well-cultivated prairie a Canaan flowing with milk and honey, and they teach salvation by character, or by the *life*, as did Paul, who said, "Being reconciled, we shall be saved by his life." (Rom. v.19).

It is not cold, chilly sea-slime, nor protoplasm that constitutes the underlying, infilling basis of life, but spirit—that is to say, spiritual or divine substance. Spirituality is substantial reality. Much that seems real to the senses is only illusion. Man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn, or the bark to the growing fruit-tree. Evidently man is a trinity in unity, constituted of a physical body, and a conscious undying soul or spirit, which spirit is uncompounded, indestructible, divine substance—God in man. Advanced spirits are denominated angels. Spirits are but men and women, divested of their mortal clothing. They are not authority, they are not perfect, but have taken with them consciousness, memory, reason, sympathy, and character. Through the mystic laws of vibration and thought transference they delight to impress and inspire. They walk by our sides often; and yet, unseen. Philosophically considered there is but one world, and that *one* world embraces the yesterdays, the to-days and the innumerable to-morrows of eternity.

Spiritual marvels have appeared as rifts in the clouds, as lights upon the mountains, under all skies and in all past periods, assuming various forms of manifestation according to temperaments and racial developments. They were and are God's living witnesses of a future existence. To deny them is to plunge the world into the thickest mud of materialism. To counterfeit them as certain professed mediums have done, exhibits the deepest, grossest and blackest depravity.

Spiritualism is not local but cosmopolitan, inspiring under some name alike Yogi, prophet, seer, oracle and intermediaries in all lands. To this I bear the most positive testimony.

These manifestations were considered at different periods miracles, magic, oracles, apparitions, possessions, special providences, witchcraft, demons, and angels. Their persistence, surviving

the decay of thrones and empires, is, according to Herbert Spencer, a palatable proof of their reality and of their moral value—only truth is immortal.

It was Lord Brougham who in early days, when turning his attention to occult subjects, said: "In the most cloudless skies of skepticism I see a rain-cloud if it be no bigger than a man's hand; it is Modern Spiritualism." He was confident that this alone could roll back the inflowing clouds of materialism.

Shakespeare when inspired made the ghost of Hamlet's father appear in—

.....that fair and warlike form
In which the majesty of buried Denmark
Did sometimes march.

Mar. Is it not like the king?

Hor. As thou art to thyself.

Such was the very armor he had on
When he the ambitious Norway combated.
So frowned he once, when, in an angry parle,
He smote the sledged Polack on the ice.
'Tis strange.

* * * * *

Ham. Then saw you not his face?

Hor. Oh, yes, my lord! he wore his beaver up.

Ham. What, looked he frowningly?

Hor. A countenance more in sorrow than in anger.

Ham. Pale, or red?

Hor. Nay, very pale.

Ham. And fixed his eye upon you?

Hor. Most constantly.

Ham. His beard was grizzled? no?

Hor. It was, as I have seen it in his life, a sable silver'd.

The learned Dr. Beard, physician, author, scientist and hypnotist of New York, strongly inclined toward materialism, declared that "for logical, well-trained, truth-loving minds, the only security against Spiritism (as he called it) is in *hiding or running away*.... If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to Spiritism; the amount of human testimony in favor of Spiritualistic claims is a million-fold greater than that in favor of the theory of gravity."

He further said that that distinguished jurist, "Judge Edmonds, used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and, from the standard of the law books and the Universities his position was impregnable."

Camille Flammarion, the great French astronomer, said that, "At least ten of the manifestations he witnessed through Eusapia Paladino" were incontestable. He further said that "placing myself solely at the point of view of a physicist who observes, I say, no matter what explanatory hypothesis you may adopt, there exists an invisible force drawn from the medium's organism, which can leave her and act outside of her.... Invisible intelligent forces seem also to act in unison with hers, producing varied phenomena. These pronounce themselves spirits, and what other explanation can be given?"

Alfred R. Wallace, the eminent English naturalist and scientist, pointedly says: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

With the more intelligent scientists of this century, including Edison, the great inventor, the victory is won; and so Spiritualism proudly takes its place in the pantheon of the sciences.

It must be remembered, however, that these spiritual phenomena are not miracles in any such sense as the 17th century school-men defined them. They are not violations of the inexorable laws of nature, but the operations of higher natural laws than the masses comprehend. The supernatural, in fact, is the natural upon the spiritual plane of existence. [Concluded next week.]

MENTAL TELEGRAPHY.

Mental telegraphy—the direct transference of thought from brain to brain without a material conductor—is a subject that has deeply interested the writer for many years. The word *telepathy* is commonly used to express the same idea. Some scientific investigators affect to sneer at mental telegraphy, declaring thought-projection to be an impossibility, at the same time accepting without question stupendous stories founded upon the inferential and purely speculative—albeit bearing a tag marked "scientific." Such persons, however, are apt to forget that what we laughed at yesterday is the admitted truth of to-day, and that the dreams of to-day are likely to become the demonstrated facts of to-morrow.

The rocks on the shores of Bornholm shoot magnetic rays over the water, affecting the compass of ships nine miles away; but the human mind project a thought-wave—never! An invisible, mysterious thing called "magnetism" may be projected from pole to pole; but the human soul think outside imaginary fixed limits—never! Man may apparently set Nature's laws at defiance; Tesla may rend an iron bar by destroying the cohesion of its particles; we may build, destroy, and rebuild; but think beyond the confines of the skull—never! And yet these things occur every hour in the day.

We have frequent illustrations of the direct transference of thoughts, impressions and promptings. For instance, we meet a person for the first time; we are courteous, as becomes polite custom, but hesitate to continue the acquaintance. We shake hands with one, and politely overlook the proffered hand of another. One person pleases, another displeases; one enters our presence scattering sunbeams by the way, the other brings cloud and storm. Again, we speak of a friend, and a moment later he appears; we feel impressed we shall see or hear from a dear one, and receive a letter or a dispatch announcing an early homecoming; we are depressed, certain that "something has happened," and get early news of an accident to some member of the family. Men, women, and children give expression to the same thought simultaneously; writers produce poems, song, or story, only to find that another has already published, or is about to publish, the same thing. It is plain that "coming events," in the shape of thoughts, impressions, and promptings, do "cast their shadows before." To the thought-

ful it is no longer the fact, but the explanation of the fact, that puzzles.

Like most things under the sun, thought-transference, mind-reading, and the like, are not new. Far from it. Ancient history abounds in examples explainable upon no other known hypothesis. A case in point is revealed wherein the King of Syria, complaining that his movements must have been made known by one of his servants, is told: "None, my lord, O King; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bedchamber." The sensitive, or percipient, is able to-day, as of old, to absorb thoughts at a distance, as well as to receive and transmit them direct.

In the practice of telepathy, time and space are not important factors, and distance is no barrier to the exercise of the faculty. There is nothing mysterious about it: telepathy, in a word, is merely thinking plus projection—a phenomena as simple and as natural as the act of breathing. Travellers say that the men that compose what is known as the "secret mail" in India have long practiced the sending of thought-messages, and Stanley says they gave out in the marts of Calcutta news of important battles fought in the interior days in advance of the arrival of the government courier. Writers of repute state that mind-reading and thought-transference are not unknown among nuns and ascetics; Mr. Newcomb and the Psychical Researchers have published accounts of their work along similar lines; and the present writer has been sending mental dispatches for years.

The chief difficulty in the way of a clear understanding of the simplicity that attends the study and practice of telepathy may be summed up in the phrase *faulty training*. We have been so trained in the practical, yet skeptical, that we have come to reason that nothing is to be accepted or believed in save that which can be seen, felt, and handled—much as we see, feel, and handle a block of wood or a lump of coal. We are too apt to regard new things as deep, puzzling, abstruse, etc., forgetful that there is naught in life that savors of mystery but those things to which we ourselves impart that quality. There is nothing really deep or puzzling when we once grasp its fundamental principle. Simplicity is the supreme and guiding star throughout the whole of Nature. And this is as true of telepathy as of any other natural phenomenon.

The idea has become fixed in our minds that the sending of a dispatch implies, necessarily, a system of batteries, poles, wires, and other familiar paraphernalia. But we should not allow ourselves to forget that, at an experimental station in England, telegraphing has been carried on for years without poles or wires; that dispatches can be transmitted between ships at sea; that messages have been exchanged between express trains moving in opposite directions; and that Tesla declares his ability instantaneously to send a message completely around (or through) the earth without the aid of either pole or wire.

Regarding a medium of communication in mental telegraphy, I believe there exists in Nature an

atmospheric stratum, or thought-ether, through which mind can communicate with mind, consciously as well as unconsciously. Things are constantly occurring in our lives that prove that mind can communicate with mind independent of the usual channels, and take cognizance of events transpiring at great distances. The writer has no hesitancy in prophesying that mental telegraphy will yet become a fact beyond dispute even by the most skeptical; that trained psychics will send thought-messages to and fro over the land and beyond the seas; and that the handling of such communications will be reduced to an exact science and made of practical use in the every-day affairs of the world.

This leads, naturally, to a consideration of the origin and scope of thought. Men are seeking to learn its source, and are even speculating with regard to thought-composition. The writer has always maintained that thought is real—that "thoughts are things." In support of this belief, we have recent and unexpected evidence in thought-photography; in the mechanical registering and measuring of thoughts; and in the boring of a hole through an inch plank by the power of thought applied to specially devised apparatus. Surely, in view of such striking proofs of materiality, thoughts may be regarded as at least kin to reality.

Incidentally, it is in order to discuss the brain as an agent in thought-production. We have been taught that thought has its origin in the gray matter of the brain; but now daring writers are beginning to inquire, "Which brain?" The one with which we are familiar is not the only piece of thinking apparatus in the human body. The muscles possess a sense of their own, called "the muscular sense;" the spinal column appears to have a special consciousness of its own; the solar plexus, which is so intimately connected with the operation of the involuntary functions, "is made up," as one medical writer puts it, "of millions of little brains." All the more important organs reveal a special complement of gray matter at particular points or parts, and seem to think and act on their own account, independent of the brain.

Then what of thought? Is it a direct or an indirect product of the brain? or is the brain merely an instrument utilized in giving expression to thought? It seems to me that, while the brain may be convenient for the storage and expression of thought energy, thought itself is not wholly dependent upon it.

What, then, is the office of the brain? What part does it play in the human economy? The brain is a thought-storehouse; a battery, or combination of batteries, for the production and distribution of nerve-energy; an instrument played upon by the Soul-man; an organ of value to us in many ways while we live here, but of as little use as any other vacated apartment when we move on to the "house of many mansions."

The more we study and the closer we investigate, the more convincing appears the evidence that the brain is not the source of thought. Its true source is as yet beyond the grasp of physical science; it seems dependent upon some other

agent, or agency. The exercise of the faculty of clairvoyance, by means of which we see at a distance; telepathy, or sensing at a distance; telegraphy, or action at a distance; mental telegraphy, or telegraphing from brain to brain, from soul to soul—all these prove, or at least indicate, the possession of special senses, or rather, special extension of the ordinary senses, by means of which we are able to come in contact with forces with which something higher than mere brain-substance is forever in accord and attune.

Nerve-centers and nerve-cells appear to be but way-stations, receiving impressions from a source that breathes defiance to the scalpel and the microscope. Thought is an expression of spiritual energy. Its source must be sought by method and rule not set forth in books. The brain must be studied along psychical as well as physical lines. Only in this way shall we arrive at the truth with respect to the office of this interesting and important organ? and only in this way shall we be able to master the principle and the law governing telepathy and cognate themes, open wide the eyes of the world to the literal nearness of the unseen, and hasten the dawning of the morning when the sun-rays of truth shall dispel the chilling mists of the soul's night of gloom and despair.

C. W. HIDDEN,
in "Mind" for April.

IN THE FOURTH DIMENSION?

Some of the greatest mathematicians tell us that in their science they find indications of the truth of the theory that there is a fourth dimension of space. Of such a dimension we cannot even form a representative idea, but conceivability is not the limit of possibility.

Among the theories advanced by ingenious thinkers is that by death we are brought into relation with this fourth dimension in which those who have passed from this life are now hidden from our view. This may be true in the same sense in which we now exist in space of three dimensions.

However space and time, according to the highest philosophy, are not objective realities, but forms of thought or sensibility. Space and time then exist in us, and not we in them. They have no reality transcending sense-perception. Space and time, as well as matter, are phenomenal existences, and whatever they may symbolize, are subjective in character. Kant, the great philosophical genius, says that the difficulties which arise from considering the union between soul and body, the beginning of this union, at or before birth, and its end at death, are mere deceptions, "the result of hypostatizing what merely exists in thought and treating it as if it were a real thing." Without that kind of sensibility by which an unknown something appears as external in space, the unknown transcendental something may be perceived in an entirely different manner as something now inconceivable to us.

If we do not exist in time, but time exists in us, merely as a form of sense-perception or sensibility, then we never began to exist, and can never cease

to exist *in time*. For us there is no actual past or present, but there is one eternal *nou*.

According to this view, we never came into being. We can never pass out of existence. We belong to that which we think of as without beginning or ending in time, and without limits in space. "Before Abraham was [according to one relative thought] I am." Man's actual being is in the noumenal world, which space and time only symbolize to our mind. Wordsworth says:

Our birth is but a sleep and a forgetting
The soul that rises with us, our life's Star,
And cometh from afar;
Not in entire forgetfulness
And not in utter darkness,
But trailing clouds of glory do we come
From God, who is our home.

* * * * *

Though inland far we be
Our souls have sight of that immortal sea
Which brought us hither.

Respecting the unknown, there may be as much truth in the fancies of the poet as there is in the speculations of the philosopher. There are more things in heaven and earth than are dreamt of by official science or accepted and labelled systems of philosophy.

What is needed is the habit of verification, openness to new ideas and intellectual integrity. Mental rigidity and inhospitality to unpopular thought constitute the real sin against the Holy Ghost. They cause despotism to steal like a mist over the mind. They give "intellectual peace at the price of intellectual death." As Emerson says, "Ceasing from fixed ideas is a great part of civilization." Change is essential to progress. It was this mental flexibility which made it possible for Greece, where "freedom rose like sunlight on the sea," to become the marvel of all later times.

B. F. UNDERWOOD.

REMARKABLE CASE.

Little Charley is now nearly nine years old and is the youngest of a family of five really interesting children who with their parents, live in a beautiful Southern California city. The life of this little boy is much more interesting than ordinary children from the fact that when he was about three years of age he became frightened at the whistle of a locomotive very near him and from that moment his whole brain became changed so that he has not cared to associate with others and has never spoken an intelligent word from that day to this.

He is under the control of several different influences which are entirely opposite in character and seem to be contending for the mastery in his childish actions. One of these controls will cause him to stand, and in the most pleasant manner, talk in an unknown tongue, and use the most graceful and pleasing gestures, and at times, imitating a steam whistle by a booming monotonous noise.

At other times if allowed his freedom, his actions will resemble a fox hound on the trail and the noise will be changed to suit the same. Some times he seems to be possessed by the spirit of a

demon and is really terrible to behold. Then he will walk around very much as a little child of three years would do, only that he is constantly casting his eyes upward as though he were watching some objects above him in which he seems to be very much pleased as he seems to converse with them in his own little unknown language.

He has been under the care of several physicians and mediums none of whom seemed to do him any permanent good, though nearly all agreed that it was a case of obsession. When I first took charge of the case I treated him at his home once each day but this did not seem to reach the case as it should, and I took him to my office and kept him with me day and night, and I have succeeded in driving those disagreeable influences from him but unless he is watched constantly, they return and control him as before; but by this constant watching and keeping them in check, the better part of his life has begun to develop and he shows that he is susceptible of teaching in very little things but his extreme nervousness renders him helpless mentally.

Little Charley is naturally loving in disposition and we have become very much attached to him, and I take this means of bringing him before the public mind, so that other physicians and mediums may give their impressions and help, either mentally or by suggestion, for I regard him as a very remarkable case and one that may possibly develop and demonstrate some very wonderful spiritual phenomena; as his mind, in its normal condition, is exceedingly bright and pure, and as a child he is more than ordinarily gentle and loving.

Temporarily, I can control every influence that comes to him except the one that keeps him from talking; this I have not been able to do, except in a few words which he speaks and I sometimes think he understands; neither do I understand why it is that he cannot talk unless there is such a thing as being controlled by a dumb animal or dumb spirit, in which case we know that there is superior mental power by which such influences can be cast out.

Inviting the opinions and help of scientific and spiritual minds to assist the little sufferer, I am yours truly,

W. P. HAWORTH.

Long Beach, Cal.

A WEEK IN REALMS CELESTIAL.

Mrs. Eliza Wright, of Cardiff, a reputable lady of 86, awakened lately from a fortnight's trance. She said she had been in heaven, had seen the Lord and his angels, and received messages for many of her friends. Mrs. Wright says the music she heard while in the trance was something beyond the ears of mortals to grasp. Before the trance Mrs. Wright's faculties were greatly impaired. Her sight was such as to require the strongest spectacles, and she was quite deaf. Now her sight and hearing are as accurate as they ever were. She reads fine print without glasses and converses readily with those about her. This is attested to by scores of her neighbors.—Columbus, Ohio, *Dispatch*.

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SAN FRANCISCO, CAL., APRIL 21, 1898.

THE WAR OF CREEDS IS PASSING AWAY.

The war of creeds seems to have nearly spent itself, if we may judge by the many recent acts which manifest good-will among creedalists.

This breaking down of barriers was lately shown in Columbus, O., where rooms in the Jewish Synagogue were tendered to the Baptist Young People for a prayer meeting, even though a regular service of the Synagogue had to be dispensed with, in order to accommodate them.

Under the benign influence of the broader views, inculcated through spiritual enlightenment, the old regime of discord and persecution for the sake of creeds and dogmas, is fast dying out, and toleration and progression are taking its place.

THE RESULT OF BIRTH.

If you were to question 100 Christians as to why they were such, it is more than probable that not more than one could give you any better reason than that they had been so born and reared. Even Dr. Isaac Watts admitted this, and said that "an orthodox Christian in England would, in too many cases, had he been descended from a follower of the Arabian prophet, or been born in a latitude within reach of the influence of the Koran, have zealously fought and died, if the circumstances demanded it, in defense of the Mohammedan faith a Hindoo on the banks of the Ganges, a fire worshiper in Persia, a Roman Catholic in Spain and Portugal, for the same reason that he is a follower of Martin Luther and a believer in the Protestant religion in England. We are born in a cert

faith; our parents take great trouble to show us in childhood that their way is the only true one, and we accept their teaching as well-nigh infallible; when we leave home we pass into other and more powerful hands. The priest takes the place formerly occupied by the guardians, and a sort of theological terrorism keeps us *sound in the faith*."

PLAYED FOOT-BALL IN A TRANCE.

Nat G. Guiberson, the giant guard of the University of California, who recently played through an entire football game at Reno, Nev., in a trance, has been showered with letters from physicians and scientists, who wish to learn the fullest details of his experience. Dr. John W. Robertson, professor of nervous and mental diseases in the College of Medicine, has asked Director Walter Magee to procure from Guiberson a scientifically accurate account of his strange lapse of consciousness. Guiberson's statement, together with statements from Paul Castlehun and F. Ellis, who played on opposite sides of Guiberson at Reno, have been sent to Dr. Robertson, and the Toland professors are studying them with great interest. Physicians and investigators of psychological problems in a number of different cities have opened correspondence with the big freshman.

"I was struck in the head at the very beginning of the game," said Guiberson to-day. "A moment later, apparently, I opened my eyes and found myself dressed for dinner and sitting in the hotel, with a crowd of fellows around me, discussing the game. I had played the entire game, talked to new acquaintances, left the field, bathed and dressed, and all the while unconscious. Those lost hours of my life are still a complete blank."

☞ We are fast outgrowing the old forms and ceremonies of religion forced upon the law courts and State ceremonies. In illustration of this fact we may mention that Maryland has by law changed the form of the legal oath. It does away with the kissing of the Bible, or even placing the hand upon it. The one sworn is required simply to raise the right hand in acknowledgement of a solemn promise to tell the truth and the whole truth. The final clause of the present oath, "So help me God," is stricken out. This shows the progress of the age and what we may reasonably expect in the twentieth century.

☞ Dr. Babbitt's system of Chromopathy is having a great success in India. The leading Chromopath in India, Prasada, has published a book illustrative of the subject, which has been

translated into seven languages and dialects. He places Chromopathy beyond all methods of cure for effectiveness, and says that thousands of lives have been saved from the plague by its means. he claims that he has cured dysentery, cholera, hydrophobia, leprosy, etc. Dr. Babbitt's book on the "Principles of Light and Color" includes Chromopathy, electricity and magnetism. It can be obtained at this office for \$5.00. The postage is 32 cents extra, if sent by mail.

A NEW THEOLOGY.

Bishop Turner, of the African M. E. Church, is quoted by the *Philadelphia Tribune* as setting forth a new theology as follows:

We know that God dug this Universe out of black and that black chaos reigned millions, billions, trillions, quadrillions and eons of years before God ever said, "Let there be light," or let there be white. We believe God himself is a negro. I have no respect for any negro who does not believe that the God he serves and worships is a negro.

Some of the orthodox clergy are saying that this bishop is a promising candidate for the insane asylum.

When such ignorant and bigoted individuals are elevated to authority in the church, what can we expect but such amazing twaddle?

☞ A Congressional appropriation for a sectarian institution was lately declared unconstitutional by Judge Hagner in Washington. This ruling is of far-reaching importance, and will cause some consternation in orthodox ranks. The case was the Providence Hospital which is controlled by priests. The decision is just and right.

☞ General Lew Wallace remarks that the terrors of Milton's hell and Dante's inferno are pleasant pastoral scenes, compared to the results of Modern warfare. And yet men cry for war and will be content with nothing less.

☞ It is not generally known that woman suffrage will be passed upon by the voters of South Dakota at the next election, and if they say so, it goes. The *Mitchell Gazette* thinks the indications are for success.

☞ A pastor in Indiana recently startled his congregation by the following announcement: "Remember our quarterly meeting next Sunday. The Lord will be with us during the morning service, and the Presiding Elder in the evening."

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.

Mr. A. E. Tisdale occupies the platform of the First Association of Spiritualists of Philadelphia, during April and May.

Capt. James Edward Friend, of San Diego, Cal., passed to the beyond, on March 30. He was a well-known character, and had many friends.

The Young People's entertainment last Friday evening at Forrester's Hall, San Francisco, was a very successful and pleasant affair.

Mrs. Chandler gave a lecture and interesting exhibition on the science of palmistry in Occidental Hall, last Monday evening.

Mme. Montague's meetings will hereafter be held in Occidental Hall, 305 Larkin St., San Francisco, every Wednesday, instead of Washington Hall. This change to the Spiritualists' headquarters is a good one.

Mrs. E. R. H. Stoddard after an absence of a few months, has returned to Oakland and will resume her work at 418 Eleventh street. She is an experienced medium and we are pleased to announce her return.

An entertainment will be given by little Tryphena Pritchard at Native Son's Hall, on Mason street, San Francisco, on Thursday, April 21, and we hope the hall will be crowded for the benefit of this wonderful little artist.

The quartette, whose excellent music added so much to the interest of the Jubilee Celebration at the Metropolitan Temple on April 3rd, consisted of the following artists: Mrs. Keegan, Miss Eva Peck, Mr. Reid and Prof. Merrill.

John Brown, Sr., wrote us from San Bernardino, Cal., on April 10: "I have attended two meetings in this Jubilee time and feel that it was good for me to be there to see old friends and make new ones. May the good spirits sustain the JOURNAL to chronicle the many Jubilees that await Spiritualism."

"A Spirit Message from the Planet Venus," was the subject of Mr. M. A. Pottinger's lecture at Washington Hall, San Francisco, last Thursday, and it was highly interesting. The audience was delighted with the description of life in Venus. Those who miss these lectures next Monday and Thursday evenings, will lose a treat. Mr. Pottinger's address is 536 Guerrero street, San Francisco.

The Ladies' Aid entertainment last Saturday evening at Occidental Hall, 305 Larkin street, San Francisco, was very entertaining. Mrs. Chandler gave an exhibition of palmistry, with

some interesting explanations. The regular monthly social will occur on Friday, April, 29 at the same place.

The two young ladies, Daisy Place and Maybelle Thompson, who sing so nicely together many excellent duos, were at the dedication of the new Occidental Hall, on Sunday, April 10, and delighted the large audience with a fine rendition of "Hark to the Mandolin." Their voices blend so harmoniously that it is a treat to hear them sing.

Some unprincipled person has been circulating a report, that the old Supreme Court Building in San Francisco is unsafe and the elevator dangerous. That is false and malicious, and the report is made to keep people from attending the spiritual meetings held there. The building is one of the best and safest in the city: the elevator is tested every week and will carry two tons.

The Detroit Spiritualist Societies have passed the following resolution: "Whereas the sacred cause of Spiritualism, as demonstrated through mediums in phenomena of all kinds is, in our opinion, much abused by dishonest mediumship, thereby causing chagrin and mortification, and exposing us to public ridicule, therefore be it resolved that we should assist in the prosecution of frauds generally."

Mrs. Lillie gave a very interesting and inspirational lecture on "Man; Know Thyself," at Occidental Hall, 305 Larkin street, last Sunday evening, to a large and appreciative audience. Her impassioned eloquence called forth enthusiastic approbation. Mr. Lillie conducted the musical exercises and sang two excellent solos, which received great applause.

The Society of Progressive Spiritualists on Sunday elected the following directors for the ensuing year: Wm. M. Rider, B. F. Small, J. H. Moore, A. D. Hall, Jas. B. Chase, John Koch, G. H. Hawes, Mrs. H. E. Robinson, and Victor Becker. The directors were to convene at their office on Monday evening to elect officers. The list of officers will be given in our next issue.

Dr. Alice Tobias has just finished a course of spiritual meetings, at Tulare, where she has been instrumental in organizing a Society, which will apply for a charter from the State Association. Col. and Mrs. Tobias are now in Visalia, where they expect also to organize a Society. Good Templar's Hall was crowded when the Colonel lectured and the Doctor gave tests.

Mr. N. C. Mayo, father of Mrs. Mayo-Steers, the well-known medium, passed to the higher life on Thursday, April 14th, at his home in San Francisco. The funeral was held last Sunday, and Mrs. Elizabeth Lowe Watson gave an eloquent address, full of pathos and power, as a tribute to the worth of this noble man. This was followed by spirit Fanny Burbank Felton, (through the organism of the daughter of the deceased, Mrs. C. Mayo-Steers) who beautifully de-

scribed his advent into the higher life, and his reception by friends who had gone before. The members of the Grand Army Post were present and took the body to the cemetery, where their funeral services were held over the remains, assisted by Mrs. Addie L. Ballou, closing selections being read by Mrs. C. Mayo-Steers. A memorial service will be held at the Lyceum next Sunday, at 10:30 a. m., at 909 Market street, when his many friends will give further tributes to his memory, as he was a faithful teacher and friend of the Lyceum for many years.

Jubilee Greeting.

At the meeting of the State Board last Monday evening, the following was unanimously adopted, and ordered to be type-written and sent to the Rochester Jubilee Convention:

Headquarters California State Spiritualists' Ass'n, 605 McAllister St., San Francisco, Cal., April 18, 1898.

To the Spiritualists of the World in Jubilee Convention assembled—from the Golden Gate "where the sun goes down"—the Spiritualists of California send greeting.

The Jubilee Bell of the Golden State gives forth no uncertain sound. We pledge eternal fidelity to the cause of Spiritualism, truth and justice, and loyalty to the Stars and Stripes, the emblem of equal rights—mental and religious liberty. The Spiritualists of California keep their windows open toward the new Jerusalem, and—

We can hear the angel voices singing,
Hear the music ringing, ringing,
We can hear their voices singing,
Year of Jubilee.

C. H. Wadsworth, Pres.; Thos. Ellis, Jr. Vice Pres.; John Koch, Sec.; B. F. Small, Treas.; M. S. Norton, H. S. Brown, Richard Young, Mrs. H. E. Robinson, Wm. M. Rider, Directors.

A suit was brought against Mrs. B. Hildebrandt, it having been alleged that she had obtained property from her mother-in-law by undue influence. These charges are false and withdrawn. I made the deed of the property to Mrs. B. Hildebrandt of my own free-will and choice, without any suggestion or request from her to do so. Mrs. Hildebrandt has my fullest respect and confidence.

PHILLIPINA GOLLER,
San Francisco, Apr. 16, 1898.

The *Metaphysical Magazine* for April is on our desk, and is a rich number. "The Dogma of Incarnation," by the Rev. Henry Frank, "The Empire of the Invisible," by Henry E. Orcott, and "Astrological Symbolism," by John Hazelrigg, are among the brightest and most interesting articles in this number. Until this month it has borne the name of *Intelligence*. Now it has resumed the old name of *Metaphysical Magazine*. Price, 25 cents. 465 5th Ave., New York.



The Editor is not responsible for the opinions of correspondents.

Jubilee in Philadelphia.

TO THE EDITOR:

Enclosed find clippings and program to show you what a glorious time we had Jubilee Day. It was the crowning success of nearly a half century of the work of the First Association of Spiritualists, of Philadelphia. Not less than 3,000 people attended the different services, and many had to go away for want of accommodation. Prominent exponents of Spiritualism in the different parts of the country vied with each other in assisting to render the day a success, and many a cheer went up when their congratulatory communications were read.

M. E. CADWALLADER.

From the Philadelphia *Public Ledger* we glean the following:

In Warner Hall, the whole front of the stage was banked with floral designs and pots of flowers, one large piece, about which were many roses, holding in its deep recess a satin covered memorial volume containing the names of 210 members of the Association no longer in the flesh.

Above the floral bank and suspended from the ceiling a satin hanging indicated in large letters that the occasion for all the decoration and for the variety of exercises was in the joyousness of a golden jubilee.

The exercises of the day began at 9:30, and included an address by the President, Captain F. J. Kepper; words of welcome from W. J. Colville, and a response by Mrs. M. E. Cadwallader, who, in the absence of Dr. J. M. Peebles, was invited to take his place upon that portion of the program.

Singing by the choir and by the congregation was, of course, a part of the exercises, and some of the older members of the Association having made short addresses, Mrs. Cadwallader spoke in memory of the departed brethren and sisters.

Among those who spoke were Mrs. S. A. Anthony, Mrs. Sarah E. Benner, Dr. James Truman, James Shumway, James Marlbor, Mr. and Mrs. Whiteman and B. B. Hill, while congratulatory letters and telegrams from prominent Spiritualists throughout the country were received and read.

Two poems, "The First Association of Spiritualists," written for the occasion by Mrs. R. S. Lillie, and an Anniversary ode, composed by Mrs. M. T. Longley, were read, and the session closed with a conference, presided over by J. C. Steinmetz.

The afternoon's exercises were in the nature of an entertainment, by pupils of Mrs. Lillian Reid Heasley. Miss Fannie Kilgore, read a poem in blank verse dedicated to Spiritualism.

Dr. Peebles, being delayed by reason of floods, Mr. Colville made an address. In the course of his remarks he declared that the Church generally has incorporated the idea of a spirit existence into its denominational beliefs, and more and more is the truth which Spiritualism stands for, (that death cannot annihilate) becoming recognized.

In the evening there were addresses by Mrs. C. B. Kilgore, Mrs. Cadwallader and Mr. Colville. Mrs. Heasley gave a reading of "The Mother's Comforter," illustrative of a message from the spirit of a child, and there was song and orchestral music.

The Jubilee in Columbus, O.

The 50th Anniversary was celebrated on Sunday, April 3, in the Board of Trade Auditorium with a large audience. An excellent program was prepared.

Mr. Willard J. Hull acted as chairman. Mr. Theodore F. Price was the principal speaker, and discoursed at some length upon the topic, "The Influence of Spiritualism upon the Institutions of to-day."

The morning program was concluded with "spirit messages" or tests, by Miss Maggie Gaule.

In the afternoon Mrs. H. C. Lake, of Cleveland, delivered an interesting address on "The Teachings of Spiritualism." The speaker argued that Spiritualism, by proving the fact of a future life, tends toward the lifting of humanity above the plane of gross materialism.

Tests were given by Mr. Theodore F. Price.

In the evening Mr. Willard Hull presented an address on "The Fiftieth Milestone."

Jubilee in Los Angeles, Cal.

The 50th Anniversary was celebrated on March 31, day and evening, under the auspices of the Ladies' Independent Aid Society, of which Mrs. M. T. Longley is president. The exercises were held in the spacious Music Hall, which was filled by an intelligent and enthusiastic audience.

The entire rostrum was handsomely decorated with palms, evergreens, roses and other beautiful flowers, including hundreds of calla lilies over the rostrum amid a mass of green, the motto—"Love and Unity"—of the Ladies' Aid appeared, also the inscription—"1848—Spiritualism—1898."

The morning service consisted of a fine address by Mrs. Olivia Shepherd, an interesting conference and suitable singing and music. Many of Prof. Longley's compositions were sung by a well-trained chorus, during the day and evening.

In the afternoon addresses were made by Mrs. Elliott, Mrs. Lyman, Dr. Andrus, Prof. Allen and others. Mrs. Ballridge gave tests, Mrs. Longley read a poem written for the occasion and Prof. Longley sang a song also composed for the occasion.

In the evening an address by Mrs. Longley, reading of a poem by O. T.

Fellows, which he had written for the occasion, with a grand literary and musical program made up the order of exercises which were followed by a dance.

During the evening spirit John Pierpont, in control of Mrs. Longley, spiritually christened the infant daughter of Mr. and Mrs. M. M. Lyon, in an appropriate and beautiful service. The spirit selected the name of Stella for the babe as an emblem of light and power. The entire Anniversary celebration proved a grand success. There was no admission fee during the day, but the receipts of the evening netted a handsome sum to the Ladies' Independent Aid Society. M.

Jubilee in San Diego, Cal.

The Fiftieth Anniversary of the advent of Modern Spiritualism was appropriately celebrated at Lafayette Hall on Sunday, April 3rd, 1898, the four Societies of this and National City uniting in the service. Mrs. Ella Custer of the First Spiritual Society of San Diego presiding. The hall was beautifully decorated with a profusion of flowers and evergreens. Mrs. Clara A. Beck had charge of the musical part of the program. The principal speakers were, Rev. Solon Lauer and Col. J. L. Dryden (Member of the State Legislature) of San Diego; Mrs. Dr. Morrill, of Chula Vista; Mrs. Mullen, of National City, and Mrs. Marks and Ben Barney, of San Diego. The session convened at 10:30, a. m., and continued throughout the day. A large number of people were present and considerable interest was manifested.

Features of the afternoon service were, a Cantata entitled "Awakening of Spring," and a beautiful "Flower Drill" by eight young ladies. A large number of vocal and instrumental numbers, solos, duets and trios, also readings and recitations, added much to the enjoyment of those present.—*San Diego Progress.*

From Chattanooga, Tenn.

Our Anniversary exercises were held in the Unitarian church, on March 30, in Chattanooga, Tenn. The church was filled with people long before the hour appointed, and the audience seemed to be inspired for the occasion as every number received a warm welcome. The music was especially good, and Prof. A. R. Prother and wife deserve much praise for their work—the Professor for the sweet music which his orchestra rendered, and Mrs. Prother for overseeing the decorating of the church with flowers which were very apropos and beautiful.

I closed my engagement with the Chattanooga friends on March 30, and sadness seemed to possess my soul, for many weeks, months, and even years may pass away, ere I will stand again upon their rostrum and look into the dear familiar faces which I have learned to love.

Soon my work will call me from the

"Southland," and with the "Star of Progress" I will journey westward once more. I shall say farewell to all my Southern friends, with many tears and heartaches. Yet must we ever work on, knowing that if the hands of our loved ones are never again clasped in ours, sometime, somewhere, out in the blue yonder, we will meet and know each other. So, on with my work, on!

I do not think I shall shrink or falter,
But just go on,
Doing my work, nor change or seek to alter
Aught that is gone,
But rise and move, love and smile and pray
For just one more day.

And as heaven grants to me that one more day, I will try to fill someone's heart with love, sunshine and spiritual truths, so when the night comes on, and I lay down for a last sleeping, I may awaken to the pleasures of the higher life, to be forever with those whom I love. LOE F. PRIOR.

[The addresses and tests were by Mrs. Prior and Dr. Andrews.—ED.]

Jubilee in Santa Barbara, Cal.

The Rev. Mr. Bowman lectured on this theme: "Show us a Sign from Heaven."

He recited briefly the history of the various religions, and explained how, as generation succeeded generation the people were wont to entertain doubts as to their creeds and called upon their prophets and expounders to show some divine sign whereby they might be convinced. This, he proclaimed, is the mission of the doctrine of Modern Spiritualism and its teachings are substantiated by the discoveries and researches of the leading scientists and philosophers of the century.

Mr. Bowman is an eloquent, forcible and most logical speaker, and presents to his hearers ideas for their consideration in a rational light.—*Santa Barbara Independent*.

New York Celebration.

TO THE EDITOR:

The whole poem in this JOURNAL came to me in a little over an hour. I got it from a voice that I hear, which seems to dictate it. I am the soloist of the Spiritual and Ethical Society, of New York. We had a delightful Anniversary Celebration on March 27. In spite of very bad weather, the hall was crowded, and not one left the hall during the time, though the program lasted from 2:30 till nearly 6 o'clock, showing how interesting the entertainment was.

Every one pronounced it the best we ever had. Mrs. Brigham seemed to radiate inspiration, and one said, "you could almost hear the rushing, mighty wind, and see the tongues of flame" as she arose to speak. Instead of "America," we closed with "The Star Spangled Banner," which was sung with a vim.

MRS. J. H. TUTTLE.
New York, N. Y.

International Jubilee.

The International Congress of Spiritualists and others interested in psychical science, will be held in London, from June 19th to 24th, 1898, both inclusive, in the various rooms of the St. James's Hall, Regent St., W.

All inquiries should be addressed to E. Dawson Rogers, President, at the Office of the Alliance, 110 St. Martin's Lane, London, W. C.

The following addresses have been promised:

Rev. T. E. Allen (West Dedham Mass.), "Over-worked Telepathy."
Prof. A. Alexander (Rio de Janeiro), "Brazilian Evidence for Psychic Phenomena."

M. le Commandant Darget (Vouziers, Ardennes), "Photographs of Psychic Radiations."

Mr. Harrison D. Barrett (Boston), "Dark Cabinets and Promiscuous Circles."

M. Gaston Mery (Paris), "Psychic Phenomena in France."

Dr. Helen Densmore (London), "The Philosophy of Mediumship and its Limitations."

Signor Carlo Bonazza (Florence), "Occult Energies Latent in Man."

Mr. J. J. Morse (London), "The Education of the Young in Relation to Spiritualism."

Dr. Encausse, "Papus" (Paris), "The Distinctions and Points of Identity between Spiritualism and Occultism."

Dr. J. M. Peebles (San Diego, Cal.), "Spiritualism in all Lands."

Contessa Helene Mainardi (Pisa, Italy), "Phenomena Observed in her own Home."

Dr. Moutin (Boulogne-sur-Seine), "The Relations of Hypnotism and Mesmerism to Spiritualism."

Mr. W. H. Terry (Melbourne) "The Bridge between the Natural and the Spiritual Worlds."

Colonel de Rochas (Paris), "The Border Line of Physics."

Mrs. Cora L. V. Richmond (Washington), "Spiritualism in the Next Fifty Years."

Mr. Thomas G. Newman (San Francisco), "The Effect of Spiritualism on the Religious World."

Signora Paganini (Florence), "The Laws of Nature with which Spiritualism is Mostly Concerned."

Mr. B. Tortenson (Skein, Norway), "Spiritualism in Norway."

Dr. Baraduc (Paris), "Biometric and Photographic Demonstrations of Vital Force (with lantern illustrations). Physiologic and Therapeutic Deductions."

Rev. Minot J. Savage (New York), "Personal Impressions of Spiritualism in America."

Dr. Giovanni Hoffman (Rome), "Attested Accounts of Experiments made at the Academy in the Presence of Eminent Scientists."

Mr. Henry Forbes (New York), "Some Striking Analogies between Early Christianity and Modern Spiritualism."

Prof. Boirac (Dijon), "Suggestion and Mesmerism."

Mr. W. T. Stead (London), "Automatic Writing; and the Subliminal Self."

Dr. Berillon (Paris), "Hypnotism and Psycho-therapeutics, illustrated by lantern pictures of Salpêtrière Subjects."

Mrs. C. T. Dixon (London), "Some Experiments in Spirit-Photography."

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*.

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The annual catalogue sent out by the old reliable seed establishment of James Vick's Sons, comes to hand in a dainty and tasty cover of blue, pink, yellow and orange. The Golden Lily, the Pink Daybreak Aster, a brace of blue birds, and the artistic lettering in black, blue, green, crimson and gold, all in harmonious combinations, make a cover of exquisite design and appearance. Many of the illustrations are fine half-tones. Four handsome colored plates of begonias, dahlias, nasturtiums and sweet peas add to the attraction. The list of seeds and plants covers a large and varied assortment, including nearly everything that can be desired for the garden, the lawn, the greenhouse. Valuable new varieties are offered as well as the thoroughly tried and proved standard-sorts. Vick's novelties are noted for their uniform excellence. If you are not a customer of this firm send for their catalogue. It is free to all applicants. Address James Vick's Sons, Rochester, N. Y.

To Lyceum Workers.

As the appointed Secretary of the National Lyceum Association, I desire to come in touch with every working Lyceum in the country, and urgently request that some one of the officers in their respective organizations, write me at once, giving a detailed, yet concise, report relative to its work. Every Lyceum extant is desired to report the time of its organization, number of present members and anything that will be of general interest. The above request is made in the interest of the Jubilee. Address, Mattie E. Hull, 359 Normal Ave., Buffalo, N. Y.

[We hope that Lyceum workers everywhere will at once give the information required.—ED.]

I am well satisfied with the JOURNAL and read its contents as soon as it arrives. I always find in it something that will lift upward.—H. ROHRER, Maryland.

The Secret of Life, or Harmonic Vibration, by Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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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.

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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 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 305 Larkin-st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 305 Larkin-st., San Francisco.

MADAME MONTAGUE holds meetings at Occidental Hall, 305 Larkin-st., San Francisco, Wednesday evenings at 8 o'clock.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7:30.

LIGHT: A Weekly Journal of Psychical, Occult and Metaphysical Research. All Orders for the papers should be addressed to the Manager; all communications to the Editor. Price, 2d. per copy; 10s. 10d. per annum. Office, 110 St. Martin's Lane, London, W. C., England.

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Oh, the morning, dewy laden,
Blushing with a tender grace,
Like the presence of a maiden
Seems her shy and loving face.

Over thee, still softly arching,
Falls a canopy of grey;
From the mountains, swiftly marching,
Comes the heralds of the day.

In the valleys brightly curling,
Round the mosses' shady bed,
Are the violets upward turning
For the sunshine overhead.

Heaven showers all her fragrance
Through the golden arch of day,
With a sacred holy presence
Till the shadows wing away.

From the broad and twinkling meadow
Pipes the birdlings' matin song,
And their echoes sweet and mellow
Like a sunbeam floats along.

In the twilight meekly bowing,
Where the wooing tendrils play,
Is the daisy gently drawing
Summer sweetness from the spray.

Through the forest branches quiver
Many a lance of silver light,
Waking where the shadows gather,
Blue-eyed beauties robed in white.

O'er the water's laughing tide
Leafy branches idly play;
Like a dream they seem to glide
Into heaven's starry bay.

Morning, with a flood of glory,
Lifts her banners to the world
And repeats love's wondrous story
In the budlets, dewy pearled.

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GEO. W. ACKERLY,
April 3, 1898. Brooklyn, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—I have taken your medicine two months and am well. I think your treatment wonderful and will always speak a good word for Drs. Peebles & Burroughs. Wishing you unbounded success, I am very respectfully, Mrs. G. F. CLARK,
April 2, 1898. Buckley, Wash.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR DOCTORS:—I will require no more medicine, as I consider myself well and hope to remain so. Accept many thanks



DR. J. M. PEEBLES.

for your kindness and good advice. With best wishes, Mrs. SAMUEL TILSON,
April 4, 1898. Sandy Hook, Conn.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR DOCTORS:—I am feeling all right and will not need any more medicine. I thank you for your kindness to me. Very truly, Mrs. A. MORANG,
April 4, 1898. Eastport, Me.

Drs. Peebles & Burroughs, Indianapolis, Ind.

MY DEAR FRIENDS:—I write you to-day to let you know that the tumor you treated in my left side is now perfectly well. I have waited about writing to be sure that it was well, and now that I am convinced I want to thank you for all you have done for me. I cannot express the gratitude I feel for you. Every hope had been abandoned for my recovery when you took my case, and now, I am a well woman. Your grateful patient, Mrs. S. S. MOORE,
March 16, 1898. S. Atlanta, Ga.

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Mar. 29, 1898. Denmark, Me.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR DOCTORS:—Your favor is received, with diagnosis of my wife's case. Its remarkable accuracy cannot be disputed and would to those having no knowledge or faith in Spiritualism, undoubtedly, seem both mysterious and miraculous. I sincerely thank you for your faithful description of her case. Very truly yours,

J. A. JENSON, Publisher,
Mar. 28, 1898. Grand Rapids, Iowa.

Drs. Peebles & Burroughs, Indianapolis, Ind.

GENTLEMEN:—Your kind favor of the 28th, ult., in which you diagnose disease of my daughter, is received. I was surprised at the accuracy of your description. I am, Very truly yours,

J. F. SIMONDS, M. D., Medical Examiner
U. S. Pension Office. Riverdale, Md.
April 4, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—I received your reply to my letter last evening and must say you have told me nearer how I feel than anyone else ever has. Very truly yours,

Mrs. EDNA BRISTOL,
April 7, 1898. Waukegan, Ills.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—I received the diagnosis and it is correct in every particular. Please accept my heartfelt thanks. Very truly yours, CATHERINE SPAULDING,
April 5, 1898. Ludlow, Ver.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—Your diagnosis of my case is correct. Respectfully, MARY SALOME PARES,
April 4, 1898. Anderson, Tex.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—Your statement of my case is correct. Very truly yours, W. H. GROVE,
Mar. 31, 1898. Plum P. O., Pa.

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VOL. 34.

SAN FRANCISCO, CAL., APRIL 21, 1898.

No. 16.

THE ANTI-SPIRITUALISTS.

Ye poor deluded souls whose ardent zeal
Awakened is to deal with unknown laws,
How can ye think? What can ye feel,
Who never grasped the meaning of this Cause?
What are ye fighting? Do ye know,
Oh! fools and blind what is the foe
That has aroused thine ire
And thy maledictions dire.

Is your anger based on what ye know of this, thy foe?
Or are ye in darkness groping, aiming thy blow?
Or are ye afraid Truth may reveal
A foeman worthy of his steel?
If we do not fit your narrow creed,
Must we be very bad indeed?
So reasoned they, the persecutors bold,
Who to the stake, and torture, led martyrs old!

Take care lest in your mad conceit your own creeds fall!
For when the Truth ye meet, ye must recall
The saying true, that when crushed to earth
It rises to a higher and more glorious birth!
In fighting 'gainst an unknown foe,
Ye only hurt yourselves, we know.

One whom ye profess to love and honor most
Gave to man this commandment just:
"Judge not lest ye be judged," yet ye, in face of this,
Dare to count a good ship amiss,
Because of the barnacles that cling;
And your anathemas loudly ring.
Every ship that sails the tide
Has barnacles clinging to its side—
E'en yours, my friends, is not so free
That ye dare cast stones at me.

"He that is without sin, will first cast stones,"
Your master said in mildest tones.
Do ye think that revelation grand,
Written only by human hand,
Could be bound in one short creed,
Or 'tween the covers of one book, indeed?
God's revelations ne'er cease revealing
And in all nature there is no sealing.

From those who seek with wisdom bright
That which is hidden from our sight—
Hidden fathoms deep beneath the soil—
Man can, if he will but toil,
Find God's own writing, written in the rock,
And to him only is opened, who will but knock;
Revelations past, as written by man, in his own way,
With contradictions vast and often inspiration's play,
Must now be placed in the crucible of brain
And weighed and measured, must stand the strain
Of mind's tribunal, and by its measure stand or fall—
Books, creeds, churches, dogmas, all!

Ye laugh to-day at Galileo's foes,
And hold in simple derision those
Who would try in this century to prove,
Like our dusky brother Jasper, "The Sun do move."

And yet do ye oppose with willful thought
Forces as obscure as those which Galileo taught
And like his foes of old would seek to crush
Minds groping heavenward, and in a rush
Of ignorance and hatred the question stop, what these
things mean

Which the angel world is bringing from the great unseen.

Take heed that ye be not found the foes of heaven
In your Herculean task to bound God's Truth now given
To man by angels who, with noiseless tread,
Proclaim that in God's Universe "there are no dead!"
But if, in trying to crush the truth, *your* light may break,
We'll not begrudge a word ye've said of us, but take
Your hands in ours, and together we will go in love
In search of Truth, which ever leads above.

Truth is truth and cannot be assailed
By petty minds, with brain enthralled,
And grovelling in the dust of centuries old
Still cling to creeds and dogmas cold.

Come out, oh! brothers, sisters dear;
Throw off the incubus of fear—
Priests, creeds, dogmas, Adam's fall,
And know God's Truth is over all,
With Love, and Wisdom, the great triune.
But if ye still refuse to attune
Your lives to ours, in search of light,
May angels come, with heaven's might,
To bring ye to the higher birth
Of light and life from dust and earth.

We join in wishes glad and bright,
That ye may be brought into the light;
And for maledictions, we pray too,
"Father forgive, they know not what they do."

LOUISA TUTTLE.

A BASIS OF UNION.

If Spiritualists are to exist as an organization, it is essential that there be a basis of union; an expression of a common thought, drawing together.

Spiritualists believe that man has a soul which, after the dissolution of the body, continues to exist as a separate, conscious entity; having will-power to act and to some extent recollection of and interest in the scenes of earth. That disembodied spirits in all time as now have consciously

and intelligently communicated with those living in this world.

That man in this life and that to come is a spiritual being and whatever such beings may relate, advise or teach is to be measured and judged rationally, in view of evidence derived from all other sources.

Why cannot all subscribe to the foregoing? and why may these not be added? Spiritualists believe that there is no escape from the consequences of deeds. That for evil there will be punishment and for good, blessing. From these no man can flee away; nor can any bear the burdens of another.

Chicago, Ill.

A. N. WATERMAN.

FIFTIETH ANNIVERSARY ADDRESS.

Delivered by Dr. J. M. Peebles at Hydesville, N. Y., March 31, 1898.

[Continued from page 226.]

This is truly an age of science, of profound research. And while investigation is indispensable to arrive at truth—while psychical research is an earnest move in the right direction—while mere spiritism accepting the fact of an intercommunion between the denizens of this and the world beyond, is a grand step upward from materialism, Spiritualism is a fact, an absolutely demonstrated fact, and *more*, it is a fact PLUS immortal truth aflame with the suffix *al*, which suffix implies a moral quality, a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, purity, kindness and good will to man.

Spiritualism, the antithesis of materialism, was the Heaven-inspired and angel-commissioned instrument for turning back the inflowing tide of German materialism and of demonstrating the fact of a future progressive life. Reduced to the last analysis, Spiritualism rests not upon any Bible, not upon any creed, any external authority or any phenomenon; but upon the moral and spiritual constitution of man, upon reason, conscience and the soul's divinest intuitions. The phenomenalist, the skirmish-line, the attacking column, the inspirational speaker, and the great broad-minded leaders all have their work. There should be no rivalry, only as to who will enlighten the most minds and bring the most polished stones to the divine temple of truth.

Spiritualism is rooted in God, for God is Spirit. It is grounded in nature, for nature is the garment of God. It is established in law, for law is the will of God manifest as energy and force. It is the science of all sciences, the philosophy of all philosophies, and the true "wisdom religion" of all historic ages.

Spiritualism abounds in phenomena. The genuine are the cellar-wall foundations—the scaffoldings by which the masses ascend. They have their uses. Materialists, especially, require them and more; they require a clap of thunder to arouse and inspire them to think above the ruts and miry bogs of a dreary material existence. But Spiritualism does not rest alone upon, or center in, phenomena. No, no! It centers in essential

spirit, and is based upon the consciousness of the race, upon the emotions of a quickened nature, and upon the moral constitution of man, which constitution requires for sustenance, inspiration, vision, prayer, faith, trance, clairvoyance and heavenly impressions from the angel spheres of love and wisdom. Educated Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of man. They acknowledge the Christ-like spirit of love and forgiveness; they feel the serene influx of the Divine Spirit; they converse with heavenly intelligences; they cultivate the religious emotions; they exercise charity and all other spiritual graces; they open their seances with hymns or prayers. They are richly blessed with clairvoyant visions, and calm, uplifting ministrations from the loved in heaven. They walk in the spirit. They see in every pure, crystal stream a present Jordan, in every emerald-clad mountain a present Olivet, in every well-cultivated prairie a Canaan flowing with milk and honey, and they teach salvation by character, or by the *life*, as did Paul, who said, "Being reconciled, we shall be saved by his life." (Rom. v:19).

It is not cold, chilly sea-slime, nor protoplasm that constitutes the underlying, infilling basis of life, but spirit—that is to say, spiritual or divine substance. Spirituality is substantial reality. Much that seems real to the senses is only illusion. Man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn, or the bark to the growing fruit-tree. Evidently man is a trinity in unity, constituted of a physical body, and a conscious undying soul or spirit, which spirit is uncompounded, indestructible, divine substance—God in man. Advanced spirits are denominated angels. Spirits are but men and women, divested of their mortal clothing. They are not authority, they are not perfect, but have taken with them consciousness, memory, reason, sympathy, and character. Through the mystic laws of vibration and thought transference they delight to impress and inspire. They walk by our sides often; and yet, unseen. Philosophically considered there is but one world, and that *one* world embraces the yesterdays, the to-days and the innumerable to-morrows of eternity.

Spiritual marvels have appeared as rifts in the clouds, as lights upon the mountains, under all skies and in all past periods, assuming various forms of manifestation according to temperaments and racial developments. They were and are God's living witnesses of a future existence. To deny them is to plunge the world into the thickest mud of materialism. To counterfeit them as certain professed mediums have done, exhibits the deepest, grossest and blackest depravity.

Spiritualism is not local but cosmopolitan, inspiring under some name alike Yogi, prophet, seer, oracle and intermediaries in all lands. To this I bear the most positive testimony.

These manifestations were considered at different periods miracles, magic, oracles, apparitions, possessions, special providences, witch-craft, demons, and angels. Their persistence, surviving

the decay of thrones and empires, is, according to Herbert Spencer, a palatable proof of their reality and of their moral value—only truth is immortal.

It was Lord Brougham who in early days, when turning his attention to occult subjects, said: "In the most cloudless skies of skepticism I see a rain-cloud if it be no bigger than a man's hand; it is Modern Spiritualism." He was confident that this alone could roll back the inflowing clouds of materialism.

Shakespeare when inspired made the ghost of Hamlet's father appear in—

.....that fair and warlike form
In which the majesty of buried Denmark
Did sometimes march.

Mar. Is it not like the king?

Hor. As thou art to thyself.

Such was the very armor he had on
When he the ambitious Norway combated.
So frowned he once, when, in an angry parle,
He smote the sledded Polack on the ice.
'Tis strange.

* * * * *

Ham. Then saw you not his face?

Hor. Oh, yes, my lord! he wore his beaver up.

Ham. What, looked he frowningly?

Hor. A countenance more in sorrow than in anger.

Ham. Pale, or red?

Hor. Nay, very pale.

Ham. And fixed his eye upon you?

Hor. Most constantly.

Ham. His beard was grizzled? no?

Hor. It was, as I have seen it in his life, a sable silver'd.

The learned Dr. Beard, physician, author, scientist and hypnotist of New York, strongly inclined toward materialism, declared that "for logical, well-trained, truth-loving minds, the only security against Spiritism (as he called it) is in hiding or running away.... If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to Spiritism; the amount of human testimony in favor of Spiritualistic claims is a million-fold greater than that in favor of the theory of gravity."

He further said that that distinguished jurist, "Judge Edmonds, used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and, from the standard of the law books and the Universities his position was impregnable."

Camille Flammarion, the great French astronomer, said that, "At least ten of the manifestations he witnessed through 'Eusapia Paladino' were incontestable. He further said that "placing myself solely at the point of view of a physicist who observes, I say, no matter what explanatory hypothesis you may adopt, there exists an invisible force drawn from the medium's organism, which can leave her and act outside of her.... Invisible intelligent forces seem also to act in unison with hers, producing varied phenomena. These pronounce themselves spirits, and what other explanation can be given?"

Alfred R. Wallace, the eminent English naturalist and scientist, pointedly says: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

With the more intelligent scientists of this century, including Edison, the great inventor, the victory is won; and so Spiritualism proudly takes its place in the pantheon of the sciences.

It must be remembered, however, that these spiritual phenomena are not miracles in any such sense as the 17th century school-men defined them. They are not violations of the inexorable laws of nature, but the operations of higher natural laws than the masses comprehend. The supernatural, in fact, is the natural upon the spiritual plane of existence. [Concluded next week.]

MENTAL TELEGRAPHY.

Mental telegraphy—the direct transference of thought from brain to brain without a material conductor—is a subject that has deeply interested the writer for many years. The word *telepathy* is commonly used to express the same idea. Some scientific investigators affect to sneer at mental telegraphy, declaring thought-projection to be an impossibility, at the same time accepting without question stupendous stories founded upon the inferential and purely speculative—albeit bearing a tag marked "scientific." Such persons, however, are apt to forget that what we laughed at yesterday is the admitted truth of to-day, and that the dreams of to-day are likely to become the demonstrated facts of to-morrow.

The rocks on the shores of Bornholm shoot magnetic rays over the water, affecting the compass of ships nine miles away; but the human mind project a thought-wave—never! An invisible, mysterious thing called "magnetism" may be projected from pole to pole; but the human soul think outside imaginary fixed limits—never! Man may apparently set Nature's laws at defiance; Tesla may rend an iron bar by destroying the cohesion of its particles; we may build, destroy, and rebuild; but think beyond the confines of the skull—never! And yet these things occur every hour in the day.

We have frequent illustrations of the direct transference of thoughts, impressions and promptings. For instance, we meet a person for the first time; we are courteous, as becomes polite custom, but hesitate to continue the acquaintance. We shake hands with one, and politely overlook the proffered hand of another. One person pleases, another displeases; one enters our presence scattering sunbeams by the way, the other brings cloud and storm. Again, we speak of a friend, and a moment later he appears; we feel impressed we shall see or hear from a dear one, and receive a letter or a dispatch announcing an early homecoming; we are depressed, certain that "something has happened," and get early news of an accident to some member of the family. Men, women, and children give expression to the same thought simultaneously; writers produce poems, song, or story, only to find that another has already published, or is about to publish, the same thing. It is plain that "coming events," in the shape of thoughts, impressions, and promptings, do "cast their shadows before." To the thought-

ful it is no longer the fact, but the explanation of the fact, that puzzles.

Like most things under the sun, thought-transference, mind-reading, and the like, are not new. Far from it. Ancient history abounds in examples explainable upon no other known hypothesis. A case in point is revealed wherein the King of Syria, complaining that his movements must have been made known by one of his servants, is told: "None, my lord, O King; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bedchamber." The sensitive, or percipient, is able to-day, as of old, to absorb thoughts at a distance, as well as to receive and transmit them direct.

In the practice of telepathy, time and space are not important factors, and distance is no barrier to the exercise of the faculty. There is nothing mysterious about it: telepathy, in a word, is merely thinking plus projection—a phenomena as simple and as natural as the act of breathing. Travellers say that the men that compose what is known as the "secret mail" in India have long practiced the sending of thought-messages, and Stanley says they gave out in the marts of Calcutta news of important battles fought in the interior days in advance of the arrival of the government courier. Writers of repute state that mind-reading and thought-transference are not unknown among nuns and ascetics; Mr. Newcomb and the Psychical Researchers have published accounts of their work along similar lines; and the present writer has been sending mental dispatches for years.

The chief difficulty in the way of a clear understanding of the simplicity that attends the study and practice of telepathy may be summed up in the phrase *faulty training*. We have been so trained in the practical, yet skeptical, that we have come to reason that nothing is to be accepted or believed in save that which can be seen, felt, and handled—much as we see, feel, and handle a block of wood or a lump of coal. We are too apt to regard new things as deep, puzzling, abstruse, etc., forgetful that there is naught in life that savors of mystery but those things to which we ourselves impart that quality. There is nothing really deep or puzzling when we once grasp its fundamental principle. Simplicity is the supreme and guiding star throughout the whole of Nature. And this is as true of telepathy as of any other natural phenomenon.

The idea has become fixed in our minds that the sending of a dispatch implies, necessarily, a system of batteries, poles, wires, and other familiar paraphernalia. But we should not allow ourselves to forget that, at an experimental station in England, telegraphing has been carried on for years without poles or wires; that dispatches can be transmitted between ships at sea; that messages have been exchanged between express trains moving in opposite directions; and that Tesla declares his ability instantaneously to send a message completely around (or through) the earth without the aid of either pole or wire.

Regarding a medium of communication in mental telegraphy, I believe there exists in Nature an

atmospheric stratum, or thought-ether, through which mind can communicate with mind, consciously as well as unconsciously. Things are constantly occurring in our lives that prove that mind can communicate with mind independent of the usual channels, and take cognizance of events transpiring at great distances. The writer has no hesitancy in prophesying that mental telegraphy will yet become a fact beyond dispute even by the most skeptical; that trained psychics will send thought-messages to and fro over the land and beyond the seas; and that the handling of such communications will be reduced to an exact science and made of practical use in the every-day affairs of the world.

This leads, naturally, to a consideration of the origin and scope of thought. Men are seeking to learn its source, and are even speculating with regard to thought-composition. The writer has always maintained that thought is real—that "thoughts are things." In support of this belief, we have recent and unexpected evidence in thought-photography; in the mechanical registering and measuring of thoughts; and in the boring of a hole through an inch plank by the power of thought applied to specially devised apparatus. Surely, in view of such striking proofs of materiality, thoughts may be regarded as at least kin to reality.

Incidentally, it is in order to discuss the brain as an agent in thought-production. We have been taught that thought has its origin in the gray matter of the brain; but now daring writers are beginning to inquire, "Which brain?" The one with which we are familiar is not the only piece of thinking apparatus in the human body. The muscles possess a sense of their own, called "the muscular sense;" the spinal column appears to have a special consciousness of its own; the solar plexus, which is so intimately connected with the operation of the involuntary functions, "is made up," as one medical writer puts it, "of millions of little brains." All the more important organs reveal a special complement of gray matter at particular points or parts, and seem to think and act on their own account, independent of the brain.

Then what of thought? Is it a direct or an indirect product of the brain? or is the brain merely an instrument utilized in giving expression to thought? It seems to me that, while the brain may be convenient for the storage and expression of thought energy, thought itself is not wholly dependent upon it.

What, then, is the office of the brain? What part does it play in the human economy? The brain is a thought-storehouse; a battery, or combination of batteries, for the production and distribution of nerve-energy; an instrument played upon by the Soul-man; an organ of value to us in many ways while we live here, but of as little use as any other vacated apartment when we move on to the "house of many mansions."

The more we study and the closer we investigate, the more convincing appears the evidence that the brain is not the source of thought. Its true source is as yet beyond the grasp of physical science: it seems dependent upon some outer

agent, or agency. The exercise of the faculty of clairvoyance, by means of which we see at a distance; telepathy, or sensing at a distance; telegry, or action at a distance; mental telegraphy, or telegraphing from brain to brain, from soul to soul—all these prove, or at least indicate, the possession of special senses, or rather, special extension of the ordinary senses, by means of which we are able to come in contact with forces with which something higher than mere brain-substance is forever in accord and attune.

Nerve-centers and nerve-cells appear to be but way-stations, receiving impressions from a source that breathes defiance to the scalpel and the microscope. Thought is an expression of spiritual energy. Its source must be sought by method and rule not set forth in books. The brain must be studied along psychical as well as physical lines. Only in this way shall we arrive at the truth with respect to the office of this interesting and important organ? and only in this way shall we be able to master the principle and the law governing telepathy and cognate themes, open wide the eyes of the world to the literal nearness of the unseen, and hasten the dawning of the morning when the sun-rays of truth shall dispel the chilling mists of the soul's night of gloom and despair.

C. W. HIDDEN,
in "Mind" for April.

IN THE FOURTH DIMENSION?

Some of the greatest mathematicians tell us that in their science they find indications of the truth of the theory that there is a fourth dimension of space. Of such a dimension we cannot even form a representative idea, but conceivability is not the limit of possibility.

Among the theories advanced by ingenious thinkers is that by death we are brought into relation with this fourth dimension in which those who have passed from this life are now hidden from our view. This may be true in the same sense in which we now exist in space of three dimensions.

However space and time, according to the highest philosophy, are not objective realities, but forms of thought or sensibility. Space and time then exist in us, and not we in them. They have no reality transcending sense-perception. Space and time, as well as matter, are phenomenal existences, and whatever they may symbolize, are subjective in character. Kant, the great philosophical genius, says that the difficulties which arise from considering the union between soul and body, the beginning of this union, at or before birth, and its end at death, are mere deceptions, "the result of hypostatizing what merely exists in thought and treating it as if it were a real thing." Without that kind of sensibility by which an unknown something appears as external in space, the unknown transcendental something may be perceived in an entirely different manner as something now inconceivable to us.

If we do not exist in time, but time exists in us, merely as a form of sense-perception or sensibility, then we never began to exist, and can never cease

to exist *in time*. For us there is no actual past or present, but there is one eternal *now*.

According to this view, we never came into being. We can never pass out of existence. We belong to that which we think of as without beginning or ending in time, and without limits in space. "Before Abraham was [according to one relative thought] I am." Man's actual being is in the noumenal world, which space and time only symbolize to our mind. Wordsworth says:

Our birth is but a sleep and a forgetting
The soul that rises with us; our life's Star,
And cometh from afar;
Not in entire forgetfulness
And not in utter darkness,
But trailing clouds of glory do we come
From God, who is our home.

* * * * *

Though inland far we be
Our souls have sight of that immortal sea
Which brought us hither.

Respecting the unknown, there may be as much truth in the fancies of the poet as there is in the speculations of the philosopher. There are more things in heaven and earth than are dreamt of by official science or accepted and labelled systems of philosophy.

What is needed is the habit of verification, openness to new ideas and intellectual integrity. Mental rigidity and inhospitality to unpopular thought constitute the real sin against the Holy Ghost. They cause despotism to steal like a mist over the mind. They give "intellectual peace at the price of intellectual death." As Emerson says, "Ceasing from fixed ideas is a great part of civilization." Change is essential to progress. It was this mental flexibility which made it possible for Greece, where "freedom rose like sunlight on the sea," to become the marvel of all later times.

B. F. UNDERWOOD.

REMARKABLE CASE.

Little Charley is now nearly nine years old and is the youngest of a family of five really interesting children who with their parents, live in a beautiful Southern California city. The life of this little boy is much more interesting than ordinary children from the fact that when he was about three years of age he became frightened at the whistle of a locomotive very near him and from that moment his whole brain became changed so that he has not cared to associate with others and has never spoken an intelligent word from that day to this.

He is under the control of several different influences which are entirely opposite in character and seem to be contending for the mastery in his childish actions. One of these controls will cause him to stand, and in the most pleasant manner, talk in an unknown tongue, and use the most graceful and pleasing gestures, and at times, imitating a steam whistle by a booing monotonous noise.

At other times if allowed his freedom, his actions will resemble a fox hound on the trail and the noise will be changed to suit the same. Some times he seems to be possessed by the spirit of a

demon and is really terrible to behold. Then he will walk around very much as a little child of three years would do, only that he is constantly casting his eyes upward as though he were watching some objects above him in which he seems to be very much pleased as he seems to converse with them in his own little unknown language.

He has been under the care of several physicians and mediums none of whom seemed to do him any permanent good, though nearly all agreed that it was a case of obsession. When I first took charge of the case I treated him at his home once each day but this did not seem to reach the case as it should, and I took him to my office and kept him with me day and night, and I have succeeded in driving those disagreeable influences from him but unless he is watched constantly, they return and control him as before; but by this constant watching and keeping them in check, the better part of his life has begun to develop and he shows that he is susceptible of teaching in very little things but his extreme nervousness renders him helpless mentally.

Little Charley is naturally loving in disposition and we have become very much attached to him, and I take this means of bringing him before the public mind, so that other physicians and mediums may give their impressions and help, either mentally or by suggestion, for I regard him as a very remarkable case and one that may possibly develop and demonstrate some very wonderful spiritual phenomena; as his mind, in its normal condition, is exceedingly bright and pure, and as a child he is more than ordinarily gentle and loving.

Temporarily, I can control every influence that comes to him except the one that keeps him from talking; this I have not been able to do, except in a few words which he speaks and I sometimes think he understands; neither do I understand why it is that he cannot talk unless there is such a thing as being controlled by a dumb animal or dumb spirit, in which case we know that there is superior mental power by which such influences can be cast out.

Inviting the opinions and help of scientific and spiritual minds to assist the little sufferer, I am yours truly,

W. P. HAWORTH.

Long Beach, Cal.

A WEEK IN REALMS CELESTIAL.

Mrs. Eliza Wright, of Cardiff, a reputable lady of 86, awakened lately from a fortnight's trance. She said she had been in heaven, had seen the Lord and his angels, and received messages for many of her friends. Mrs. Wright says the music she heard while in the trance was something beyond the ears of mortals to grasp. Before the trance Mrs. Wright's faculties were greatly impaired. Her sight was such as to require the strongest spectacles, and she was quite deaf. Now her sight and hearing are as accurate as they ever were. She reads fine print without glasses and converses readily with those about her. This is attested to by scores of her neighbors.—Columbus, Ohio, *Dispatch*.

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THOMAS G. NEWMAN, EDITOR.

Assisted by an Able Corps of Special Contributors.

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

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

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

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

SAN FRANCISCO, CAL., APRIL 21, 1898.

THE WAR OF CREEDS IS PASSING AWAY.

The war of creeds seems to have nearly spent itself, if we may judge by the many recent acts which manifest good-will among creedalists.

This breaking down of barriers was lately shown in Columbus, O., where rooms in the Jewish Synagogue were tendered to the Baptist Young People for a prayer meeting, even though a regular service of the Synagogue had to be dispensed with, in order to accommodate them.

Under the benign influence of the broader views, inculcated through spiritual enlightenment, the old regime of discord and persecution for the sake of creeds and dogmas, is fast dying out, and toleration and progression are taking its place.

THE RESULT OF BIRTH.

If you were to question 100 Christians as to *why* they were such, it is more than probable that not more than one could give you any better reason than that they had been so born and reared. Even Dr. Isaac Watts admitted this, and said that "an orthodox Christian in England would, in too many cases, had he been descended from a follower of the Arabian prophet, or been born in a latitude within reach of the influence of the Koran, have zealously fought and died, if the circumstances demanded it, in defense of the Mohammedan faith; a Hindoo on the banks of the Ganges, a fire worshipper in Persia, a Roman Catholic in Spain and Portugal, for the same reason that he is a follower of Martin Luther and a believer in the Protestant religion in England. We are born in a certain

faith ; our parents take great trouble to show us in childhood that their way is the only true one, and we accept their teaching as well-nigh infallible; when we leave home we pass into other and more powerful hands. The priest takes the place formerly occupied by the guardians, and a sort of theological terrorism keeps us *sound in the faith*."

PLAYED FOOT-BALL IN A TRANCE.

Nat G. Guiberson, the giant guard of the University of California, who recently played through an entire football game at Reno, Nev., in a trance, has been showered with letters from physicians and scientists, who wish to learn the fullest details of his experience. Dr. John W. Robertson, professor of nervous and mental diseases in the College of Medicine, has asked Director Walter Magee to procure from Guiberson a scientifically accurate account of his strange lapse of consciousness. Guiberson's statement, together with statements from Paul Castlehun and F. Ellis, who played on opposite sides of Guiberson at Reno, have been sent to Dr. Robertson, and the Toland professors are studying them with great interest. Physicians and investigators of psychological problems in a number of different cities have opened correspondence with the big freshman.

"I was struck in the head at the very beginning of the game," said Guiberson to-day. "A moment later, apparently, I opened my eyes and found myself dressed for dinner and sitting in the hotel, with a crowd of fellows around me, discussing the game. I had played the entire game, talked to new acquaintances, left the field, bathed and dressed, and all the while unconscious. Those lost hours of my life are still a complete blank."

☞ We are fast outgrowing the old forms and ceremonies of religion forced upon the law courts and State ceremonies. In illustration of this fact we may mention that Maryland has by law changed the form of the legal oath. It does away with the kissing of the Bible, or even placing the hand upon it. The one sworn is required simply to raise the right hand in acknowledgement of a solemn promise to tell the truth and the whole truth. The final clause of the present oath, "So help me God," is stricken out. This shows the progress of the age and what we may reasonably expect in the twentieth century.

☞ Dr. Babbitt's system of Chromopathy is having a great success in India. The leading Chromopath in India, Prasada, has published a book illustrative of the subject, which has been

translated into seven languages and dialects. He places Chromopathy beyond all methods of cure for effectiveness, and says that thousands of lives have been saved from the plague by its means. he claims that he has cured dysentery, cholera, hydrophobia, leprosy, etc. Dr. Babbitt's book on the "Principles of Light and Color" includes Chromopathy, electricity and magnetism. It can be obtained at this office for \$5.00. The postage is 32 cents extra, if sent by mail.

A NEW THEOLOGY.

Bishop Turner, of the African M. E. Church, is quoted by the Philadelphia *Tribune* as setting forth a new theology as follows:

We know that God dug this Universe out of black and that black chaos reigned millions, billions, trillions, quadrillions and eons of years before God ever said, "Let there be light," or let there be white. We believe God himself is a negro. I have no respect for any negro who does not believe that the God he serves and worships is a negro.

Some of the orthodox clergy are saying that this bishop is a promising candidate for the insane asylum.

When such ignorant and bigoted individuals are elevated to authority in the church, what can we expect but such amazing twaddle?

☞ A Congressional appropriation for a sectarian institution was lately declared unconstitutional by Judge Hagner in Washington. This ruling is of far-reaching importance, and will cause some consternation in orthodox ranks. The case was the Providence Hospital which is controlled by priests. The decision is just and right.

☞ General Lew Wallace remarks that the terrors of Milton's hell and Dante's inferno are pleasant pastoral scenes, compared to the results of Modern warfare. And yet men cry for war and will be content with nothing less.

☞ It is not generally known that woman suffrage will be passed upon by the voters of South Dakota at the next election, and if they say so, it goes. The Mitchell *Gazette* thinks the indications are for success.

☞ A pastor in Indiana recently startled his congregation by the following announcement: "Remember our quarterly meeting next Sunday. The Lord will be with us during the morning service, and the Presiding Elder in the evening."

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.

Mr. A. E. Tisdale occupies the platform of the First Association of Spiritualists of Philadelphia, during April and May.

Capt. James Edward Friend, of San Diego, Cal., passed to the beyond, on March 30. He was a well-known character, and had many friends.

The Young People's entertainment last Friday evening at Forrester's Hall, San Francisco, was a very successful and pleasant affair.

Mrs. Chandler gave a lecture and interesting exhibition on the science of palmistry in Occidental Hall, last Monday evening.

Mme. Montague's meetings will hereafter be held in Occidental Hall, 305 Larkin St., San Francisco, every Wednesday, instead of Washington Hall. This change to the Spiritualists' headquarters is a good one.

Mrs. E. R. H. Stoddard after an absence of a few months, has returned to Oakland and will resume her work at 418 Eleventh street. She is an experienced medium and we are pleased to announce her return.

An entertainment will be given by little Tryphena Pritchard at Native Son's Hall, on Mason street, San Francisco, on Thursday, April 21, and we hope the hall will be crowded for the benefit of this wonderful little artist.

The quartette, whose excellent music added so much to the interest of the Jubilee Celebration at the Metropolitan Temple on April 3rd, consisted of the following artists: Mrs. Keegan, Miss Eva Peck, Mr. Reid and Prof. Merrill.

John Brown, Sr., wrote us from San Bernardino, Cal., on April 10: "I have attended two meetings in this Jubilee time and feel that it was good for me to be there to see old friends and make new ones. May the good spirits sustain the JOURNAL to chronicle the many Jubilees that await Spiritualism."

"A Spirit Message from the Planet Venus," was the subject of Mr. M. A. Pottinger's lecture at Washington Hall, San Francisco, last Thursday, and it was highly interesting. The audience was delighted with the description of life in Venus. Those who miss these lectures next Monday and Thursday evenings, will lose a treat. Mr. Pottinger's address is 536 Guerrero street, San Francisco.

The Ladies' Aid entertainment last Saturday evening at Occidental Hall, 305 Larkin street, San Francisco, was very entertaining. Mrs. Chandler gave an exhibition of palmistry, with

some interesting explanations. The regular monthly social will occur on Friday, April, 29 at the same place.

The two young ladies, Daisy Place and Maybelle Thompson, who sing so nicely together many excellent duos, were at the dedication of the new Occidental Hall, on Sunday, April 10, and delighted the large audience with a fine rendition of "Hark to the Mandolin." Their voices blend so harmoniously that it is a treat to hear them sing.

Some unprincipled person has been circulating a report, that the old Supreme Court Building in San Francisco is unsafe and the elevator dangerous. That is false and malicious, and the report is made to keep people from attending the spiritual meetings held there. The building is one of the best and safest in the city; the elevator is tested every week and will carry two tons.

The Detroit Spiritualist Societies have passed the following resolution: "Whereas the sacred cause of Spiritualism, as demonstrated through mediums in phenomena of all kinds is, in our opinion, much abused by dishonest mediumship, thereby causing chagrin and mortification, and exposing us to public ridicule, therefore be it resolved that we should assist in the prosecution of frauds generally."

Mrs. Lillie gave a very interesting and inspirational lecture on "Man; Know Thyself," at Occidental Hall, 305 Larkin street, last Sunday evening, to a large and appreciative audience. Her impassioned eloquence called forth enthusiastic approbation. Mr. Lillie conducted the musical exercises and sang two excellent solos, which received great applause.

The Society of Progressive Spiritualists on Sunday elected the following directors for the ensuing year: Wm. M. Rider, B. F. Small, J. H. Moore, A. D. Hall, Jas. B. Chase, John Koch, G. H. Hawes, Mrs. H. E. Robinson, and Victor Becker. The directors were to convene at their office on Monday evening to elect officers. The list of officers will be given in our next issue.

Dr. Alice Tobias has just finished a course of spiritual meetings, at Tulare, where she has been instrumental in organizing a Society, which will apply for a charter from the State Association. Col. and Mrs. Tobias are now in Visalia, where they expect also to organize a Society. Good Templar's Hall was crowded when the Colonel lectured and the Doctor gave tests.

Mr. N. C. Mayo, father of Mrs. Mayo-Steers, the well-known medium, passed to the higher life on Thursday, April 14th, at his home in San Francisco. The funeral was held last Sunday, and Mrs. Elizabeth Lowe Watson gave an eloquent address, full of pathos and power, as a tribute to the worth of this noble man. This was followed by spirit Fanny Burbank Felton, (through the organism of the daughter of the deceased, Mrs. C. Mayo-Steers) who beautifully de-

scribed his advent into the higher life, and his reception by friends who had gone before. The members of the Grand Army Post were present and took the body to the cemetery, where their funeral services were held over the remains, assisted by Mrs. Addie L. Ballou, closing selections being read by Mrs. C. Mayo-Steers. A memorial service will be held at the Lyceum next Sunday, at 10:30 a. m., at 909 Market street, when his many friends will give further tributes to his memory, as he was a faithful teacher and friend of the Lyceum for many years.

Jubilee Greeting.

At the meeting of the State Board last Monday evening, the following was unanimously adopted, and ordered to be type-written and sent to the Rochester Jubilee Convention:

Headquarters California State Spiritualists' Ass'n, 605 McAllister St., San Francisco, Cal., April 18, 1898.

To the Spiritualists of the World in Jubilee Convention assembled—from the Golden Gate "where the sun goes down"—the Spiritualists of California send greeting.

The Jubilee Bell of the Golden State gives forth no uncertain sound. We pledge eternal fidelity to the cause of Spiritualism, truth and justice, and loyalty to the Stars and Stripes, the emblem of equal rights—mental and religious liberty. The Spiritualists of California keep their windows open toward the new Jerusalem, and—

We can hear the angel voices singing,
Hear the music ringing, ringing,
We can hear their voices singing,
Year of Jubilee.

C. H. Wadsworth, Pres.; Thos. Ellis, Jr. Vice Pres.; John Koch, Sec.; B. F. Small, Treas.; M. S. Norton, H. S. Brown, Richard Young, Mrs. H. E. Robinson, Wm. M. Rider, Directors.

A suit was brought against Mrs. B. Hildebrand, it having been alleged that she had obtained property from her mother-in-law by undue influence. These charges are false and without foundation, and the suit has been withdrawn. I made the deed of the property to Mrs. B. Hildebrand of my own free-will and choice, without any suggestion or request from her to do so. Mrs. Hildebrand has my fullest respect and confidence.

PHILLIPINA GOLLER,
San Francisco, Apr. 16, 1898.

The *Metaphysical Magazine* for April is on our desk, and is a rich number. "The Dogma of Incarnation," by the Rev. Henry Frank, "The Empire of the Invisible," by Henry E. Orcott, and "Astrological Symbolism," by John Hazelrigg, are among the brightest and most interesting articles in this number. Until this month it has borne the name of *Intelligence*. Now it has resumed the old name of *Metaphysical Magazine*. Price, 25 cents. 465 5th Ave., New York.



The Editor is not responsible for the opinions of correspondents.

Jubilee in Philadelphia.

TO THE EDITOR:

Enclosed find clippings and program to show you what a glorious time we had Jubilee Day. It was the crowning success of nearly a half century of the work of the First Association of Spiritualists, of Philadelphia. Not less than 3,000 people attended the different services, and many had to go away for want of accommodation. Prominent exponents of Spiritualism in the different parts of the country vied with each other in assisting to render the day a success, and many a cheer went up when their congratulatory communications were read.

M. E. CADWALLADER.

From the Philadelphia *Public Ledger* we glean the following:

In Warner Hall, the whole front of the stage was banked with floral designs and pots of flowers, one large piece, about which were many roses, holding in its deep recess a satin covered memorial volume containing the names of 210 members of the Association no longer in the flesh.

Above the floral bank and suspended from the ceiling a satin hanging indicated in large letters that the occasion for all the decoration and for the variety of exercises was in the joyousness of a golden jubilee.

The exercises of the day began at 9:30, and included an address by the President, Captain F. J. Kepper; words of welcome from W. J. Colville, and a response by Mrs. M. E. Cadwallader, who, in the absence of Dr. J. M. Peebles, was invited to take his place upon that portion of the program.

Singing by the choir and by the congregation was, of course, a part of the exercises, and some of the older members of the Association having made short addresses, Mrs. Cadwallader spoke in memory of the departed brethren and sisters.

Among those who spoke were Mrs. S. A. Anthony, Mrs. Sarah E. Benner, Dr. James Truman, James Shumway, James Marlor, Mr. and Mrs. Whitman and B. B. Hill, while congratulatory letters and telegrams from prominent Spiritualists throughout the country were received and read.

Two poems, "The First Association of Spiritualists," written for the occasion by Mrs. R. S. Lillie, and an Anniversary ode, composed by Mrs. M. T. Longley, were read, and the session closed with a conference, presided over by J. C. Steinmetz.

The afternoon's exercises were in the nature of an entertainment, by pupils of Mrs. Lillian Reid Heasley. Miss Fannie Kilgore, read a poem in blank verse dedicated to Spiritualism.

Dr. Peebles, being delayed by reason of floods, Mr. Colville made an address. In the course of his remarks he declared that the Church generally has incorporated the idea of a spirit existence into its denominational beliefs, and more and more is the truth which Spiritualism stands for, (that death cannot annihilate) becoming recognized.

In the evening there were addresses by Mrs. C. B. Kilgore, Mrs. Cadwallader and Mr. Colville. Mrs. Heasley gave a reading of "The Mother's Comforter," illustrative of a message from the spirit of a child, and there was song and orchestral music.

The Jubilee in Columbus, O.

The 50th Anniversary was celebrated on Sunday, April 3, in the Board of Trade Auditorium with a large audience. An excellent program was prepared.

Mr. Willard J. Hull acted as chairman. Mr. Theodore F. Price was the principal speaker, and discoursed at some length upon the topic, "The Influence of Spiritualism upon the Institutions of to-day."

The morning program was concluded with "spirit messages" or tests, by Miss Maggie Gaule.

In the afternoon Mrs. H. C. Lake, of Cleveland, delivered an interesting address on "The Teachings of Spiritualism." The speaker argued that Spiritualism, by proving the fact of a future life, tends toward the lifting of humanity above the plane of gross materialism.

Tests were given by Mr. Theodore F. Price.

In the evening Mr. Willard Hull presented an address on "The Fiftieth Milestone."

Jubilee in Los Angeles, Cal.

The 50th Anniversary was celebrated on March 31, day and evening, under the auspices of the Ladies' Independent Aid Society, of which Mrs. M. T. Longley is president. The exercises were held in the spacious Music Hall, which was filled by an intelligent and enthusiastic audience.

The entire rostrum was handsomely decorated with palms, evergreens, roses and other beautiful flowers, including hundreds of calla lilies over the rostrum amid a mass of green, the motto—"Love and Unity"—of the Ladies' Aid appeared, also the inscription—"1848—Spiritualism—1898."

The morning service consisted of a fine address by Mrs. Olivia Shepherd, an interesting conference and suitable singing and music. Many of Prof. Longley's compositions were sung by a well-trained chorus, during the day and evening.

In the afternoon addresses were made by Mrs. Elliott, Mrs. Lyman, Dr. Andrus, Prof. Allen and others. Mrs. Ballridge gave tests, Mrs. Longley read a poem written for the occasion and Prof. Longley sang a song also composed for the occasion.

In the evening an address by Mrs. Longley, reading of a poem by O. T.

Fellows, which he had written for the occasion, with a grand literary and musical program made up the order of exercises which were followed by a dance.

During the evening spirit John Pierpont, in control of Mrs. Longley, spiritually christened the infant daughter of Mr. and Mrs. M. M. Lyon, in an appropriate and beautiful service. The spirit selected the name of Stella for the babe as an emblem of light and power. The entire Anniversary celebration proved a grand success. There was no admission fee during the day, but the receipts of the evening netted a handsome sum to the Ladies' Independent Aid Society.

M.

Jubilee in San Diego, Cal.

The Fiftieth Anniversary of the advent of Modern Spiritualism was appropriately celebrated at Lafayette Hall on Sunday, April 3rd, 1898, the four Societies of this and National City uniting in the service, Mrs. Ella Custer of the First Spiritual Society of San Diego presiding. The hall was beautifully decorated with a profusion of flowers and evergreens. Mrs. Clara A. Beck had charge of the musical part of the program. The principal speakers were, Rev. Solon Lauer and Col. J. L. Dryden (Member of the State Legislature) of San Diego; Mrs. Dr. Morrill, of Chula Vista; Mrs. Mullen, of National City, and Mrs. Marks and Ben Barney, of San Diego. The session convened at 10:30, a. m., and continued throughout the day. A large number of people were present and considerable interest was manifested.

Features of the afternoon service were, a Cantata entitled "Awakening of Spring," and a beautiful "Flower Drill" by eight young ladies. A large number of vocal and instrumental numbers, solos, duets and trios, also readings and recitations, added much to the enjoyment of those present.—*San Diego Progress*.

From Chattanooga, Tenn.

Our Anniversary exercises were held in the Unitarian church, on March 30, in Chattanooga, Tenn. The church was filled with people long before the hour appointed, and the audience seemed to be inspired for the occasion as every number received a warm welcome. The music was especially good, and Prof. A. R. Prother and wife deserve much praise for their work—the Professor for the sweet music which his orchestra rendered, and Mrs. Prother for overseeing the decorating of the church with flowers which were very apropos and beautiful.

I closed my engagement with the Chattanooga friends on March 30, and sadness seemed to possess my soul, for many weeks, months, and even years may pass away, ere I will stand again upon their rostrum and look into the dear familiar faces which I have learned to love.

Soon my work will call me from the

"Southland," and with the "Star of Progress" I will journey westward once more. I shall say farewell to all my Southern friends, with many tears and heartaches. Yet must we ever work on, knowing that if the hands of our loved ones are never again clasped in ours, sometime, somewhere, out in the blue yonder, we will meet and know each other. So, on with my work, on!

I do not think I shall shrink or falter,
But just go on,
Doing my work, nor change or seek to alter
Aught that is gone,
But rise and move, love and smile and pray
For just one more day.

And as heaven grants to me that one more day, I will try to fill someone's heart with love, sunshine and spiritual truths, so when the night comes on, and I lay down for a last sleeping, I may awaken to the pleasures of the higher life, to be forever with those whom I love. LOE F. PRIOR.

[The addresses and tests were by Mrs. Prior and Dr. Andrews.—Ed.]

Jubilee in Santa Barbara, Cal.

The Rev. Mr. Bowman lectured on this theme: "Show us a Sign from Heaven."

He recited briefly the history of the various religions, and explained how, as generation succeeded generation the people were wont to entertain doubts as to their creeds and called upon their prophets and expounders to show some divine sign whereby they might be convinced. This, he proclaimed, is the mission of the doctrine of Modern Spiritualism and its teachings are substantiated by the discoveries and researches of the leading scientists and philosophers of the century.

Mr. Bowman is an eloquent, forcible and most logical speaker, and presents to his hearers ideas for their consideration in a rational light.—*Santa Barbara Independent.*

New York Celebration.

TO THE EDITOR:

The whole poem in this JOURNAL came to me in a little over an hour. I got it from a voice that I hear, which seems to dictate it. I am the soloist of the Spiritual and Ethical Society, of New York. We had a delightful Anniversary Celebration on March 27. In spite of very bad weather, the hall was crowded, and not one left the hall during the time, though the program lasted from 2:30 till nearly 6 o'clock, showing how interesting the entertainment was.

Every one pronounced it the best we ever had. Mrs. Brigham seemed to radiate inspiration, and one said, "you could almost hear the rushing, mighty wind, and see the tongues of flame" as she arose to speak. Instead of "America," we closed with "The Star Spangled Banner," which was sung with a vim.

MRS. J. H. TUTTLE.
New York, N. Y.

International Jubilee.

The International Congress of Spiritualists and others interested in psychical science, will be held in London, from June 19th to 24th, 1898, both inclusive, in the various rooms of the St. James Hall, Regent St., W.

All inquiries should be addressed to E. Dawson Rogers, President, at the Office of the Alliance, 110 St. Martin's Lane, London, W. C.

The following addresses have been promised:

Rev. T. E. Allen (West Dedham Mass.), "Over-worked Telepathy."

Prof. A. Alexander (Rio de Janeiro), "Brazilian Evidence for Psychic Phenomena."

M. le Commandant Darget (Vouziers, Ardennes), "Photographs of Psychic Radiations."

Mr. Harrison D. Barrett (Boston), "Dark Cabinets and Promiscuous Circles."

M. Gaston Mery (Paris), "Psychic Phenomena in France."

Dr. Helen Densmore (London), "The Philosophy of Mediumship and its Limitations."

Signor Carlo Bonazza (Florence), "Occult Energies Latent in Man."

Mr. J. J. Morse (London), "The Education of the Young in Relation to Spiritualism."

Dr. Encausse, "Papus" (Paris), "The Distinctions and Points of Identity between Spiritualism and Occultism."

Dr. J. M. Peebles (San Diego, Cal.), "Spiritualism in all Lands."

Contessa Helene Mainardi (Pisa, Italy), "Phenomena Observed in her own Home."

Dr. Moutin (Boulogne-sur-Seine), "The Relations of Hypnotism and Mesmerism to Spiritualism."

Mr. W. H. Terry (Melbourne), "The Bridge between the Natural and the Spiritual Worlds."

Colonel de Rochas (Paris), "The Border Line of Physics."

Mrs. Cora L. V. Richmond (Washington), "Spiritualism in the Next Fifty Years."

Mr. Thomas G. Newman (San Francisco), "The Effect of Spiritualism on the Religious World."

Signora Paganini (Florence), "The Laws of Nature with which Spiritualism is Mostly Concerned."

Mr. B. Tortenson (Skein, Norway), "Spiritualism in Norway."

Dr. Baraduc (Paris), "Biometric and Photographic Demonstrations of Vital Force (with lantern illustrations). Physiologic and Therapeutic Deductions."

Rev. Minot J. Savage (New York), "Personal Impressions of Spiritualism in America."

Dr. Giovanni Hoffman (Rome), "Attested Accounts of Experiments made at the Academy in the Presence of Eminent Scientists."

Mr. Henry Forbes (New York), "Some Striking Analogies between Early Christianity and Modern Spiritualism."

Prof. Boirac (Dijon), "Suggestion and Mesmerism."

Mr. W. T. Stead (London), "Automatic Writing; and the Subliminal Self."

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[We hope that Lyceum workers everywhere will at once give the information required.—Ed.]

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Dawning Day.

Oh, the morning, dewy laden,
Blushing with a tender grace,
Like the presence of a maiden
Seems her shy and loving face.

Over thee, still softly arching,
Falls a canopy of grey;
From the mountains, swiftly marching,
Comes the heralds of the day.

In the valleys brightly curling,
Round the mosses' shady bed,
Are the violets upward turning
For the sunshine overhead.

Heaven showers all her fragrance
Through the golden arch of day,
With a sacred holy presence
Till the shadows wing away.

From the broad and twinkling meadow
Pipes the birdlings' matin song,
And their echoes sweet and mellow
Like a sunbeam floats along.

In the twilight meekly bowing,
Where the wooing tendrils play,
Is the daisy gently drawing
Summer sweetness from the spray.

Through the forest branches quiver
Many a lance of silver light,
Waking where the shadows gather,
Blue-eyed beauties robed in white.

O'er the water's laughing tide
Leafy branches idly play;
Like a dream they seem to glide
Into heaven's starry bay.

Morning, with a flood of glory,
Lifts her banners to the world
And repeats love's wonderful story
In the budlets, dewy pearled.

Thus the Master hand interprets
What our secret hearts would say,
And its jeweled virtue sets
In the spirit's dawning day.
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Let it echo from sea to sea—
Mankind all shall be born free;
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All must have sweet Liberty
In all places and all climes—
We are in progressive times.

Progress must be everywhere;
Herald it from far and near.
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J. A. JENSON, Publisher,
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Drs. Peebles & Burroughs, Indianapolis, Ind.

GENTLEMEN:—Your kind favor of the 28th, ult., in which you diagnose disease of my daughter, is received. I was surprised at the accuracy of your description. I am, Very truly yours, J. F. SIMONDS, M. D., Medical Examiner U. S. Pension Office. Riverdale, Md.
April 4, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—I received your reply to my letter last evening and must say you have told me nearer how I feel than anyone else ever has. Very truly yours,

MRS. EDNA BRISTOL,
April 7, 1898. Waukegan, Ills.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—I received the diagnosis and it is correct in every particular. Please accept my heartfelt thanks. Very truly yours, CATHERINE SPAULDING,
April 5, 1898. Ludlow, Ver.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—Your diagnosis of my case is correct. Respectfully, MARY SALOME PARKS,
April 4, 1898. Anderson, Tex.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—Your statement of my case is correct. Very truly yours, W. H. GROVE,
Mar. 31, 1898. Plum P. O., Pa.

But what will be more convincing to you will be for you to write us, giving NAME, AGE, SEX and LEADING SYMPTOM, and receive an **Absolutely correct Diagnosis, FREE of CHARGE,**

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.