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

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## VOICE OF THE TWENTIETH CENTURY.

I am rousing from sleep of dark ages  
Where in dreams I have murmured to men,  
And I haste with my handmaids of mercy,  
Till I banish injustice again.  
I am come as the conqueror cometh  
Where the blood of the white slave was spilled—  
There are tears in my heart for the people  
Whose longings were never fulfilled.

Who return empty-handed from labor  
Tho' they heap many coffers with gold,  
And wail in the mines that that they share not  
As the poor slave in shackles of old.  
'Twill be fearful—the morn of my waking  
When manhood leaps up from the dust,  
And new centuries come to my mourners  
With saviours to help, as they must.

Deeply drank I the tears of my people—  
The tears that were crimson of hue,  
And dipped a dim pen in the fountains  
O'erflowing gray comrades and blue;  
I have moaned with the sad mothers weeping,  
And reached out to hunger a hand;  
I have taken sweet babes to my bosom,  
Bequeathing to freedom, a land.

MARY BAIRD FINCH.

## Present Needs of Spiritualism.

The following was read at the Golden Jubilee at Rochester, N. Y.:

Judging from what has been accomplished in the first 50 years, it is impossible to estimate what may not be accomplished in the next half century.

Among the many important things that demand our attention one of the first is, to utilize and make available what has already been accomplished, that is of value in prosecuting the great work.

The history of what is familiarly known as the "Rochester Rappings" is too well known to require special reference at this time. So, too, with the rapid developments and the more satisfactory phenomena, carrying surprise and conviction to the thousands that were attracted to this neighborhood, from all parts of the civilized world. No event in ancient or modern history ever occur-

red that created so rapid and wide-spread excitement, reaching all classes and conditions of men and women.

No class, perhaps, was so much disturbed and confounded, as were the different sects in what is known as orthodox Christianity. It was soon discovered by the clergy, and the leaders of that sect, that something must be done at once to check the wild enthusiasm that was interesting and captivating their members, and promised ere long to dismember their churches. Every device was resorted to by this class to divert the attention of their members and to prove that these wonderful developments, made through the Fox sisters, were frauds and were the devices of the devil to deceive and destroy the influence of the church.

The attention of scientists, materialists, infidels and agnostics was arrested with varying results. Notwithstanding all the efforts to put down the phenomena, to ridicule and persecute those that accepted the evidences of spirit influence, it spread rapidly, not only in this country but in all other civilized countries; and now, as we know, Spiritualists are numbered by millions. They are representatives from every denomination, sect, class, nationality, color and condition. The Methodist denomination has probably contributed a larger number of sincere Spiritualists to this organization than any other one sect.

Early in the movement, efforts were made to formulate organizations, societies and such other agencies, for the perpetuation and advance of the great truths that were being developed. But even at that early date, evidences of inharmony and selfish ambition were apparent, and several of the first attempts to perfect organizations proved failures, from the fact that some of the leading members of the new philosophy, or new religion, had formed theories of their own, from the teachings coming through mediums, and refused to yield their opinions or modify their views. Hence inharmony prevailed, and the organization was broken up.

In other organizations it was claimed that a

spirit of jealousy prevailed, and as all that wanted office and the management could not be accommodated, discord and inharmony soon overcame the efforts of the conservatives, and the natural results followed. And not until 1893, was there a permanent organization effected, although there were many spiritual societies formulated long before that time, a few of which still remain and hundreds of others have been added to them since.

From this casual glance over a few of the prominent events that have occurred in the history of Spiritualism in the first half of the century, we are in a position to judge of "what may be expected of Spiritualism before another Jubilee" or half century shall have passed. All that look back and realize what a wonderful revolution has been produced in the last half century, and know that Modern Spiritualism was developed at that period, must admit a singular co-incidence, if they are not liberal enough to recognize the influence of spirit power, in the development of all the wonderful changes in social, moral, mechanical, political and educational experience, since that time.

All true, sincere Spiritualists who allow themselves to think, and to reason from cause to effect, know full well that it is only through spirit influences, that they have been educated, and taught the beautiful theories, now so comforting to them. They know, too, that when they fail to recognize that influence, and to look to that source for consolation, in time of their great sorrow and affliction, that the fault is their own.

There are so many things the half century has developed that remain undone, and should be accomplished before the next Jubilee, it is difficult to tell what is the most important, or which is the most necessary to be first considered.

As strange as it may seem, however, when considering a moral question or proposition, that a financial question should be urged as the most important. And still my observation leads me to the conclusion that the financial question is by far the most potential in its influence upon the cause of Spiritualism, at the present time of all others.

It will not be expected of me, however, at this time or place, to enter into argument to prove this assertion. Neither is it necessary. For I believe all who have considered this subject in all its bearings will admit the claim I make, and if an apology is necessary for introducing it, as among the first and most important of all present reforms, for the success and advancement of our cause, a moment's reflection will satisfy any thinking practical Spiritualist, that with plenty of money every desirable thing can be accomplished, to place Spiritualism in the front rank of all moral or religious reforms, and insure its permanent success from this time henceforth.

The next prominent question that is suggested is, how best to obtain this great and important desideratum? Among the various schemes proposed, none seem so practical and possible of success as organization. That, in its literal and universal application, as applied to Spiritualism, means the organization of all those who accept the truths taught by sincere Spiritualists, into societies, to be registered and governed by rules and

officers, selected by themselves. This is a simple and easy process, if the proper effort is made.

The argument for this, and for the next step that should follow, will arrest the attention of all well-wishers of the cause, and the question will at once suggest itself: Can we not build for ourselves a comfortable and an attractive house of worship, of sufficient capacity to accommodate our present necessities, and of the near future?

If we may judge by the results of all our contemporaries in other sects, there seems no good reason why every community of Spiritualists numbering 50 or more should not proceed at once to obtain the necessary means to provide themselves with a suitable spiritual home or house of worship.

While this may not afford immediate relief for the pressing demand for means to carry forward the various reforms and the missionary labors now contemplated by the National Spiritualists' Association, it will, if successful, insure a rapid increase of organizations throughout the country, and bring to the support of the cause thousands who are able and will be willing to contribute to such an object when such efforts are made to entertain them and educate their children, as are afforded by every other religious denomination within their district.

When Spiritualists show as much anxiety to attract and entertain those seeking for truth, as do other denominations, there is no doubt of the result. Our principal field of missionary labor is, at present, among Spiritualists. A small per capita tax per annum from all our people will furnish a revenue for all practical purposes. The next important feature in the practice of spiritual teaching that has heretofore been largely neglected, and still demands earnest and persistent care and culture, is that of vocal and instrumental music. Especially the former.

Nothing is so important, so elevating in spiritual teaching, as sweet music—songs that are carefully selected and performed by the congregation or by individuals. Even the popular revivalists, like Moody, Sam Jones and others, admit they can do nothing with their threats and sympathetic appeals, without sweet songs, to enthuse and captivate their audiences. How much more effectual must such music be to those who realize that it is only through the harmonizing influence of music that they receive their most cherished communications from the spirit side of life? This reform should be entered upon in earnest, early in the next half century, as it is at a low ebb at present, except in rare cases. When it receives due attention in Spiritual circles and societies, a great revival of pure spirituality may be expected.

Another, and perhaps quite as important a change of heart, practice and feeling, yet remains for the second half of the century to urge and to intensify by example and precept. I refer to the necessity of more harmony and co-operation in our daily intercourse with each other; more sympathy with the erring and the poor. "More love of the brethren."

As soon as the financial question is settled, and our people recognize that they owe to the Cause,

and to the world, a duty that cannot be performed without sacrifices, and without money, the philanthropists and moneyed men and women of the last half of the century will realize that upon them devolves the important duty of building schools and institutions of learning, at which Spiritualists as well as all others may be educated, regardless of sectarian influence or control.

In the last 30 years important work has been done by the Children's Progressive Lyceum. But there yet remains to be done, by the next half-century workers, much more. I apprehend the principal difficulty that has heretofore existed, in sustaining these lyceums, will be overcome by the suggestions before made, viz.: that every society of fifty persons shall own their church, chapel, or house of worship. The interest that will be created by such ownership will not only insure the attendance of Lyceum children, but of thousands of enquirers, who now take no notice of any congregation that holds its meetings in public halls, often up two or three flights of steep, dangerous stairs, with nothing in the hall that is comfortable or attractive when reached, to Lyceum children or to adults, except perhaps what may be said from the platform or pulpit. A lyceum fund sufficient to pay a small salary to a competent Lyceum teacher and a competent teacher of music will go a good ways towards making all Lyceums successful. A settled pastor over each society will do much more.

There are other reforms that might be referred to, which have been under consideration by reformers in spiritual work, and are still in the catalogue of the National Spiritualists' Association, and will of course go with it into the second half of the century, into which we are now entering with so much encouragement.

In closing these desultory remarks, there is one more important subject I desire to call attention to. Such is the diversity of conclusions in the human mind drawn from the same premises, it is not strange, perhaps, that such wide difference of opinion should exist upon doctrinal points, in the various sects of religionists throughout Christendom. So dominant and universal was this disposition, in the early history of the church, that its founders deemed it necessary to bind its adherents by creeds, dogmas, and iron-clad oaths, to the observance of what they pleased to term sacred obligations or dogmas, the violation of which was subject to severe penalties. Later, as the world became better educated, more enlightened, and the people learned to think for themselves, other sects developed, among them Modern Spiritualism.

The freedom of thought and speech that was recognized by this new religion gave to all a license to interpret the new theories and teachings as their fancy or judgment dictated. It is this natural right and inclination that has in the past, and still prevails, created so much discord and inharmony among Spiritualists, and has undoubtedly encouraged the practice of much of the fraud of which we complain. All are aware that our system is not perfect, and that our theories and teachings may be improved. But I submit that those who are disaffected and see, or think they

see, faults and grave errors in our teachings or principles, and propose to remedy them by radical changes, or the introduction of new theories, may accomplish what they desire without friction or inharmony, all that is practical or essential to the progress and well-being of the great cause, by uniting their efforts with the National Spiritualists' Association which is doing all in its power, with its limited means, to improve, protect and advance Spiritualism.

However sincere and worthy the desire or the ambition of advanced thinkers, to introduce radical changes or new theories, experience and observation show conclusively that with the tendency of the age to change to new thought and independent action, the true policy of Spiritualism is conservative and co-operative.

The combined effort and influence of so many classes, sects and denominations arrayed against us, suggests the necessity of a strong united policy; based upon cardinal principles in which all sincere Spiritualists agree.

Then, trusting to the wisdom of the National Spiritual organization, and the influence of our friends from the spirit side of life, to carry successfully forward to the next Jubilee the great work so auspiciously introduced fifty years ago—never forgetting that our hope of success, our peace of mind and our influence upon society will always depend upon harmony and co-operation, and our devotion to the great cause of humanity, as developed through pure spirituality.

E. W. GOULD.

### The International Jubilee.

The Sunday meetings of the Jubilee were interesting, and attracted audiences that exceeded in size and enthusiasm any of the past week.

At the morning session Dr. Fred L. H. Willis, of Rochester, gave an address on "Can Spiritualism Claim to be a Religion?" He said "Our belief has done so much for the improvement and elevation of mankind, added so much to our knowledge of the hereafter and revealed the foundation of character, that we are justified in claiming that Spiritualism is a religion as well as a science and philosophy.

"The Importance of Educating the Young," was the subject of a brief address by W. H. Bach, of Lily Dale, N. Y., who is one of the leaders in Lyceum work. It was full of suggestions and to the point, urging the necessity of children being trained in the right direction and their being provided with entertainment and spiritual literature.

J. J. Morse, of London, England, spoke on the "Condition of Spiritualism Abroad and the Sympathy Existing between Spiritualists in England and America."

Delineations of spirits were given by E. W. Sprague, of Jamestown, N. Y., after which the congregation was dismissed with singing a Jubilate, the words by Miss Lizzie Doten.

A sacred concert interspersed with addresses attracted many to the Lyceum in the afternoon. Music of the highest order was listened to by an appreciative audience. Mrs. Elizabeth Lowe Wat-

son, of California, delivered a forceful address on "Spiritualism." She said, "Our belief does not rest on the physical phenomena of 50 years ago, but on the testimony of the inner self since the days of Plato. It opens up a pathway not only to this world, but to all worlds. It satisfies not only the needs of the heart, but the mind as well." She spoke of Spiritualism being the religion of the home, that the presence there of the beloved ones must attune our hearts to better things, while the whispers from the life beyond must stir us to higher aspirations.

George A. Bacon, of Washington, D. C., an elderly man who has been identified with Spiritualism more than half of his long life, delivered an address on "The Passing of the Grand Army of Spiritual Pioneers." As one of the "Old Guard" himself he spoke of his old comrades who had endured ostracism, penury and misrepresentation in the early days of Spiritualistic endeavors. He read an extended list of the workers of the past including the Fox family, Andrew Jackson Davis, Judge Edmonds, E. V. Wilson, Amy Post, James A. Bliss and others. He made an earnest plea for mediums when he said, "What higher occupation can there be than substituting intelligence for the ignorance of medical skill, by robbing the scientist of his conceit, the pulpit of its bigotry, and the press from its prejudice—the four powers that dominate the thought of mankind."

In an address by Mrs. Cora L. V. Richmond she said: "We stand to-day with the ages behind us, holding their treasures in our hands. Not a little treasure that must be guarded but the result of centuries of truth. We have come up from Egypt with its treasures of antiquity; we have come from India with truth from the Vedas; from China with the wisdom of Confucius, and are now living in the greatest age the world has ever seen. Spiritualism is very old, but we are not dependent on manifestations that occurred 2000 years ago, but have them to-day. If we keep on the next 50 years as we have during the past half-century we shall have all the universities and churches we want. The schools of the future will be compelled to teach our truths; we shall have chairs in every college with mediums as instructors."

An excellent musical program and the announcement that a number of mediums would give delineations filled the Theatre at the evening meeting with an audience that was generous in its applause.

An interesting novelty was introduced, wherein Mrs. Jennie Hagan-Jackson and Mrs. Cora L. V. Richmond together gave an impromptu poem from a subject given by the audience, "The Sinking and the Rising of the Maine," also as an encore another one on "Mountain and Valley." Another specialty was the singing of an inspirational song during the evening by Mrs. Marion Carpenter, the subjects of the verses being given by several in the audience and all were woven into rhyme and melody.

Mrs. Maggie Waite and Edgar W. Emerson were the mediums chosen for the evening's work, and both won hearty applause by their ability to describe spirits in rapid succession and give messages, all of which were recognized fully.

A large number of stereopticon views were displayed by J. J. Morse, of London, England, comprising famous scenes and portraits of prominent Spiritualists in England and America, including the Fox family. Great applause was created when President Barrett's portrait appeared on the canvas, and the audience seemed loth to cease its enthusiasm.

This was the last meeting that could be held in the Theatre, as the Lyceum Stock Company opened its summer season, so the Jubilee meetings were afterwards held in Fitzhugh Hall.

On Sunday afternoon the Directors of the National Children's Progressive Lyceum met at the New Osborn House. A committee, consisting of Mrs. W. H. Bach, Mrs. Ida P. Whitlock and Moses Hull, was appointed to draft a constitution to be presented at the next session of the N. S. A. in the fall. Addresses were made by Mrs. Mattie Hull, Secretary of the National Lyceum; Thomas Lees, of Cleveland, O., who represents the oldest Lyceum in existence, consecutive meetings having been held there for 31 years, and Clarence Armstrong, Secretary of the Berkley Hall Lyceum, of Boston. Letters were read from different Lyceums throughout the country, and a plan of work was discussed to be used in all the Lyceums. Mrs. Mattie Hull is to prepare a book of Lyceum lessons. A badge pin was adopted which Mr. Bach will soon get out. It has on it the sunflower, under which are sprays of the lily-of-the-valley and the letters, N. C. P. L., for National Children's Progressive Lyceum. Much good work is hoped to be accomplished for the children by this National organization.

At the morning session Monday, May 30, in Fitzhugh Hall, reports from foreign countries and State and local associations were read, after which Dr. Paul Gibier, of the Pasteur Institute, and formerly of the University of Paris, gave an address upon "Spiritualism in France." He related the growth of the belief there in the past few years, and said that Spiritualism was becoming a factor in the French religious world.

Memorial exercises appropriate to the day were held in the afternoon. The hall was gay with red, white and blue bunting and big flags draped on the walls and over the stage; while nearly every man, woman and child in the audience wore a tiny flag or patriotic button. At the front of the platform were laid a large number of floral offerings, great bunches of roses, carnations and lilies, together with more pretentious floral displays, all given in the memory of those who had fought the fight of Spiritualism. Different societies all over the country gave floral offerings.

The afternoon exercises consisted of ten-minute addresses by prominent mediums and workers and patriotic music. The platform was crowded with men and women all well known to Spiritualists; ten of this number gave brief testimony as to the beauty and worth of their belief and told of some of their experiences. They were mostly patriotic in character and applied to the advance of the cause.

At the evening session the invocation was given by Mrs. Nellie S. Baade, of Detroit, Mich., and Rev. W. W. Hicks, of Lily Dale, N. Y., gave an address. The speaker said "that Spiritualists had no easy task before them, and could only win the fight by sturdy pluck, discipline, education, grand co-operation and self consecration. The past 50 years had seen the death and interment of obsolete dogmas, doctrines and creeds, but the unbelieving world was still in shackles forged by ignorance, superstition, mammon and selfishness. We are still in a materialistic age; it is but barbarism thinly veneered."

The fire test given at the Lyceum Theatre Thursday evening was repeated by Mrs. Isa Wilson Kaynor. Her ability to handle hot lamp chimneys without personal injury interested the audience greatly.

Some excellent delineations by Mrs. Marion Carpenter, of Detroit, Mich., concluded the program. Interspersed was music of a high order by some of the artists before mentioned, in addition to which Mrs. Lulu Billings-Eddy, of Rochester, gave an inspirational vocal solo, improvised while entranced at the piano, upon which she played her own accompaniment.

At the morning session at Fitzhugh Hall, Tuesday, May 31, reports were read by the representatives of the different State Associations. Mrs. Elizabeth Lowe Watson read the report from California, in which she declared there is a strong movement in her State against mediumistic fraud and questionable seances. Alonzo Thompson, of Nebraska, reported for his State, and Mrs. M. E. Cadwallader read a report from the oldest association in the ranks, that of Philadelphia. Mrs. Jennie B. Hagan-Jackson represented Texas, and Mrs. Sofie L. Hand spoke for the Massachusetts Association. Mrs. M. Kline represented the Spiritual Church of Van Wert, O., and Samuel Wheeler reported for the Second Spiritualists' Association of Philadelphia. Mrs. C. Catlin, of Chicago, represented the Church of the Soul. All reports showed a steady progress, a hearty support for the National Association and a wish for a declaration of principles.

In the afternoon Col. S. P. Case, of Philadelphia, gave a reminiscent talk on "Abraham Lincoln and Spiritualism." Col. Case was an intimate friend of President Lincoln and was present at many of the seances held at the White House during the Civil War. He read to the audience a spirit letter from Mr. Lincoln received last December through the medium Hugh R. Moore. It is composed of 18 pages of single-sheet note paper, the top surface of which is shiny black, upon which the words are written in gold. These sheets were placed with a gold ring between two slates, fastened together, and when taken from the slates, after the spirit of Lincoln had finished the correspondence, the black surfaces were found covered with the hand-writing in gold of the martyred president.

Mrs. Tillie U. Reynolds, of Troy, N. Y., was the next speaker, who in flowery language told what Spiritualism does for mankind, and the duty of Spiritualists, which is embodied in the words love and charity.

E. W. Sprague, of Jamestown, N. Y., was next presented, and his talk was of punishment as the key note of the Bible. He said "that any religion that is founded on punishment is a hurt and hindrance to civilization; that it is a relic of barbarism, and is not found in the New Testament. When Jesus came he taught the doctrine of love; he came with a message and that message was Spiritualism." Mr. Sprague spoke against the system of jails and penitentiaries, declaring that a penal institute is the curse of civilization.

Dr. A. B. Spinney spoke briefly, and the remainder of the session was devoted to the raising of funds to pay the expenses of the Jubilee. Many visiting mediums and delegates, as well as officers of the association, have donated their expenses, and it is likely that the financial part of the Jubilee will be adjusted. The change of date and the war had caused many to stay at home who expected to be present. Mr. Walker has devoted his whole time for over a year to the management of the celebration, and the necessary expenses have been very heavy.

The evening session was opened by an invocation by Mrs. Carrie E. S. Twing, after which Mrs. Ida P. Whitlock gave an interesting talk on psychic study, in which she demonstrated that the law of spirit communication is a natural one, even as that of the telephone or telegraph communication.

Mrs. C. A. Sprague, of Jamestown, N. Y. gave delineations which were satisfactory to those receiving them.

The speaker of the evening, W. J. Colville, was introduced by Mrs. Richmond as a poet, lecturer and writer, and one whom she had known since he was a little boy in England when he came to her meetings and became converted. His subject was "The Relation of Spiritualism to all the Reforms of the Time." He explained why Spiritualism was a science, a philosophy and a religion, and declared that women had been chosen by the angel-world to demonstrate the great truths of Spiritualism, for the purpose of showing that women were men's equals. In the past they had been treated as inferiors, and at one time it was questioned if women had souls. His entire speech of nearly an hour was to show that man is governed by the laws of cause and effect, and that the consequences of his actions follow as a natural sequence, not as a punishment for wrong doing, but as the result of putting nature out of harmony.

Edgar W. Emerson delighted the audience with spirit messages. Excellent piano, violin, cello and vocal music was interspersed between the lectures at all sessions, in addition to which Mrs. Addie Gage, of New York, gave an inspirational song in Italian. Her manner while in a trance was graceful and interesting.

The concluding sessions of the celebration were the most interesting during the Jubilee.

In the morning a party of 58 excursionists journeyed to Hydesville to the old homestead of the Fox family, where the "Rochester Rappings," known now throughout the world, originated 50 years ago. They left about 8 o'clock on the N. Y.

C. railroad, and on arriving at Newark, about 30 miles east of Rochester, were driven in carriages to Hydesville, which is about a mile from that station. They returned in time for the afternoon session. Services were held there in front of the Fox cottage, which were presided over by Mrs. Cora L. V. Richmond. After singing, and an invocation by W. J. Colville, Dr. Fred Willis of Rochester, gave a short history of the Fox sisters as he had known them. Short addresses were made by Alonzo Thompson, of Nebraska, and Mrs. M. E. Cadwallader, of Philadelphia, who, on behalf of a number of friends, presented a wreath of immortelles as a permanent remembrance of the occasion. Dr. J. J. Morse, of London, Eng., gave greeting from the Spiritualists of Great Britain. W. J. Colville and Mrs. Richmond gave jointly an excellent inspirational poem, after which Mr. Francis B. Woodbury, Secretary of the N. S. A., made a few fitting remarks. The exercises concluded by all joining hands and singing "Blest be the Tie that Binds," and "Auld Lang Syne." The party was photographed and all returned to Rochester with pleasant memories of the birth place of Modern Spiritualism.

At the regular morning session in Fitzhugh Hall a test seance was held, participated in by Mrs. Isa Wilson Kaynor, Mrs. Loe F. Prior and Geo. P. Colby, all of whom gave many satisfactory delineations. The inspirational singing by Mrs. Lulu B. Eddy was exceedingly entertaining, as was the well-rendered musical program which followed and concluded the session.

In the afternoon, Dr. Fred Willis, as chairman of the foreign department, read greetings prepared to send to the society of Spiritualists of London, Eng., in return for the hearty and cordial expressions of good-will extended by it to this Jubilee.

Lyman C. Howe, of Fredonia, N. Y., was the principal speaker of the afternoon. While under control he spoke of the progress of Spiritualism, and asserted that the manifestations received by the Fox sisters fifty years ago were the most marvelous revelations of the ages, even more wonderful than the discovery of the law of gravitation by Newton when he saw the apple fall. "Twenty years ago," he said, "mediums were denounced as lunatics, knaves and frauds, and sermons bristled with hostility against all Spiritualists. Now there is a great change; rarely does the ministry or religious press make attacks, and to-day the progress of Spiritualism is rapid."

Capt. E. W. Gould, of Washington, D. C., had prepared a goodbye to the Jubilee which he asked Mr. Frank Walker to read, stating that his eyesight was not as good as it might be, owing to the fact that he had been using his eyes for the past 87 years. It was a very thoughtful and practical paper on the needs of Spiritualism, advocating reforms and the building of attractive houses of worship. [It may be found on page 383.—ED.]

Francis B. Woodbury, of Washington, D. C., Secretary of the N. S. A., gave a short address in which he declared that Spiritualism is the religion of the now, and it will be the religion of the future. The session closed by some excellent delineations by Mrs. Maggie Waite, of California, and the fare-

well address of J. J. Morse, of London, England, who left the city at 6 o'clock.

The evening session which concluded the Convention was a long one, it being after 11 o'clock when the audience was dismissed. The regular program was preceded by a one-hour concert in which all the talent that has made all the meetings so enjoyable, took part.

President Barrett occupied the chair, and introduced I. C. I. Evans, of Washington, D. C., who told of the organization of the Young Peoples, National Spiritualist Union with a charter membership of 120, scattered all over the United States and with one member in Alaska. It is to take the place among Spiritualists that the Christian Endeavor and Y. M. C. A. does in the Christian Churches. The Lily Dale Society is the first one to obtain a charter. Meetings will be held annually at one of the various camps, the first to be held at Cassadaga the second Tuesday in August. The following officers have been elected to serve until August, 1899: President, I. C. I. Evans, Washington, D. C.; Vice-President, Mrs. Lou Porter-Moore, Buffalo, N. Y.; Secretary, Miss Anna M. Steinberg, Washington, D. C.; Treasurer, Alfred B. Vandyke, Chicago, Ill.; Trustees, Mrs. Royella Lanferty, Van Wert, O.; Walter I. Prentiss, Worcester, Mass.; Mrs. W. H. Bach, Lily Dale, N. Y.

Mrs. Marion Carpenter, of Detroit, Mich., gave some excellent delineations which were fully recognized.

The lecturer of the evening, Prof. Wm. Lockwood, of Chicago, was then introduced amid repeated applause. All during his discourse the audience testified to its appreciation of his explanation of Spiritualism from a scientific standpoint. He had an apparatus before him with which to prove his statements. He showed that continuity of life had been established by science, and that nothing created in the great laboratory of nature was lost. He demonstrated scientifically through molecular action the truth of Spiritualism.

At the close of Prof. Lockwood's address, Mrs. Cora L. V. Richmond made a report of the National committee which was appointed to prepare a Declaration of Principles, the synopsis of which is as follows:

First—We acknowledge an unlimited intelligence in the Universe of which we are all partakers.

Second—The highest expressions of this unlimited intelligence we recognize in the reason and intuitions of the human soul.

Third—We recognize nature as one infinite whole, and her phenomena as the expression of life, energy and intelligence imminent in the constitution of things.

Fourth—Spiritual phenomena throughout the ages have demonstrated that man is a spirit and the change called death is one of the evolutionary steps in his progressive development.

Fifth—We maintain the truth of spirit communion and seek to aid in all possible ways its practical demonstration.

Sixth—Intercourse between the living and the so-called dead is the natural sequence of human relations on earth. It proves that death does not change the nature of man, but reveals to him new aspects of life, and further opportunities for the unfoldment and exercise of the intellectual and moral faculties inherent in every human being.

We endorse the objects expressed in all noble reforms, as illustrated in the following:

1. In the efforts to secure equal justice for all races and classes and both sexes.

2. To protect innocent and helpless childhood by educating parents in the laws in duties of life and love, by which the home may become the center of purity, fidelity and mutual devotion and helpfulness.

3. By treating all sin and crime as a disease, and establishing schools and asylums for their proper treatment and permanent cure.

4. By encouraging temperance in all things and relying on moral and social education as the remedy for all forms of abuses.

5. By co-operation and fraternization as the remedy for political and industrial evils.

6. By recognition of the brotherhood of man, and loving toleration of all differences of faith and practice in religion.

7. By teaching and cultivating reverence for truth and a sacred regard for the interests, rights and well-being of every child of nature.

8. By persistent, orderly efforts to improve ourselves; and especially by cultivating a closer relation with the spiritual universe, and obtaining practical knowledge of the higher life by unfolding our own spiritual natures and seeking the helpful co-operation of the spiritual world.

9. By inspiring all men with faith in themselves and confidence in the eternal order of nature, as a perpetual incentive to courageous effort and success in well-doing.

Respectfully submitted as a synopsis.

Signed—Cora L. V. Richmond, Lyman C. Howe, Mrs. Elizabeth L. Watson, William C. Hodge, Dr. Fred L. H. Willis.

Mr. Colby read resolutions of sympathy for those who had been unable to attend the Jubilee because of illness. They were extended to Hon. A. H. Dailey, of Brooklyn, N. Y., Prof. J. S. Loveland, of Oakland, Cal., and Julia Steelman, of Mitchell, Ky.

Mrs. Prior followed with greetings from the Southland which she is here to represent. Mrs. Rachel Walker, of Baltimore, also spoke briefly, after which it was announced that Mrs. Richmond and Mr. Colville would jointly deliver an impromptu inspirational poem on the word "Farewell." Mrs. Richmond made a short address before the poem, in which she said that for the first time in the history of the world, science, religion, and philosophy have clasped hands in fraternal feeling. She spoke of the joys and benefits of the Jubilee, the inspiration it would be to those who attended it after their return to their homes, and the sorrow others would feel who were prevented from being present. The poem was listened to with pleasure and attention.

President Barrett returned thanks to all who had been of assistance at the Jubilee, a vote of thanks to the press for their courteous reports was passed, and the Semi Centennial of Modern Spiritualism was at an end.

Several of those present at the Jubilee will attend the International Convention to be held in London, England, during the middle of June. President Barrett was chosen to represent the N. S. A., but whether he could be released from his duties as editor of the *Banner of Light*, was problematical. Mrs. Cora L. V. Richmond is to represent the Spiritualists of Washington, D. C., Mrs. Cadwallader will go as a delegate from the Philadelphia Society and Mrs. Jennie Hagan-Jackson is to represent Texas. Dr. J. M. Peebles and others have been mentioned as also to be present.

LIDA B. BROWNE,

## The Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1765 Market St., (old 1429), San Francisco, Cal.

Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

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., JUNE 23, 1898.

### A Man of Destiny.

It was 400 years ago on May 23, that Jerome Savonarola, a brave and earnest reformer, was tortured, strangled, and his body publicly burned in Florence, Italy, at the instigation of the corrupt tyrant, Pope Alexander VI, known in private life as the infamous Spaniard, Rodrigo Borgia.

The noble and brave man, Savonarola, was the eloquent preacher of a spiritual philosophy, and in 1497 was a prior of the Church of St. Mark, Florence, Italy. He swayed the masses by his eloquently-expressed truths, and this excited the ire of the Pope, who thirsted for his blood, and in those days no one's life was safe one minute under such circumstances.

He did a grand work, paving the way for the Reformation, which soon followed. His brave words of defiance hurled at a corrupt Church and Pope, broke the spell which held the people in abject subjection. He claimed the right to think, and the right to be free from ecclesiastical thrall-dom. He was the forerunner of Wickliffe, Huss and Luther, and aided to make possible the liberties we enjoy to-day.

When in Florence, in 1879, we visited the Monastery of San Marco, which contains the bare little cell of this brave reformer—saw his portrait, his hair shirt, and other relics.

Now on May 23, 1898, what a change is noticed! In this ancient city, there was an imposing civic celebration of the 400th anniversary of Savonarola's martyrdom, and strange as it may appear, the Catholic Church joined in these ceremonies.

It took only 60 years to show that he was heartlessly murdered without cause; and as Pope Bene-

dict XIV thought him worthy to be a Saint, even the Catholic Church now does him honor.

This demonstrates that it does not believe that all its Popes were *infallible*, for Pope Alexander VI murdered the man for heresy whom Pope Benedict XIV thought worthy of being made a saint, and whom the Church of to-day claims to have been one of her illustrious sons.

Pope Leo XIII, a progressive and liberal man, though he took no part in the celebration at Florence, permitted prelates and bishops to do so, and they were its promoters.

### A Financial Failure.

The Jubilee Celebration, at Rochester, N. Y., was a great undertaking. In a spiritual sense it was a success, but in a financial and numerical sense it was a failure.

General Manager Walker planned for a success in every direction, and he was led to expect ten times as many persons to attend as did get there. Had he known, in advance, just how many to expect, much might have been saved in hall rent, etc., and though he spent large amounts in postage trying to ascertain who would come, as well as to get donations to the expense fund, but little attention was paid, and we learn that he and his sister are saddled with the debt of about \$5,000 as the result of the Jubilee Celebration. They are noble people and must not be allowed to be ruined by this deficit. Those who have bills against the Jubilee should either largely reduce them or donate them to the general fund.

We had a bill of \$22.00 against the Jubilee, and in order to do our part, we have already sent a receipt for the same as a donation to the general fund, and hope that others will do the same. Those who can, should send from \$1.00 to \$10.00 to assist in annihilating this deficit, and thus relieve Mr. Walker from the heavy burden. All Spiritualists should give this matter attention at once, and do their part to liquidate the debt.

### Building Up.

The day has fully come for the up-building of the Cause. We must now devise means for organizing, and by united efforts accomplish something towards constructing an organic body which will be a credit to this age and will endure for the ages to come.

We are glad to know that efforts are being made in California to formulate some basic principles which will be a bond of union, and help on the good work. At the Jubilee at Rochester, some

basic principles were presented, and they may be found in this issue of the JOURNAL. Able men and women in all parts of the country are also now considering the subject, and are trying to reduce to a platform their best thoughts. This is encouraging, and we have no doubt but that when the next National Convention is held, there will be presented something which can be adopted, which will be generally approved as a basis of union, and on which may be founded the structure of universal brotherhood for the twentieth century.

Dr. J. M. Peebles very wisely remarked as follows, in an address before the late Jubilee :

To say, as some agnostics do—"One world at a time is enough," is equivalent to saying, one day at a time is enough; such a dogma would never plow a furrow, plant a fruit tree, educate a child, nor build a railroad. No—men must realize that they are building to-day for to-morrow—next year, for eternity. Spiritualism must be aggressive in the better, higher sense of that word, chivalrous, patriotic, humanitarian. There has been too much and too rough destroying in the past for destruction's sake. Those Boanerges have done their work. The constructor is now demanded. The waster must drop his sledge-hammer and become the builder. Let the rude din of noises, then, be hushed, and let us go more into the stillness—more into the silence of spirit communion.

In the English House of Commons Sir M. W. Ridley argued that the practice of palmistry in itself is not illegal, even when used to tell fortunes, but is illegal only when fraud is practiced. This shows that Members of Parliament, as well as others, are in the line of progressive thought, and may eventually recognize scientific facts.

Schlatter, the healer, is claimed to have performed a remarkable cure in Zanesville, O., restoring sight to a young girl who had been blind since her birth. Among other marvelous cures claimed to have been accomplished by him is that of an aged woman, who was driven to his hotel in a cab, to be treated for a spinal affliction, and who walked home. The power of magnetism to heal is being constantly demonstrated in the face of opposing legislation.

The soul that endures the most pain, withstands the greatest temptations and stands firmly by principle, in sunshine and in storm, is the one that earns for itself a high estate in the world of souls. Spiritualism is the only religion that makes the soul strong, and inures it to suffering in all forms. Therefore, Spiritualism is the best religion for man.—*Exchange*.



**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. R. Cowell holds circles at 414 East 16th St., Oakland, on Thursday afternoons and Friday evenings.

Mrs. Young's test meetings are well attended at 605 McAllister St., on Tuesdays, Thursdays and Sundays.

Mrs. R. A. Robinson of this city is slowly recovering from a severe case of nervous prostration. Her many friends will be glad to know this.

Mme. Montague is still suffering from nervous prostration, but is improving slowly. We hope she may soon be able to resume her work.

Mrs. Eberhardt holds circles on Wednesday afternoon, and Thursday and Sunday evenings, at 937 Guerrero St., San Francisco.

We regret to learn that Mrs. J. J. Whitney has been indisposed for a few days, but is now improving and soon will be "herself again."

Next Friday evening the regular monthly social of the Ladies' Aid Society will be held at Occidental Hall, San Francisco. This is a worthy Society and should be well patronized.

A public reception was tendered Mr. J. J. Morse on the 7th inst., in the First Spiritual Temple, at Boston. He sailed for England on the next day, accompanied by the other delegates as mentioned last week.

Last Friday the Young People's Progressive Society tendered to the Red Cross Society a benefit at Occidental Hall. There was a large attendance, and the receipts were satisfactory.

"The Realm of the Spirit, or the Home of the Soul," was the subject of a very fine lecture, last Sunday, by Mrs. R. S. Lillie at Occidental Hall, San Francisco, for the Society of Progressive Spiritualists. Mr. John T. Lillie conducted the music.

We regret to announce that President Harrison D. Barrett was unable to accompany the party going to London to attend the International Congress of Spiritualists. He was hindered by matters of a purely personal nature, and his absence at the Congress is to be sincerely regretted.

The delegates to the International Congress of Spiritualists to be held in London, in June, sailed on the steamer Kensington from New York, June 8. The party consisted of Mrs. Richmond, Vice-President of the N. S. A., also Mr. Richmond, Dr. J. M. Peebles, Mrs. Jennie H. Jackson and Mrs. M. E. Cadwallader, Vice-President of the First Association of Spiritualists, of Philadelphia, being the oldest Association of Spiritualists in the world.

At the late Jubilee at Rochester, it was recommended that the Philadelphia Society send Mrs. Cadwallader as a delegate to the International Spiritual Congress to represent this pioneer Association, over half a century old. The question was put to vote and unanimously carried. Mrs. Cadwallader goes also as a delegate for the Young People's Spiritualist Union, organized at the late Rochester Jubilee. Thus representing the oldest as well as the youngest association of Spiritualist in the United States. Mr. J. J. Morse, the delegate from England to the Rochester Jubilee, and who so nobly represented the Spiritualists of his country, was the escort of the party to London. COR.

Dr. Geo. W. Carpender, 935 Market St., San Francisco, writes:

I am a friend to all Spiritualists, whether in or out of societies. I can fellowship and work with any society formed, and can help to form societies among any who believe in immortality and in the communion of spirits. I believe in God; and if others do not, it is because they do not think as I do, and they may be as honest in their belief as I am. I talk to people every day and almost every Sunday. I have lectured and labored for the Cause 30 years, mostly without moneyed compensation. I love the Cause and the people who advocate and live in its truths.

**New York Meetings.**

TO THE EDITOR:  
The Spiritual and Ethical Society of New York closed its meetings for the season on Sunday, June 12, to resume Sep. 18. We have had a very successful season, owing to helpers whose hearts are in the work and who have in every possible way aided us. Notwithstanding the disadvantages of "war times," we close entirely free from debt. Throughout the year, in all kinds of weather, our dear friend Mrs. J. H. Tuttle, has freely given us the aid which such rich heart-singing alone can afford, and our most grateful thanks are due to her. Our president, Mrs. B. V. Cushman, has most ably filled her position, and in words of wisdom and wit, and with occasional surprises of poetical inspiration has delighted all.

My address until Sept. will be,  
Mrs. H. T. BRIGHAM,  
Elm Grove, Franklin Co., Mass.

**Disturbed Vibrations.**

TO THE EDITOR:  
I saw the manner of the blowing up of the battleship "Maine." A floating mine was exploded against her bottom. I saw the electric vibrations pass over the wire.

All the great Nations of Europe, as well as the United States, will soon be at war, causing much damage and suffering. I predict that there will be, for the next few years, terrible wars, with consequent suffering.

DR. R. A. DAVIS.

**The Reviewer.**

**Remedies of the Great Physician,** by Hannah Moore Kohaus: 58 pp. Chicago. F. M. Harley Pub. Co. Price 40 cents.

This is a small, but valuable work for the pocket on the methods of self treatment in mind science and can be obtained at this office.

The *Pacific Medical Journal* for June, published in San Francisco, Cal., contains an article of eight pages on "Sympathetic and Telepathic Pulse Tracings," by John E. Purdon, A. B., M. D., an old-time Spiritualist and contributor to the PHILOSOPHICAL JOURNAL. The article contains some remarkable results of experiments made by the doctor, and shows the importance of a knowledge of psychology in the practice of medicine. It will doubtless set many physicians to thinking.

A pamphlet of 64 pages on Good Roads, Contented Labor and Honest Money, is published by Chas. H. Kerr & Co., Chicago. Price 10 cts. It points out errors in our industrial system, and a way out of them.

Dr. W. M. Forster has taken another college course, and last month graduated with honors. An able article on "Mental Suggestion" will be given in next week's JOURNAL.

In order to answer the thousand-and-one questions that people are asking to-day about the Philippine Islands, the *Review of Reviews* for June contains two valuable illustrated articles, one giving the observations of a very recent American visitor to the islands, Mr. Joseph T. Mannix, and the other, by Mr. Charles Johnston, late of the Bengal Civil Service, on "The Philippines in History." The relatives and friends of the thousands of young American volunteers who will shortly be called to serve in that distant part of the world will be interested in what these writers have to tell about the islands and their inhabitants.

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The Editor is not responsible for the opinions of correspondents.

### Hints to Mediums.

#### TO THE EDITOR:

I have had upon my mind for some days a plan which I believe would be a very great benefit to the Spiritual cause, for all are much interested in the present war.

Why can not good mediums in San Francisco, through their spirit guides, give important proceedings or events taking place in Santiago de Cuba, Havana, Manila, what is going on with the reserve fleet at Cadiz, or even in the Court at Madrid? In this way we could have important information in the daily papers, published as "Spiritual Information." If the daily papers refused to publish it, then place it on a bulletin board before the PHILOSOPHICAL JOURNAL office. Such information would be read by everyone, and coming out one, two, three or more days before the news is given to the public by the Associated Press, would be conclusive evidence of sincerity and truth, and would do more to make converts to the Cause than all the spiritual societies and papers in the world combined. I believe by this method the number of Spiritualists in the United States can be doubled in the next 12 months.

The daily papers in your city might at first refuse to publish it, but the public would so demand it (upon seeing the headings on that bulletin board), that the papers would be compelled to publish it. If published by one paper, the others would be compelled to take it up, for the news of an important battle being fought for instance in the harbor of Santiago de Cuba or an important event happening in Havana or Cadiz, being given to the public several days before the Associated Press news, would be overwhelming and undisputed evidence of the truthfulness of Spiritualism.

Now I think that this can be done, and hope that you will associate with you, one or two good mediums, with other Spiritualists if necessary, and put it into execution, for the expense would be little, in fact comparatively nothing, to the good it might do the Cause.

J. I. HOLLINGWORTH.

[Should one such prediction fail, even though a hundred might be fully realized, that failure would be used by the press and pulpit to the detriment of Spiritualists.

In order to get the news promptly it would be necessary to have the "sensitives" devote at least one-half their time to put themselves in direct communication with intelligences on

the other shore and obtain reliable information. This they could not afford to do without being paid for their time and energy, for it takes money to live and pay necessary expenses, in this sphere of existence.

In order to consult with the Spirit Guides of the JOURNAL respecting this matter, we have communicated with them, through several reliable mediums, and we find that our Guides do not consider the plan a practical one, at least not until we are further advanced in this scale of existence.

Through one medium this advice came from our Guides: "Have nothing to do with the proposition, for this reason—the reliability of spiritual communications, ever regulated by law, is subject to conditions, and the instrumentality, 'mediums' or 'sensitives,' are often acted upon by opposing currents or influences, causing contradictions and much confusion. This is especially the case, when, as in this case, a very strong psychological force is used on both sides of our sphere. Fluctuating rumors, strong public opinion, intense excitement, and all the grades of hope, dread and expectancy are manifested at each end of the 'wires,' and (except in a few isolated cases when a prophecy as to ultimate issues may be received in a direct way) the sensitives, who permit themselves to be used for this purpose, may and will be confounded."

This will, therefore set the suggestion of Bro. Hollingworth at rest, for the present at least. We can do nothing without the consent of our Spirit Guides.—Ed.]

**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.

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

**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.

22t13

**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 World Beautiful** (third series), by Lillian 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.

**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.

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**Greater Love.**

When true hearts, in love and mercy,  
Work and share their burden glad,  
Endless good will be accomplished,  
Turn thoughtless minds to grateful thro'ts.  
Greater things then will happen,  
Better deeds mankind will see,  
Greater love, our creed and watchword,  
Cheerful take the noble lead.

CARL EBERHARDT.

**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 unfoldment 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.

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

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Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

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

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

Mrs. D. N. Place, Spiritual Medium, 247 Oak street, near Market, San Francisco.

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

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Mrs. G. W. Shriner, S. D., Readings, 120 McAllister street, San Francisco, Cal.

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

Mrs. H. D. Wrenn, 25 Brosnan St., off Valencia, near 14th, San Francisco, Cal.

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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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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.

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

## The Comforter.

'Twas night, and o'er an infant's bed  
A mother bent, with weary head,  
Soothing with accents soft and mild  
The tossings of her restless child;  
Lie still, my dear, lie still and slumber,  
Holy angels, without number,  
Guard your bed so soft and white  
And keep you safe till morning light.

The little hands, so dimpled white,  
Outstretched, seemed to grope for light,  
And touched the mother's gentle face  
With all a baby's infant grace.  
With breaking heart she stooped to kiss  
Those hands which soon she'd sadly miss.

The little form was laid to rest  
Under the daisies of earth's dark breast,  
And homeward that mother wends her way  
With weary step, and heart's dismay,  
As how to take up her thread of life  
That seems so ravelled and worn with strife.

She enters the lonely home once more  
And takes up her life with heart so sore;  
She kneels beside the empty bed  
And all her world seems cold and dead,  
When, suddenly, on her startled ear,  
Whispers come so soft and clear—  
And rose-leaf fingers, with dainty grace,  
Touch again her gentle face,  
With touch so soft, so dear, so sweet;  
The baby fingers are so complete,  
And a voice that whispers in her ear  
Is that of her mother, still so dear.

"Your baby's safe with me, my child,  
Never to be by earth beguiled;  
She was too pure and sweet a flower  
So she's transplanted to heavenly bower,  
There to join the angel throng  
In their joyous welcome song.

"When you shall come to heaven's bright  
home

Her baby voice will bid you come,  
Her dimpled hand, like roseleaf fair,  
Will beckon you on to do and dare.  
And soft caressing will touch your cheek  
As each milestone's passed, and your fore-  
head meek

Will grow serene and fair and bright.  
As each day brings to you more light—  
From the world of Spirit—and angels sweet  
Will come to make your life complete."  
Thus spake the mother, the voices cease,  
And over the mourner comes holy peace.

And she takes up her life with joy once more  
As she knows now there's another shore  
To which we're all tending, and friends of  
old

Are waiting to welcome with love untold;  
And her baby's hands still beckon her on,  
As she feels the soft touch her cheek upon,  
And she knows her darling is not dead,  
But only from earthly life is fled.

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