

THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

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

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NEW PHANTOM SHIP.

Down among the Caribbean Islands some natives, out in one of their own rude crafts, first saw the new phantom ship. It was in broad daylight. The air was

But as they veered the steamship did, and looking at it again they saw that it was a gray thing, with masts of gossamer and funnels of gauze. In the bright sunlight it was a great, massive ship, carved perfectly from a

sighted—at twilight, at noon, on stormy days and clear ones. The mystery is still unsolved.

IS WAR NECESSARY?

Speaking in general terms, the humanitarian exclaims, there should never be war; the Radical takes a different view.

I shall treat this subject from the standpoint of the inner life as well as from objective manifestations. Let us reflect upon the methods of Nature during past ages and see if we have not something to learn and something to do. From the first lurid flame that flashed from the fiery ball, to the present moment, there has been a continual and persistent antagonism of forces and elements—of heat and cold, of life and death, or rather changing of forms, of affinity and disintegration, everything in Nature has something to overcome—even the conflicting passions of man's mentality, in individuals and nations.

All these mental and material antagonistic conditions appear subversive of harmony, but in truth they indicate a continual and persistent purpose, and every individual, community and nation is an expression of that purpose. Every insect and species of animals of the past and present, including man, has been, and is, endowed with a responsibility or qualified interest in the result. It is well to impress as strongly as possible upon the



THE NEW PHANTOM STEAMSHIP.

so clear that the feathers in a far-off bird's wing were distinct. The sky was cloudless.

Suddenly bearing down upon their rough boat a great steamer came. The natives put their little ship about, to escape from the track of the oncoming vessel.

mountain of mist. There was no throb of engines, no sound of waters cut, although the foam played around the prow.

The natives regained the shore. Their story was doubted—disbelieved. But since then the phantom steamer has been often

mind, what wisdom and power, life and death, and other manifestations along the march of Time, during the millions of departed years, have accomplished; that we may get at least a hint of what will be the culmination, the finishing up of the great structure that has caused such clashing of the elements, so much omnipotent energy, such enormous sacrifice of animal and human life.

In thus looking carefully over the past, keeping in mind the source of causation and supposed destiny, we may get some light on the cause and necessity of war. In order to impress more fully upon the mind the *methods* of Nature to carry out the great scheme of a progressive world, I will introduce some of my own manuscript, never before published:

'Tis true that fire and flame have marked the way;
Antagonisms have waged a constant war;
Triumphant Life has donned its million forms,
And then dethroned—it has arisen again
And clothed itself in armor to withstand
Another onslaught from the tide of death.
The earth has been a burial place of forms,
And resurrection for a higher life;
And thus we find along the battle line
Unfoldments that invite the rising power.
The passing forms of the Reptilian age
Must meet their doom in dark oblivion's night;
And evolution's methods must advance
And sweep all needless refuse from the earth.
The door of Progress must be opened wide—
Mammals must take the place where serpents dwelt,
And the progressive force that fought its way
Above the dizzy cliffs and devious ways
Of rising mountains and of heat intense,
That shook his shining locks in parting clouds,
And strode the gloom of desolating night,
And spanned the chasm from fire to rocks,
And scattered sunlight for the rolling globe.
Yes, that great power guides the advancing Life
That bears the banners of triumphant joy.
The march of Time has been of victories won;
A few more conquests and the great event*
That moved the soul of the Omnipotent,
Will be accomplished, and a thousand stars
Will send their songs of joyous jubilee
To greet the planet as a sister soul.

* The advent of man.

After looking over the past, what can we expect of the present and the near future. We are not far enough above the lower conditions of life to be exempt from its penalties. The cold civilization of materiality must be subdued and give place to the transforming power of Love, and the elevating influence of a higher spirituality.

The rulers of nations are unwisely selfish and frequently very superstitious, overbearing and egotistic. These conditions must and *will* be changed. Their own armies are the machines of power ready to humble each other and open the way for the march of progress.

The lines before quoted, present a brief picture, or short period of Mesozoic time, showing how relentlessly the irresistible forces of nature crush out the lives of its own unfolding, to give place to the advent of higher forms.

Now let imagination pass along the centuries, until we find *man* in his crude condition, and we may form some idea about where the human race stands to-day in the line of march up the rising and rugged way of progression.

The nations of the world are arsenals
Of death to slay their fellow man with all
The fury that dire anger can command.
The day of terror throws its shadow even now
Across the lands where mighty armies march.
The glittering swords of cohorts trained to meet
A stubborn foe, and fearless fall in death,
Are ready; even waiting the command
To strike and to sustain the nation's arms.
And thus crowned heads, in all their selfishness,
Will crowd their subjects in the jaws of death,
Rather than lose the thorny crowns they wear,
Or let the glory of a lineal name
Be tarnished by the loss of earthly power.
Thus as the nineteenth century expires,
The awful carnival of crime goes on,
Regardless of the prayers and tears and cries
Of all the earnest workers for man's good.

Keeping in mind these laws of growth, and remembering that we are on the line of evolution, and subject to the power that has controlled the past in all the phases of life, only to destroy that life as eternal energy unfolded into higher forms, we can plainly see that man is no exception, and has no escape from the effects of causes inherent in nature.

Individuals and nations *must* receive the discipline necessary to teach them why they suffer, and how to rise above the conditions that produce the sorrows and degradation of mankind.

Ensenada, Mex.

E. D. FRENCH.

OUR FOREIGN EXCHANGES.

Reviewed Monthly by Ernest S. Green.

A BARON'S STRANGE VISION OF HIS OWN FUNERAL.

Count Alex. Aksakoff's German magazine, *Psychische Studien*, on page 51, in its volume for 1897, contains the following remarkable vision, with its strange verification within 24 hours:

"Baron Y. K. von Hohemberg was the last descendant of a noble family. He enjoyed the faculty of clairvoyance, and was usually happy and jovial. One day he invited his friends to celebrate his 32nd birthday anniversary. When the first visitor arrived, who was a cousin of his, the Baron conducted him to the grand salon of the banquet to show him the preparations being made for the feast. But scarcely had he opened the door when he retreated, horrified, pale and trembling. When his cousin asked him what had occurred, at first the Baron could only exclaim, 'There, there! look!' pointing to the center of the banquet hall, where stood the table, in the form of a horseshoe, prepared for the banquet. Very much surprised, the cousin replied that he saw absolutely nothing, save the table prepared for the feast. But the Baron exclaimed:

"'In the name of heaven, do you not see, then, that the whole room is draped in black, and the candles, and the crucifix, and in the midst a coffin in which rests my body? and do you not smell this awful odor of burning wax and oil?'

"After a few moments he became calm, the vision faded, and as the guests arrived, the Baron regained his usual good humor and joviality.

"After dinner, which lasted some two hours, the guests went down to the garden; but the Baron noted the absence of a particular friend, who had

slipped away from his companions and retired to a room which could only be reached by a very wide and high flight of stairs. Baron von Hohemberg went in search of the concealed guest and found him, but, in a joking mood, the guest refused to admit him, whereupon the Baron threw his full force upon a cord that opened the door. It broke under the Baron's weight, and he fell backward down the stairs, breaking his skull. Death was instantaneous.

"On the day following, the cousin arrived and was conducted to the same banquet hall, and there found everything precisely as the poor Baron had described it in his vision the day before."

APPARITION OF THE LIVING.

Joseph de Kronhelm, who has traveled much in all countries, but who has been for some time a frequent contributor to the French, German, Spanish and English Spiritualistic papers, from Russia, translates the following story of an Anglican clergyman from "Phantasms of the Dead," (an English book) for *La Union Espiritista*, of Spain:

"The Anglican pastor, Rev. P. H. Newham, Vicar of Davenport, tells the following:

"In July, 1897, I was in Bournemouth, where I was temporarily employed as chaplain of the hospital. One day a youth came to us who was seriously ill with phthisis. He was so ill that we could not receive him in our establishment, and so we found a place for him in the city. I visited him often in my capacity as chaplain, until the regular chaplain returned and I was given a vacation. I did not intend to again see the youth, but I learned, with surprise, upon my return on the 21st of September, that he still lived, and the doctors said he would survive several weeks more. On Sunday evening, September 29, I offered the prayer in the chapel and the chaplain delivered the sermon. As the remarks were drawing to a close, I suddenly felt a hand pressing upon my right arm. I was aware that it was the presence of an invisible, and asked, Is it S—? (the Christian name of a pupil of mine who died in 1860). The clear and familiar answer was, "No, it is William." On the following day I learned that my young friend had died at ten minutes past 8 o'clock. It was, then, over ten minutes before his death that I felt the impression."

"Mrs. Newham relates the following corroboration of her husband's story:

"I remember perfectly that my husband spoke of the stroke on his arm and of the words, "It is William," while returning from the hospital, and added that he was sure that William had died. My husband was not informed of his death until the following morning."

RE-INCARNATION SPIRITUALISTS AT WORK.

Le Progres Spirite of Paris, published by M. Laurent de Faget, is collecting all the statements upon re-incarnation to be found in the voluminous works of Allen Kardec, (the founder of Modern Spiritualism in France) and they will be presented before the International Jubilee to be held in London next June. In this, *Le Progres* is backed

by the International Kardecian Union (which is an association of many Spiritual societies in several European countries—particularly the Latin countries), and they express great hope that they will succeed in enlightening (?) their English-speaking brethren upon the principles of successive lives. These Kardecian Spiritualists refer to Kardec and Jesus as the "Great Masters," while Western Spiritualism says, "Take no man for master, and be led to truth by the light within."

KEY TO BIBLE MYSTERIES.

I desire to notice a curious and interesting "new departure" in the way of Biblical interpretation, through one of our most honored, thoughtful and deeply experienced Spiritualists of Santa Barbara—Dr. Abner Rush.

About 12 years ago the Doctor had given to him, in a very singular manner, what was claimed to be an infallible key to the hidden or spiritual meaning of the Bible story. This key is simply the *verbal significance* of the names of the persons, places and things constituting the subject-matter of the writings. How the revelation came, the Doctor relates in his own words: "On the night of Feb. 5, 1886, in Santa Rosa, Calif., where I was then residing, after I had retired, and between the hours of 10 and 11 o'clock I was directed by a—to me—distinct, positive, audible voice, to get up and study the meaning of the crucifixion of Christ, by learning the significations of the proper names used, as they are defined in the Odd Fellows' Pocket Companion (a work which I then had and still have), and learn there what these figures and symbols represented to those who use them, for this simple rule unlocks all Bible mysteries."

Thence forward the Bible was to be read, not as history, but as allegory and symbol, to be applied "spiritually" to the laws, principles, experiences and future developments of man's moral and religious progress. Whether this is a sound principle, and to what extent it might reasonably be applied to the Bible in general, or whether it is adequate to explain all the essential details involved in each particular case; are questions not to be considered now. But it is somewhat surprising how aptly the key fits the lock in a general way. In some cases the results are not only intensely interesting but even startling in their novelty, and the havoc they make in the old interpretations. The Cain and Abel story, for example, is curiously reversed in meaning by this word-key. Cain means "a possession"—Abel, "vanity," or "vapor." So, the slaying of Abel by Cain would mean the triumph of good, or truth, over evil, or the vanities of evil and error. And curiously enough this meaning seems to explain some awkward difficulties in the old understanding of the legend, especially the reason given by Eve for calling her first-born Cain, for she said, "I have gotten a man from the Lord;" also the new interpretation would afford some justification of the Lord's special care over Cain in threatening "seven-fold vengeance against any who should slay him."

There is certainly great need for some new method of interpreting the Bible, if that book is to

be of much further service to mankind. And if it should, after all, turn out that our Spiritualism shall do for the Bible what it has already done for the world's religious thought in general—lift it above the gross materialism of the letter, and find concealed *beneath* the letter the deeper, higher, grander meaning of the spirit, much of that venerable old book may be rescued from among the fading relics of a traditional past, and be made to do a beautiful service yet for the world. At any rate, if the Bible has deep and spiritual meanings shadowed forth in signs and symbols, Spiritualists should be the first to discover and utilize them, since many of our most beautiful revelations come to us under the form of clairvoyant visions and symbols.

Dr. Rush, following out this new theory of interpretation, has written quite a number of instructive and able lectures, mostly yet in manuscript, unlocking, with his magic key, the mystic treasures of Bible story. W. C. BOWMAN.

From Her New Book.

If I were a raindrop and you were a leaf,
I would burst from the cloud above you,
And lie on your breast in a rapturous rest,
And love you, love you, love you.

If I were a brown bee and you were a rose,
I would fly to you, love, nor miss you;
I would sip and sip from your nectared lip,
And kiss you, kiss you, kiss you.

If I were a doe, dear, and you were a brook,
Ah, what would I do then, think you?
I would kneel by your bank in the grasses dank
And drink you, drink you, drink you.

ELLA WHEELER WILCOX.

TO ELLA WHEELER WILCOX.

If you were a "raindrop" and I were a "leaf,"
And you came down from heaven,
I'd give relief in my pensive grief:
I would "kiss you" and call it even.

If I were a "rose" and you were a "bee,"
In my petals I would enfold you,
My honey bee; in rapturous glee,
You see—I should have to scold you!

If I were a "brook" and you were a "doe,"
I would study a way to beat you:
I would softly flow down under the snow,
Dear Doe, and slyly cheat you.

If I were a bird and you were a berry,
Ah, how then should I treat you?
I would cease my song, so blithe and merry,
My Huckleberry, and eat you.

ADONIS.

CORNER STONES OF SPIRITUALISM.

I have noticed with much satisfaction the demand on the part of many Spiritualists for a declaration of principles. It is a pleasure to see that there is a demand on the part of the people of such a nature that will cause the leaders and teachers in spiritual philosophy to reveal to the world just what the corner stones of Spiritualism are. If to be a Spiritualist implies to believe in the return of the spirit, and what is commonly known as phenomena is all that there is of Spiritualism, then many of us will be forced out of the ranks.

If, on the other hand, the natural world is the counterpart of the spiritual world, and if the Universe is governed by law and the Spiritualists are willing to subscribe to the fact that all law is a manifestation of force and has for its basis a number—then the whole civilized world could sign such articles with a freedom of will that would set in motion a wave of thought and investigation, that would startle the most sanguine.

Let us analyze a little and see where such a declaration of principles will land us, and we do not need to go any place for our authority but to the spirit intelligences with whom we are in constant communication.

We are told that the spirit world is a counterpart of the natural world. That being the case the atom hath its spiritual body and so has the sun, and man being some place between these two extremes, he also has a spiritual counterpart.

The spirit world tells us that the "Universe is governed by law." That being the case then the atom and sun alike are subject to law, and man being some place between these two extremes he too is subject to law. The law that governs the atom is the law of motion. The atom never moves except in compliance with some force acting upon it. Motion implies life, life implies vibrations, and vibrations are certainly to be represented in numbers.

Numbers then becomes the foundation stone upon which I would suggest that the spiritual temple be erected. With this as a basis all the mysteries of life and death are solvable.

All healing is accomplished on a number basis, whether it be done by Christian Science, Mental Science, Divine Science, magnetic treatment, electricity, pills or spirit healing.

All the sciences of the world have for their basis, number. Consequently if Spiritualists wish a place in the world of science they must not take their own life by refusing to be progressive, and it certainly is not progressive to lay down one Lord and take up another equally as unreliable. I fail to see where any progress is made when a person denies a personal God, and then submits to the guidance of a personal spirit. It is simply a trade of masters without much intellectual improvement.

It is true that the adoption of a creed has a tendency to crystalize or confine the thought to certain channels. And this will always be, so long as man desires to control his fellow man, or is at all selfish in his nature. But let man once realize that self control is absolute freedom then he becomes no longer subject to a God or a spirit but is himself and therefore is all he desires to be.

This state is not attainable at once but the first step necessary to its attainment is to be willing to let your neighbor do as he pleases. This will give you freedom from the fact that you no longer have the desire to control your fellow man. This principle then adopted by all would give absolute freedom to the world.

A creed has for its object the control of those accepting it as an article of faith. Therefore I would suggest that as a basis for a spiritual creed we take the first article of the Declaration of

Independence of the United States, viz.: "Tha all men are born equal, and of a right ought to be free and independent," *thinkers*. That self government and self control are the basic principles of all spiritual and intellectual growth. That Spiritualism is the science of life whether considered from the standpoint of matter or spirit.

That spiritual philosophy considers the atom and sun of equal importance. That matter and spirit are co-eternal and co-existent. That one is necessary to the other. That Spiritualism not only teaches the laws governing in spirit but the laws governing in matter. That we take as our text book the Universe.

That all religions and sciences have some truth. But that the whole truth can only be gained in eternity and not in time. That man is his own savior. That heaven and hell are conditions (not places) of the human will. M. A. POTTENGER.

A Metamorphosis.

The voice that's stilled forever on this mundane sphere
Once sang with accents sweet soft words of love;
The theme is still unchanged, in faith 'tis more sincere;
With sweeter notes it sings to Him above.

WILLIAM J. WEIDEMAN.

THE RISING GENERATION.

By Spirit John Pierpoint, through the Organism of Lida B. Browne.

The beauties of the philosophy of Spiritualism will be made more manifest in the rising generation, than has been in the crude way many have had to stumble into its teachings through loss of loved ones, or from curiosity to find out what some medium would tell them. If the testimony of the average Spiritualist was taken, it would be to the effect that they had first become interested in the phenomena, and that the philosophy was an after thought. Many in the ranks to-day know little of the true principles underlying the phenomena they witness, and if called on to defend their statements, cannot explain the natural laws under which they are produced. They say they can believe the testimony of their own eyes and ears, and are content. When thoroughly convinced that they are an immortal being, and as such cannot die, they seem satisfied, and if they are able to get a communication from some loved one occasionally, that is all they desire.

It is to the youth of to-day, to whom the world must soon look for enlightenment, as the old workers are one by one putting aside their burden as age creeps upon them. When freed from the worn-out body, they are ever present to assist mortals to carry on the work left behind, but human instruments must be found through whose organism they can continue and perfect what they had to drop for the while. It is necessary that the young people should be well equipped, in order that they can the better be used to enlighten a world steeped in materialism, skepticism, dogma and creed.

The little children in our Lyceums are receiving instructions, and laying the foundation which will

be of great assistance to many spirits eager to be of use to mortals. They are being instilled with the thoughts of love, charity, the desire to help others, the knowledge that they will progress onward after so-called death, and that if they do wrong they alone will have to suffer. Such teachings cannot but help to keep them from evil thoughts as well as deeds, for they know that angels are around them who witness every effort and struggle, either mental or physical.

When these children reach maturity they cannot help but wield a good influence in society, and their early training will teach them to scorn deception, injustice and wrong deeds of every description. If good influences surround them during the transition period of boy-hood and girl-hood to manhood and womanhood, then their future will be assured. It is this period of life that should demand more attention from the thoughtful humanitarian.

Youth enjoys amusements, sports, good literature and music. If these are not provided by spiritual societies they will gravitate where they are to be found, and mix with social elements that they have been brought up to abhor. The young are easily led either upward or downward, and it behooves the Spiritualists of the land to provide entertainment and suitable reading matter for the rising generation.

The orthodox churches recognize this need and provide for it, but the liberal element of the country neglect this important duty. They have lectures for adults, and Lyceums for the little ones, but small attention is given to young men and women. They will go to parties, read stories and seek amusement of all kinds, and it is right that they should. Societies should be formed where a reading room, socials and entertainment could be had, surrounded by the best elements; then there would be no tendency or opportunity for youth to go astray.

Good literature is a potent factor in educating and giving correct ideas of life to the young. Spiritual novels should be in the hands of all, for facts set forth in attractive frame of fiction will be remembered, while lectures and statistics are soon forgotten. They need the philosophy and phenomena surrounded by the live issues of the day, which will serve as an object lesson to them. Those who look back to their childhood cannot help but see where they could have been further advanced had they had such books to read, and how many pitfalls they could have avoided had they realized that every deed either of good or evil receives its just reward or punishment.

Do not be content with the fact that you shall meet your loved ones "over there;" help educate the young so they can live useful lives; help make easy the path of life for others so you will have no regrets on entering the spirit world. The more good you do, the more assistance you give to others either morally or financially, the further ahead you will be and the greater your reward. Help bring on the good time by educating the rising generation so they can help place Spiritualism on a higher plane before the world, and push forward the car of progress.

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

13 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.

13 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.

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

SAN FRANCISCO, CAL., MAY 5, 1898.

THE ADVENTISTS RAGE.

The "Last Days," a Second-Adventist Monthly published in San Francisco, Cal., in an editorial, is terribly excited over the Spiritualist Anniversaries, and remarks as follows:

Spiritists in various parts of the country are celebrating the 50th Anniversary of the birth of Modern Spiritism.....It is one of the Devil's agencies for leading men and women aside from God, the Lord Jesus Christ, the Holy Spirit, and the Bible as a safe guide to Eternal Life.

It sets up a scheme of salvation by works alone, and teaches doctrines wholly at variance with those taught by the men inspired of God as given in the Bible, and in place of accepting death as an awful fact from which there is no escape, but through Jesus the only giver of Life, it teaches that there is no Death, and men will live forever without Jesus. In other words it is a system of falsehood, and leads men down to death eternal. It is one of the Last Day delusions.

Isn't that a rich morsel to roll under the tongue! For people who have made themselves a laughing-stock for the world, by urging the literality of interpretation for the prophecies of Daniel and John—threatening the world with destruction by fire at various times during the past 50 years, always to be proved by time to be deceivers—that tirade of abuse is wonderful!

As each set time passed, from 1843 to 1897, (the latest one, until some fanatic arranges for another) the foolishness of the Adventist is shown in such a manner as to make an ordinary man wish to hide his face—but these Adventists take it as a matter of course, showing how little confidence they can have in such stupid literal interpretations of visions and dreams!

We think we are fully competent to judge, for we were many years blinded by those deceptive "figures," and edited and published a weekly devoted to that theme, back in the 60's.

It is but foolishness for these Adventists to be forever looking for the return of Jesus in the flesh to set up a literal kingdom on the earth. It will never be realized. Jesus cannot come back to fulfill such prophecies. He can *never* come back, any more than Calvin or Wesley can come! He has gone on in the progressive states of the spiritland, and it is but folly to look for his second advent, except on the spiritual plane, and in the people of to-day, who may develop the Christ principle, or the Christ spirit.

Why do not the Adventists give up looking for any second coming of Christ, and go to work to improve the condition of the present race, and thus help to plant the "kingdom of heaven" right here on the earth?

If Christ should come, it would amount to nothing. The church would despise him. They would have him arrested as a vagrant or fanatic, and not only spurn all his overtures, but would mock his professions of royalty and make war upon his kingdom. Should he attempt to enter any of our cities as he entered Jerusalem, riding on Baalam's classic animal, the priests would gather the rabble to deride him, and the hoodlums would give him a salute of slang and brickbats!

No! No! those who pass the change called death, simply progress onward—they take no backward steps—but rise to higher realms—to grander development, and more glorious conditions. The law of Nature is for us to go to them, to join them in their upward flight—to enjoy the "home over there," in that more refined and more exalted condition, not trammelled by physical bodies or things of time and sense, but being as free as the air, as light as ether, as glorious as the stars, and as enduring as the sun—we shall travel for ever up the shining road of "eternal progression" and everlasting unfoldment.

Christ returns only as we develop his character, and show his love and compassion, and help to uplift humanity to the fullest extent of human possibility and human perfection.

SIGNS IN THE HEAVENS.

The following letter was sent to the New York Sun, on March 22, but has not appeared in that paper, and is now offered to our readers by the author, E. W. Curtin, Sheffield, Mass.:

EDITOR OF THE SUN:—There has appeared in your paper quite recently accounts of strange

sights seen in the sky—fiery signs in the heavens—such as a blood red sun with a red cross over it in a bank of yellow cloud. Again a full moon marked with a white cross extending across its disc, and again a red or flaming sword seen in the northern sky in the evening. These strange sights following one another so rapidly during the past few weeks, recall to my mind a painted or illustrated representation of a vision. This painting was made by a Mrs. Howard in 1885, to record a vision she claims to have seen in 1882. (Mrs. Howard is a Spiritualistic medium living quietly in our country village, has no connection or association with members of the faith, is an invalid in comfortable circumstances and could have no motive to misrepresent these facts). She claims to have seen this vision in the heavens while in a cold death-like trance.

I will not attempt to describe all the unusual features of this painting, but imagine a line of yellow rolling clouds just above the horizon, many armed angels rising from the clouds, a full moon rising, and on this moon a white cross; the setting sun, showing through the yellow clouds, is blood red and a red cross is just above it. Streams of white light are marked across the heavens. Near the zenith is a dark cloud in the shape of a horse, and from it extending downward is a flaming sword, the tip of which rests in the clouds near the northern horizon. On these banks of cloud—which are blood red at this place—is written: "The pillar of cloud and fire—Quench not the spirit—Despise not prophesyings."

This fiery sword was seen in reality in the northern sky on the night of March 7. Your paper issued on the 8th, inst., mentions it in an interesting article, and the strange atmospheric phenomenon of a white cross upon the moon was observed at the same time. The blood-red setting sun in yellow clouds, with a fiery cross above it, was also seen on the evening of the 15th, inst. The streamers of white light were seen the same evening. Your paper also contained an interesting account of this strange sight on March 16.

Mrs. Howard has been unable to understand or explain this vision until recently. Now she says the black cloud, shaped like a horse, is the war horse of Spain; the fiery sword resting in fiery clouds means that the war spirit will be killed and the swords melted into plowshares, after this war which is bound to come to us and to Spain. The armed angels of the clouds are to represent universal desire of warlike nations for arbitration. The red cross over the sun and the white cross, across the moon, represent proud Spain and suffering Cuba. And she thinks the blood-red setting sun portends a bloody massacre of innocent ones on the island of Cuba.

The white streamers of strange light seen on the evening of March 15th, she takes as a special message to herself and to many troubled mothers who mourn the loss of beloved children. It is a sign that she takes as a notice or warning to prepare to join her angel children. It is of importance to only those who saw it. As I was about to leave after my pleasant chat with this lady, she handed me these lines:

" 'Tis a sign in the sky, that's a signal to me,
That soon, very soon, the spirit will be free.
My days are nearly numbered, yes, I'll be happy to go
And live with my angel children who left me so long ago.
There will be but few to mourn my loss
When I kiss the angel hands that made the cross."

RATIONALISM IN RELIGION.

The Pacific Unitarian Conference was in session in San Francisco, last week, and it is encouraging to know that some Unitarians are taking such advanced and rational ground in religious themes. The Rev. T. C. Williams, of Oakland, preached the first sermon, his theme being "The Supernatural in Religion." He said:

Did Jesus reject the supernatural in religion? There are those who hold that he did and to these the historic fact that the Christian Church so soon and so completely departed from his simplicity is a constant source of surprise. The Christian Church is a colossal fabric of the supernatural; it is anti-philosophical, anti-scientific. By its influence the recognition of natural law which the Greek philosophy had built up was overwhelmed and lost for centuries. If the religion of Jesus was really a natural one, then this departure from it argues, at first sight, for the inherent vitality of the supernatural. How shall we who believe in a law-abiding God, who works by universal laws and does not accomplish ends without means, account for this temporary ascendancy of the supernatural?

We as Unitarians understand that there was no *fiat lux*, no forming man out of the dust of the ground, no resurrection of the flesh, only the historic evolution.

The Unitarian Church more and more, and especially in America, is committed to a rationalistic religion. Our differences don't touch the anti-supernatural. Even in all the orthodox churches, except the Roman, the supernatural is losing ground. But why is it that men abandon the supernatural with regret? The first answer is that a miracle satisfies the same desire that is met by romantic fiction in general. The second is that it gratifies the tendency of man toward hero worship, and the third is that the supernatural feeds the universal human love of mystery. It is the rebellion of the people against the religion of the scribes.

Yet there is no compromise possible between law of exception, of fiat, and the law of a law-abiding God. The millenarian apocalyptic superstition based on the books of Daniel, the Revelation and Thessalonians is the direct antithesis of a rational conception of divine government.

Supernaturalism will be superseded by rationalism only as its followers have the genius to affirm the reality and the sovereignty of the ideal and extend their optimism into the actualities of human life. Unitarianism does this. It gives rational ground for the extremest veneration of great characters. It has faith in salvation by character.

The Rev. W. B. Geoghegan, of Berkeley, on "The Basis of Our Religious Belief," said:

Our belief in the brotherhood of man implies a large estimate of the value of a soul. We believe in salvation by character. Ours is a faith that needs no written word nor outward symbols. We feel secure in our faith when we know that every struggle, cry and need of the soul is an answer to its own high ends.

This shows how Spiritualism is permeating the churches. It will, of course, begin with the most liberal, but it will finally, nevertheless, "leaven the whole lump."

The German Occult Union will hold its third annual congress in Munich, May 31, and June 1, 1898, and invites all who are interested to attend. Dr. Borman, of the Munich Society for Scientific Psychology, will deliver the first address, on "Occultism as a Science," and Editor Feilgenhauer will discuss "Occult Phenomena from the Spiritualistic Hypothesis." For further particulars, address the general secretary, Herrn Max Rahn, Berlin N., Eberswalderstr. 16.

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*.

Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

On another page will be found our remarkable premium offer, "The Secret of Life, or Harmonic Vibration," by Prof. Francis King. No family can afford to be without this valuable book.

The Law of Vibrations, is the title of a pamphlet by Dr. T. J. Shelton, giving his 12 lessons in "I-am Science." Price, 25 cents. For sale at this office.

See our Book List on page 289.

The Reviewer.

The Tendency of Modern Spiritualism, a sermon by the Rev. H. R. Hawes, Geneva, Switzerland. Price, 20 cents. Printed in French.

This is one of the numbers of the Psychic Study Library. Mr. Hawes is a popular clergyman of the Church of England; his large audience being made up of the most enlightened and intelligent people.

The Educator. Cause and Cure of all Disease, by Drs. M. E. and Rosa C. Congar. Cloth, \$3.00. The Educator Publishing Co., Chicago, Ills. For sale at this office.

This is a book of 626 pages, devoted to the common-sense treatment of all diseases. While there are multitudes of books issued on this subject, mostly following some old system—this is in harmony with the newer light of to-day, and is a plain guide to the cause and cure of disease, fully entitled to a favored place in every enlightened and progressive family.

Zelma the Mystic; or White Magic versus Black, by Alwyn M. Thurber. Cloth; 380 pages. \$1.25. Chicago: Authors' Publishing Co., 308 Dearborn street. For sale at this office.

This book is profoundly humanitarian, metaphysical and practical. The author offers a solution of the all-absorbing questions of the hour, and divulges the secret of the spiritual insight, as applied to every-day life. It gives thoughts of inestimable value. As a factor in the outpicturing of the Universal Brotherhood yet to be, Zelma occupies a place in the foremost ranks. As a story it is intensely interesting and zealous.

The *Chicago Inter-Ocean* says: "Truly there is a vein of restful humanitarianism running through it, unequaled since the publication of Edward Bellamy's 'Looking Backward.'"

"He Descended into Hell," is the striking title of Paul Tyner's article in the April *Temple*. A lucid and expanded interpretation of this familiar passage is given. Christ in hell is made the sufficient text for an exposition of the philosophy of the perfect whole and its practical bearings on human progress, individual and social. The Temple Pub. Co., 34 Masonic Temple, Denver, Colo. 10 cents.

The most notable article of the *Open Court* for May, is the concluding chapter of Prof. Cornill's "History of the People of Israel," describing the destruction of Jerusalem by Titus, one of the most thrilling and horrible events in history. Under the spell of Prof. Cornill's magical pen the inter-

est of the reader is held breathless to the close. The tragical end of the Jewish nation has perhaps never been portrayed with the same graphical touches.

These are the songs in the new music book, "Inspiration's Voice:"

Ahrie.	Our Cry of Triumph.
Angel's Lesson.	Our Guardians.
Arise in Triumph.	Our Spirit Home.
Aspiration.	O, Who so Blind!
Aspire.	Peace a Savior.
Bleeding Feet.	Planchette.
Child's Funeral Hymn.	Promises to Keep.
Clairaudience.	Psychometry.
Clairvoyance.	Reaping the Sowing.
Come, Spirits, Come.	Re-discovered Land.
Consolation.	Separation.
Electric Age.	Sing Like the Birds.
Funeral Hymn.	Slate-writing.
Gautama Buddha.	Sorrow's Chant.
Gifts of the Spirit.	Spirit Land.
Glorious To-morrow.	Spirit Revelation.
Good Deeds are Im-	Spirit Tie.
mortal.	Spirit Visitation.
Help, I Pray.	Spiritual Joys.
Home of the Soul.	Spiritual Wealth.
Immortal Life.	Sweet Seance Hour.
In Death Serene.	Their Sorrow.
Independent Voice.	The Voices.
Invocation.	The River of Life.
Joys of Mediumship.	Through Space we
Knowledge our Savior	Fly.
Lost are Found.	'Tis Coming!
Love from Beyond the	To Katie Fox.
Gates.	Trial Before Triumph.
Loved Spirit Power.	Trumpet Seance.
Lyceum Song.	Two Forces.
Materialization.	Universal Religion.
Mother to Child.	Vital Life.
My Angel Mother.	We Invite You.
My Brother and I.	Will you Come to the
No Fear of Death.	Seance?
O Promise me Genna!	Yes! Now we Know.
Orphan's Dream.	Youthful Days.

Rev. T. Dewitt Talmage has applied for a chaplaincy and Buffalo Bill is hurrying to Washington to assist in the war. If all the entertainers are going to enlist what will the people do for amusement while the war lasts?—*Exch.*

The *Light of Truth*, Columbus, Ohio, says: "Look out for the traveling 'Rev.' and the 'Prof.' who advertise themselves as the 'world's greatest mediums,' find hidden treasures, unite the separate, etc. They are after your money and are not endorsed by Spiritualists."

Prof. King has indeed struck the "Secret of Life" in his system of training, inasmuch as he has labored with the aim of bringing the Three Planes of Man's Being in one grand Harmonic Vibration. Students of every phase of life will gain benefit by summoning will-force to climb this remarkable set of stairs he places before them, each step replete with interest enough to push him to the one above, until, as he climbs he finds himself unfolding latent forces and graces which make him to be, indeed, "a god among men."—LOUISE L. MATTHEWS, S. D., President College of Mental Therapeutics, Oakland, Cal.

"Cuba and her People," is a subject to which William Eleroy Cur-

His does full justice in his article in *The Chautauquan* for May; and in the same number of the magazine Mary H. Krout, a reliable authority on the affairs of Hawaii, contributes an illustrated article on "The United States and Hawaii." Published at Meadville, Pa., at \$2.00 a year.

Los Angeles Notes.

The Harmonial Spiritualists' Association has recently been incorporated, so as to enable the Society to hold real estate, and it is to have a home of its own.

A number of the members of the Ladies' Aid Society, a few weeks since, together with some others, became members of the First Spiritual Society, since which some of them have again seceded, and have organized an "International Brotherhood," holding meetings at Masonic Hall.

The First Spiritual Society is in Odd Fellows' Hall, and the Ladies Aid Society has left their handsome hall on Broadway, and returned to the old hall on Spring street.

The Truthseekers have suspended meetings for the present.

The Jubilee celebration in Los Angeles was a credit to Spiritualism, and especially to the Ladies' Aid Society, which assumed the management. The admission was free to the public during the day. The evening receipts were sufficient to pay expenses and leave a handsome sum for charitable purposes.

The weekly sociables of the Harmonials are very enjoyable, and consequently well attended.

The Sunday morning conference meetings formerly held by the Truthseekers, and now conducted by the Harmonials, are esteemed by many as preferable to any other kind of spiritual meetings.

A pleasant surprise party was given to Mr. E. Z. Barnett on the occasion of his 46th birthday. Mr. Barnett, having recently recovered from a serious illness, was warmly congratulated. A handsome cane, the gift of his children, was presented with appropriate remarks by Prof. Allen. Mr. J. D. Griffith read an original poem written for the occasion, and music was furnished by Mrs. Lunt, Miss Lawrence, and Mr. Barnett and daughter.

Dr. Chas. A. Andrus is now speaking for the First Spiritual Society, and Mrs. Mary C. Lyman still continues to acceptably serve the Harmonials.

W. N. S.

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pages.—25 cents. For sale at this office.

Spiritualist News.

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

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

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

Mme. Montague is now taking a needed vacation for a short time.

Lyman C. Howe has had la grippe for two months, but now we are glad to say, is recovering from its effects.

Mrs. M. L. Chandler gave a lecture on Palmistry at Occidental Hall, San Francisco, last Monday.

Dr. and Mrs. Don McLean have returned to San Francisco, and are holding meetings here this week.

Mrs. Hendee-Rogers has removed to 534 Page street, San Francisco, where she will be glad to give sittings and receive her friends.

"Christ who was he, and what did he do?" was the subject of the lecture by the Boy Orator, at Oakland last Sunday, for the Union Society.

Mrs. Cowell, who has been laboring in Fresno during April, has now returned to her home, 414 E. 16th St., Oakland, Cal.

We are glad to announce that Mrs. Sarah Seal, who has been quite ill for some time, is now convalescing, and we shall all be delighted to welcome her again in public.

Bishop A. Beals, of Summerland, Cal., will visit the east early next month, and can be addressed at 146 Morgan street, Buffalo, N. Y. He will probably remain there until the last of July.

The regular meeting of the San Francisco Young People's Progressive Society was held on April 28. Business of importance to all members was discussed, and all enjoyed a good social time. Mrs. Drew is president and Geo. E. Reed is secretary.

Dr. M. Muehlenbruch's meeting at 909 Market St., San Francisco, last Sunday, was well attended. The Boy Orator gave an address and the Doctor followed with psychometric readings, which were generally recognized. He referred to the recent fulfillment of his prophecies, which have been noted in the JOURNAL already.

The management of the Jubilee at Rochester, N. Y., have found it necessary to change the dates of the Jubilee, in order to secure accommodation. It will be held one week earlier, to begin May 25th instead of June 1st. See special circular explaining the matter.

The May festival and dance by the Children's Progressive Lyceum, at Pythian Castle, 909 Market street, Friday evening, May 6th, will be a novelty—there being three queens, (one a spirit queen) and the entertainment is for the benefit of the Lyceum

building fund. A 25-cent ticket will admit a lady and gentleman or two ladies.

Mrs. R. S. Lillie's subject on Sunday evening at Occidental Hall, San Francisco, was "What is Religion; its Origin and Evolution?" It was an eloquent lecture, and called forth several bursts of applause. She followed it with an impromptu poem on "Altruism," of rare merit and interest. The music conducted by Mr. Lillie was excellent. Mrs. Lillie speaks at the same Hall next Sunday, under the auspices of the Society of Progressive Spiritualists.

The I. F. T. B. Spiritual Society held its sixth anniversary of incorporation, on Saturday evening, April 23, 1898, at 909 Market street, San Francisco. The Young People's Club gave a very interesting entertainment. W. T. Phelps presented his Jubilee song to the Society and it was accepted with appropriate response by the President. The entertainment concluded with a dance. This Society now numbers over 250 members, and meets every Sunday, at 909 Market street, San Francisco, at 11 a. m. and 2 and 8 p. m. Last Sunday evening there was a large attendance. Dr. Carpenter gave an address, and W. R. Huff described the "Native Children of the Fiji Islands."

The Ladies' Aid Society held a social on Friday evening in Occidental Hall, 305 Larkin street, San Francisco. It was a very great success. The floral decorations were beautiful and added very much to the enjoyment of the occasion. An excellent program was presented and greatly enjoyed by those present. Among the attractions were, songs by Messrs. Reid, Ealy and Lillie, and recitations by Mrs. Keegan, Miss Tryphena Pritchard, Prof. Teller and Miss Weller. The music was furnished by Professor Blanchard's band. Dancing was indulged in up to a late hour, and all went home feeling they had spent a very enjoyable evening. These socials will be held on the second and last Friday of each month, and deserve to be popular with old and young.

Married.—On Saturday afternoon, April 30, Mr. Charles A. Place and Miss Maybelle A. Thompson were united in marriage at the residence of Mrs. D. N. Place, mother of the groom and one of San Francisco's best mediums. The wedding was a quiet home affair, witnessed by only a few relatives and friends. Mr. E. Brown was best man, and Daisy Place, sister of the groom, was bridesmaid. The bride was attired in white, ornamented with white sweet peas, a very appropriate setting to her sweet young face. The ceremony was performed by Mrs. R. S. Lillie, consisting of the simple spiritual service customary with her. The best wishes of their many friends will follow the happy couple. The groom is soon to leave for Alaskan fields. May prosperity crown his efforts so abundantly that a speedy return to his bride and many friends may be the result.

Last week there was a fire at Lake Brady, O., which was quite disastrous to camp buildings, and its cause is wrapped in mystery. Mr. Thomas Lees, of Cleveland, who has been the manager of the camp for some years, was burned up in it.



The Editor is not responsible for the opinions of correspondents.

Man's Mission.

TO THE EDITOR:

"For what object was man created?" is a question often asked. The answer might be, for a noble purpose, development and unfoldment.

Man stands at the head of the animal creation, and must progress to the higher life. He should live for the development of human brotherhood, and to prepare for advancement.

Man is endowed with wisdom and capabilities of understanding, in order to progress to the higher life.

J. H. McPETERS.

San Diego, Cal.

Higher Aspirations.

TO THE EDITOR:

For many years I have been able to receive thoughts from the higher realms, and have seen noble persons who are beyond my power to describe. They have taught me grand lessons, showing the refining powers of self-culture and unfoldment which show how the highest aspirations and grandest hopes of life can be realized.

Thoughts are progressive. They stimulate activity and give rise to nobler desires. They are the field, where grows the grain of truth. Let us learn to think, and then we shall realize more than we ask for.

A. VIRGINIA REED.

Scientific Lectures.

TO THE EDITOR:

Prof. Theodore F. Price, a pleasing and entertaining speaker, delivered addresses on various scientific and historical subjects before the New York Liberal Club. Having been an extensive traveler, as well as close student, he possesses a vast and varied fund of information, and is also a fine elocutionist.

DR. E. B. FOOTE, JR., Pres.

The Y. P. S. I.

TO THE EDITOR:

The Rochester, N. Y., Institute No. 1, of the Young People's Spiritual Institute of the United States, requests all members of local Institutes who shall visit Rochester during the Jubilee, and all members and friends of the Spiritualists Young People's Societies, to assemble in their hall, 15 East avenue, in this city on May 26, next, at 10 a. m. Institute No. 1 tenders a reception to all visiting friends.

A committee will be appointed to

perfect the National Institute, and arrange for important business.

The Y. P. S. I. is a successful organization of young people, and local Institutes are desired wherever possible to organize.

The plan comprehends excellent means of co-operation and self-sustenance. Write to me for the rules and other information.—G. W. KATES, Supreme Organizer, 156 Meigs street, Rochester, N. Y.

Helpful Literature.

TO THE EDITOR:

I am frequently asked to give a list of books that are spiritual, philosophical and scientific, and for the benefit of those who are willing to read and take whatever truth comes to them for the truth's sake, and not read for the purpose of gaining evidence to support some pet theory of their own, I will enumerate books that have been to me simply priceless. They are my text books, and when read and studied for honest searching will tend to make free.

The whole truth is not found in any one book, nor even a library. It is not printed nor expressed in any language. It is not possible to express the whole truth on any one of the three planes of consciousness. Therefore I would say to the student, that the first thing requisite to know is, that you know nothing, but are willing to learn, and with this resolve firmly fixed, the following books can be read with profit:

The Bible.
Anderson's Astrology of the Old Testament.
Isis Unveiled.
The Secret Doctrine.
Butler's Solar Biology.
Any good dictionary of Astrology.
Diagnosis, by Sir Robert Taylor.
Devil's Pulpit " "
Law of Laws, by S. P. Wait.
Science and Health, by Mrs. Eddy.
Paracelsus (life and work), by Frantz Hartman.
Heaven and Hell, by Swedenborg.
Any of A. J. Davis' works.
Dashed Against the Rock (the scientific part), by W. J. Colville.
Mental Therapeutics " "
Hidden Way Across the Threshold—Street.
A Strange People, (novel), John M. Batchelor.
Etidorhpa, or the End of Earth.
Queen Moo.
Evolutionism, by O. H. Richmond.
Religion of the Stars " "
Mystic Test Book " "
Brother of the 3rd Degree.
Bohemian Tahrot.
Perfect Way.
Mystic Masonry, by J. D. Buck.
Atlantis, by Ignatius Donnelly.
Mysteries of Magic, by A. E. Waite.
Natural Magic, Cornelius Agrippa.
Of course there are many other good books that are as scientific as those mentioned. But this list will answer those who have asked me for a list of "Helps."

M. A. POTTENGER.

[Any of these books can be obtained at this office.—Ed.]

Spirit-World Thoughts.

TO THE EDITOR:

In reading your excellent JOURNAL, I am often pleased at seeing thoughts expressed by some of the leading minds both in and out of the ranks of Spiritualism, which are very familiar to us, having been given to our Society by the Intelligences controlling our honored teacher, Mrs. M. Klein, long years ago, and emphasized by them through the years to date. It has been my privilege to be Mrs. Klein's copyist almost continuously since her development as a medium, and being at the same time considerable of a reader in the different fields of literature, I feel myself to be justified in saying that she was a pioneer in the utterance of very many of the important matters now engaging the attention of the world's thinkers.

Always when imparting these new thoughts to us, the controls said that they would go over the world and give the same to all such minds as they could approach, and after a time there would come to us through books and papers, verifications of what they said. How true they were; every paper, spiritual and secular, as well as the latest books, confirming their statements, made so long ago.

One notable instance, is the article from the San Francisco Call, copied in the JOURNAL, March 17, on "How we Think." Everything in that article we have had for years, some of the phrases used being identical with the language of the controls. It is a great satisfaction to us to note these things which prove what we have always claimed, viz.: that Mrs. Klein is a superior psychic in advanced thoughts and worthy to rank with the foremost exponents of higher Spiritualism. ORA C. ROSE, Sec. F. S. C. S.

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

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

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

Postage Stamps may be sent to this office for fractions of a dollar.

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.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfolding of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to Woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of every teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Special Premium Offer for 60 days. We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old and new subscribers.

Our new Catalogue of Occult, Spiritual, Liberal and Scientific Books is now issued, and will be sent to any address, upon application. We hope our readers will feel interested in the establishment of an "Occult Book Store" in connection with the JOURNAL, and patronize the same liberally.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. \$5.00. For sale at this office.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

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

Societies & Meetings.

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

Cal. State Spiritualist Association.

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

PRESIDENT.... C. H. WADSWORTH, 293 Jersey St.
VICE PRES'T..... THOS. ELLIS, Jr., Alameda.
SECRETARY..... JOHN KOCH, 1607 Fillmore St.
TREASURER..... B. F. SMALL, 3750 22nd St.
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, Wm. M. Rider and Mrs. R. A. Robinson.

Society of Progressive Spiritualists.

Meets at 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.

INSPIRATION'S VOICE.—A music book complete for the Spiritualists' every use. The finest music of any collection known, with suitable words. 50 cts. and postage 10 cts. 135f1 H. W. BOOZER, Grand Rapids, Mich.



These poetic and musical inspirations are adapted to the home, sitting, seance, wheel, spirit-birth, funeral, lyceum, entertainment, lecture, camp, anniversary or mass meeting.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 9 Bosworth Street, Boston, Mass.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

C. E. Heywood,
Telegraphic Rapping Medium.

1236 Market Street, San Francisco.
Room 86. Hours, 12 to 4.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

PERSONAL MAGNETISM, key to health, wealth, happiness and success. 130 page book 10 cents. Prof. Anderson, P. J. X97 Masonic Temple, Chicago.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

The Spirit of Truth.

A Monthly, devoted to the Prophetic Truths of Spiritualism, that now is the time for building up the Kingdom of Heaven on earth—the fruitage of Spiritualism. Each number contains testimony from Angelic Spirits in proof thereof. Subscription, 50 cts. Specimens FREE. Address the editor,

THOMAS COOK,
Box 386, Hot Springs, Arkansas.

WANTED:—Teachers and Lecturers.

We would make favorable contracts with a few suitable persons to teach in connection with our work and are now ready to receive applications for such positions. No previous experience is ABSOLUTELY necessary, as FULL INSTRUCTIONS WILL BE GIVEN in starting. State previous experience if any. Address, OCCULT SCIENCE LIBRARY, CHICAGO, ILL.

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BOOK FREE.

Mrs. E. B. Duffey's Book, entitled "HEAVEN; a Narrative of Personal Experiences after the Change called Death." This thrilling recital will be read with more than ordinary interest by every thoughtful person.—(Price 25 cents.) An exchange says;

"This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the Medium. It is just the thing for a neophyte to read, who desires to know something of the beyond; being one of the most common sense productions we have seen in Spiritual literature for many a day.

We will mail this Pamphlet FREE to every NEW Subscriber (sending \$1.00 for a year) to the Philosophical Journal, if no other Premium is desired.

THOMAS G. NEWMAN, Editor & Publisher.
Station B, San Francisco, Cal.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner".—1s.6d. per year, (40c) post free. Florence House, 26 Osnaburgh street, Euston-road, London, N.W. Eng.

Planets and People.

It deals with Wonderful Mysteries from the Sun, the Lost Knowledge of the Ancients, and the Living Wonders of the present time.

Astronomy, Astrology, Palmistry, Phrenology, Theosophy, Mystery, Magic, Symbolism.

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169 Jackson, Chicago, Ill.

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AND SOMNAMBULISM, BY
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THE RENOWNED HYPNOTIST.

The book should be in the hands of every searcher after truth. Mr. Sextus has presented the subject in a new and absorbingly interesting manner, giving in detail methods and results; making it easy for the student to become an accomplished hypnotist.

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Our Inner Strife.

I call my wife to come to my side
With merry jests my pain to hide.
I look in the eyes of my sweet babes, three,
And try to drown doubt in their merry glee.

I travel 'mid scenes that are new and grand,
I sail the broad seas, and in distant land
I seek the knowledge that everywhere hides
But nothing can still the doubt that abides,

Abides in my heart, abides in my brain—
A constant hunger, a fearful pain;
I love my children, I love my wife,
I love the beauty that surrounds my life.

I love all nature, so grand it is;
It speaks of life as an earthly bliss,
But a hunger lives in the hearts of men,
A hunger for something beyond their ken.

We love our friends, their death we mourn,
The living, breathing, loving form;
We lose them, yet our love is true:
We miss their presence our long life thro'.

The hunger we have and can't understand,
We think is desire for some other land.
The change of a love, or the change of a
home
Is the desire of the soul for freedom alone.

The inner self through hunger tries
To free itself from earthly ties,
And like a bird that's caught and caged,
Against confinement its feeble wars waged.

Ah, grand unfoldment of nature's beauty
That gives to love and life its duty:
Still the I is confined and constantly tries
To pierce the mystery beyond mortal eyes.
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While the dewy air fills my room,
Breathing the fragrance of sweetheart May
And the rarer breath of apple bloom.

I watch the fluttering of woodland birds
That pipe anew their roundelay,
And the moving melody of their words
Recalls my boyhood's happy days.

I note the sparkling, dewy grass
And valleys rich with odors rare,
Breathing a welcome as you pass
In visions sweet and fair.

And all my heart responsive swells
In songs of sweet acclaim,
As nature chimes her mystic bells
To welcome spring again.

And busy thoughts in fancy wild
Runs back to the waste of years,
When in dreams a happy child
My heart all bright appears.

Far down the aisles of memory
I run once more at will,
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GEO. W. ACKERLY,
Brooklyn, N. Y.
April 3, 1898.

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DEAR SIRS:—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.

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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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DEAR SIRS:—Your favor is received and you have diagnosed my case perfectly. Very truly yours, MRS. M. F. SCAMMON,
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 SIRS:—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 SIRS:—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 SIRS:—Your diagnosis of my case is correct. Respectfully, MARY SALOME PARKS,
April 4, 1898. Anderson, Tex.

Drs. Peebles & Burroughs, Indianapolis, Ind.

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

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No. 18.

NEW PHANTOM SHIP.

Down among the Caribbean Islands some natives, out in one of their own rude crafts, first saw the new phantom ship. It was in broad daylight. The air was

But as they veered the steamship did, and looking at it again they saw that it was a gray thing, with masts of gossamer and funnels of gauze. In the bright sunlight it was a great, massive ship, carved perfectly from a

sighted—at twilight, at noon, on stormy days and clear ones. The mystery is still unsolved.

IS WAR NECESSARY?

Speaking in general terms, the humanitarian exclaims, there should never be war; the Radical takes a different view.

I shall treat this subject from the standpoint of the inner life as well as from objective manifestations. Let us reflect upon the methods of Nature during past ages and see if we have not something to learn and something to do. From the first lurid flame that flashed from the fiery ball, to the present moment, there has been a continual and persistent antagonism of forces and elements—of heat and cold, of life and death, or rather changing of forms, of affinity and disintegration, everything in Nature has something to overcome—even the conflicting passions of man's mentality, in individuals and nations.

All these mental and material antagonistic conditions appear subversive of harmony, but in truth they indicate a continual and persistent purpose, and every individual, community and nation is an expression of that purpose. Every insect and species of animals of the past and present, including man, has been, and is, endowed with a responsibility or qualified interest in the result. It is well to impress as strongly as possible upon the



THE NEW PHANTOM STEAMSHIP.

so clear that the feathers in a far-off bird's wing were distinct. The sky was cloudless.

Suddenly bearing down upon their rough boat a great steamer came. The natives put their little ship about, to escape from the track of the oncoming vessel.

mountain of mist. There was no throb of engines, no sound of waters cut, although the foam played around the prow.

The natives regained the shore. Their story was doubted—disbelieved. But since then the phantom steamer has been often

mind, what wisdom and power, life and death, and other manifestations along the march of Time, during the millions of departed years, have accomplished; that we may get at least a hint of what will be the culmination, the finishing up of the great structure that has caused such clashing of the elements, so much omnipotent energy, such enormous sacrifice of animal and human life.

In thus looking carefully over the past, keeping in mind the source of causation and supposed destiny, we may get some light on the cause and necessity of war. In order to impress more fully upon the mind the *methods* of Nature to carry out the great scheme of a progressive world, I will introduce some of my own manuscript, never before published:

'Tis true that fire and flame have marked the way;
Antagonisms have waged a constant war;
Triumphant Life has donned its million forms,
And then dethroned—it has arisen again
And clothed itself in armor to withstand
Another onslaught from the tide of death.
The earth has been a burial place of forms,
And resurrection for a higher life;
And thus we find along the battle line
Unfoldments that invite the rising power.
The passing forms of the Reptilian age
Must meet their doom in dark oblivion's night;
And evolution's methods must advance
And sweep all needless refuse from the earth.
The door of Progress must be opened wide—
Mammals must take the place where serpents dwelt,
And the progressive force that fought its way
Above the dizzy cliffs and devious ways
Of rising mountains and of heat intense,
That shook his shining locks in parting clouds,
And strode the gloom of desolating night,
And spanned the chasm from fire to rocks,
And scattered sunlight for the rolling globe.
Yes, that great power guides the advancing Life
That bears the banners of triumphant joy.
The march of Time has been of victories won;
A few more conquests, and the great event*
That moved the soul of the Omnipotent,
Will be accomplished, and a thousand stars
Will send their songs of joyous jubilee
To greet the planet as a sister soul.

* The advent of man.

After looking over the past, what can we expect of the present and the near future. We are not far enough above the lower conditions of life to be exempt from its penalties. The cold civilization of materiality must be subdued and give place to the transforming power of Love, and the elevating influence of a higher spirituality.

The rulers of nations are unwisely selfish and frequently very superstitious, overbearing and egotistic. These conditions must and *will* be changed. Their own armies are the machines of power ready to humble each other and open the way for the march of progress.

The lines before quoted, present a brief picture, or short period of Mesozoic time, showing how relentlessly the irresistible forces of nature crush out the lives of its own unfolding, to give place to the advent of higher forms.

Now let imagination pass along the centuries, until we find *man* in his crude condition, and we may form some idea about where the human race stands to-day in the line of march up the rising and rugged way of progression.

The nations of the world are arsenals
Of death to slay their fellow man with all
The fury that dire anger can command.
The day of terror throws its shadow even now
Across the lands where mighty armies march.
The glittering swords of cohorts trained to meet
A stubborn foe, and fearless fall in death,
Are ready; even waiting the command
To strike and to sustain the nation's arms.
And thus crowned heads, in all their selfishness,
Will crowd their subjects in the jaws of death,
Rather than lose the thorny crowns they wear,
Or let the glory of a lineal name
Be tarnished by the loss of earthly power.
Thus as the nineteenth century expires,
The awful carnival of crime goes on,
Regardless of the prayers and tears and cries
Of all the earnest workers for man's good.

Keeping in mind these laws of growth, and remembering that we are on the line of evolution, and subject to the power that has controlled the past in all the phases of life, only to destroy that life as eternal energy unfolded into higher forms, we can plainly see that man is no exception, and has no escape from the effects of causes inherent in nature.

Individuals and nations *must* receive the discipline necessary to teach them why they suffer, and how to rise above the conditions that produce the sorrows and degradation of mankind.

Ensenada, Mex.

E. D. FRENCH.

OUR FOREIGN EXCHANGES.

Reviewed Monthly by Ernest S. Green.

A BARON'S STRANGE VISION OF HIS OWN FUNERAL.

Count Alex. Aksakoff's German magazine, *Psychische Studien*, on page 51, in its volume for 1897, contains the following remarkable vision, with its strange verification within 24 hours:

"Baron Y. K. von Hohemberg was the last descendant of a noble family. He enjoyed the faculty of clairvoyance, and was usually happy and jovial. One day he invited his friends to celebrate his 32nd birthday anniversary. When the first visitor arrived, who was a cousin of his, the Baron conducted him to the grand salon of the banquet to show him the preparations being made for the feast. But scarcely had he opened the door when he retreated, horrified, pale and trembling. When his cousin asked him what had occurred, at first the Baron could only exclaim, 'There, there! look!' pointing to the center of the banquet hall, where stood the table, in the form of a horseshoe, prepared for the banquet. Very much surprised, the cousin replied that he saw absolutely nothing, save the table prepared for the feast. But the Baron exclaimed:

"'In the name of heaven, do you not see, then, that the whole room is draped in black, and the candles, and the crucifix, and in the midst a coffin in which rests my body? and do you not smell this awful odor of burning wax and oil?'

"After a few moments he became calm, the vision faded, and as the guests arrived, the Baron regained his usual good humor and joviality.

"After dinner, which lasted some two hours, the guests went down to the garden; but the Baron noted the absence of a particular friend, who had

slipped away from his companions and retired to a room which could only be reached by a very wide and high flight of stairs. Baron von Hohenberg went in search of the concealed guest and found him, but, in a joking mood, the guest refused to admit him, whereupon the Baron threw his full force upon a cord that opened the door. It broke under the Baron's weight, and he fell backward down the stairs, breaking his skull. Death was instantaneous.

"On the day following, the cousin arrived and was conducted to the same banquet hall, and there found everything precisely as the poor Baron had described it in his vision the day before."

APPARITION OF THE LIVING.

Joseph de Kronhelm, who has traveled much in all countries, but who has been for some time a frequent contributor to the French, German, Spanish and English Spiritualistic papers, from Russia, translates the following story of an Anglican clergyman from "Phantasms of the Dead," (an English book) for *La Union Espiritista*, of Spain:

"The Anglican pastor, Rev. P. H. Newham, Vicar of Davenport, tells the following:

"In July, 1897, I was in Bournemouth, where I was temporarily employed as chaplain of the hospital. One day a youth came to us who was seriously ill with phthisis. He was so ill that we could not receive him in our establishment, and so we found a place for him in the city. I visited him often in my capacity as chaplain, until the regular chaplain returned and I was given a vacation. I did not intend to again see the youth, but I learned, with surprise, upon my return on the 21st of September, that he still lived, and the doctors said he would survive several weeks more. On Sunday evening, September 29, I offered the prayer in the chapel and the chaplain delivered the sermon. As the remarks were drawing to a close, I suddenly felt a hand pressing upon my right arm. I was aware that it was the presence of an invisible, and asked, Is it S—? (the Christian name of a pupil of mine who died in 1860). The clear and familiar answer was, "No, it is William." On the following day I learned that my young friend had died at ten minutes past 8 o'clock. It was, then, over ten minutes before his death that I felt the impression."

"Mrs. Newham relates the following corroboration of her husband's story:

"I remember perfectly that my husband spoke of the stroke on his arm and of the words, "It is William," while returning from the hospital, and added that he was sure that William had died. My husband was not informed of his death until the following morning."

RE-INCARNATION SPIRITUALISTS AT WORK.

Le Progres Spirite of Paris, published by M. Laurent de Faget, is collecting all the statements upon re-incarnation to be found in the voluminous works of Allen Kardec, (the founder of Modern Spiritualism in France) and they will be presented before the International Jubilee to be held in London next June. In this, *Le Progres* is backed

by the International Kardecian Union (which is an association of many Spiritual societies in several European countries—particularly the Latin countries), and they express great hope that they will succeed in enlightening (?) their English-speaking brethren upon the principles of successive lives. These Kardecian Spiritualists refer to Kardec and Jesus as the "Great Masters," while Western Spiritualism says, "Take no man for master, and be led to truth by the light within."

KEY TO BIBLE MYSTERIES.

I desire to notice a curious and interesting "new departure" in the way of Biblical interpretation, through one of our most honored, thoughtful and deeply experienced Spiritualists of Santa Barbara—Dr. Abner Rush.

About 12 years ago the Doctor had given to him, in a very singular manner, what was claimed to be an infallible key to the hidden or spiritual meaning of the Bible story. This key is simply the *verbal significance* of the names of the persons, places and things constituting the subject-matter of the writings. How the revelation came, the Doctor relates in his own words: "On the night of Feb. 5, 1886, in Santa Rosa, Calif., where I was then residing, after I had retired, and between the hours of 10 and 11 o'clock I was directed by a—to me—distinct, positive, audible voice, to get up and study the meaning of the crucifixion of Christ, by learning the significations of the proper names used, as they are defined in the Odd Fellows Pocket Companion (a work which I then had and still have), and learn there what these figures and symbols represented to those who use them, for this simple rule unlocks all Bible mysteries."

Thence forward the Bible was to be read, not as history, but as allegory and symbol, to be applied "spiritually" to the laws, principles, experiences and future developments of man's moral and religious progress. Whether this is a sound principle, and to what extent it might reasonably be applied to the Bible in general, or whether it is adequate to explain all the essential details involved in each particular case; are questions not to be considered now. But it is somewhat surprising how aptly the key fits the lock in a general way. In some cases the results are not only intensely interesting but even startling in their novelty, and the havoc they make in the old interpretations. The Cain and Abel story, for example, is curiously reversed in meaning by this word-key. Cain means "a possession"—Abel, "vanity," or "vapor." So, the slaying of Abel by Cain would mean the triumph of good, or truth, over evil, or the vanities of evil and error. And curiously enough this meaning seems to explain some awkward difficulties in the old understanding of the legend, especially the reason given by Eve for calling her first-born Cain, for she said, "I have gotten a man from the Lord;" also the new interpretation would afford some justification of the Lord's special care over Cain in threatening "seven-fold vengeance against any who should slay him."

There is certainly great need for some new method of interpreting the Bible, if that book is to

be of much further service to mankind. And if it should, after all, turn out that our Spiritualism shall do for the Bible what it has already done for the world's religious thought in general—lift it above the gross materialism of the letter, and find concealed *beneath* the letter the deeper, higher, grander meaning of the spirit, much of that venerable old book may be rescued from among the fading relics of a traditional past, and be made to do a beautiful service yet for the world. At any rate, if the Bible has deep and spiritual meanings shadowed forth in signs and symbols, Spiritualists should be the first to discover and utilize them, since many of our most beautiful revelations come to us under the form of clairvoyant visions and symbols.

Dr. Rush, following out this new theory of interpretation, has written quite a number of instructive and able lectures, mostly yet in manuscript, unlocking, with his magic key, the mystic treasures of Bible story. W. C. BOWMAN.

From Her New Book.

If I were a raindrop and you were a leaf,
I would burst from the cloud above you,
And lie on your breast in a rapturous rest,
And love you, love you, love you.

If I were a brown bee and you were a rose,
I would fly to you, love, nor miss you;
I would sip and sip from your nectared lip,
And kiss you, kiss you, kiss you.

If I were a doe, dear, and you were a brook,
Ah, what would I do then, think you?
I would kneel by your bank in the grasses dank
And drink you, drink you, drink you.

ELLA WHEELER WILCOX.

TO ELLA WHEELER WILCOX.

If you were a "raindrop" and I were a "leaf,"
And you came down from heaven,
I'd give relief in my pensive grief;
I would "kiss you" and call it even.

If I were a "rose" and you were a "bee,"
In my petals I would enfold you,
My honey bee; in rapturous glee,
You see—I should have to scold you!

If I were a "brook" and you were a "doe,"
I would study a way to beat you:
I would softly flow down under the snow,
Dear Doe, and slyly cheat you.

If I were a bird and you were a berry,
Ah, how then should I treat you?
I would cease my song, so blithe and merry,
My Huckleberry, and eat you.

ADONIS.

CORNER STONES OF SPIRITUALISM.

I have noticed with much satisfaction the demand on the part of many Spiritualists for a declaration of principles. It is a pleasure to see that there is a demand on the part of the people of such a nature that will cause the leaders and teachers in spiritual philosophy to reveal to the world just what the corner stones of Spiritualism are. If to be a Spiritualist implies to believe in the return of the spirit, and what is commonly known as phenomena is all that there is of Spiritualism, then many of us will be forced out of the ranks.

If, on the other hand, the natural world is the counterpart of the spiritual world, and if the Universe is governed by law and the Spiritualists are willing to subscribe to the fact that all law is a manifestation of force and has for its basis a number—then the whole civilized world could sign such articles with a freedom of will that would set in motion a wave of thought and investigation, that would startle the most sanguine.

Let us analyze a little and see where such a declaration of principles will land us, and we do not need to go any place for our authority but to the spirit intelligences with whom we are in constant communication.

We are told that the spirit world is a counterpart of the natural world. That being the case the atom hath its spiritual body and so has the sun, and man being some place between these two extremes, he also has a spiritual counterpart.

The spirit world tells us that the "Universe is governed by law." That being the case then the atom and sun alike are subject to law, and man being some place between these two extremes he too is subject to law. The law that governs the atom is the law of motion. The atom never moves except in compliance with some force acting upon it. Motion implies life, life implies vibrations, and vibrations are certainly to be represented in numbers.

Numbers then becomes the foundation stone upon which I would suggest that the spiritual temple be erected. With this as a basis all the mysteries of life and death are solvable.

All healing is accomplished on a number basis, whether it be done by Christian Science, Mental Science, Divine Science, magnetic treatment, electricity, pills or spirit healing.

All the sciences of the world have for their basis, number. Consequently if Spiritualists wish a place in the world of science they must not take their own life by refusing to be progressive, and it certainly is not progressive to lay down one Lord and take up another equally as unreliable. I fail to see where any progress is made when a person denies a personal God, and then submits to the guidance of a personal spirit. It is simply a trade of masters without much intellectual improvement.

It is true that the adoption of a creed has a tendency to crystalize or confine the thought to certain channels. And this will always be, so long as man desires to control his fellow man, or is at all selfish in his nature. But let man once realize that self control is absolute freedom then he becomes no longer subject to a God or a spirit but is himself and therefore is all he desires to be.

This state is not attainable at once but the first step necessary to its attainment is to be willing to let your neighbor do as he pleases. This will give you freedom from the fact that you no longer have the desire to control your fellow man. This principle then adopted by all would give absolute freedom to the world.

A creed has for its object the control of those accepting it as an article of faith. Therefore I would suggest that as a basis for a spiritual creed we take the first article of the Declaration of

Independence of the United States, viz.: "That all men are born equal, and of a right ought to be free and independent," *thinkers*. That self government and self control are the basic principles of all spiritual and intellectual growth. That Spiritualism is the science of life whether considered from the standpoint of matter or spirit.

That spiritual philosophy considers the atom and sun of equal importance. That matter and spirit are co-eternal and co-existent. That one is necessary to the other. That Spiritualism not only teaches the laws governing in spirit but the laws governing in matter. That we take as our text book the Universe.

That all religions and sciences have some truth. But that the whole truth can only be gained in eternity and not in time. That man is his own savior. That heaven and hell are conditions (not places) of the human will. M. A. POTTENGER.

A Metamorphosis.

The voice that's stilled forever on this mundane sphere
Once sang with accents sweet soft words of love;
The theme is still unchanged, in faith 'tis more sincere;
With sweeter notes it sings to Him above.

WILLIAM J. WEIDEMAN.

THE RISING GENERATION.

By Spirit John Pierpoint, through the Organism of Lida B. Browne.

The beauties of the philosophy of Spiritualism will be made more manifest in the rising generation, than has been in the crude way many have had to stumble into its teachings through loss of loved ones, or from curiosity to find out what some medium would tell them. If the testimony of the average Spiritualist was taken, it would be to the effect that they had first become interested in the phenomena, and that the philosophy was an after thought. Many in the ranks to-day know little of the true principles underlying the phenomena they witness, and if called on to defend their statements, cannot explain the natural laws under which they are produced. They say they can believe the testimony of their own eyes and ears, and are content. When thoroughly convinced that they are an immortal being, and as such cannot die, they seem satisfied, and if they are able to get a communication from some loved one occasionally, that is all they desire.

It is to the youth of to-day, to whom the world must soon look for enlightenment, as the old workers are one by one putting aside their burden as age creeps upon them. When freed from the worn-out body, they are ever present to assist mortals to carry on the work left behind, but human instruments must be found through whose organism they can continue and perfect what they had to drop for the while. It is necessary that the young people should be well equipped, in order that they can the better be used to enlighten a world steeped in materialism, skepticism, dogma and creed.

The little children in our Lyceums are receiving instructions, and laying the foundation which will

be of great assistance to many spirits eager to be of use to mortals. They are being instilled with the thoughts of love, charity, the desire to help others, the knowledge that they will progress onward after so-called death, and that if they do wrong they alone will have to suffer. Such teachings cannot but help to keep them from evil thoughts as well as deeds, for they know that angels are around them who witness every effort and struggle, either mental or physical.

When these children reach maturity they cannot help but wield a good influence in society, and their early training will teach them to scorn deception, injustice and wrong deeds of every description. If good influences surround them during the transition period of boy-hood and girl-hood to manhood and womanhood, then their future will be assured. It is this period of life that should demand more attention from the thoughtful humanitarian.

Youth enjoys amusements, sports, good literature and music. If these are not provided by spiritual societies they will gravitate where they are to be found, and mix with social elements that they have been brought up to abhor. The young are easily led either upward or downward, and it behooves the Spiritualists of the land to provide entertainment and suitable reading matter for the rising generation.

The orthodox churches recognize this need and provide for it, but the liberal element of the country neglect this important duty. They have lectures for adults, and Lyceums for the little ones, but small attention is given to young men and women. They will go to parties, read stories and seek amusement of all kinds, and it is right that they should. Societies should be formed where a reading room, socials and entertainment could be had, surrounded by the best elements; then there would be no tendency or opportunity for youth to go astray.

Good literature is a potent factor in educating and giving correct ideas of life to the young. Spiritual novels should be in the hands of all, for facts set forth in attractive frame of fiction will be remembered, while lectures and statistics are soon forgotten. They need the philosophy and phenomena surrounded by the live issues of the day, which will serve as an object lesson to them. Those who look back to their childhood cannot help but see where they could have been further advanced had they had such books to read, and how many pitfalls they could have avoided had they realized that every deed either of good or evil receives its just reward or punishment.

Do not be content with the fact that you shall meet your loved ones "over there;" help educate the young so they can live useful lives; help make easy the path of life for others so you will have no regrets on entering the spirit world. The more good you do, the more assistance you give to others either morally or financially, the further ahead you will be and the greater your reward. Help bring on the good time by educating the rising generation so they can help place Spiritualism on a higher plane before the world, and push forward the car of progress.

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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., MAY 5, 1898.

THE ADVENTISTS RAGE.

The "Last Days," a Second-Adventist Monthly published in San Francisco, Cal., in an editorial, is terribly excited over the Spiritualist Anniversaries, and remarks as follows:

Spiritists in various parts of the country are celebrating the 50th Anniversary of the birth of Modern Spiritism.....It is one of the Devil's agencies for leading men and women aside from God, the Lord Jesus Christ, the Holy Spirit, and the Bible as a safe guide to Eternal Life.

It sets up a scheme of salvation by works alone, and teaches doctrines wholly at variance with those taught by the men inspired of God as given in the Bible, and in place of accepting death as an awful fact from which there is no escape, but through Jesus the only giver of Life, it teaches that there is no Death, and men will live forever without Jesus. In other words it is a system of falsehood and leads men down to death eternal. It is one of the Last Day delusions.

Isn't that a rich morsel to roll under the tongue! For people who have made themselves a laughing-stock for the world, by urging the literality of interpretation for the prophecies of Daniel and John—threatening the world with destruction by fire at various times during the past 50 years, always to be proved by time to be deceivers—that tirade of abuse is wonderful!

As each set time passed, from 1843 to 1897, (the latest one, until some fanatic arranges for another) the foolishness of the Adventist is shown in such a manner as to make an ordinary man wish to hide his face—but these Adventists take it as a matter of course, showing how little confidence they can have in such stupid literal interpretations of visions and dreams!

We think we are fully competent to judge, for we were many years blinded by those deceptive "figures," and edited and published a weekly devoted to that theme, back in the 60's.

It is but foolishness for these Adventists to be forever looking for the return of Jesus in the flesh to set up a literal kingdom on the earth. It will never be realized. Jesus cannot come back to fulfill such prophecies. He can never come back, any more than Calvin or Wesley can come! He has gone on in the progressive states of the spiritland, and it is but folly to look for his second advent, except on the spiritual plane, and in the people of to-day, who may develop the Christ principle, or the Christ spirit.

Why do not the Adventists give up looking for any second coming of Christ, and go to work to improve the condition of the present race, and thus help to plant the "kingdom of heaven" right here on the earth?

If Christ should come, it would amount to nothing. The church would despise him. They would have him arrested as a vagrant or fanatic, and not only spurn all his overtures, but would mock his professions of royalty and make war upon his kingdom. Should he attempt to enter any of our cities as he entered Jerusalem, riding on Baalam's classic animal, the priests would gather the rabble to deride him, and the hoodlums would give him a salute of slang and brickbats!

No! No! those who pass the change called death, simply progress onward—they take no backward steps—but rise to higher realms—to grander development, and more glorious conditions. The law of Nature is for us to go to them, to join them in their upward flight—to enjoy the "home over there," in that more refined and more exalted condition, not trammelled by physical bodies or things of time and sense, but being as free as the air, as light as ether, as glorious as the stars, and as enduring as the sun—we shall travel for ever up the shining road of "eternal progression" and everlasting unfoldment.

Christ returns only as we develop his character, and show his love and compassion, and help to uplift humanity to the fullest extent of human possibility and human perfection.

SIGNS IN THE HEAVENS.

The following letter was sent to the New York Sun, on March 22, but has not appeared in that paper, and is now offered to our readers by the author, E. W. Curtin, Sheffield, Mass.:

EDITOR OF THE SUN:—There has appeared in your paper quite recently accounts of strange

sights seen in the sky—fiery signs in the heavens—such as a blood red sun with a red cross over it in a bank of yellow cloud. Again a full moon marked with a white cross extending across its disc, and again a red or flaming sword seen in the northern sky in the evening. These strange sights following one another so rapidly during the past few weeks, recall to my mind a painted or illustrated representation of a vision. This painting was made by a Mrs. Howard in 1885, to record a vision she claims to have seen in 1882. (Mrs. Howard is a Spiritualistic medium living quietly in our country village, has no connection or association with members of the faith, is an invalid in comfortable circumstances and could have no motive to misrepresent these facts). She claims to have seen this vision in the heavens while in a cold death-like trance.

I will not attempt to describe all the unusual features of this painting, but imagine a line of yellow rolling clouds just above the horizon, many armed angels rising from the clouds, a full moon rising, and on this moon a white cross; the setting sun, showing through the yellow clouds, is blood red and a red cross is just above it. Streams of white light are marked across the heavens. Near the zenith is a dark cloud in the shape of a horse, and from it extending downward is a flaming sword, the tip of which rests in the clouds near the northern horizon. On these banks of cloud—which are blood red at this place—is written: "The pillar of cloud and fire—Quench not the spirit—Despise not prophesyings."

This fiery sword was seen in reality in the northern sky on the night of March 7. Your paper issued on the 8th, inst., mentions it in an interesting article, and the strange atmospheric phenomenon of a white cross upon the moon was observed at the same time. The blood-red setting sun in yellow clouds, with a fiery cross above it, was also seen on the evening of the 15th, inst. The streamers of white light were seen the same evening. Your paper also contained an interesting account of this strange sight on March 16.

Mrs. Howard has been unable to understand or explain this vision until recently. Now she says the black cloud, shaped like a horse, is the war horse of Spain; the fiery sword resting in fiery clouds means that the war spirit will be killed and the swords melted into plowshares, after this war which is bound to come to us and to Spain. The armed angels of the clouds are to represent universal desire of warlike nations for arbitration. The red cross over the sun and the white cross, across the moon, represent proud Spain and suffering Cuba. And she thinks the blood-red setting sun portends a bloody massacre of innocent ones on the island of Cuba.

The white streamers of strange light seen on the evening of March 15th, she takes as a special message to herself and to many troubled mothers who mourn the loss of beloved children. It is a sign that she takes as a notice or warning to prepare to join her angel children. It is of importance to only those who saw it. As I was about to leave after my pleasant chat with this lady, she handed me these lines:

" 'Tis a sign in the sky, *that's* a signal to me,
That soon, very soon, the spirit will be free.
My days are nearly numbered, yes, I'll be happy to go
And live with my angel children who left me so long ago.
There will be but few to mourn my loss
When I kiss the angel hands that made the cross."

RATIONALISM IN RELIGION.

The Pacific Unitarian Conference was in session in San Francisco, last week, and it is encouraging to know that some Unitarians are taking such advanced and rational ground in religious themes. The Rev. T. C. Williams, of Oakland, preached the first sermon, his theme being "The Supernatural in Religion." He said:

Did Jesus reject the supernatural in religion? There are those who hold that he did and to these the historic fact that the Christian Church so soon and so completely departed from his simplicity is a constant source of surprise. The Christian Church is a colossal fabric of the supernatural; it is anti-philosophical, anti-scientific. By its influence the recognition of natural law which the Greek philosophy had built up was overwhelmed and lost for centuries. If the religion of Jesus was really a natural one, then this departure from it argues, at first sight, for the inherent vitality of the supernatural. How shall we who believe in a law-abiding God, who works by universal laws and does not accomplish ends without means, account for this temporary ascendancy of the supernatural?

We as Unitarians understand that there was no *fiat lux*, no forming man out of the dust of the ground, no resurrection of the flesh, only the historic evolution.

The Unitarian Church more and more, and especially in America, is committed to a rationalistic religion. Our differences don't touch the anti-supernatural. Even in all the orthodox churches, except the Roman, the supernatural is losing ground. But why is it that men abandon the supernatural with regret? The first answer is that a miracle satisfies the same desire that is met by romantic fiction in general. The second is that it gratifies the tendency of man toward hero worship, and the third is that the supernatural feeds the universal human love of mystery. It is the rebellion of the people against the religion of the scribes.

Yet there is no compromise possible between law of exception, of fiat, and the law of a law-abiding God. The millenarian apocalyptic superstition based on the books of Daniel, the Revelation and Thessalonians is the direct antithesis of a rational conception of divine government.

Supernaturalism will be superseded by rationalism only as its followers have the genius to affirm the reality and the sovereignty of the ideal and extend their optimism into the actualities of human life. Unitarianism does this. It gives rational ground for the extremest veneration of great characters. It has faith in salvation by character.

The Rev. W. B. Geoghegan, of Berkeley, on "The Basis of Our Religious Belief," said:

Our belief in the brotherhood of man implies a large estimate of the value of a soul. We believe in salvation by character. Ours is a faith that needs no written word nor outward symbols. We feel secure in our faith when we know that every struggle, cry and need of the soul is an answer to its own high ends.

This shows how Spiritualism is permeating the churches. It will, of course, begin with the most liberal, but it will finally, nevertheless, "leaven the whole lump."

The German Occult Union will hold its third annual congress in Munich, May 31, and June 1, 1898, and invites all who are interested to attend. Dr. Borman, of the Munich Society for Scientific Psychology, will deliver the first address, on "Occultism as a Science," and Editor Feilgenhauer will discuss "Occult Phenomena from the Spiritualistic Hypothesis." For further particulars, address the general secretary, Herrn Max Rahn, Berlin N., Eberswalderstr. 16.

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*.

Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

On another page will be found our remarkable premium offer, "The Secret of Life, or Harmonic Vibration," by Prof. Francis King. No family can afford to be without this valuable book.

The Law of Vibrations, is the title of a pamphlet by Dr. T. J. Shelton, giving his 12 lessons in "I-am Science." Price, 25 cents. For sale at this office.

See our Book List on page 289.

The Reviewer.

The Tendency of Modern Spiritualism, a sermon by the Rev. H. R. Hawes, Geneva, Switzerland. Price, 20 cents. Printed in French.

This is one of the numbers of the Psychic Study Library. Mr. Hawes is a popular clergyman of the Church of England; his large audience being made up of the most enlightened and intelligent people.

The Educator. Cause and Cure of all Disease, by Drs. M. E. and Rosa C. Congar. Cloth, \$3.00. The Educator Publishing Co., Chicago, Ills. For sale at this office.

This is a book of 626 pages, devoted to the common-sense treatment of all diseases. While there are multitudes of books issued on this subject, mostly following some old system—this is in harmony with the newer light of to-day, and is a plain guide to the cause and cure of disease, fully entitled to a favored place in every enlightened and progressive family.

Zelma the Mystic; or White Magic versus Black, by Alwyn M. Thurber. Cloth; 380 pages. \$1.25. Chicago: Authors' Publishing Co., 308 Dearborn street. For sale at this office.

This book is profoundly humanitarian, metaphysical and practical. The author offers a solution of the all-absorbing questions of the hour, and divulges the secret of the spiritual insight, as applied to every-day life. It gives thoughts of inestimable value.

As a factor in the outpicturing of the Universal Brotherhood yet to be, Zelma occupies a place in the foremost ranks. As a story it is intensely interesting and zealous.

The *Chicago Inter-Ocean* says: "Truly there is a vein of restful humanitarianism running through it, unequaled since the publication of Edward Bellamy's 'Looking Backward.'"

"He Descended into Hell," is the striking title of Paul Tyner's article in the April *Temple*. A lucid and expanded interpretation of this familiar passage is given. Christ in hell is made the sufficient text for an exposition of the philosophy of the perfect whole and its practical bearings on human progress, individual and social. The Temple Pub. Co., 34 Masonic Temple, Denver, Colo. 10 cents.

The most notable article of the *Open Court* for May, is the concluding chapter of Prof. Cornill's "History of the People of Israel," describing the destruction of Jerusalem by Titus, one of the most thrilling and horrible events in history. Under the spell of Prof. Cornill's magical pen the inter-

est of the reader is held breathless to the close. The tragical end of the Jewish nation has perhaps never been portrayed with the same graphical touches.

These are the songs in the new music book, "Inspiration's Voice:"

Ahrie.	Our Cry of Triumph.
Angel's Lesson.	Our Guardians.
Arise in Triumph.	Our Spirit Home.
Aspiration.	O, Who so Blind?
Aspire.	Peace a Savior.
Bleeding Feet.	Planchette.
Child's Funeral Hymn.	Promises to Keep.
Clairaudience.	Psychometry.
Clairvoyance.	Reaping the Sowing.
Come, Spirits, Come.	Re-discovered Land.
Consolation.	Separation.
Electric Age.	Sing Like the Birds.
Funeral Hymn.	Slate-writing.
Gautama Buddha.	Sorrow's Chant.
Gifts of the Spirit.	Spirit-Land.
Glorious To-morrow.	Spirit Revelation.
Good Deeds are Im-	Spirit Tie.
mortal.	Spirit Visitation.
Help, I Pray.	Spiritual Joys
Home of the Soul.	Spiritual Wealth.
Immortal Life.	Sweet Seance Hour.
In Death Serene.	Their Sorrow.
Independent Voice.	The Voices.
Invocation.	The River of Life.
Joys of Mediumship.	Through Space we
Knowledge our Savior	Fly.
Lost are Found.	'Tis Coming!
Love from Beyond the	To Katie Fox.
Gates.	Trial Before Triumph.
Loved Spirit Power.	Trumpet Seance.
Lyceum Song.	Two Forces
Materialization.	Universal Religion.
Mother to Child.	Vital Life.
My Angel Mother.	We Invite You.
My Brother and I.	Will you Come to the
No Fear of Death.	Seance?
O Promise me Genno!	Yes! Now we Know.
Orphan's Dream.	Youthful Days.

Rev. T. Dewitt Talmage has applied for a chaplaincy and Buffalo Bill is hurrying to Washington to assist in the war. If all the entertainers are going to enlist what will the people do for amusement while the war lasts?—*Exch.*

The *Light of Truth*, Columbus, Ohio, says: Look out for the traveling "Rev." and the "Prof." who advertise themselves as the "world's greatest mediums," find hidden treasures, unite the separate, etc. They are after your money and are not endorsed by Spiritualists.

Prof. King has indeed struck the "Secret of Life" in his system of training, inasmuch as he has labored with the aim of bringing the Three Planes of Man's Being in one grand Harmonic Vibration. Students of every phase of life will gain benefit by summoning will-force to climb this remarkable set of stairs he places before them, each step replete with interest enough to push him to the one above, until, as he climbs he finds himself unfolding latent forces and graces which make him to be, indeed, "a god among men."—LOUISE L. MATTHEWS, S. D., President College of Mental Therapeutics, Oakland, Cal.

"Cuba and her People," is a subject to which William Eleroy Cur-

tis does full justice in his article in *The Chautauquan* for May; and in the same number of the magazine Mary H. Krout, a reliable authority on the affairs of Hawaii, contributes an illustrated article on "The United States and Hawaii." Published at Meadville, Pa., at \$2.00 a year.

Los Angeles Notes.

The Harmonial Spiritualists' Association has recently been incorporated, so as to enable the Society to hold real estate, and it is to have a home of its own.

A number of the members of the Ladies' Aid Society, a few weeks since, together with some others, became members of the First Spiritual Society, since which some of them have again seceded, and have organized an "International Brotherhood," holding meetings at Masonic Hall.

The First Spiritual Society is in Odd Fellows' Hall, and the Ladies Aid Society has left their handsome hall on Broadway, and returned to the old hall on Spring street.

The Truthseekers have suspended meetings for the present.

The Jubilee celebration in Los Angeles was a credit to Spiritualism, and especially to the Ladies' Aid Society, which assumed the management. The admission was free to the public during the day. The evening receipts were sufficient to pay expenses and leave a handsome sum for charitable purposes.

The weekly sociables of the Harmonials are very enjoyable, and consequently well attended.

The Sunday morning conference meetings formerly held by the Truthseekers, and now conducted by the Harmonials, are esteemed by many as preferable to any other kind of spiritual meetings.

A pleasant surprise party was given to Mr. E. Z. Barnett on the occasion of his 46th birthday. Mr. Barnett, having recently recovered from a serious illness, was warmly congratulated. A handsome cane, the gift of his children, was presented with appropriate remarks by Prof. Allen. Mr. J. D. Griffith read an original poem written for the occasion, and music was furnished by Mrs. Lunt, Miss Lawrence, and Mr. Barnett and daughter.

Dr. Chas. A. Andrus is now speaking for the First Spiritual Society, and Mrs. Mary C. Lyman still continues to acceptably serve the Harmonials.

W. N. S.

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pages.—25 cents. For sale at this office.

Last week there was a fire at Lake Brady, O., which was quite disastrous to camp buildings, and its cause is wrapped in mystery. Mr. Thomas Lees, of Cleveland, who has been the manager of the camp for some years, was burned up in it.

Spiritualist News.

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

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

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

Mme. Montague is now taking a needed vacation for a short time.

Lyman C. Howe has had la grippe for two months, but now we are glad to say, is recovering from its effects.

Mrs. M. L. Chandler gave a lecture on Palmistry at Occidental Hall, San Francisco, last Monday.

Dr. and Mrs. Don McLean have returned to San Francisco, and are holding meetings here this week.

Mrs. Hendee-Rogers has removed to 534 Page street, San Francisco, where she will be glad to give sittings and receive her friends.

"Christ who was he, and what did he do?" was the subject of the lecture by the Boy Orator, at Oakland last Sunday, for the Union Society.

Mrs. Cowell, who has been laboring in Fresno during April, has now returned to her home, 414 E. 16th St., Oakland, Cal.

We are glad to announce that Mrs. Sarah Seal, who has been quite ill for some time, is now convalescing, and we shall all be delighted to welcome her again in public.

Bishop A. Beals, of Summerland, Cal., will visit the east early next month, and can be addressed at 146 Morgan street, Buffalo, N. Y. He will probably remain there until the last of July.

The regular meeting of the San Francisco Young People's Progressive Society was held on April 28. Business of importance to all members was discussed, and all enjoyed a good social time. Mrs. Drew is president and Geo. E. Reed is secretary.

Dr. M. Muehlenbruch's meeting at 909 Market St., San Francisco, last Sunday, was well attended. The Boy Orator gave an address and the Doctor followed with psychometric readings, which were generally recognized. He referred to the recent fulfillment of his prophecies, which have been noted in the JOURNAL already.

The management of the Jubilee at Rochester, N. Y., have found it necessary to change the dates of the Jubilee, in order to secure accommodation. It will be held one week earlier, to begin May 25th instead of June 1st. See special circular explaining the matter.

The May festival and dance by the Children's Progressive Lyceum, at Pythian Castle, 909 Market street, Friday evening, May 6th, will be a novelty—there being three queens, (one a spirit queen) and the entertainment is for the benefit of the Lyceum

building fund. A 25-cent ticket will admit a lady and gentleman or two ladies.

Mrs. R. S. Lillie's subject on Sunday evening at Occidental Hall, San Francisco, was "What is Religion; its Origin and Evolution?" It was an eloquent lecture, and called forth several bursts of applause. She followed it with an impromptu poem on "Altruism," of rare merit and interest. The music conducted by Mr. Lillie was excellent. Mrs. Lillie speaks at the same Hall next Sunday, under the auspices of the Society of Progressive Spiritualists.

The I. F. T. B. Spiritual Society held its sixth anniversary of incorporation, on Saturday evening, April 23, 1898, at 909 Market street, San Francisco. The Young People's Club gave a very interesting entertainment. W. T. Phelps presented his Jubilee song to the Society and it was accepted with appropriate response by the President. The entertainment concluded with a dance. This Society now numbers over 250 members, and meets every Sunday, at 909 Market street, San Francisco, at 11 a. m. and 2 and 8 p. m. Last Sunday evening there was a large attendance. Dr. Carpenter gave an address, and W. R. Huff described the "Native Children of the Fiji Islands."

The Ladies' Aid Society held a social on Friday evening in Occidental Hall, 305 Larkin street, San Francisco. It was a very great success. The floral decorations were beautiful and added very much to the enjoyment of the occasion. An excellent program was presented and greatly enjoyed by those present. Among the attractions were, songs by Messrs. Reid, Ealy and Lillie, and recitations by Mrs. Keegan, Miss Tryphena Pritchard, Prof. Teller and Miss Weller. The music was furnished by Professor Blanchard's band. Dancing was indulged in up to a late hour, and all went home feeling they had spent a very enjoyable evening. These socials will be held on the second and last Friday of each month, and deserve to be popular with old and young.

Married.—On Saturday afternoon, April 30, Mr. Charles A. Place and Miss Maybelle A. Thompson were united in marriage at the residence of Mrs. D. N. Place, mother of the groom and one of San Francisco's best mediums. The wedding was a quiet home affair, witnessed by only a few relatives and friends. Mr. E. Brown was best man, and Daisy Place, sister of the groom, was bridesmaid. The bride was attired in white, ornamented with white sweet peas, a very appropriate setting to her sweet young face. The ceremony was performed by Mrs. R. S. Lillie, consisting of the simple spiritual service customary with her. The best wishes of their many friends will follow the happy couple. The groom is soon to leave for Alaskan fields. May prosperity crown his efforts so abundantly that a speedy return to his bride and many friends may be the result.



The Editor is not responsible for the opinions of correspondents.

Man's Mission.

TO THE EDITOR:

"For what object was man created?" is a question often asked. The answer might be, for a noble purpose, development and unfoldment.

Man stands at the head of the animal creation, and must progress to the higher life. He should live for the development of human brotherhood, and to prepare for advancement.

Man is endowed with wisdom and capabilities of understanding, in order to progress to the higher life.

J. H. MCPHETERS.

San Diego, Cal.

Higher Aspirations.

TO THE EDITOR:

For many years I have been able to receive thoughts from the higher realms, and have seen noble persons who are beyond my power to describe. They have taught me grand lessons, showing the refining powers of self-culture and unfoldment which show how the highest aspirations and grandest hopes of life can be realized.

Thoughts are progressive. They stimulate activity and give rise to nobler desires. They are the field, where grows the grain of truth. Let us learn to think, and then we shall realize more than we ask for.

A. VIRGINIA REED.

Scientific Lectures.

TO THE EDITOR:

Prof. Theodore F. Price, a pleasing and entertaining speaker, delivered addresses on various scientific and historical subjects before the New York Liberal Club. Having been an extensive traveler, as well as close student, he possesses a vast and varied fund of information, and is also a fine elocutionist.

DR. E. B. FOOTE, JR., Pres.

The Y. P. S. I.

TO THE EDITOR:

The Rochester, N. Y., Institute No. 1, of the Young People's Spiritual Institute of the United States, requests all members of local Institutes who shall visit Rochester during the Jubilee, and all members and friends of the Spiritualists Young People's Societies, to assemble in their hall, 15 East avenue, in this city on May 26, next, at 10 a. m. Institute No. 1 tenders a reception to all visiting friends.

A committee will be appointed to

perfect the National Institute, and arrange for important business.

The Y. P. S. I. is a successful organization of young people, and local Institutes are desired wherever possible to organize.

The plan comprehends excellent means of co-operation and self-sustenance. Write to me for the rules and other information.—G. W. KATES, Supreme Organizer, 156 Meigs street, Rochester, N. Y.

Helpful Literature.

TO THE EDITOR:

I am frequently asked to give a list of books that are spiritual, philosophical and scientific, and for the benefit of those who are willing to read and take whatever truth comes to them for the truth's sake, and not read for the purpose of gaining evidence to support some pet theory of their own, I will enumerate books that have been to me simply priceless. They are my text books, and when read and studied for honest searching will tend to make free.

The whole truth is not found in any one book, nor even a library. It is not printed nor expressed in any language. It is not possible to express the whole truth on any one of the three planes of consciousness. Therefore I would say to the student, that the first thing requisite to know is, that you know nothing, but are willing to learn, and with this resolve firmly fixed, the following books can be read with profit:

The Bible.
Anderson's Astrology of the Old Testament.
Isis Unveiled.
The Secret Doctrine.
Butler's Solar Biology.
Any good dictionary of Astrology.
Diagnosis, by Sir Robert Taylor.
Devil's Pulpit.
Law of Laws, by S. P. Wait.
Science and Health, by Mrs. Eddy.
Paracelsus (life and work), by Frantz Hartman.
Heaven and Hell, by Swedenborg.
Any of A. J. Davis' works.
Dashed Against the Rock (the scientific part), by W. J. Colville.
Mental Therapeutics.
Hidden Way Across the Threshold—Street.
A Strange People, (novel), John M. Batchelor.
Etidorhpa, or the End of Earth.
Queen Moo.
Evolutionism, by O. H. Richmond.
Religion of the Stars.
Mystic Test Book.
Brother of the 3rd Degree.
Bohemian Tahrot.
Perfect Way.
Mystic Masonry, by J. D. Buck.
Atlantis, by Ignatius Donnelly.
Mysteries of Magic, by A. E. Waite.
Natural Magic, Cornelius Agrippa.
Of course there are many other good books that are as scientific as those mentioned. But this list will answer those who have asked me for a list of "Helps."

M. A. POTTENGER.

[Any of these books can be obtained at this office.—ED.]

Spirit-World Thoughts.

TO THE EDITOR:

In reading your excellent JOURNAL, I am often pleased at seeing thoughts expressed by some of the leading minds both in and out of the ranks of Spiritualism, which are very familiar to us, having been given to our Society by the Intelligences controlling our honored teacher, Mrs. M. Klein, long years ago, and emphasized by them through the years to date. It has been my privilege to be Mrs. Klein's copyist almost continuously since her development as a medium, and being at the same time considerable of a reader in the different fields of literature, I feel myself to be justified in saying that she was a pioneer in the utterance of very many of the important matters now engaging the attention of the world's thinkers.

Always when imparting these new thoughts to us, the controls said that they would go over the world and give the same to all such minds as they could approach, and after a time there would come to us through books and papers, verifications of what they said. How true they were; every paper, spiritual and secular, as well as the latest books, confirming their statements, made so long ago.

One notable instance, is the article from the San Francisco *Call*, copied in the JOURNAL, March 17, on "How we Think." Everything in that article we have had for years, some of the phrases used being identical with the language of the controls. It is a great satisfaction to us to note these things which prove what we have always claimed, viz.: that Mrs. Klein is a superior psychic in advanced thoughts and worthy to rank with the foremost exponents of higher Spiritualism. ORA C. ROSE, Sec. F. S. C. S.

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

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We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

Postage Stamps may be sent to this office for fractions of a dollar.

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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The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. \$5.00. For sale at this office.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

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

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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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.

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Our Inner Strife.

I call my wife to come to my side
With merry jests my pain to hide.
I look in the eyes of my sweet babes, three,
And try to drown doubt in their merry glee.

I travel mid scenes that are new and grand,
I sail the broad seas, and in distant land
I seek the knowledge that everywhere hides
But nothing can still the doubt that abides,

Abides in my heart, abides in my brain—
A constant hunger, a fearful pain;
I love my children, I love my wife,
I love the beauty that surrounds my life.

I love all nature, so grand it is;
It speaks of life as an earthly bliss,
But a hunger lives in the hearts of men,
A hunger for something beyond their ken.

We love our friends, their death we mourn,
The living, breathing, loving form;
We lose them, yet our love is true;
We miss their presence our long life thro'.

The hunger we have and can't understand,
We think is desire for some other land.
The change of a love, or the change of a
home

Is the desire of the soul for freedom alone.

The inner self through hunger tries
To free itself from earthly ties,
And like a bird that's caught and caged,
Against confinement its feeble wars waged.

Ah, grand unfoldment of nature's beauty
That gives to love and life its duty;
Still the I is confined and constantly tries
To pierce the mystery beyond mortal eyes.

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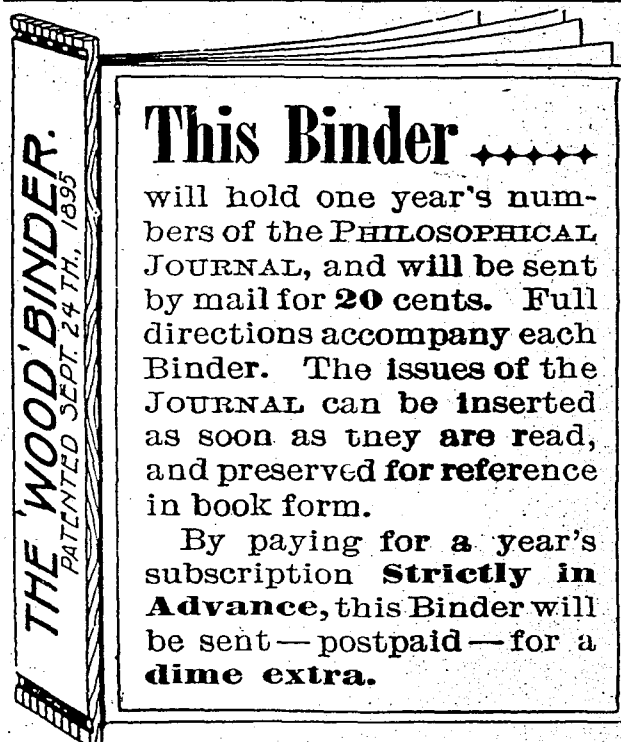
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Spring Days.

I lean from my window this spring day,
While the dewy air fills my room,
Breathing the fragrance of sweetheart May
And the rarer breath of apple bloom.

I watch the fluttering of woodland birds
That pipe anew their roundelays,
And the moving melody of their words
Recalls my boyhood's happy days.

I note the sparkling, dewy grass
And valleys rich with odors rare,
Breathing a welcome as you pass
In visions sweet and fair.

And all my heart responsive swells
In songs of sweet acclaim,
As nature chimes her mystic bells
To welcome spring again.

And busy thoughts in fancy wild
Runs back to the waste of years,
When in dreams a happy child
My heart all bright appears.

Far down the aisles of memory
I run once more at will,
And glean in spring a prophecy
That Time will yet fulfill.
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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, Address,

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.