

Religion,
Occult Sciences

THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

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

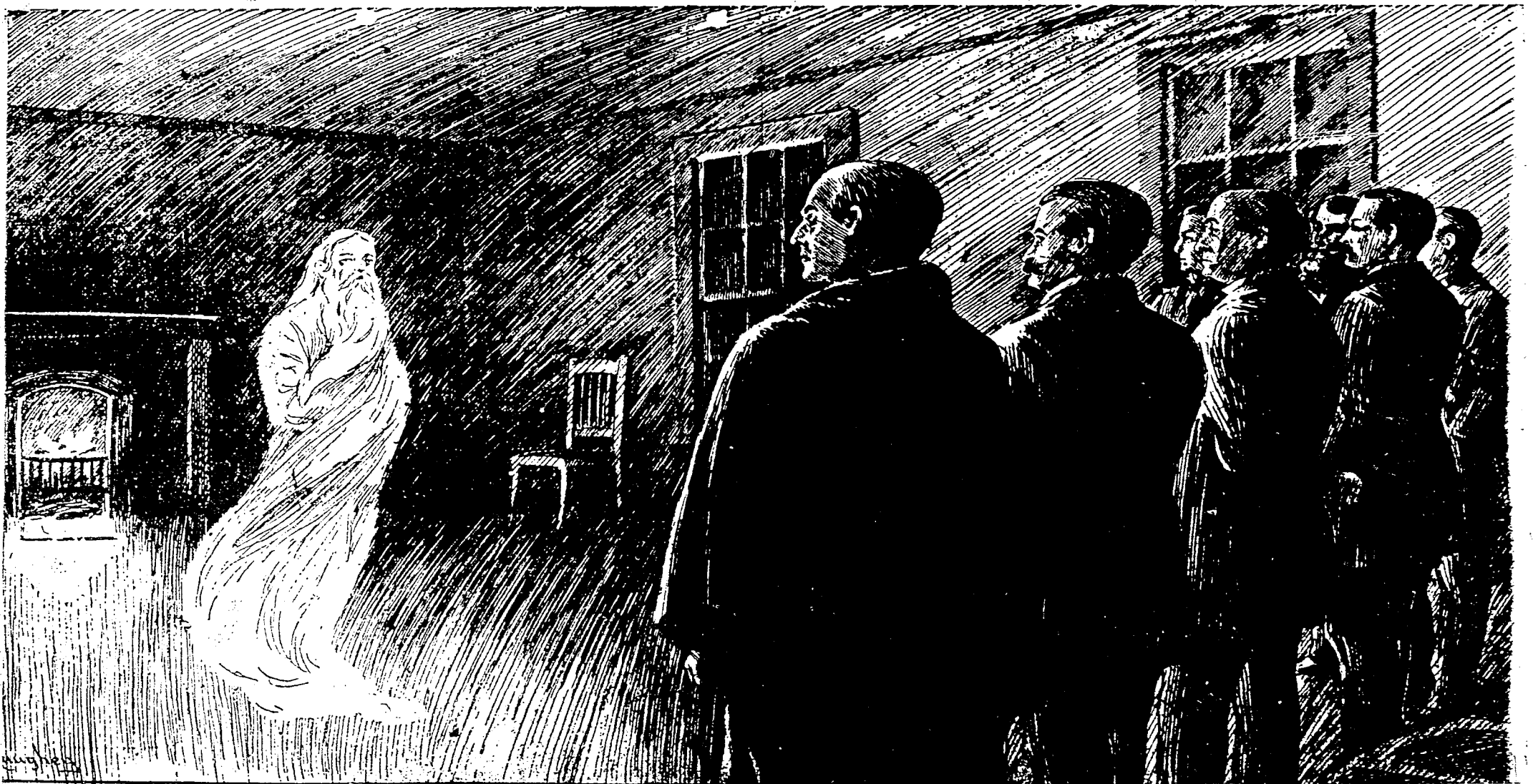
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No. 7.

PHENOMENA WITNESSED AT A GATHERING OF ADEPTS.



Seven Members of the American Order of Occultists Receiving a Visitor from the Spirit World.

How I obtained permission to join the party is immaterial; that I did obtain it is the important fact, and having done so I was obliged to fall in with existing arrangements and submit to the conditions imposed, which were that I should go alone at night to the secret place of meeting and should

leave at the very instant that I was signaled to do so, writes a correspondent of the *San Francisco Call*. I had enrolled myself in the ranks of occult students, and as a special favor and a foretaste of things to follow I was permitted to attend the initial part of one of the secret-meetings of the order.

So it was that I found myself one evening last week standing alone on the deserted platform of the San Rafael railroad station 25 miles from San Francisco, Cal., with the local train disappearing in the distance.

It was 20 minutes past 11, and I was alone in an unfamiliar place, bound on the strangest adventure of my life. It was a chill night, with a sky full of lowering rain-laden clouds, through which the moon now and then glanced indifferently. I shivered, turned up my coat collar and the bottoms of my trousers and started down the muddy road which I had been directed to follow till I should be picked up.

It is awfully still in the country between 11 and 12 at night, and it was almost opaquely dark under the shadow of the trees; but I plowed along as best I could until I nearly ran over, or was nearly run over by, a horse attached to what I discovered by the light of a match to be a mud-bespattered family carriage and driven by a man who looked as if he were wrapped up for a winter expedition in the Klondike.

"Are you going there?" demanded a voice from the mass of garments. My affirmative answer was followed by a curt order to "get in." I obeyed. The equipage was turned sharply about and in a short time I alighted before a large, rambling house which, surrounded by trees, set some little distance back from the road, and, having no gleam of light visible from the front, presented a most decidedly gloomy appearance.

The servitor of many clothes and few words preceded me up the steps and opened the door into an unlighted and chilly hall.

"Door to the left at the lower end," he said; then closed the portal behind me and left me to my fate.

Since the host of the occasion had decided to have no lights I felt that I must not invoke even the feeble assistance of a match. I had been expressly charged not to interfere in any way with existing conditions, therefore I felt along the wall carefully, skated one foot out experimentally and then the other, and at last reached the wall at the further end of the hallway. My hand was on the knob of the door when from within the room a voice suddenly arose, clear, resonant, unmodulated, reciting in a measured chant which knew no change of tone nor rythmical impulse, some sentences with which my amateurish occult studies had made me familiar.

"The thorough understanding of self is the beginning of all real knowledge," said the voice. "Widen your thoughts and dissolve your personality. To seek after the truth which a thing represents means to conjure its spirit. To recognize the character of a thing with all its various attributes means to see its spirit. To know how to use all the powers that are hidden in a thing is to make its spirit subservient to your power. If I know the attributes of a thing I know its spirit. If I can make use of the qualities of a thing, its spirit will be my servant. To understand a thing thoroughly is to imagine to be it. While the body sleeps the soul may go to different places and act intelligently there. Wherever consciousness is,

there you are. Concentrate your mind, meditate upon that which you wish to know and so learn."

Silence followed. After a moment's pause I opened the door quietly.

I saw a large room, bare of the usual draperies. There was no carpet, no rugs, no soft curtains or portiers. There were a number of hard-seated chairs set stiffly back against the wall, and seven similar ones were arranged in a slightly curving line facing toward, but a little distance removed from the wood fire which was blazing on the hearth and furnished the only illumination of the apartment.

Six of these seats were occupied, but the seventh was vacant. As I had previously been instructed I slipped into it without going through the formality of waiting for greeting or welcome. No one appeared to notice my advent. The six men present sat silent and motionless, gazing straight before them, apparently engrossed with their own thoughts.

They sat with their legs horizontal to the knees, then perpendicular to the floor, their bodies erect, and their hands resting lightly on their knees—the position giving freest circulation to what is known as the "perpendicular currents."

One of them was the young professor, a recent arrival on the Coast, whose claim to be a supreme instructor of the American Order of Occultists I had already seen substantiated to some degree by various mysterious esoteric phenomena. He has the pale face, the tired eyes and the slender physique of a student, and he looked less of the earth and more of the spirit than usual even, in a flowing robe which lent a certain grave dignity to his appearance and manner.

Next him was a keen-faced business man whom I should never have suspected of having any inclination to dabble with occult things. A lawyer and a physician were in the line, also a retired capitalist who is said to have spent a good deal of money in trying to find out things that few know. Our host, who is a novice like myself, made up the required odd number.

Finding it impossible to concentrate my mind as my companions were evidently endeavoring to do, I gazed about me curiously, but covertly. By the flickering light of the fire, which at no time burned brightly, and sometimes seemed on the point of going out entirely, I saw that the five sacred colors, the prismatic hues, were arranged in the way prescribed by the founders of the order, and that all the various conditions of material arrangement had been complied with as far as possible under the circumstances.

I glanced sidewise at the faces of my companions and became instantly conscious that my curiosity was a disturbing element. The man next to me stirred uneasily and the professor looked in my direction with a sad-eyed blankness which was a mute reproach.

I tried to forget everything but my mission, and to "concentrate and meditate" as I had been told to do. It was an effort at first, but by resolutely turning my thoughts inward I soon became conscious of a singular change in my attitude of mind. From being merely curious I became receptive and

expectant. I no longer wondered if anything strange was to occur, I simply waited for events and accepted them as they came. The fire died down almost to darkness, and we still sat silent, at peace with ourselves and our surroundings.

There was a soft vibration in the air. My companions were breathing in concert the mystic words which create the waves of atmosphere and thought and are most to be desired at such meetings. I joined with them as best I could and had only been breathing the soft sounds for a few minutes when between us and the fire there fell, apparently from above, a shower of glowing points of light, which disappeared before they reached the floor.

A moment later a tiny ball of luminosity—it could not be called definite and aggressive light—arose waveringly from the boards at our feet, and, like a ball of incandescent thistle-down, floated uncertainly before us, higher and higher, until it, too, disappeared in the dense darkness which seemed to hover over our heads like a cloud.

I turned my eyes toward the professor and saw without astonishment that his face stood out in strong relief against the background of brooding shadow which surrounded us, as if some light from within faintly shone through it, making it visible by its own soft glow. The other faces I could see but dimly; his seemed the central point out of the whole gathering.

The atmospherical vibrations increased in intensity until a faint tremulousness in unison with them thrilled through my whole system. I felt as if my breath were deserting me, or rather as if I were becoming capable of existing without breath.

I felt as if I were lifted up in some mysterious way which seemed, however, quite natural and simple at the time, far above everything that I had ever known or felt or thought, and then, as from an immeasurable distance, I heard the sound of what seemed a chime of fairy bells. Clear, sweet, but scarcely loud enough to more than suggest themselves upon the air, they rang but for a moment—a little fall of musical raindrops, as it were—and then silence settled about us once again.

We had heard the "astral bells," and as the sounds died into the stillness that had scarcely been disturbed we all rose and bowed our heads. To the occultist this is the signal that all conditions are right for the presentation of such mysteries as may be accorded.

The shadow that had hovered over us drew aside and settled like a screen on the eastern wall. Bits of light like luminous snowflakes floated over its surface, increasing in number and brilliancy as they gathered toward the centre, forming a shining cloud which paled and glowed, and then separated into sharply-defined letters. A sentence written in cramped characters and in to me an unknown language shone out clearly before us.

"It is a greeting from the Master," said the professor reverently.

We rose again and bowed to the mystery which the absent mind had sent as his contribution to our meeting, and as we gazed upon the message the lines became indistinct and uncertain, and finally

collected themselves into the shining cloud again. Our director extended his hand, in token that we were to remain standing and silent and concentrate our mind on the nebulous brightness before us. It remained stationary as to place, but was full of internal motion like superheated air, shimmering and shivering, and by degrees changing its form from the horizontal to the perpendicular as it increased in size and density.

At last it rested, a column of light with its base on the floor, and then, as if scales had fallen from my eyes, I saw that it had resolved itself into the semblance, or rather the actual etherialized personality of a man.

He was an old man with a long beard and a slight stoop in his shoulders, and he was dressed in the flowing robes of the far East. His hair and beard and garments were of the silvery gray of a fog bank upon which the sun is shining, but otherwise there was nothing ghostlike or abnormal about him.

He looked at us with steady, kindly eyes and smiled at us in grave, paternal fashion, making a graceful Oriental gesture of salutation as he did so, but he did not speak nor move toward us.

He stood reposeful and waiting, a faint shadow of question on his handsome, strongly marked face, and the professor, looking down the line, made a slight but imperative gesture to the other novice and myself.

It meant dismissal. When we were granted the rare permission of attending the meeting it had been agreed that we should instantly depart on the appearance of the visitor. But we had been promised greater sights in these mysteries when we became more advanced in the learning of the order. We had already been permitted to see more than any other newcomers into the ranks of the occultists, and we went out softly into the darkness of the hall and left those who had a right to remain in the presence of their astral guest.

REUBEN TAYLOR.

ADVANCE - THOUGHT FLASHES.

IGNORANCE THE ROOT OF ALL EVIL.

Ignorance and its twin children, Bigotry and Superstition, are the triune evils that have darkened the world from the dawn of the race.

There are two distinct forces in the Universe—one of good and the other of evil. If personified, these forces should be termed Wisdom and Ignorance, respectively—not God and Devil. With this nomenclature in vogue, the masses would readily grasp the basic principles of nature's laws, and Ignorance would be shunned with greater dread than any scarecrow devil orthodoxy can construct.

All crime, all suffering, both here and hereafter, are the result of ignorance of nature's laws. Learn and appropriate the lessons of Wisdom, written by the hand of Nature, and peace and joy will come in ratio to the lessons learned.

One might store the brain with all the knowledge to be obtained at Oxford, Harvard or Yale, yet if the soul remained ignorant, his treasured knowledge would not make him wise. It is well

to educate the brain, but if the soul (the ego, or inner intelligence) is neglected, the student will not profit thereby.

Ignorance has sent millions of souls to eternity from gory fields of Christian wars, from amidst the lurid flames of the Inquisition, or from Inquisitorial dungeons and racks of torture—all because the victims dared to think, dared to exercise the reasoning powers which Nature gave them, dared to educate their souls by seeking for Wisdom—the light of the world.

Let us bid farewell to the darkness of a dismal past and hail the new dawn that already tints the morning hills of the coming brotherhood and peace on earth. Selfishness, tyranny and greed have long ruled the world, but joy shall come in the morning of the New Day, when the age-long night shall pass and the shadows flee away.

NATURE VS. "THE FALL OF MAN."

Has man fallen from a high estate? If he once dwelt as a high angel in elysian fields, somewhere in the cerulean realms of the empyreal heavens, it is possible, but if we refer to things material, every page of the book of nature denies it.

All perfection in nature is the result of affliction or change. In so-called inanimate nature, each disintegration and re-construction of an object leads to its perfection; so with mankind—each affliction, pain or sorrow, helps to unfold the soul to greater wisdom and perfection.

All things in nature have life, as revealed by psychometry and shown by Prof. Denton in his "Soul of Things." We will begin our illustration with the lower forms of life.

Geology reveals the fact that even the first-formed beds of granite were not exempt from this law of change. They were rent asunder by the earthquake, shattered and melted by the volcano, upheaved to the elements and left to their corrosive and disintegrating powers to be changed into higher and more beautiful forms.

Again, let us take the tree. Is it exempt? No! It is lashed, twisted and torn by the fury of the storm. Its bark is peeled by the blaze of the lightning. It suffers heat and cold, drouth and flood.

The same is true of all animal life in the scale of evolution—all have their trials, afflictions and sufferings to bear.

The present age of affliction among the nations of mankind is for the unfoldment of the race to greater wisdom that shall usher in the dawn of peace and joy to the world.

There never has been a "fall of man," but a constant rise, excepting in the periods when the backward stroke of the pendulum of evolution brought disciplinary affliction upon the nations.

Perfect happiness, peace, joy and contentment are not of earth. The spirit, while clothed upon with mortality, is never at ease, and until it has finished its mission and earned its heaven, it will never find that blissful abode "where the wicked cease from troubling and the weary are at rest."

ERNEST S. GREEN.

THE BASE OF ORGANIZATION.

The subject of organization occupies the attention of Spiritualists much of late, and there seems to be a general agreement as to its necessity. There is even greater unanimity in recognizing the practical failure of most of the efforts in that direction.

Some most worthy men, including Prof. Loveland, think "Spiritualism must define itself, or as a distinctive movement it must go down." If I correctly apprehend his meaning, it amounts to proposing a "creed." Creeds belong to dogmatic religion and in the evolution of rational or liberal religion, creeds are gradually growing shorter. The struggle in the Unitarian denomination over the question of its creeds continued to vex the denomination for more than a generation, until the elimination of a creed was the happy result. Harmony and efficiency seem to follow.

Other worthy people insist that everything is the business of Spiritualism, especially everything which is called a reform, or chooses to call itself a reform. Hence the Spiritualist press and Spiritualist platform have been invaded by champions of every "cause" from Free love to Free silver, from sympathy for strikers to sympathy for unresisting Adventists. Now whatever merit these causes may have, they are no more a part of Spiritualism than of Materialism, and if we permit them in our papers and on our platforms we consent to the paralysis of our organizations and the defeat of the ends which all Spiritualists agree in wishing to promote. To my apprehension, Spiritualists are agreed on only one proposition, that the spirits of men survive the change called death, and do, under some conditions, communicate with those still in the body. To this proposition there are some corollaries which would be universally accepted by all who believe in the fact of spirit communion.

Organization, to be successful, must be based on our points of agreement, and not of our differences. Unless this principle is recognized and acted on, none of our attempts at organization can permanently succeed. Spiritualists are not the only class of persons who have made the mistake of admitting irrelevant matters to creep into their organizations. Churches have often been rent by discord over some non-religious subject, such as music, or dancing, or other form of amusement. Sometimes a church has been disrupted by politics. Let not Spiritualists be shipwrecked on the same rock. St. Paul pointed out the danger of giving offense by condemning others for things which are indifferent. The 14th chapter of Romans is full of practical sense, and might be profitably studied by all men, whether Spiritualists or not.

Those who call Spiritualism a religion, seem to me to confuse what we may call a fact with a set of conclusions which some people may draw from that fact. It is not probable that all who accept the truth of spirit communion will accept the same form of religion. More than 50 years ago I heard a fellow student say, "Religion is a matter of temperament." An impressive statement. Hence we have "high church" and "low church," broad

church and liberal church, and so on. Belief in spirit communion need not prevent any person from deriving all the good which any liberal church or ethical culture society can confer on any other person. If so, why need we be so zealous to start some new church?

In an editorial in *Light*, of January, 1890, Mr. Stainton Moses wisely says:—

“If we be wise, we shall drop our efforts to convert the world, and divert them rather into the direction of studying our facts and framing a reasonable and careful estimate of the philosophy that may interpret them. So doing we shall do better work than is brought to perfection by any amount of controversy, whereby a man is not convinced of that he does not wish to believe.”

So long as some Spiritualists find a congenial home in some liberal, or even orthodox church, it will be worse than useless to try to draw them away to a new church which is too liable to decry all that is old. I well remember a sermon which I heard in 1845, in which the principle was enforced that it was much wiser to work constructively for the cause of truth than to attempt to *destroy* error. When truth is established, error will fall by its own weight.

JOSEPH T. DODGE.

SCIENCE AND IMAGINATION.

Science and imagination are not only compatible, but there can be no really great scientific man who is deficient in imagination. Science consists not merely in the collection and enumeration of things, but in the classification of facts, with knowledge of the principles which underlie them.

The man who brings together a basket of bones or a box of shells, is not for that reason, a scientist. The man of science is he who can distinguish between the different bones, can put those of the same genera, species and variety together and re-construct the frames of the creatures to which the fragments belong; who can take the shells, separate them, and describe the creatures which lived in them and their relations with one another.

In the higher sense the man of science is one who, from the observation of facts is able to arrange them in order and explain their meaning, as Newton explained the cause of the fall of the apple, when, by the power of imagination, as well as by reasoning, he conceived that the force which brought the apple to the ground was that which also held the planets in their orbits.

No great discovery is made without the use of imagination. It enables the man of science to think beyond what has been actually discovered; then by the use of the scientific method, can be verified what was conceived as possible. Imagination is to the scientist what the lamp is on the cap of the miner; it enables him to see a little beyond his present position.

They who indulge in diatribes against the imagination do not know what they are talking about. Imagination, not undisciplined and uncontrolled, but subject to reason and reflective thought, is necessary to advancement in science through discovery and invention, which have been such important factors in modern civilization.

It was Tyndall who told us that, even in relation to physical experiments, the capacity to go

beyond the vanishing point of matter and to fall back upon what he called “the picturing power of the mind” as to make the imagination a trustworthy guide beyond that point, makes all the difference between the mere man of routine and the man of genius. In his delightful lecture on “Crystalline and Molecular Forces,” he describes an experiment up to the vanishing point, and then bids us follow, and draw inferences concerning the unseen. “You imagine where you cannot experiment,” said he; and then he talked about a scientific entity as “intellectually discerned,” and said, “The man who cannot break the bounds of experience but holds on only to the region of sensible facts, may be an excellent observer, but he is no philosopher, and can never reach the principles that bind the facts of science together.”

B. F. UNDERWOOD.

A SUBLIME VISION.

Within the night of Oct. 31, 1897, I was wrapped in sweet repose—a rest of rapturous unconsciousness—a peace of which the enchantment obscured any sense of identity.

At once, sight was born to light. There appeared a sky of dawn—a sky of ethereal azure, spangled with delicate golden crystal, evenescent, shimmering plumes of silvery forms, and golden rhapsodies.

Earth seemed shadowed in darkness. The mountain peaks were soon emblazoned with a flood of light. At the western horizon there seemed an orb over whose disc appeared a branch of olive leaves. Gradually the orb transformed to a beautiful face. The olive branch changed to tresses of flowing hair. The angelic form, like a human, arose, clothed in colors of the sun, dazzling its golden light upon his robes of white. He passed from West to East over the arch of the nebulous vortex, pointing to the East, and said to the inhabitants of earth: “I will take you there!”

The floods of light penetrated the deeps of the sylvan vales, and the darkness fled away. Peace, justice, equity, purity and virtue arose and abounded on earth. Pride, cruelty, cupidity, murder and tyranny vanished away. All became innocence, purity, virtue and culture; knowledge, liberty and contentment filled the habitations of all the races and nations of mankind. There was a new heaven and a new earth. The psychic senses grew apace—the spiritual teachers led and taught the earth-bound. All was one social harmony—wealth, power and fame vanished without grave or requiem. All was Light, Love and Life!

AARON NEARBY.

Frank Bernstein, in 1884, went to a ranch near Calabasas, got interested in Theosophy and concluded it only needed enough faith in order to live without eating. He very nearly succeeded, but probably gave out at the critical moment for want of a little more faith, and died. Asiatics have been working on that line for thousands of years, and can live on an amount of food that would starve an American. Somehow the less any people want, the less they get.—*San Francisco Star*.

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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., FEB. 17, 1898.

Message From Spirit Geo. M. Pullman.

A special dispatch from Medina, N. Y., to the *San Francisco Call*, on Feb. 8, details an alleged communication from the spirit of the millionaire, who says he is sorry he devoted so much time to getting money.

The dispatch says that "a man who was an acquaintance of George M. Pullman in the days when the great palace-car king was moving buildings in this county, and who is now a prominent resident of this place, has recently made public a copy of what he believes to be an authentic message from Mr. Pullman and which he says the spirit of the late millionaire authorized him to give to the world."

The message transcribed is fully 1000 words long. The communication, after stating that Pullman finds himself greatly hampered by the worldly life which he has left, says he bemoans that the tenor of his life should have been so taken up with money-getting.

"The books were opened for me at once," he says, "and my past life was shown to me, and the sight was not cheering. I meant always to deal justly and fairly by my fellow men, particularly the laboring man. I wished to be an example for others. I see myself now, selfish, grasping; a holder of what should have been for many."

Continuing, he describes something of the spirit life so far as it has been revealed to him, and believes himself greatly assisted by the first opportunity of communicating with the earth.

"It is a source of great satisfaction to me," he continues, "that the wisdom was given me to take the action I did respecting my sons' inheritance. Would it not have applied equally to my

daughters? According to my rapidly reconstructing ideas, it would. Believe me your friend,
"GEORGE M. PULLMAN."

This is a brief condensation of the document which has created a sensation. The gentleman who received it says it has all the indications of having been inspired by the spirit of Pullman himself. It is full of contriteness and deprecation of the life of wealth as a hindrance to development in the after life.

A RELIGIOUS MANIAC.

Sol E. Autrey, a farmer, accompanied by his family, went on Feb. 2, to visit his aged father and mother, living near Mulberry, Ark. Shortly after his arrival Autrey became engaged in a religious argument with his aged parents.

Suddenly he grasped an iron bar, killed his aged father, mother and ten-year-old son and seriously wounded his wife and three remaining children, two of whom are not expected to live. His wife and eldest daughter, although badly hurt, managed to notify the neighbors.

When they reached the house, they found Autrey a raving maniac, with his clothing on fire. He was overpowered after a hard struggle.

A BOON FOR HUMANITY.

Dr. Geo. W. Daywalt, an eminent physician of San Francisco, claims that he has discovered the boon for which the medical world has sought so long, a specific that will vanquish the bacilli of the dread disease, consumption. His discovery is a simple preparation of boracic or boric acid, and will have a wonderful effect on humanity, if it proves to be effectual. He says that boric acid is most soothing to inflamed surfaces, and is the basis of nearly all the popular antiseptic dressings; that it is a non-irritative preservative of animal tissue; will stop necrotic processes; is healing; that animals dying upon the borax fields of this State do not decompose but absorb the boron until even their entrails do not ferment, but become odorless.

THINKING AND TALKING - MACHINES.

Dr. E. B. Southwick writes us some fresh thoughts, from which we select the following, to interest thoughtful readers:

FRIEND NEWMAN:—If young Edison could connect his discovery with his father's talking machine and have the thought-plane charge the talking-plane of that machine, he may be able to construct a machine that will talk off the thoughts of a man as it can now his speech. There is no

imagining what may be done by these planes when fully known and understood. But he will only be able to photograph the person or thing thought of. If the person would think out the letters and words in order, that express the thought, he might; but these planes are not well enough educated in the English language to transfer thought into written language. With the intuitive sense backing these planes what a vast pile of knowledge there is open for study both physical and ethereal.

DR. E. B. SOUTHWICK.

SPIRITS AND FOG.

In an article, in London, on fogs, some details are given of the increased expenditure and the loss entailed by a day's continuous dense fog in London. The extra cost of gas, electricity, oil, etc., is estimated at \$50,000 for one foggy day. Besides this the loss of business by stoppage of traffic and lack of custom is a serious matter for the shopkeepers. Then the article states:

That there is other loss than the mere worldly one, is demonstrated by a Spiritualist, who gives striking testimony that the London fog interferes terribly with the manifestations of spirits. One lady Spiritualist relates that after 20 years, Spiritualistic mediumship returned to her unsought, immediately on her arrival at Bath, from smoky London.

CHURCHES FOR THE RICH.

Rev. S. B. Chalmers, of the Disciples' Church, Cleveland, last winter wanted to know how Jesus would be received in fashionable churches in a workingman's costume. So he wore an average workingman's outfit and entered a fashionable church which pays its pastor \$5,000 a year, and this was the result. He said:

"I stood in the aisle while many were taken by men down to the front. They wore better clothes. Finally, because I seemed to be in the way, I was pointed to a seat under the gallery and the last seat in the house. All the respect in the church was paid to the man with good clothes and a gold ring. No one spoke to me. I felt that I was not welcome. There was a stiffness about the service that was chilling. The sermon was historical, and, interesting, but such as could not smooth the ragged edge of common life. A man without hope would find no hope in it; a man without sympathy would find no sympathy in it; a man without Christ would find no Christ in it. But that church and that sermon are no better, nor yet any worse, than most others."

☞ Oscar II, King of Sweden, takes a genuine interest in occultism, and is greatly pleased with Mrs. D'Esperance's new book, "Shadow-Land, or Light from the Other Side," a French edition of which is in course of preparation.

CONVERTED TO BUDDHISM.

A clergyman of England, formerly a curate in a town of that country, has embraced the Buddhist faith and gives the following reasons for his action:

"I take my refuge in Buddha, in the law and in the order. I desire to arrive at the truth. Christianity is all based upon hearsay evidence and contains much that is unreasonable, while the teaching of Buddha is that we should believe nothing which our reason cannot accept."

The revered gentleman might have given another good reason for the great religion—it prohibits the use of intoxicating beverages. The cost of intoxicants to the people of the nation is more than \$861,693,832 annually, and the crime and suffering resulting from its use is enormous.

And still another excellent reason can be mentioned. Buddhism has never persecuted. When it is considered that the Oriental religion far outnumbered any other faith, and is older by more than 600 years than Christianity, it is evident that its adherents are nobler exemplars of the "Sermon on the mount" than the alleged followers of the Nazarine.

J. H. S.

LOS ANGELES NOTES.

Here, as elsewhere, people take more interest in the phenomena of Spiritualism than in its philosophy, a fact illustrated by the experience of the Harmonial Society. With excellent speakers, the receipts were less than the expenses, but with good test mediums, in ten weeks, besides paying expenses, the debt of \$100 was nearly wiped out.

Dr. Schlesinger goes to Santa Barbara on the 15th inst., to remain a few days, when he expects to go East.

The Spiritualists' meetings of Los Angeles are all well attended now. The "Ladies' Aid" have two meetings a week. Dr. Schlesinger has given them free services for three weeks past. I call this the "Ladies' Aid Society" instead of the "Independents" because it is now the only Ladies' Aid Society in the city—that of the Harmonial being practically dead months ago, and in its place the Society has provided for a "Visiting Committee," the duty of which will be "to visit Spiritualists known to be sick, disabled, in want or in trouble, who may need assistance or sympathy, and aid such to the extent of their ability, calling upon the Board of Trustees, if necessary, for pecuniary assistance."

Mrs. Mary C. Lyman, of Denver, an inspirational speaker, is now ministering for the Harmonial Society, and we hope she will be able to draw larger audiences than is usual here with the best of speakers. So far she has made an excellent impression, and it is believed that as soon as those who attend spiritual meetings for instruction, learn that such a speaker can be heard, they will come. Mrs. Lyman is a worker, and has been very successful in building up Societies by instruction in the principles of Spiritualism, with enough of the phenomena to prove that its philosophy has a real basis.

The committee appointed to investigate the mode of taking spirit photographs by Mr. Edward Wyllie, of Los Angeles, reported that the members of the committee did the work in the presence of Mr. Wyllie, the medium, and were successful in getting faces, etc., but are as much in the dark as ever as to the method in which the spirit forces accomplish such results. It is evident that the impressions on the photographic plates are not made by the actual objective form of the spirit posing near the form of the sitter. The difference in focus proves that this cannot be the case. As it is an interesting subject I will soon write for the JOURNAL my views (so far as I have any) and such facts as I can gather. There is no room for such an exposition in these brief notes. W. N. SLOCUM.

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.

The many friends of Mrs. Carlyle Petersilea will be glad to learn that she has recovered from a severe attack of pneumonia.

The lecture by Mme. Montague last Sunday, at Fraternal Hall, Oakland, was on "Capital Punishment." At the close she answered many mental questions.

Mme. Young's test meetings at 605 McAllister St., San Francisco, still continue to attract investigators and skeptics, who often find convincing proofs of immortality.

An interesting meeting was held at 621 O'Farrel St., San Francisco, last Tuesday evening. The speakers were Prof. Swarts and Dr. Mary A. Janney. Subjects: Mental Science, Color, Forces of Brain and Body.

Mme. Montague will hold a meeting in San Francisco, Wednesday evening, Feb 16, at Washington Hall, opposite the Tivoli. Questions will be answered and readings given.

We hear that Hagaman, who now confesses to have been a fake medium, threatens to bring suit against President H. D. Barrett and some of the Spiritualist papers for "criminal libel," claiming \$10,000 damages. "And so the world goes."

Mrs. R. S. Lillie's lecture last Sunday evening was on the topic—"Who are the Spiritualists? and What is their Belief?" She is regularly occupying the platform of the Progressive Spiritualists, at El Dorado Hall, Alcazar Building, San Francisco. Mr. Lillie conducts the musical exercises.

Some of Dr. Muehlenbruch's tests at 111 Larkin street, last Sunday evening, called out considerable applause, particularly when skeptics acknowledged their conviction of the truth of spirit communion, after much previously unsuccessful investigation. These meetings will be continued by the Doctor every Sunday evening.

Dr. C. W. Hidden, of Newburyport, Mass., lectured recently for the Church of the Spirit, in Springfield, Mass., and Mr. H. A. Budington, writing in the *Banner of Light*, says that Dr. Hidden's lectures "were full of thoughtful suggestions, and showed research and deep study. The language was graphic, poetic and chaste. Dr. Hidden is gifted in the use of language, and his rhetoric scintillates with brilliant passages of fine oratory. His delivery is easy and attractive."

R. A. Stitt test and healing meetings Sunday & Wed'y at 8 p.m., and Sun. at 2 Developing and test circle, 10 c. at 335 McAllister-st. Nita, Evans, Hargrave Meekin & others. Office 1431 Market.

The Reviewer.

The office of *Intelligence* has been removed to 465 Fifth avenue, New York. The Metaphysical Publishing Co. will also soon issue the initial number of a new monthly periodical named *Pearls*, a Home Circle Classic at \$1.00 a year, desirable for every family interested in occult subjects.

The Lyceum for Feb. 12 is received, and is an excellent juvenile periodical. It should be in the hands of all our children. It is published by T. Clifford, 61 Willowdale St., Cleveland, O., at 50 cents a year.

While the *Homiletic Review* for February is full of things peculiarly suited to the needs of the preacher, it ought also to be of the greatest value to intelligent lay readers. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, N. Y. \$3 a year.

The editor's monthly *resume* of "The Progress of the World," in the *American Monthly Review of Reviews* for February opens with a presentation of the Cuban situation at the present moment. "Autonomy" is exposed as a farcial makeshift, which deceives nobody and only serves to irritate both parties in Cuba—the insurgents and the Spanish Conservatives.

Whose Soul Have I Now?—A novel, by Mary Clay Knapp. Rand, McNally & Co., Chicago and New York. Cloth: cover-design by Denslow; 75 cents. For sale at this office.

Nature Cure, by Marvin E. Conger, M. D., assisted by Rosa C. Conger, M. D. A book of 370 pages, neatly bound in cloth and illustrated, \$1.50. Fine English cloth, marbled edges, \$2. For sale at this office.

Materialization and Other Spiritual Phenomena from a Scientific Standpoint, by L. H. Dalton and J. V. Wallace. 112 pp. Published by A. A. Perry, Tremont Building, Boston. Price 50 cents, in paper covers. For sale at this office.

Clairvoyance, a system of philosophy concerning its law, nature and unfoldment by Rev. J. C. F. Grumbine, Instructor of the School of Psychical Sciences, Chicago, Ill. 112 pp. Price, \$3.50. For sale at this office.

Light of Truth Album, containing the photographs of over 200 prominent workers in the Cause of Spiritualism, with short biographical sketches of their lives. It is an elegant volume of 100 pages, nicely bound and lettered in gold with silver embellishments. Price \$1.00. Postage 25 cts. extra. For sale at this office.

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

Psychometric Readings.—Dr. Max Muehlenbruch, the celebrated Seer and Psychometrist, will, during the next 60 days, give a brief Reading to every NEW subscriber who desires it. Send \$1 for a year's subscription, and two 2-cent stamps to this office (for postage) with a lock of hair or a piece of rock or ore, and we will send the reading as a *Premium*.

Mr. W. Dinning, of Waukegan, Ill., a pioneer Spiritualist, and a friend of the *PHILOSOPHICAL JOURNAL*, suffered a stroke of apoplexy last June, and has now removed to the genial climate of San Diego, Cal. The Spiritualists of that city should make the acquaintance of Mr. and Mrs. Dinning. They may be found at 2912 J. street.

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

Please Remember that the more you do to circulate the *JOURNAL* at meetings and elsewhere, the more you are helping the Cause, and aiding your society.

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.

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To ensure satisfactory, permanent unfoldment in Psychometry, Clairvoyance, Psychopathy, Inspiration, Illumination, send a stamped, addressed envelope for booklet, terms, percentage of medial and spiritual gifts, to J. C. F. Grumbine, author and lecturer, 7820 Hawthorne avenue (Station P), Chicago, Ill.

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DR. A. B. COONLEY.

THE popular slate-writer, holds seances in his parlors, 1104 Market St., San Francisco, Tuesday, Thursday, Friday and Sunday evenings. The Thursday evening seance will be especially for slate-writing; the others for spirit photographs and phenomena. Dr. Coonley gives sittings daily, either clairvoyant or slate-writing. Satisfactory readings by mail, \$1.50.



From John Brown, Sr.

TO THE EDITOR :

It is one of my comforts to have the JOURNAL on the bed close to me. As yet my aching feet have not trod the earth since last you saw me. My extreme pain and nervousness are not quite so torturing, but my suffering is as great as ever.

I lay upon my back in bed writing this letter, and at times I go without food or drink three or four days. All this time my spirit friends impress me with a desire to write at least one more letter for the JOURNAL that will be worth to mankind a year's subscription to the JOURNAL, say nothing of the book they get free of charge.

I am a Spiritualist, strong in the faith of continued life beyond the grave, and a glorious immortality will be mine. I am proud of my record, and glad I still have life enough in me to say so. Mother Nature is my God. I know no higher power. She pushes the world along and commands the tide to ebb and flow. She brings seed-time and harvest, and brings the grass up from the sod. She takes good care of her own and all that obey her laws. What a blessing it would be if mankind would submit to her teaching. I blame her not for my illness. A violated law goes not unredressed. I am tired now, and will only add: Love to all; hope you are all well and happy.

JOHN BROWN, SR.

Letter from Brooklyn, N. Y.

TO THE EDITOR :

When reading the letter of Dr. Peebles in the JOURNAL of Jan. 27, it reminded me of a spiritual society organized here in April, 1897, named "Fraternity of Divine Communion." It started with about a dozen earnest persons, mostly ladies, with Ira Moore Courlis as the teacher or minister. The number of formal members is now only about 30 and the meetings are held every Sunday evening in a beautiful lodge room of the Masons, at the corner of Gates and Nostrand avenues.

The services are conducted in the most dignified and interesting manner, with excellent music. Mrs. Weiler is the president and does great credit to the office.

The audiences are large, often 175 which about fills the hall, composed of our most worthy and intelligent citizens. Mr. Stoddard, a man of ability, and an earnest worker, is the strong financial pillar of the society. He proposes to do his good work here, so that he will not have to come back from the other world whining because he neglected his duty, as many wealthy Spiritualists have to do.

Mr. Courlis is a remarkable medium, with power to see and describe spirits and repeat long messages from them to persons in the audience. He reads

from the Bible apt selections to prove that what we call Modern Spiritualism, is the same as was taught by the mediums of ancient times.

The services are of a religious character, but without a tinge of bigotry, and they appeal wholly to the reason and conscience of the hearer, with such truths as make them indeed free. In the language of Dr. Peebles this society has "devotional exercises, emotional and sublime music, platform and desks decorated with flowers, mediums calm, conscientious and receptive to heaven's inspirations and an enthusiasm like unto that which flamed in the souls of the martyrs of old."

E. F. BULLARD.

Brooklyn, N. Y.

The National Association.

TO THE EDITOR :

The quarterly meeting of the Board of Trustees was held at headquarters, January 5th and 6th. Treasurer and Secretary reported that total receipts during the past quarter had been \$1340.10. Balance on hand in general fund, \$184.82. The amount of \$631.72, the debt at last convention, was reported as entirely liquidated.

Societies were granted charters at Milwaukee, Wis.; Laramie, Wyo.; Winchester, Ind.; and Chicago, Ill. The State Association of Texas was granted exclusive jurisdiction.

Another edition of the Constitution and By-Laws, recommended for adoption by local Societies by N. S. A. officials, was ordered printed, as the first edition had been exhausted.

Complaint was received from H. Pugh and others in regard to restrictions placed on holding meetings by Spiritualists at various Soldiers' Homes by Superintendents of the homes. Action was taken immediately to appeal to proper authorities for justice, for Spiritualists who desire to hold said meetings.

The following missionaries were appointed: Mr. and Mrs. Clamer, Dr. and Mrs. J. N. Magoon, Mrs. Carrie E. S. Twing, Mrs. Julia Steelman Mitchell, Allen Franklin Brown, Mrs. Tillie U. Reynolds, Mrs. I. W. and T. D. Kaynor, Mrs. Loe F. Prior and E. W. Sprague. All persons are hereby notified that State Agent and Missionary certificates expire each year at the Annual Convention.

Allen Franklin Brown was instructed to proceed with arrangements for mass meetings at New Orleans and in the Middle West.

Mrs. Cora L. V. Richmond was instructed and given full power to arrange and conduct a mass meeting at Chicago, Ill., in February, 1898.

Mr. Frank Walker, Manager of the Jubilee, made a splendid report of the arrangements for this grand celebration at Rochester, N. Y., under the auspices of the N. S. A., June 1 to 8, 1898. Prof. E. A. Whitelaw was confirmed as Musical Director of the Jubilee. I. C. I. Evans was confirmed as Superintendent of the Young People's Department. Address, 1352 1/2 B St., S. W., Washington, D. C.

It was unanimously voted, at the request of most of the contributors, that the Babe Will Fund be held as a

Legal Fund to be used only in the defense of wills made in the interests of Spiritualism, and especially in the interests of the N. S. A., and that this vote be published in the columns of the Spiritual press.

Mass meetings at Cleveland and Washington, D. C., were both a success, and each turned a balance over to the treasury, above expense.

The Secretary was also instructed to have printed in the Spiritual press the following statement: "Persons desiring to leave property to the National Association would act wisely, and save much trouble, perhaps, by deeding the property direct to the Association, retaining and holding, until their transition, a life lease of the same. By this method it is believed much litigation can be avoided in the future."

At a previous meeting, as reported, J. Brown Hatch, of Boston, Mass., was confirmed as Lyceum Conductor of Jubilee. W. H. Bach, Superintendent Art Department and Dr. Fred Willis, Superintendent of Foreign Correspondence Department. All persons are hereby notified that these persons are officially appointed and in their several departments represent the N. S. A. reporting to the Manager, Frank Walker, Hamburg, N. Y.

Remember the Manager of this Jubilee can make this affair a magnificent success: he and his co-laborers have the ability to do this. Will the Spiritualists see that the necessary funds are forthcoming *at once*? Good business men desire always to know how much cash they are to have to use when going into business. If you are a Spiritualist and desire to assist the Jubilee, *now* is the time to do so.

Persons who have subscribed to the N. S. A. will remember that this Association is under a heavy expense. The demands for literature are large: 2000 copies of the Annual Report are nearly ready to be issued. Send \$1.25 to Headquarters at once, become a Contributing Member and also secure a copy of the Annual Report, thus aiding the N. S. A. to sustain the institution, through the Jubilee year.

FRANCIS B. WOODBURY, Sec.

600 Penn. Av. S. E., Washington, D. C.

See our Book List on page 111.

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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

A Visit to the Soul World.

From the land of mists and shadows,
From the world of mortal sorrows,
Went my soul to spheres celestial—
To the realm of golden sunlight,
Where the crystal rivers sparkle,
Where the fields are green and golden,
Tinted with cerulean brightness,
Spangled with the red and purple,
With the orange and the yellow.

And my soul bathed in the music
Of the grand seraphic chorus
That through fairy woodlands echoed,
From the terraced hills rebounded,
Mingling with the rippling waters
And the voice of plumaged songsters.
Gold and silver were the light-waves,
Mingled with the tints prismatic;
And the zephyrs softly murmured
O'er the gently waving meadows,
Through the palm and cypress branches,
Rippling o'er the lake supernal
Like the breath of life eternal.

And I saw a myriad though-forms
Rise like glory-spangled jewels
From the water's crystal bosom—
Rise and float upon the sunbeam
To the land of weary mortals,
(Ever groping amidst the shadows)
And they fell upon the earth-land
Where like diamond gems they sparkled,
Where the earthly pilgrim saw them
Shining out amidst the darkness;
And his weary soul took courage,
For a beacon light now led him
To empyrean realms of brightness.
Then my soul descended earthward
And the vision faded from me
As I fell amidst the shadows,
Through the rainbow-tinted portals,
Once again to dwell with mortals.

ERNEST S. GREEN.

Three Journeys Around the World, or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental Countries, by J. M. Peebles, A. M., M. D., Ph. D. Boston: Banner of Light Publishing Co. 454 pp. Price \$1.50. For sale at this office.

This is the crowning work of the author, whose reputation is world-wide. It abounds in such facts about the people of far-away lands as all American and English-speaking citizens ought to know.

The author describes what came under his personal observation in these lands, with fairness and a true moral independence.

Owing to extensive travels and a well-trained eye, he was able to see phases of life, natural characteristics, and religious rites and ceremonies, especially among Brahmans, Buddhists and Parsees, which are usually denied the hasty traveller.

It is an intensely interesting volume beautifully printed in clear type, and is nicely illustrated.

The Truths of Spiritualism.

Immortality proved beyond a doubt, by living witnesses, by E. V. Wilson, the Seer. 400 pages. Price \$1.00. For sale at this office.

A fine picture of the author adorns the fly leaf. It radiates with Brother Wilson's personality throughout, and is an inspiration to all who have the good fortune to read it.

The Secret of Life, or Harmonic Vibrations, by Prof. Francis King. Price \$2.00.

This book is awakening great interest and is spoken of in the highest terms by advanced critics. It contains over 200 exercises for developing the five mediums of expression.

It teaches—in three studies and 12 lessons—How to develop the muscular and nervous systems without mechanical means. The natural systematic course for unfolding clairaudient and clairvoyant powers. How to strengthen and re-vitalize the eyes. How to acquire beauty of face, form and expression. How to develop the greatest degree of physical health, mental vigor and psychic power.

The following are a few extracts from reviews by leading critics:

"If this book will do all that is claimed for it, nothing more is needed. We may well commend the practice which it proposes."—REV. C. H. MINTON, D. D., San Francisco Theological Seminary.

"Too much stress cannot be laid upon his doctrine."—GEO. HAMLIN FITCH, the noted Chronicle Book Reviewer.

"Old and young alike will gather at the fountain to quaff and live with renewed vigor."—PROF. PHILIP A. HUBERT, M. A., D. D., Pres. Livingston College, Salisbury, N. C. Late Principal Her Majesty's Schools, West India.

"The thoughts on Divine Marriage should be printed in letters of gold and placed in the hands of every man and woman living."—EDITOR HUMAN NATURE.

"It is destined to become a helping hand in every home as soon as its merits are known."—DR. CORA A. MORSE.

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

It is the Duty of all Spiritualists on the Pacific Coast, to see that the PHILOSOPHICAL JOURNAL goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

American Advance - Thought, on occult subjects. London: H. A. Copley, Canningtown, E. 304 pp., on heavy paper, cloth bound. Price, \$1. For sale at this office.

How we Master our Fate, by Ursula N. Gestefeld. N. Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

Directory of Mediums

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

Mrs. Eggert-Aitken, Clairvoyant: Test Medium, 320 McAllister st., San Francisco.

Mrs. Dr. Dobson Barker, Healer, Box 132 San Jose, Cal.

Mrs. Martin Brown, 360 Grove st., S. F. Circles Mon. & Fri. 8 p. m. Sittings daily.

Geo. W. Carpenter, M. D., (Psychometric and Magnetic) 531 Alvarado street, San Francisco, Cal. Cures all chronic diseases.

Mrs. Maxwell Colby, Readings, 122½ Oak street, San Francisco, Cal.

Dr. Coonley, Independent Slate-Writer, Clairvoyant and Physical Medium. 1104 Market street, San Francisco, Cal.

Mrs. Louise S. Drew, Spiritual Medium. Developing circles Wednesday eve. Sittings \$1. 323 Fell st., near Octavia. S. F.

Mrs. Esther Dye, Healer, 125 West Sixth street, Los Angeles, Cal.

Mrs. H. A. Dunham, 1658 Market St., San Francisco. Test and Business Medium.

Mrs. Rozilla Elliott, Spiritual Medium & Inspirational Speaker, 442 S Los Angeles street, Los Angeles, Cal.

Prof. Eichner, Spiritual Psychometric Readings at 10c. per question and stamp. Address, 1127 Comet St., Baltimore, Md.

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

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st., San Francisco, 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, 527½ 13th. street, near Market, San Francisco.

Mrs. Hendee-Rogers, Spiritual Medium, 122 Taylor street, San Francisco, Cal.

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

C. Mayo-Steers, 112½ Oak St., San Francisco. 6 questions, \$1. Readings by letter.

Mrs. G. W. Shriner, S. D., Readings. 230 Kearny street, San Francisco, Cal.

Mrs. H. S. Slosson, Test and Business Medium, 13 S. Elizabeth st., Chicago, Ill.

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

Mrs. J. J. Whitney, Readings, 218 Stockton street, San Francisco, Cal.

Mme. E. Young, 605 McAllister street. Circles Tues. Thurs. and Sunday eve's, 10c

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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

The Transition of the Old Year.

The dear old year is gone—
The year of ninety-seven,
With its sunshine, shade and song,
To the year's eternal heaven.
O yes, the year has fled,
And with it many a flower
In graves have found their bed,
And left in gloom some bower.

How many smiles and tears,
How many griefs and pains,
How many doubts and fears,
And sorry dirge-like strains,
Have filled the months and days
Of the dear departed year,
And stifled childhood's plays
That rang with happy cheer.

Mothers have bade farewell
To earth and objects dear,
And soared above to swell
Strains in some seraph sphere.
Fathers have bidden them up
From earth to mansions fair
With angel friends to sup
And in their glory share.

The children, too, of earth—
The darlings here in Time,
Have gained a joyous birth
In the celestial clime.
O yes, the young and old
Have left the human form
And found the seraph fold
With its enrapturing charm.

A thousand years may flee
To their abyssal home,
And still thy name will be
Marked on history's dome:
Ay, on the memory scroll
Of those who soar above—
I mean on each immortal soul
Thy name is sealed with love.

For everything is safe
With Father-Mother God:
The tiniest thing or waif
Is guarded by their word;
And as no thing is ever lost,
Nor ceases e'er to be,
By fire, winds or frost,
We therein may glory see.

It is this immortal truth—
The soul of everything
Sustains perpetual youth
In that unending spring
Of seraph-life divine
Where harmony doth reign
And all is holy time,
Without a sigh or pain.

And as thou wert a thing,
Thou dear departed year,
Thy soul should live and sing
In some immortal sphere:
I said *thy soul*, and sure
Of this grand truth am I;
Thy life for aye'll endure—
Live on and never die.

And now, dear friend, good by,
Thy soul and mine will meet
Within the halo of that sky,
Where life is more complete,
Thy soul doth live and share
The joys of the spirit land,
Arrayed in tints of glory fair
There placed by the Artist's hand.
Ortega Rancho, Calif. AZAF.

All's Right with the World, by Charles B. Newcomb. 261 pp. Cloth, gilt top. \$1.50, postpaid. The Philosophical Publishing Co., 19 Blagden street, Copley square, Boston, Mass. For sale at this office.

The only "Telegraphic Rapping Medium"—Novel, convincing and accurate. 1236 Market st., room 86. Hours 12 to 4. San Francisco, Cal.

Societies & Meetings.

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

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

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TREASURER... B. F. SMALL, 3750 22nd St.
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, James U. Spence and Wm. M. Rider.

Society of Progressive Spiritualists,

Meets at Alcazar Hall, San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 218 Stockton-st.: benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

MRS. F. A. Logan's meeting, called the "Circle of Harmony," every Sunday at 11 a. m. in a sunny, quiet hall, top floor, 909 1/2 Market st., San Francisco. All participate in the exercises.

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

SEERSHIP: Guide to Soul Sight. . . .

Its art and culture, with rules for its attainment. Lucidity is no gift, but a universal possibility common to the human family. Those fond of Occult Science will revel in the pages of this book. Price \$2.

EULIS. The Third Revelation of Soul and Sex.

A work containing many secret and inner doctrines of the Rosicrucians. In it and by it both man and woman have not merely the road to enormous power, mental and individual, but the grand energy of effecting wished-for changes in others, prolongation of life, and rendering existence a road to perpetual power. Price \$2.50. Address:

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Dr. Vander Veer, a noted specialist of Albany, and my family physician have both made a careful examination of my case. On examination the doctors found the prostate gland had become enlarged and quite hard. They say they can do nothing for me that will relieve me, and that I will have to use a catheter, at times, as long as I live. Have been confined to my house since October 27, 1896.

Cohoes, N. Y., Dec. 22, 1897.

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you to where you are to-day." My family physician, during a number of years, has been a brother officer with me in the Presbyterian church here, whose membership numbers some six hundred. I write this to show you that I believe him to be a conscientious, Christian man.

I feel that I am quite well. I am now out of doors a great deal. ALONZO MELINDY.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—Your letter and diagnosis is received, and will say it is quite correct. I have been under treatment by Dr. Mills, of this city, a long time and he advised me to write you. Yours truly, MRS. L. PARRIS.
Jan. 6, 1898. Saratoga, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—Your favor of recent date is received and in reply will say that your

former communications were received. My brother is a practicing physician, in this city. He, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,

A. E. GRISWOLD,
Jan. 9th, 1898. Crestline, Kans.

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GENTLEMEN:—I wrote to you for a diagnosis more out of curiosity than any other motive. I sent to another party, who advertises quite largely in the papers to give correct diagnosis, etc., and received a very wild and incorrect diagnosis, so I sent to you out of curiosity to see how you agreed and I must say I am happily disappointed, as you have given a correct diagnosis. Yours sincerely,

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