

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

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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DREAM LIFE.

[It has been asserted that nothing can be imagined but may come true.]

I followed my dream in its airy flight,
I swung on a cloud, so fluffy and white,
I leaned on the moon—she was full and bright—
Then counted the stars as they shone by night.

I journeyed to planets whose people are
Wiser and better than we, by far,
Then hurried through space from star to star
With the speed of the breeze on my wind-made car.

I searched the depths and I mounted the heights,
I paused on the brink of the northern lights,
I planted our flag high on the north pole,
So voyagers may know when they reach that goal.

MRS. C. K. SMITH.

SPIRITUAL PHOTOGRAPHY.

I have said, and proved as far as space would admit, that in all this class of work there is a plane of conduction formed between the plate and what is imprinted on it. Also that these planes are of a great variety and innumerable. By referring to Prof. Denton's "Soul of Things," Edison's talking machine, telephone and the like, any one that has the intuitive sense well developed knows what this plane is charged with, by citing the sealed-letter reading, the mind reader and clairvoyance. These things being conceded facts, by intelligent and investigating people, we are ready to explain.

The X-Ray so-called is formed, like all other light by chemical change of certain compounds, and light charges a plane that has matter in wood and flesh that will unite and form this plane; so that a board or flesh will not make a shadow, but bones, rifle balls and the like will, for they have not the matter in them to form the plane.

In the world there are very many planes charged with the action and appearance of things and sounds, and they are retained by the plane as long as the plane or any part of it lasts. This is shown by Denton's experiments and Edison's talking machine, and when an artist gets on his negative an impression of some person or thing, not arranged for, it is from these charged planes. A

plane may be charged with a person in different positions and the artist may get at different times different pictures of the same. A plane may be charged with a picture of persons far away and is gotten from planes charged by that person. In the case of a man getting a picture of his wife two miles away; his wife might have charged the plane that reached the plate on which the picture was found. In the last case the plane that imprinted his own picture was connected with a plane or planes on which was charged his divorced wife's and his mother's pictures long ago when both were alive and well.

About four months ago, near Sharon, Pa.; I think, an artist was requested to take a picture of a house and family. He arranged the family on the stoop and had the camera in position, and when he had developed the negative the picture was as all expected except the addition of the old man who had died 30 years before. He was sitting in his chair where he used to sit before he died. In this case a pane of glass in the window back, formed the plane that the old man's picture had been charged with for there was a pane of glass in the negative.

But how about the fraud? There is fraud and incorrect ideas about Spiritualism, as in other things where ideality, credulity and imagination take much of a hand without proof or reason. If the artist pretends that he presents to a man a perfect picture of his dead wife, as she now is there is no doubt he is a fraud, though perhaps innocently, for in nearly all cases she is presented wearing the same dress, perhaps the same ring on her finger and other ornaments she wore in health and happiness in life. Is it probable or even possible that she wears the same dress that others have worn out, passed to the rag-man, been made into paper and a daily paper now contains a part, or perhaps it has decomposed in the earth and some of its parts are grown up into grain made into bread and eaten, and now form some part of a nabob or serf. More likely than that he gets a picture of his dead wife as she now is, that (according to some) she has found her affinity and they

are enjoying themselves in other realms. I am fully satisfied that there are no pictures taken of a person now dead unless it is taken from an old picture or a plane charged with their appearance before the death transit. Every picture carries on its face the proof of this fact. There are impossibilities in the spirit land as well as in the physical. These planes may be arranged by the artist or the spirit that controls him, if he is a medium.

All the action and knowledge of the spirits and much in this world, are brought about by the intuitive and arranging senses, for they belong to the mind. The five senses and memory are purely physical, and consequently die with the body.

E. B. SOUTHWICK.

A MATTER OF PRINCIPLE.

The question of a declaration of principles by Spiritualists—a sort of belief or creed—has been for some time agitated, and several suggestions have been made in the JOURNAL in relation thereto, some of which are undoubtedly commendable, while others are questionable. One which appeared very valuable, is to the effect that any declaration of belief by Spiritualists which did not coincide and harmonize with the scientific spirit of the age would be merely a repetition of religious creeds in the past, and would make the Spiritualists only another sect among the already too numerous subdivisions in Christendom.

Too much emphasis cannot be placed upon this view of the subject. Religious creeds and beliefs in the past have been based solely upon the impressions made upon man's mind without the possibility of their verification; and hence, if any man solemnly declared a "thus saith the Lord" and impressed his views upon his fellows, it was sufficient to settle all doubts. Or, if a man could confidently tell a story to the effect that he had had an interview with God—like Moses, Mohammed, or other supposedly inspired prophets—and could make that story sufficiently graphic, it was accepted without question. And if some doubting Thomas dared dissent, let him be anathema! The history of religions may be summed up in the attempts of "the faithful" to force on unbelievers the recognition of the truth of their assertions of which there was no possibility of proof,—matters of belief unsupported by any evidence which would be received in a modern court of justice, or even be entertained by any reasonable man. No true Spiritualist desires to be placed in this category.

Now, however, behold a new and most important fact in the world—a fact which answers the eternal question, "If a man die shall he live again?" and answers it in a manner which places the affirmative beyond the possibility of question—answers it under the most absolutely rigorous conditions demanded by the spirit of the age. And what is the spirit of the age which demands so rigorous conditions? It is the spirit of science, the spirit which says that law dominates every fact in the Universe, whether material, physical, mental, moral or spiritual; a spirit which requires

that every intelligence in the Universe, high or low, whether animal, human, angelic or godlike, must obey that universal law, which reigns in and rules over all domains and all departments. If there were no knowledge of this law among the denizens of the spirit world one hundred years ago, it is clear that many intelligences which have passed from earth since then, having here had their minds awakened to this great fact, must have carried this knowledge with them, and no doubt set about applying it to the solution of the great and all-dominating question of man's immortality. That they have done so, and that we are now enjoying the fruit of their labors, are matters of congratulation not only to the inhabitants of this world, but of the spiritual spheres as well.

In Spiritualism, science and religion meet and fraternize—science becomes religious, and religion becomes scientific. Heretofore they have been enemies. Not only has religion had its martyrs, but science also can show its illustrious victims of the vengeance of partizans of religious creeds which were being undermined and crumbling under the influence of that reason which is destined, like the stone rejected by the builders, to become the chief of the corner. The very first form under which Spiritualism made its advent 50 years ago testifies to its scientific character. In ten years after Morse harnessed electricity and made the tick of his great discovery heard round the world, the first tiny rap was heard at Rochester, New York, which announced the connection between the material and spiritual worlds just as surely as Morse's invention demonstrated the possibility of communication between the old world and the new; and these 50 years have witnessed quite as great an extension in the one case as in the other. So unprepared was the skeptical world for the advent of Modern Spiritualism that it has taken a half century to so firmly fix the knowledge which it brings in the minds of a few that there is now little danger that the old persecuting spirit will succeed in suppressing it.

So exactly does Spiritualism comply with the requirements of science that it may be said that it only asks that these requirements shall be firmly adhered to in the investigation of its claims. And yet the scientific world, with a few noble exceptions, has turned its back on Spiritualism, forgetting that its own history, so short in this world, shows its assailants to be the same ignorant persecuting spirit which has assailed Modern Spiritualism since its advent.

If Spiritualism, as a form of religious belief, is destined to have any superiority over the old creeds, it must be found in the fact that it employs the methods of science in appealing to reason, instead of opinion, imagination, fancy or fear. It appeals not only to the heart but to the head; it challenges the utmost scrutiny which the inventive powers of man can bring to bear, while at the same time it calls out the deepest love and reverence for the highest and noblest in man's nature as well as in universal being. Let us recognize this great office of Spiritualism and go forward in faith that with such power and such means it will finally bring blessings upon all mankind, even if we never

put into set form any thing more than the method by which these great truths can be presented to the world.

M. A. CLANCY.

Washington, D. C.

Shall the Anglo-Saxon one day Rule the World?

Is this prophetic? Then all prophets have but read the signs of the times. Not from the stars; not from the occult world, but from the plain expression of the people and by the cause and effect of the environments which surround them.

There are many reasons why the fair Anglo-Saxon should rule the world. Because of their keen sense of justice and their wonderful self-control which permits them to deliberate as to the right or wrong of any question and having decided, they possess the courage to admit a wrong, or to force the right.

These are imperishable instincts; these are nearest the perfection of the human race, but above all other attributes is their recognition of woman. They place her on an equality; they counsel with her and admit that, the Deity who chose her for the temple of re-production must of necessity have imbued her with all the instincts of a combined sex, to re-produce either in perfect form. They give her the same opportunity of culture from childhood to maternity, showing no partiality to the opposite sex, consequently each generation born upon this plan must be nearer the acme of intelligence, more fit to rule the world.

The English-speaking people are these people, since the Latin races persist in education for the few, while we are just as persistent in education for the masses. Go among our poorest classes and you will find a natural disposition to books and a rivalry between the sexes together with a native shrewdness born of constant observation and a keen perception.

We are moving at a rapid pace toward more perfect civilization and a complete recognition of woman with her refined, sensitive and instinctive intelligence will prove the basis of many a victory for the brave warriors who go to make up an army of beloved fathers, husbands and sons and for whom she will pray unceasingly, placing herself "en-rapport" with the heavens themselves to obtain Deific impressions of how and when and where.

MATERNA.

THE PSYCHICAL RESEARCH SOCIETY.

I submit the following facts: Modern Spiritualism has no principles which can be formulated acceptably to the minds of the thinking class of our people. Its work is phenomenal, not oratorical. They are to the individual, not to a mass. Its phenomena is not under our control. Principles, etc., and organizations have been formulated, to my knowledge, for 45 years. Spiritualism is blending with all organic forms of religion, like colors, producing a beautiful landscape on canvas. It is influencing the clergy, the press, the scientist, etc.

To show the influence arising from the efforts made by the Psychical Research Society, I take a copy as follows, from the "Supplement: Proceed-

ings of the Society for Psychical Research, February, 1898"—a little evidence as to its influence and its tendency, "By Prof. Harlow Gale, Psychological Laboratory, Minneapolis, Minn., U. S. A." I quote in brief. He says: "As a part of my own interest in psychical research, it seemed to me it would be interesting and profitable to try to gather some report on the place of psychical research in our University teaching...."

"At Harvard, Prof. James gives about 15 out of 45 lectures in his course in Abnormal Psychology, to psychical research work...."

"In Columbia University, Prof. Hyslop regrets that lack of time and a proper psychological course only allow him to mention it. He hopes, however, to offer some special work in this subject, and if time and opportunity presented itself, would give a course the whole year...."

"At the University of Pennsylvania, Prof. Newbold says: 'My own interest in the matter is very keen, and I regret very much that my work leaves me no time for original research.'...."

"Perhaps, quite naturally, Prof. Fullerton's six years of work with the Seybert Commission, in which he came in contact with fraudulent mediums only, has resulted in giving him a thorough distaste for the whole subject.... Since the same man has charge of the work in experimental psychology at Bryn Mawr, this complacent superiority prevails there also; although Prof. D. S. Miller, Associate Professor of Psychology, gives four or five lectures of his introductory course to Hypnotism and Psychical Research...."

"At Brown University, Prof. Delabarre has a seminary on Abnormal and Unusual States of Consciousness, during the winter term, in which the work of the Society for Psychical Research is referred to and criticised...."

"At Smith University Prof. Gardner reports: 'My reference to that Work in my class is only incidental....'

"The subject gets some attention in Chicago...."

"A Psychologist of one of our largest Universities gives some criticism to psychical research, but does not wish his name mentioned in this connection...."

Prof. Gale continues his statements, referring to psychical research in other Universities.

Thus is shown the influence emanating from a body of men—quiet, but thorough in their work—the Society for Psychical Research of London, and its branch at 5, Boylston Place, Boston, Mass. Proceedings, Journals, etc., are only sent to its members. To obtain them it is necessary to become an associate at an expense of \$5.00 a year, or an active member at \$10.00. The Branch is in need of money to enable Dr. Hodgson to return to Boston and resume investigations of trance phenomena through Mrs. Piper. Therefore a few of the Society's friends are making an effort to obtain the needed sum. Prominent among them are Rev. R. Heber Newton, Rev. Minot J. Savage, Rev. Geo. H. Hepworth and Geo. H. Highbee, Esq., of Burlington, Iowa.

Some may think from the names mentioned as being active in this work that it is an emanation of Spiritualism. No such good thing. Simply a

manifestation of hunger by them—an honest desire for truth, as thinking men understand truth.

As this Society is not an organization from which lawyers or laymen obtain large fees, simply a work of love, it now asks for \$5.00 from each well-wisher, and in return they are entitled to all Proceedings, Journals, etc., for this year. Therefore those desiring to aid in this way can do so by remitting \$5.00 or \$10.00 to the Psychical Research Society, No. 5, Boylston Place, Boston, Mass.

Probably the mass of interested people in psychical research, have little conception of the character of the phenomena through Mrs. Piper, as reported by Dr. Hodgson. Therefore it is desired to impress on the minds of the people that on these subjects an honest investigation is being made, and their co-operation is asked—not as a charity, but for a full return for the small sum invested.

GEO. H. JONES.

The Emblem of Freedom to Think and Act.

Our flag is a symbol of sacred associations. It has been touched by the glow of glory; the gloom of defeat; the dew of tears. It has covered the silent forms of the "bravest of the brave."

It enfolds all our history from the sad night of serfdom to the glad morning of liberty. It keeps the record of Yorktown, of New Orleans, of Appomattox and the magnificent victory at Manila. It prophetically speaks of an island yet to be freed from the cruel chains of tyranny. It drooped in saddest sympathy when from the Maine hundreds of gallant lives were hurled to death by treachery. When the red star blazed its fiercest o'er the field of carnage—it has witnessed the gentle ministrations of woman. It tells of woman's patriotism expressed in helpful work, in brave renunciation, of long, slow years laden with the tortures of suspense.

Every star and stripe is a tongue speaking most eloquently of the woman who did so much to eliminate the stain of slavery from its folds—Harriet Beecher Stowe. Its floating folds mean unity, protection, patriotism, equality, honor, liberty, obedience, love. Like the sound of magnificent martial music, it makes the patriotic blood thrill in quickened waves through a nation's arteries. With stripes of red and white, and stars on sky of blue, it is emblematic of strength, hope and purity of purpose. It never yet has floated o'er an army bent on selfish conquest. It has only been unfurled in the cause of humanity and justice. And to the soldiers far away battling for the purest purpose that can animate the human heart—may it speak its rich message of inspiration, of hope and cheer. May it tell of the gratitude, the sympathy, the admiration and love of those at home.

Every Memorial day—it proudly takes its place with fragrant flower and tinted wreath, telling more tenderly than words of a nation's love. On this most sacred day of days when vines and flowers like swaying censurs give richest fragrance, when the wild, sweet song of bird takes more pathetic cadence; when earth and sky feel the deepest touch of spring-time glory—then ever let flag and

flower pay eloquent tribute to the heroes who for their country's welfare gave their lives.

Our flag! To generations yet unborn we shall give its stainless folds. Through centuries yet to come whose widening vistas shall shine with the holy light of peace, it still shall keep its silent record. It will see intellectual triumphs in the fields of thought; splendid victories won in the fields of art and science. It will see savage and selfish instincts die, and the blossoming of the finer qualities of mind and soul. May it soon look on "a new heaven and a new earth," when the nations all are joined by fraternal bands of harmony.

BERTHA J. FRENCH.

A MESSAGE FROM THE SPIRIT WORLD.

This morning I was taken from my bed and made to feel a buoyancy that deadened every pain, and the very air itself seemed full of the odor of new-made hay and growing corn. My arm grew lighter and easy of motion, and a voice said: "John I will stand beside you and help you write a message for my friends in San Francisco, where once I made my home." Then, as though I was in the midst of summer flowers, I found myself confronted with a spirit who said his name was L. B. Ward, for whom I was requested to write:

"My Brother and Sister Spiritualists, and all who care to listen to my words:—It is inspiring to me to impart words that will exonerate me from censure when you meet me, for not having warned you in time to avert impending danger. It is worse than folly for you to shut your eyes against the corrupt methods superstition is enacting to subvert your intercourse with us. You that knew me in earth-life, knew me to be a staunch advocate of spirit communion. A knowledge of its truth was given me long before I came here, and all who would have their names recorded among the heroes, and have their lips grow rosy with eloquence, should help create a fund, in the hands of the JOURNAL, that will help dispel the veil between us and drive superstition far back into chaos, from whence it came.

"Many of those once confided in for help have come here on the stool of repentance for not having given their earthly goods to help build a temple in which all mankind alike can worship. It is to you who live in fine houses and fare sumptuously, that we make this appeal. It is not from the poor that we solicit aid; it is from those whose palaces glitter with shining wealth and costly jewels, whose avaricious greed for further gain would tear down the temple of liberty in order to have the golden calf, hang free-thought on the cross of oppression and look on without even suggesting the poor protest Pilate offered against the killing of Jesus.

"You that knew me in earth-life know that I was a plain-spoken man, a fighter in defense of Spiritualism, and I make this appeal in the name of a convocation of spirits from a high sphere, whose message they gave in the JOURNAL, on March 10, and who are sending delegates to all the world on missions of peace, to help lift humanity from the dungeon of superstition. How glad I

would be to teach you some of the wisdom and beauties of nature, and make you know that our advancing spiritual ship is on the sea of progress. We ask you to help give it the propelling power needed, and show to the world what rapid progress can be made by a heroic few.

"Thousands and tens of thousands of spirits from the higher spheres see a black cloud rising in mid-ocean as though the very gods were at war and are coming like a mighty army to help exalt mankind above superstitious credulity that has ruled the world with the sword in by-gone ages. Spiritualists, do you not also hear the rumbling of a demoralizing army approaching, such as the nations of the earth never saw before? We come to you for help to check its headway, and awaken into new zeal the multitudes, so that no armed force can check your onward march. We have lived over the past and know well what our experience has been. By the light of reason I have improved the fashion of my father and have learned that social virtues are derived from the law of nature and not from superstition.

"One object of my visit to you, in part, is to prove that I live and that my desire is to help relieve you from superstition by using reason, in order that you may become wise enough to regard your brothers' rights as you would your own; then you will see the beauties of nature that make sweet the fragrance of your spirit friends when they come to see you. We visit the palace and hovel alike, to dispel the gloom of death and fill its place with love that turns their mourning into joy and helps to clothe them with a mantle of white, such as the angels wear.

"I am less inclined to censure mediums now than when in the earth-life. I can now see the many isms to side-track them. Spiritualism is based on Naturalism. I know of no true ism except Naturalism. It can be seen on every tree and shrub whose existence is eternal. Nature is the mother and spirit is the father and protector of all animate and inanimate substance, so far as I know; but those unacquainted with our messages cannot fully appreciate them, forgetting that civilization was first brought into existence through spirit intervention; and all mediums who would have their talents improved, should help to create a fund that will facilitate the hastening of the time when mankind will cease to do wrong. Then the forest leaves and rosy flowers will fill their souls with the fragrance of love for one-another, and whispering angels will bring fadeless flowers to increase spiritual light, and you will have nothing to regret when you come here, and our message to you will not have been in vain. 'There is a tide in the affairs of mankind, which, taken at its full flood,' will lead to success, and it is our great plan that all meet with that success.

"The signs of the times are ominous; great changes are being made in the affairs of men, and it behooves Spiritualists to band together for protection against an evil hour. Unity of action is one of the beauties of nature, and is a power for good, of which you should avail yourselves. Those who come here expecting to find a well of pure water from which to quench their thirst, without

having borne the burden they see others bear, will find no well to drink from, and all should remember that nothing is more conducive to happiness than forbearance with one-another. Forbearance and unity of action strengthen the weak places and restore harmony where discord had crept in.

"I see you are passing through a great national crisis. Every individual should take an active interest in the defense of our Republic. Its history should predominate in your public schools, for the safety of your country depends largely upon education. History shows that all good governments are traceable to their public-school education. It imbues the youth with patriotic zeal; and lights the world with spiritual gifts, which I hope will always be in keeping with brotherly love. 1800 years ago great judgments were manifested in an increase of spiritual love through one man; and 50 years ago that same love manifested itself again through those little girls that gave superstition a shock from which it will never recuperate. Superstition is being exposed, and many are beginning to have a clear vision of its deformity.

"Mothers and fathers, take your children to the meetings with you, and do not leave them on the outside to grow thorns to prick you when you come here. Remember, it is brave men and women we want, who are not afraid to train up their children in the light of reason, that your ranks may never become shattered for the want of carefully trained children. Then victory will shake hands with progress, and my message to you will remain a fertilizer for them and their posterity forever. And I will stand acquitted from neglect of duty before the bar of justice, and will still remain, your old friend, WARD. Farewell until I meet you face to face." JOHN BROWN, SR.
San Bernardino, Cal., April 18, 1898.

International Jubilee at Rochester, N. Y.

The Semi-Centennial Celebration of Modern Spiritualism opened here on Wednesday, May 25, in the afternoon, at the Lyceum Theatre, under the auspices of the National Spiritualists' Association. An enthusiastic audience, comprising people from different parts of the United States, listened to an elaborate program. An overture by the orchestra and chorus jubilate by the congregation—words by Lizzie Doten, and music, "Auld Lang Syne"—was followed by an invocation by Mrs. Elizabeth Lowe Watson, of California.

The address of welcome by Hon. Geo. E. Warner, Mayor of Rochester, was a cordial one. He spoke of the first meetings held here fifty years ago, when a justice of the peace and a police force was necessary to keep the rabble from mobbing the Fox girls, and contrasted the feeling of the people then and now toward Spiritualism. He welcomed all to the city and wished us to feel at home and take away pleasant remembrances.

The response made by Harrison D. Barrett, President of the National Spiritualists' Association, was full of feeling and enthusiasm. He said that the thought of the Spiritualists the world over was now centered on this city. The new cycle of the next fifty years should mark still

greater changes than had been wrought in the past half century. All were urged to record themselves against the needless shedding of human blood—speaking of the present war as a righteous one—but that we were engaged in a grander warfare for the recognition of the universal brotherhood of mankind. A protest was made against capital punishment, medical monopoly, compulsory vaccination laws, trusts and combines. "Spiritualism," he said, "is arrayed on the side of woman suffrage and all the other reform movements, and the watch-word is, *be good and do good to all mankind.*"

General Manager Frank Walker briefly reviewed the work of preparation for the Jubilee, and resigned the chairmanship to President Barrett.

J. J. Morse of London, England, referred in graceful terms to the Stars and Stripes and Union Jack which adorned the platform, bringing forth round after round of applause. "We are all one and the same people," he said, "and working together for the uplifting of humanity." He is the accredited representative of the British Spiritualists' Association.

Mrs. Cora L. V. Richmond, Vice President of the National Spiritualists' Association, delivered the "Ode to the Jubilee," a poem which in epic form recited the birth and progress of the new belief during the past half century.

The music was an important feature of the program. A violin solo by E. Adolph Whitelaw of New York, accompanied on the piano by Mme. Milo Deyox, elicited a cordial encore. Harry E. Arnold is a pianist whom all music lovers ought to hear, and his selections were thoroughly appreciated. Mrs. Giles was the vocalist of the meeting and her songs were roundly applauded. As a grand finale the orchestra played the national airs and the congregation joined in singing "America." Many handkerchiefs were waved and much enthusiasm shown.

The benediction was pronounced by Mrs. Carrie E. S. Twing, of Westfield, N. Y.

In the evening, meetings were held at the Lyceum Theatre and Fitzhugh Hall. At the former place Pres. Barrett presided and addresses were given by Mrs. Twing, Oscar A. Edgerly of Lynn, Mass., and Hon. D. P. Dewey, of Michigan. At Fitzhugh Hall, Dr. Smith of Brandon, Vt., presided and the following speakers and mediums took part: Frank Walker, J. J. Morse, Mrs. Tillie Reynolds, Mrs. Loe F. Prior and E. W. Sprague. Excellent music was listened to at both places of meeting.

Besides the regular meetings, a reception was given to the visiting friends by the First Spiritual church of Rochester. Mr. G. W. Kates, pastor, Mrs. Robinson of Michigan, Mrs. Cadwallader, Moses and Mattie Hull spoke, and Mrs. Kates gave the benediction.

On Thursday morning the Young People's Society met in the assembly room at New Osborn House. The address of welcome was given by Mrs. Low Porter Moore of Buffalo, N. Y., and the response by I. C. I. Evans of Washington, D. C. A National Society of Young People is to be organized.

The New York State Association held a session also, and an election of officers took place.

The Art Department is well represented through the untiring efforts of Mr. W. H. Bach and wife. The exhibit is near the Lyceum Theatre and includes works of art of all kinds. Two large rooms are devoted to the display which is classified. One of the notable articles is the photo of a painting executed while the canvas was held on Queen Victoria's head. Out of the clouds appear fully a dozen spirit forms floating in space. A water color painting of flowers done by Lutie Blaire Murdoc when blindfolded is worthy of mention. There are artificial flowers made of feathers by mediums when under spirit control. Several beautiful recognized oil paintings done without mortal touching brush to the canvas create much attention; no visible paints were used. There are many excellent specimens of painting done on porcelain, and slates filled with messages in colors and pictures done independently. Articles obtained through phenomenal mediums, the Bangs sisters, Campbell brothers, Fred P. Evans, Mrs. Brockway and others, are here on exhibition.

A department has portraits of many pioneer workers, among them is that of Amy Post who took the Fox girls to her home when the angry mob wished to persecute them as witches. There are pictures of the various camps and many other interesting articles too numerous to mention. Over 3000 feet of wall space is thoroughly utilized, yet there are over 200 articles received that there is not room for.

Among the visitors here who have been on San Francisco platforms as speakers and mediums may be mentioned, President Barrett, J. J. Morse, Dr. J. M. Peebles, Moses and Mattie Hull, Mrs. Cadwallader, Mrs. Elizabeth Lowe Watson, Mrs. Loe F. Prior, Mrs. Maggie Waite, Will C. Hodge and others.

The headquarters are at Power's Hotel, but most of the mediums are located at the Whitcomb House and pleasant reunions and meeting of people well known by reputation are among the features of this—the grand celebration of Modern Spiritualism.

LIDA B. BROWNE.

☞ Surely there is no man or woman so supreme in their own methods as to scorn the assistance of the "great majority" who have passed on; even those, who, as special guides and teachers, must have greater opportunities of spiritual knowledge. No spirit, however, can be your individual spirituality; no teacher can experience the individual growth that is needed for you; there can be no substitution of their advancement for yours.—CORA L. V. RICHMOND.

☞ People do not persecute each other on account of disagreements in mathematics. Families are not divided about botany and astronomy. It is what people do not know that they persecute one another about. Science will bring, not a sword, but peace.—R. G. INGERSOLL.

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

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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., JUNE 9, 1898.

OUTCOME OF THE PRESENT STRUGGLE.

The conflict of this age is a double one—beginning in the mental, continuing in the material. The day of reckoning for the past ages is at hand. The cry of the oppressed is having its effect.

The Latin nations have a long list of crimes charged to their account; but none is longer or more aggravated than Spain's, which has exceeded them all in its barbarity, tyranny and tortures. It has carried its "Inquisition Methods" over the whole world, and its nefarious crimes against humanity are chronicled in the history of every continent. Cries for redress from the oppressed and tortured, come from every part of the globe.

In America, the history of the Spanish conquests, for the past 400 years, teem with deeds of the vilest and most blood-thirsty character—from Cortez to Weyler.

The time has now come for a settlement of the long account: and it can easily be seen that the dynasty is doomed, and the country ruined. Its only hope is in a republic, educating the people up to self-control, and liberating them from ecclesiastical thralldom.

Out of this struggle will come purer and more enlightened governments. Co-operation will supersede competition; the people will become more prosperous; and progression towards the higher life will be the result. This is doubtless the design of the spirit world in letting loose the "dogs of war." The crimes of the ages must be expiated; the oppression of the people must cease, and humanity must be elevated to meet the needs of the twentieth century civilization.

THE GOLDEN JUBILEE.

No one who attends the Spiritualists' Jubilee meetings can complain that there is not variety, or that the quality is not all that could be desired, says the Rochester *Democrat*, the most influential daily in Western New York. There were vocal, piano, violin solos, with duos and quartettes, and all were received with enthusiasm.

The audiences were so large that two halls became a necessity, and both were filled. One of the best-known men in Spiritualistic circles in England, as well as in this country, is J. J. Morse, of London, who is attending the Jubilee as the representative of the Spiritualists' National Federation of Great Britain, British Spiritualists' Union, the London Spiritualists' Alliance, and five other important organizations of like nature. He is also editor of the *Lyceum Banner*. When asked by the *Democrat* reporter as to the progress of Spiritualism in England, Mr. Morse said:

We have about a million of avowed adherents in Great Britain. There are about 150 organizations and 103 Sunday-schools. Our class papers have a very large circulation. A number of societies own their own buildings. We have a fund of benevolence to meet cases of sickness, which was organized by Mrs. M. H. Wallis, who is honorary secretary of the fund.

THE FIRE TEST.

A quarter of a century ago we witnessed the "Fire Test," given by the daughter of our old friend, E. V. Wilson, and we do not wonder at the interest created in Rochester last week, at its repetition. Here is the description as given by the *Democrat* and *Chronicle* of May 27th:

The fire test was announced, and everyone was intensely interested in the developments which followed. This test is given by Mrs. Isa Wilson Kaynor, of Stevens Point, Wisconsin, who is the daughter of the famous medium and lecturer, the late Mr. E. V. Wilson.

Mrs. Kaynor was presented by the chairman, Mr. Barrett, who also invited any physician in the audience to come upon the stage. A committee was appointed composed of the chairman, Mr. Barrett, W. C. Hodge, Dr. F. L. H. Willis, all Spiritualists; Dr. S. H. Linn, Rochester, and Dr. Paul Gibier, of the Pasteur Institute, New York. The two latter are not believers in Spiritualism. Besides these mentioned, by request representatives of the *Herald* and the *Democrat* and *Chronicle* were present on the platform, and closely watched the performance.

Mrs. Kaynor first washed her hands and face in soap and water before the audience then she allowed the committee to examine them. She had previously addressed a few words to the audience in which she said that she is quite unconscious of

what she does, and that she puts herself in the hands of the committee. There were placed on a small table two lighted lamps, with ordinary chimneys, and the medium stood for a moment with arms extended and looking up as if invoking divine assistance. A blank look came over her face for a moment, and then she seated herself before the lighted lamps, and began talking to them as if they were intelligences. The reporter tried in vain to make sense of what she said, but it sounded like no known tongue. Dr. Linn said he speaks four languages, but it was nothing he has ever heard spoken. It was later learned that the language, if it is anything more than gibberish, is unknown, but it is supposed to be Chaldean, as the woman claims to be under the control of a Chaldean fire worshiper. She spoke in a caressing, cooing voice, as one would use to a child, sometimes changing the tone as if in reproof or anger.

The lamp was turned up high, and Mrs. Kaynor placed her hands over the top, closing her fingers around the top of the chimney, and holding it for several seconds. When she commenced her pulse was 110, but her hands felt cool to the touch. She grasped the chimney at the hottest place, took it off, and handed it to the committee, but it was impossible to grasp it as she did without being severely burned. Then she passed her hand and even the lace on her sleeve through the live flame without sustaining injury. A reporter handed her a dollar bill which she folded and passed slowly through the flame without it being scorched. The doctors on the stage tried to handle the chimney in the same manner as the medium, but it was too hot for them, and Dr. Gibier twice dropped it on the floor in his attempts. She held the hot glass against her cheek for 58 seconds without apparently any ill effects.

After the woman came out of her trance, or whatever the condition, she offered her hands for examination, but there was no indication of any blister or burn. The only thing noticeable was that the down on the back of her hand was slightly scorched when a magnifying glass was used.

The physicians present had no explanation to offer of the phenomenon, but one of them said that he is acquainted with a man living a short distance from this city who can handle fire in the same manner as Mrs. Kaynor.

THE DEVIL AND THE ADVENTISTS.

The Last Days, a monthly published in San Francisco, pays its respects to us in this way, when referring to our late article on page 278, entitled, "The Adventists Rage." It says that when we edited a weekly in the East, devoted to the theme of the personal return of Jesus, that we were a "blind leader," then refers us to what Jesus said about blind leaders, and then states positively that we had "landed in the ditch; but it does not state just what Jesus is reported to have said in that connection. He spoke about

"the blind leaders of the blind." Then those who were led were also blind, and the editor of *Last Days* may also be blind; and if we are "in the ditch," he may be also. *The Last Days* then continues, about this metaphorical ditch:

We know of none more to be dreaded, nor more fatal to its occupants. It is a ditch dug by the devil, and into which ten thousands of poor souls are being lured only to perish.

As we have no proof of the existence of his Satanic Majesty who is said to go about as a "roaring lion, seeking whom we may devour," we are not frightened by the reference made in the *Last Days* to such a being and his work. All the devil in existence, is human passions and prejudices. All the talk about the personal coming of Jesus to earth to rule in glory, is nonsense to us, for if Jesus has ever made any progress in spirit life, there will be no need for his re-incarnation to physically rule this material world. The work of redeeming and reforming the world will be carried on, as planned from the spheres by advanced spirits; and if Jesus is there, he may be assigned to assist that work, which will be accomplished in due time, but not in the way that many Millenarians expect.

CUNNING PRIESTS AND IGNORANT DUPES.

The following is copied from the *Christian Endeavor World*, showing what the Rev. Francis S. Borton, a missionary in Pueblo, Mexico, recently saw there posted up in a church. It shows the ignorance of the people, and the tricks of the priests to rob them, by working on their sympathies:

Raffle for souls—At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of Purgatory,

Ticket 841—The soul of the lawyer, James Vasquez, is released from Purgatory and ushered into heavenly joys.

Ticket 41—The soul of Mme. Calderon is made happy forever.

Ticket 762—The soul of the aged widow, Francisca de Parras, is forever released from the flames of Purgatory.

Another raffle for souls will be held at this same blessed Church of the Redeemer, on January 1, at which four bleeding and tortured souls will be released from Purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, \$1.00. To be had of the Father in charge. Will you, for the poor sum of \$1.00, leave your loved ones to burn in Purgatory for ages?

☞ If a person can be saved by faith, it is not necessary to do any thinking.

Spiritualist News.

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

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

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

Mrs. Hendee-Rogers has gone to Dixon, Cal., to visit her son, and to take a vacation.

Mrs. Chandler gives a free lecture on palmistry at Occidental Hall at 3 p. m. on Sunday.

Mrs. S. Cowell has returned and will be "at home," at 414 East 16th St., Oakland, Cal.

Mr. John T. Lillie has been suffering with la grippe during the past week.

The International Congress of Spiritualists begins in London, England, on June 19, to last until June 24. A good program is arranged, and a large attendance is expected.

On Sunday, May 29, Mrs. R. S. Lillie held a Jubilee service at 305 Larkin St., San Francisco. After a brief but interesting address by Dr. York, Mrs. Lillie gave an excellent inspirational lecture on "The Golden Jubilee of Spiritualism."

All Spiritualists of Washington are requested to meet in Tacoma, June 22-23 to organize a State Association Auxilliary to the N. S. A. Delegates will be entertained. Write for further information.—FRANCES A. SHELDON, State Organizer, Chehalis, Wash.

A grand benefit entertainment and dance will be given under the auspices of the Ladies' Aid Society, and the Mediums' Protective Association, for a worthy charity, on Saturday evening, June 11, 1898, at Occidental Hall, 305 Larkin St., San Francisco. Dancing at 9:30. Tickets, 10 cents.

Mr. Gladstone, the great Statesman of England has passed to the other shore of life. He was a "liberal," with much of the philosophy of Spiritualism in his theories of the present and future existence. He was a humanitarian, ever alert to "do good" to his fellow men.

A special literary and musical benefit entertainment will be given next Friday evening, at Occidental Hall, 305 Larkin street, San Francisco, by Mr. J. T. Lillie and talent obtained by him. This is for a worthy and excellent object, and there should be a large attendance. It will conclude with a dance. Tickets 20 cents. May be had at this office, or of Mr. Lillie.

The Young People's Progressive Society have in preparation an excellent program for an entertainment and dance to be given on the evening of June 17, in Occidental Hall, 305 Larkin St., San Francisco. One half of the proceeds will be donated to the Red Cross Society. They cordially invite their friends to co-operate with them in so worthy a Cause.

At the annual meeting of the Central Spiritual Union, held at Occult Hall, Detroit, Mich., on May 29, the following officers were elected for the ensuing year: Dr. C. W. Burrows, President; Miss Margaret Kinman, Secretary and Treasurer; C. C. B. Jackson, Mary E. Jenkins and Prof. Carl Leibert, Trustees. Dr. Burrows was unanimously selected as pastor in charge of the Society.—MARGRET KINMAN, Sec.

At the Independent F. T. B. Spiritual Society's meeting on May 29, at 909 Market St., San Francisco, the spirit of J. L. McAdams spoke through Dr. G. W. Carpenter. The subject of the discourse was "Thought," and it was handled to the satisfaction of all who heard it. It was very interesting. Dr. Carpenter lectures for this Society every Sunday evening. Readings followed by Mrs. Seeley, Mr. Vigers, Mr. Fisher and others.—W. T. PHELPS, Cor. Sec.

"There is no Death" was the subject of an eloquent inspirational lecture by Mrs. R. S. Lillie last Sunday evening at Occidental Hall, San Francisco, for the Society of Progressive Spiritualists. This subject was suggested by Florence Marryat's book by that title. The hall was comfortably filled, and the interest in the lecture was unflagging to the end. Mrs. Lillie then gave an improvised poem on "Justice," and "Faith vs. Knowledge."

Meeting of the State Board.

The regular quarterly meeting of the Board of Directors of the California State Association was held last Saturday evening at 605 McAllister street, San Francisco. After the usual routine business, the committee appointed to select a commission to formulate Basic Principles reported organization, and work so far accomplished.

Communications were read from W. D. J. Hambley, Dr. Alice Tobias, Thos. Ellis, Mrs. E. L. Watson, Mrs. Hodge and Mrs. R. I. Johnson.

A certificate of Protection was granted to Chas. J. Anderson.

M. S. Norton was appointed State Organizer, and he will at once enter upon the work of thoroughly organizing the Spiritualists of California for active and energetic work.

JOHN KOCH, Sec.

The Reviewer.

Voltaire's Ignorant Philosopher. Translated from the French. 96 pp. 25 cents. New York: Peter Eckler, publisher, 35 Fulton street. For sale at this office.

This consists in an address to the public by Voltaire, and a discussion of the many topics of interest of his day. It comprises 66 chapters, and is a critical review of the philosophy of our forefathers as well as the ancient sages.

Golden Jubilee Song Book, by Mrs. R. Shephard Lillie. Price, 10 cents. For sale at this office.

This contains 32 spiritual songs and two pieces of music—most of the words are inspirations through Mrs. Lillie, and this booklet is used at the meetings of the Society of Progressive Spiritualists of San Francisco.

It is tiresome to hear meaningless church songs used at Spiritualist meetings. It is refreshing to have something appropriate provided, and now we hope to hear no more trashy creedal rhymes being sung in spiritual meetings.

The Narrow Way of Attainment,

being a series of eight lectures delivered before the Boston Society Esoteric, by H. E. Butler, author of Solar Biology, etc. With introduction, translated from the German, by Prof. Wieland. Esoteric Publishing Co., Applegate, Cal. 140 pp. Price, \$1.00. For sale at this office.

The author expresses highly important thoughts concerning the method of gaining soul-power; and leads the student, by plain and simple methods, to understand and utilize their full development.

In the *Arena* for June is an able editorial on "The Invisible Empire," showing who controls the American Republic. In the literary department are articles on "Prof. Briggs and the Bible," and the "Relations of Color to the Emotions;" Dr. Ridpath, in his "Editor's Evening," writes in a light vein on "Are Spirits Wiser than We?" and other topics. You won't regret buying the June *Arena*.

The June *Chardaulpian* contains excellent portraits of Rear-Admiral George Dewey, Secretary Alger, Ex-Secretary John Sherman, the queen regent of Spain and her son, Alphonso XIII, and other people now universally talked about.

The Jubilee number of the *Evolutionist*, the New York Spiritualist weekly, is nicely printed and well illustrated, and has many articles of true merit. It is published at \$1.50 a year by W. W. Sargent, 1099 Bedford Ave., Brooklyn, N. Y., and is a credit to the Cause.

The *American Monthly Review of Reviews* for June opens with the editor's review of the first month's war with Spain. The contributed articles include a character sketch of Admiral Dewey by Winston Churchill, two articles on the Philippines, and one on "Spain and the Caroline Islands."

Carl Vrooman writes of International Populists and Populism from Plato down to the present day. The symposium on Direct Legislation is contributed by a number of illustrious British statements, in the *New Time* for June. 56 Fifth avenue, Chicago.

The Song of Universal Brotherhood, by Nellie E. Dashiell. 50c.

This is a beautifully-illustrated poem, in an elegant brochure of 16 letter-sheet pages, and covers, with symbolical title-page in bronze and blue. It contains several beautiful pictures, both in words and art, as illustrations, which are followed by the lessons drawn from them.

It compares life to an ever-widening river, in its course from the mountain brook to the great river emptying into the sea; following it from its source in the dark past to the gloomy present, and on down the steeps of time to the bright future. This is given in the form of visions, which are illustrated by five full-page pictures and six smaller ones.

The first few lines are on the theme of "The Old Oaken Bucket." The first verse may be given in full to illustrate the technique and general style of this inspired work:

How dear to our memory the scenes of our childhood!
As thought wanders back to the ripening grain,
Or, flutter of springtime abroad in the wildwood,
A flush on the maples that shaded the lane.
The sweet clover bloom on our reverie impinges,
The pipe of the partridge way down in the dell,
The high lights and shadows and long willow fringes
That played round the bucket that hung in the well.
But dearer than these are our pledges fraternal,
Embracing all nations of every zone,
For we all have our source in the One Life Eternal
And justice to all means the best for each one.

The third and fourth verses seem to refer to the present conflict of arms. In the former a tribute is paid to our flag, which stands "for the rights of all people," and the latter is as follows:

O Columbia, Columbia, bright star of the ocean!
Our hope of the future, dear land of the brave!
Far, far through the darkness of feudal dominion
May thy lustre gleam, to awaken and save.
Lead valiantly on, in the new dispensation;
Thy sons and thy daughters, a brotherhood band,
Shine forth in thy splendor, to guide every nation,
Till they one and all for true brotherhood stand.
Lo! this is thy birthright, thou leader of nations!
For in thee is blended the bravest and best;
Thy greatness can triumph o'er race limitations,
Humanity's weal is thy children's behest!

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal.
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VOICE OF THE PEOPLE

The Editor is not responsible for the opinions of correspondents.

Jubilee Thoughts.

TO THE EDITOR:

In these momentous times, when the planet is swaying with the trend of great thoughts, and mighty principles are being evolved above the debris of worn-out methods, let us pause and look about for a solution of the enigma. Have we, as standard-bearers of the New, been "weighed in the balance" and is the handwriting on our walls?

Fifty years ago within an obscure home, through "babes and sucklings," the first spirit alphabet was formed, enabling us to intelligently decipher the dispatches from our contemporaries across the border.

Where is the legacy bequeathed by a noble woman, to form a nucleus whereby we might concentrate our forces to meet the contending surges of the new order that is shaking the foundation of old creeds and senseless dogmas?

Yes, let us have a "declaration of principles" that will throw a searchlight athwart the situation, and let us demand a movement in the right direction.

Let not our noble donor go down to her death struggle with the mists of an unfulfilled desire hovering above her pillow.

I assure you, Spiritualists, who hold and manipulate these funds, that an unseen force is hovering around you. Bestir yourselves! and make atonement for this fatal delinquency before it is too late, and you have to suffer for a sacred duty unfulfilled.

Mrs. E. P. THORNDIKE.

A booklet, gotten up in superb style, is received from Mrs. Esther Dye, magnetic healer, 125 West 6th St., Los Angeles, Cal. It contains some new thoughts on magnetism, and her method of treatment of disease.

We have received a catalogue of Rare Occult Books (some quite unique) by Williamson & Co., booksellers, Toronto, Canada. There are 400 volumes enumerated. This is a rare chance for adding rare books to your library.

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.

See our Book List on page 366.

Samantha at Saratoga.—One of the funniest of all funny books is certainly "Samantha at Saratoga." Will Carleton pronounces it "delicious humor" and Bishop Newman says it is "bitterest satire, coated with the sweetest of exhilarating fun." Formerly published by subscription at the price of \$2.50, and sold, it is said, by the hundred thousand, it has recently been issued in an exquisite little cloth-bound volume in the "Cambridge Classics" series by the celebrated cheap-book publishers, Hurst & Co., of New York, as a means of widely advertising that series.

We will send the JOURNAL for one year and this book, to old or new subscribers, for \$1.15.

Lyceum Membership Cards for the Jubilee year have just been issued by Hudson Tuttle, Berlin Heights, O. They are nicely printed; size 3½ by 6 inches, having an engraving of Andrew Jackson Davis on its face, and contains a statement of the objects and pledge of the Lyceum, and blanks for names of members and conductor. He will furnish them at 5 cents each, 25 for 60 cts., or 50 for \$1.00. He also informs us that he has designed and is manufacturing a "Badge Pin" for the Lyceum, which will soon be ready for delivery.

Transition.—The funeral service of Mrs. Lottie Case Levett took place on May 30, at 10 a. m., at the undertaker's parlors, 122 Eddy street, San Francisco, Mrs. R. S. Lillie officiating. Mrs. Levett was young in years but steadfast in a knowledge of life and immortality, and after prolonged suffering, welcomed death as an "angel of life" and calmly making all arrangements went out to join those who had preceded her, and whom she knew awaited her coming. To such, death is but a glorious change.

The Sivartha Book of Palmistry, or "The Hand of Isis," by Dr. Sivartha. 56 pp. For sale at this office. Price, 35 cents.

Dr. Max Muehlenbruch

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Herbalist AND Psychometrist

Diagnosis of disease by lock of hair (NO SYMPTOMS REQUIRED), five 2-cent stamps. One read psychometrically. \$2.00. Full life reading, by mail, \$2.00. P. O. Box 118, Oakland, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THE JOURNAL.


Sunset at Sea.

When the sun has dipped down in the west,
Behind a fleecy fold,
The evening star comes peeping out,
Lit by a sea of gold;
The wave-crest glistens with a golden sheen
In the wake of the failing light;
And far off adown the horizon
Comes stealing the veil of night.

WILLIAM J. WEIDEMAN.

The World Beautiful (third series), by Lilian Whiting, author of "The World Beautiful," first and second series, "After Her Death," "From Dreamland Sent." 16mo. Cloth. Price, \$1.00. White and gold, \$1.25. For sale at this office.

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. 13yl H. W. BOOZER, Grand Rapids, Mich.

 If you do not have a society, the introduction of this music book will pioneer the way for one. It makes interest that results in growth.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Mediumistic Experiences
OF
JOHN BROWN.

the "Medium of the Rockies" which covers a period of about 70 years, including marvelous escapes from savage Indians through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Circle—Remarkable Manifestations of Spirit power—prophetic visions, etc. Price 50 cents, postpaid.

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Now let every reader pay all arrearages, and a dollar **wholly in advance**, and we will mail a copy of this intensely interesting book, as a premium! If the time paid for has not yet expired, you need not wait for that time to come, but renew for a year from that time, and you will get the book *now*. This is an opportunity of a lifetime to get a 50 cent book as a premium by paying one dollar for a year's subscription in advance, for the **PHILOSOPHICAL JOURNAL**.

All new subscribers can have this book as a present, by mentioning it when sending on their subscriptions. Or they may take a copy of "Heaven" by Mrs. Duffey, as they may select.

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.

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.

DR. WM. PENN HAWORTH,

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either present or absent.
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Scientific Obedience to the Law of Harmony.

Relieves Obsession by Superior Divine Power. Uses Nature's Finer Forces instead of drugs. Gives Physical, Mental and Spiritual treatment. Electric, Medicated Vapor Baths, and Massage. Cures Chronic Cases when other methods fail. No symptoms needed: send photograph instead. For particulars call, or address, with stamp. Consultation always Free, and Terms moderate.

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A wonderful book containing valuable matter of intense interest to all who desire in any way to benefit their condition in life, a marvel of condensed thought and brilliant ideas pointing a new way to success in all undertakings through the mastery of subtle forces. Develop your latent powers and accomplish what would otherwise be impossible. This knowledge not only increases personal influence but fortifies one against designing and unprincipled persons.

Send 10 cents for a copy of a book entitled "A Master Key to PSYCHICAL DEVELOPMENT,"—address, **THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.**

Four-Score Years.

What, eighty years! That can't be so—
We're girls in masquerade!
"White hair," you say, "and wrinkles too!"
We're playing old and staid.

"A mother!" Yes, that may be true,
For mothers all are young,
And babes the spring-time flowers
That bloom our paths along.

But "babes" no more, you still protest,
These stalwart men and maids
Who, hand in hand, come sailing up
Life's stream with sunny glades.

And what if these who, trooping in
With ball and bat and rout,
With jackets rent and buttons spent
Seek grandma all about?

What folly then to hint at youth
Or claim her dower fair?
No "masquerade" of 'crepit age,
No guise of frosty hair.

Though eighty years we celebrate,
Dun age we still deny
The power to seam or blanch the heart,
Though years go swiftly by.

Youth lives forever fair and sweet,
And youth and hope are one—
And years are but the leaves that fall
Before the rising sun.

ELIZABETH A. BRYANT.

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.

C. E. WATKINS, M. D.

A Book on Chronic Disease
Sent for a 2-cent Stamp.

Send age, name in full and two 2-cent
stamps and leading symptom and we will
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Then I said to myself, No further I'll jog,
But sit me right here in the shade,

And seek sweet rest on this moss-covered
log;
By its side I'll lean my cross,
And lay me like some watchful dog
On this carpet of green moss.

And for a time I'll dwell in silent thought
On the kingdom that is within,
And view its palace, by nature wrought,
Free from envy, malice and sin.

I remember well somewhere I read that
The kingdom of God is within thee;
But while I was trying to strain out the gnat
This kingdom was lost unto me.

But 'tis wonderful how with spiritual eyes,
One may view his inmost self,
And explore this kingdom if he tries,
For 'tis one that belongs to himself.

He may roam its gardens free from care,
And drink from its fountain pure,
And fruit he can eat from trees so rare,
As long as eternity shall endure.

And only think, I am king in this kingdom,
That I drill my subjects well;
Between me and them there is no medium,
For I myself intruders expel.

And no one within my kingdom shall dwell
That loveth or maketh a lie,
And those who against my love rebel
Like the Adam within I'll crucify.

And from my throne within this palace
Love's sceptre all shall see,
And find that to none do I bear malice,
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