

# THE PHILOSOPHICAL JOURNAL

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[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

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

Entered as Second-Class Mail Matter at the Post-Office in San Francisco, Cal.

VOL. 34.

SAN FRANCISCO, CAL., FEBRUARY 24, 1898.

No. 8.

## A SPIRIT SEEN IN A PHOTOGRAPH OF A METHODIST PICNIC.

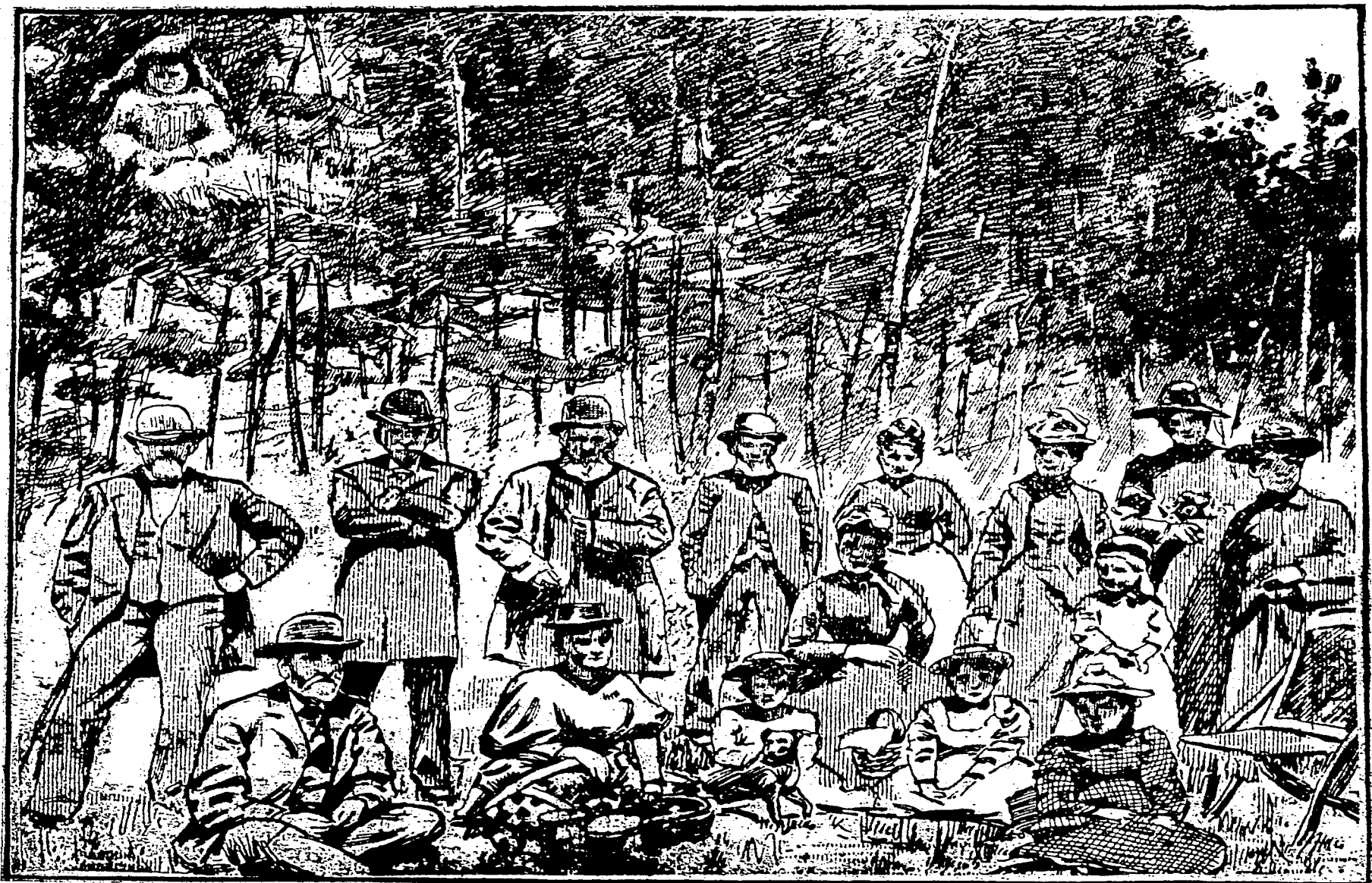


Figure of the Little Girl, as it appeared in the Photograph.

There have been hundreds of cases where photographers have found the picture of a spirit on their plates when the negative was developed, which they could not account for, but the follow-

ing from the *San Francisco Call* is worthy of reproduction, for obvious reasons:

“Speculation is both lawful and profitable,” said the photographer at Pacific Grove, Monterey

County, Cal., as I was examining the beautiful results of his skill in delineating the ocean and forest near by. "See! This is the most remarkable scene in my collection, and the more I study it the more I ask the question, What is it?"

The picture which he handed me represented a group of 18 people and a dog, posed against a background of tall, slender pines. Each member of it was standing but six, four of whom were children seated upon the grass and upon whom the light seemed focused.

To the left of the picture, seated securely in a half-reclining position among the highest branches of the loftiest trees, was the shadowy yet distinctly outlined form of a little girl, clad in white, with folded hands, hair flowing from beneath a turbaned cap and placidly watching the scene beneath her.

The lower limbs of the child were concealed in a haze which extended several yards around her, and the group was unconscious of her presence.

Truly, it was at the first glance a remarkable picture, calculated to awaken the wildest conjecture concerning things deemed occult to those who see nothing but what is revealed through their senses. Being of an investigating turn I asked:

"Under what conditions was this obtained?"

"The simplest imaginable," he answered. "The date was May 1; the time, high noon, and the occasion a May-day picnic of the Sunday school here in the Grove. The trade wind was blowing at a moderate pace over the sandhills, which were south of us about 150 yards. The sand ridge is about 70 feet high and almost as white as snow. A few scattering shrubs adorn its surface. The ocean was 700 yards southwest of us."

"And who composed the party?" I asked. "Some one may have been victimizing you."

"Impossible," he quickly answered, "for a more orthodox, straight-to-the-mark set of people does not exist than made up that party of Methodists, all of whom were residents of the Grove."

"Had anything unusual preceded your work?"

"Nothing, except the remark to me of one of the children whom I was putting in position that she wished Edie was there, alluding to a little girl friend who had recently died."

"The picture was instantaneous and I made but one impression. The plate used was 'C Dry Plate No. 26,' size five by eight inches, and the development was made three hours after the exposure."

"What was your impression when first you saw it?" I asked.

"I was astonished, of course, as was every member of the group. Fraud, as you see, was out of the question. One of the reverend doctors said, 'It is an optical illusion.' I said, 'I have a spirit picture,' because I saw nothing improbable in the circumstance. However, I rarely exhibit it to purchasers."

We were standing in the rear of the tent as he spoke, and I took a rapid survey of Mr. Adams' surroundings. He was a traveling photographer. Upon a shelf near me was his small library, consisting of a Bible and works written by such masters of high thinking as Drummond, Krumacher and Swedenborg. A phrenologist would have pronounced his head well developed and harmon-

ious. Veneration, causality, truthfulness and a sense of moral responsibility seemed his in an unusual degree.

Of course I purchased the mysterious picture.

While revisiting the Grove recently I encountered one of the elderly men who had been in the group on that day of May, and referring to the shadow of the child in the treetop, said:

"Of course you have a theory of how the child's form got there."

He is a scientific man and rarely errs in his statements; never, willingly. He replied:

"Oh, of course it was a kind of composite picture, that is evident; a sort of mirage—a—a freak of nature easily accounted for by—by natural laws in optics. Well, on the whole, I cannot explain it, but—but 'tis there, you know."

Of course I know, and knowing, I still wonder what was it? NELLIE BLESSING EYSTER.

### THE DEITY AND KARMA.

Viewed from a moral point, the doctrine of Karma, instead of being an incentive to morality, is rather apt to have the opposite effect, for every fresh incarnation abolishes the sense of identity, and with it the consequences of wrong-doings, as far as they reflect on the individual soul.—A. MUELLER, M. D., in *Harbinger of Light*, Nov. 1, 1890, p. 4285.

When Madame Blavatsky, who had previously denied strongly the possibility of re-incarnation twice in the same world, remoulded her Theosophy in 1881, upon a Hindu-Buddhistic basis, she made re-incarnation and Karma the central principles in her philosophic scheme; and such they continue to this day. The Theosophic formulation of Karma has invaded rational Spiritualism; and an attempt will be made to show the fallacies and absurdities of this formulation of karmic doctrine.

It is incessantly proclaimed by Theosophists, and asserted in Theosophical literature, that there are no dogmas in Theosophy; yet the leader of the Olcott-Besant Theosophists in America, Alexander Fullerton, General Secretary of the American Section of the Theosophical Society, says, in his "Indianapolis Letters on Theosophy," p. 3, "Theosophy propounds with its first utterances two doctrines as to its essence,—Karma and Re-incarnation."

What is Karma? Mme. H. P. Blavatsky said it is "the *Ultimate Law* of the Universe, the source, origin, and fount of all other laws which exist throughout Nature."—"Key to Theosophy," p. 201. It is "a manifestation of the One, Universal, Divine Principle in the phenomenal world, . . . the great law of Harmony, which governs the Universe."—*Lucifer*, Sept., 1887, p. 39. It is "but another name for the great unknowable Causeless Cause. . . . Its sway is absolute. . . . Even the Causeless Cause . . . seems to yield obeisance to this law which proceeds out of its own abysses."—*New Californian*, July, 1891, pp. 48, 49. "It is the cause and the effect and the relation between them. All is Karma."—*Theosophical Siftings*, Vol. vi, No. 12, p. 11. It is "that divine, omnipotent, omniscient Power which adjusts each effect to its originating cause. Every phenomenon, whether physical, mental or

spiritual, in man and nature, owes its existence to it."

Karma, then, is but another name for God, and is God; but though it is the Causeless Cause, God, it is distinct from and above God; since we are told that the Causeless Cause yields obedience to Karma. Karma, then, is that great power that dominates God, that rules God, and to escape which God is powerless; therefore Karma is the God of God, and God is not God, but a mere automaton, so to speak, for the use of Karma,—a simple vehicle for the action of Karma. How Karma can be the Causeless Cause itself, and this Causeless Cause at the same time be under the dominion of Karma,—that is, how a thing can be itself and at the same time be something greater than itself that rules itself,—requires a Mahatma or a Blavatsky to grasp.

What does Karma do? It selects infallibly every detail of the rebirth of each soul on this earth and in all worlds, and so arranges it that every event that attends the life in the body of every soul is in exact accordance with the deserts of each soul. "Karma, the while the soul is in Devachan, is directly engaged in casting up its moral balance sheet, and the moment it is ready for its next re-incarnation, it (Karma) provides a suitable Quaternary for it to manifest in, and the family into which it shall be born and every detail of its birth is rigidly controlled by Karma."—S. de Iastrzebski, F. T. S., in *Agnostic Journal*, Feb. 8, 1890, p. 92. Each rebirth is "selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible Law, Karma."—Mme. Blavatsky in "Key to Theosophy," p. 141. Karma rules with "absolute and unerring equity, wisdom and intelligence," and it "adjusts wisely, intelligently and equitably."—*Ibid.* pp. 198, 201. Karma "inflicts upon the incarnated Ego the Karmic punishment for every sin committed during the preceding life on earth."—*Ibid.* p. 140. A meritorious ego "is born as a child to evil but high placed parents, Karma foreseeing that the parents would die young and that the child would secure the benefits of their station whilst losing the infection of their example.... If a just man is the father of a reprobate or the son of one, ... for some reason or other the son deserves that environment.... It is needed, it is just, it is Karmic."—*Theosophical Siftings*, vol. iv., No. 4, pp. 14, 15. A writer in *Light*, Sept. 30, 1893, p. 467, pertinently refers to "the God Karma of the Blavatskyites, who roams around with the Mosaic Law of Retaliation in one hand and a scourge in the other; adjusting effects to causes in order to satisfy our human sense of justice, and to make 'punishment' congruous in the eyes of the 'Inner Circle' in the Theosophical Society."

What a wonderful thing Karma must be, and its operation must be one of the greatest, if not the greatest of miracles of which the human mind can conceive! At each incarnation Karma infallibly selects from the 1,400,000,000 of human beings on earth that special two most suitable as parents to the incarnating ego, and it foresees all the involved and multiplex incidents which will form the future life of that ego during this incarnation, and it

arranges these incidents in such manner that the ego will receive in said life its exact punishment and reward for the deeds of its last previous incarnation. And this is done incessantly for everyone of the 1,400,000,000 persons on earth, and for all the untold billions of souls on all the other countless worlds in space. Karma, then, must constantly exercise the most marvelous omniscience,—an omniscience inconceivable to the human mind; coupled with an equally marvelous omnipotence, as it forces each ego to be incarnated in accordance with its pleasure, and contrives that all the details of everyone's life shall be in perfect accordance with his or her merits or demerits,—every event in every world being, then, brought about by the power of Karma.

What a God this Karma must be! Yet strange to say this omniscient deity is "blind, automatic and non-intelligent," "working as automatically and as surely as the law of gravitation."—Ward, "Karma and Re-incarnation, p. 6; *The Month*, Jan. 1882, p. 10. What an absurd conception, and therefore a characteristic Theosophic one, that a non-intelligent force or principle can infallibly foresee the life-history of all men in all worlds and in all incarnations, and can infallibly select the proper parents for every incarnation of every ego in the infinite Universe? Probably in the entire circuit of Theosophic teaching, nothing surpasses in fatuity this central principle of Theosophic doctrine, that an unintelligent principle exercises the power and function ascribed to it by the Mahatma-inspired "Wisdom-Religion." Although it is a blind non-intelligent force, still it is "conscious in its action."—*Theosophical Siftings*, Vol. vi. No. 12, p. 11. That a thing may be blind and non-intelligent, and at the same time conscious, is doubtless in strict accordance with Mahatmic philosophy.

Another paradox is that though Karma is "neither reward nor punishment" (*Ward. Ibid.* 6)—its exclusive function in nature, its sole *raison d'être*, is to bring about a system of rewards and punishments in individual, family, national, terrestrial, and cosmic relations. It consists of nothing but reward and punishment, yet it is "neither reward nor punishment."

We are told that "it is on earth only that Karma is made or expended; here we are rewarded or punished, and here also we have to make our progress."—*Theosophist*, Mch., 1889, 379. Karma, we are often told, is the law of cause and effect.—"as we sow, so shall we reap."—*Ward. Ibid.*, pp. 7, 5.

We are also informed that after death the soul goes to Devachan, where it receives the reward for all its good deeds in its last incarnation,—our life there being "a life of effects,"—"a life of being paid your earnings."—Sinnott's "Esoteric Buddhism," p. 129. Then it is said that Karma goes with the fifth principle to Devachan, and inheres in its molecules during its entire stay there.—"Esoteric Buddhism," p. 122.

It follows, then, that the law of Karma reigns supreme in Devachan: that there every soul reaps the reward of its previous good Karma on earth; that there the causes set on foot are followed by their corresponding karmic effects. Nevertheless,



it is *on earth alone* that Karma is expended, and on earth alone that we are rewarded. Such glaring contradictions might excite surprise if found in non-Theosophic philosophy or literature; but its absence, rather than its presence, in Theosophic doctrines, would be surprising,—as contradiction and inconsistency constitute the life-essence, so to speak, of Theosophy in all its parts. Although it is said that our karma, the group of affinities for good and evil generated during life, inheres in our fifth principle in Devachan between each two incarnations, and that Devachan is the world of karmic effects, where we receive our earnings.—“Esoteric Buddhism,” 122, 129; yet Mme. Blavatsky tells us that our karmic effects, as germs, remain hanging in the earth’s atmosphere between each two incarnations.—“Key to Theosophy,” p. 154. Another paradox is that “the spirit of man is not affected by Karma at any time or under any circumstances.”—W. Q. Judge, “Echoes from the Orient,” p. 47. Our spirit is said to be a portion of the universal divine spirit; our Atma is a minute part of the Deific Atma or Parabrahma. The Infinite Spirit, the Causeless Cause, is under the sway of Karma, as we have seen above; but the parts of the Infinite Spirit that permeate the Universe are never affected in any manner whatever by Karma!! Again, though Karma is a universal principle, dominant in every act and thought of every person in all worlds and in all incarnations, affecting each one’s life in its every phase, high and low, still the spirit of man is never affected thereby in the least.

Our circumstances in this life are the result of our past Karma. Those enjoying wealth, distinction, and the other pleasant things of this world are reaping the reward of their good Karma in past time. This is a fundamental teaching of Theosophy. Yet Annie Besant, in the course of remarks on “Labor,” in San Francisco, Cal., Jan. 4, 1892, stated that “Mme. Blavatsky used to say that the souls of those born rich were the baby egos.”—*S. F. Call*, Jan. 5, 1892. Riches a reward for good Karma, yet those so rewarded are the babes or undeveloped egos!

Under the law of Re-incarnation and Karma, fatalism and predestination must reign supreme. If the ego before each incarnation foresees all the events of the life upon which it is about to enter, as Blavatsky tells us, (“Key to Theosophy,” p. 163) those events must be foreordained, fixed beyond the possibility of change. There can, therefore, be no such thing as free-will of any sort in existence. Every event is pre-arranged, and man is but an automaton. This is conceded in Prasnotara, No. 9, p. 134. “There is no free-will properly so called; what we are pleased to call free-will is but the result of our previous Karma.” Yet Theosophists claim that free-will exists, and that “Karma creates the conditions under which free-will acts.”—Prasnotara, No. 9, p. 135. A Theosophic tract, (“Crown of Life,” p. 10) has this contradictory teaching: “Man’s free-will is operative each instant, though not able to alter the karmic causes already fixed which determine the circumstances of this life.” If Karma determines and fixes the circumstances of

this life, how is it possible for any free-will to be exercised? How can free-will be operative each instant? WM. EMMETTE COLEMAN,

### The Evergreen Mountains of Life—With Sequel.

There’s a land far away mid the stars, we are told,  
Where they know not the sorrows of time;  
Where the pure waters wander through valleys of gold  
And life seems a treasure sublime.  
’Tis the land of our God, ’tis the home of the soul,  
Where the ages of splendor eternally roll,  
Where the way-weary traveller reaches his goal  
On the evergreen mountains of life.

Our gaze cannot soar to that beautiful land,  
But our visions have told of its bliss,  
And our souls by the gales from its gardens are fanned  
When we faint in the deserts of this;  
And we sometimes have longed for its holy repose  
When our spirits are torn by temptations and woes,  
And we’ve drank from the tide of the river that flows  
From the evergreen mountains of life.

O, the stars never tread the blue heavens at night  
But we think where the ransomed have trod,  
And the day never smiles from his palace of light  
But we feel the bright smile of our God.  
We are travelling homeward through changes and gloom  
To a kingdom where pleasures unceasingly bloom,  
And our guide is the glory that shines through the tomb  
From the evergreen mountains of life.—JAMES G. CLARK.

The following stanzas were written through the mediumship of Mrs. F. A. Logan, while the rythm and melody of “The Mountains of Life,” as sung by James G. Clark, were vibrating through her spirit.

There’s a home that I’ve found on the evergreen shore,  
A way from all sickness and pain,  
And I sigh not and grieve not, no, nevermore,  
For this life is a pleasure and gain.  
And the home of the soul is hallowed and sweet,  
With friendships so strong, where oftimes we meet,  
And its charms in rythm we often repeat  
In melodious measure and song.

And we sometimes have wished that we could impress  
Upon all the spirits of men  
The true, and the melody that then would bless  
All peoples, all kindred, and then  
All strife would cease and the glorious time  
Foretold by the seers in story and rhyme  
Would enrapture all hearts with music sublime  
And the struggle would then cease for gold.

While putting the above in type the following additional verse was telepathically given me by Mr. Clark, in answer to a menual question.—ERNEST S. GREEN.

Yes my feet have now trod on those beautiful hills,  
The evergreen mountains of light,  
Where the pure waters ripple in rivers and rills  
And all is celestial and bright.  
’Tis the land of pure deeds that from earth upward roll  
From those who have made their own “home of the soul,”  
Through toil and affliction have gained the bright goal  
Midst the evergreen mountains of life.

### A SUGGESTION ON ORGANIZATION.

Apropos of the discussion now going on, in regard to the adoption of a Declaration of Principles by Spiritualists, allow me to say a few words, and offer a suggestion. I have hitherto opposed such action, for the reason that the religious history of the world, clearly demonstrates the blighting effects of dogmatic creeds, and a creed that is not dogmatic has hitherto been unknown. Believing as I do that the spiritual hypothesis approximates more nearly to an explanation of the

phenomena which is constantly confronting us, than any other, and being a truth-seeker, I am anxious to forward the cause of Spiritualism in every legitimate way.

For 50 years we have tried the "go as you please" method with very indifferent results—"Wisemen change their minds; fools never do."

Now for my suggestion. At the next Quarterly Meeting of the Board of Directors of the California State Spiritualists' Association, which occurs on the first Saturday in March, let our State President appoint a committee to formulate a Declaration of Principles to be presented to the next State Convention (which convenes in September of this year) for adoption. Let the Spiritualists of the world be invited to offer suggestions for "in a multitude of counsel there is safety" if they are adopted by our convention.

Let our delegates to the National Convention urge upon the delegates assembled, to have them adopted by the different State Organizations with as few changes as possible. With this distinct understanding that our Declaration of Principles are *not* dogmatic, but progressive and subject to change as the onward march of scientific investigation unfolds new truths. Let them be incorporated in our creed, and thus may we be enabled to keep pace with the most advanced thought of the day and have a creed which shall not be dogmatic.

M. S. NORTON.

#### PSYCHO-MENTAL PHILOSOPHY.

Many of the popular beliefs of the world which are destined to become obsolete, had their origin in thought-formation on the base of the brain. The coronal of the head—the wisdom faculties of the mind—never originated the doctrine of blood atonement, nor was it originated by anything higher than the organs of destructiveness and fear at the side base of the brain.

The proper office of the cerebellum is to direct the forces for the propagation and sustenance of mortal life; that of the cerebrum for the regulation and proper growth of that life as a preparatory stage for the life immortal as an individualized entity.

Primitive man with weak and untrained cerebral faculties, allowed the base of the brain, which at first is naturally more vigorous, to control the whole individual and even formulate conjectures which ought to have been left solely for the consideration of the higher faculties. The front and side brain form the outlook and defender as well as preserver of all individual worldly interests. But these faculties and the lower propensities should at all times be under the guidance of the faculties residing in the crown above them.

That the mind is the fine material result of the coarse material mechanism of the human body, is well known to be the fact by well-informed people of this age of the world. That mind originates from and also ultimates in spirit, is a thoroughly established fact of spiritual science to-day.

That the mind is immortal, that it has an immortal body for its expression, that it was generated by and individualized in the human body, is to me

as clear as the fact of existence itself. Therefore I think that all theories of mind and spirit-life not consistent with these foundation principles must necessarily give place to the dawning light of a new and higher mental philosophy.

The generation of mind began in the lowest class of animal life and was exhibited in its growth through the perceptive, preservative and diffusive lobes of the brain in all the successive grades of animal life up to man. But in none of these do we find the cerebral perfection which distinguishes man from the beast-life below him, and out of which he sprung. It is true that in many classes of animal life approaching nearest to the human, we see more or less of cerebral development. It is also believed by many and attested by many seers that these classes are born into the higher life in spiritual organisms. Whether or not their life is but temporarily projected beyond the mortal, ultimately to fade and decompose, we cannot now know. Nor do we know that the human spirit will continue an endless existence. We know that it does continue alive beyond the death of the mortal body, and reason and revelation from those who have passed to that state of existence all corroborate the belief that the existence will forever continue. But finite mind cannot comprehend Infinity; no more than the primer class can solve a problem in higher mathematics.

The birth of the human spirit from the mortal body, retaining the active mind of the mortal, is as well established as any fact of science can be. I have as much knowledge that members of my family and acquaintance of earth who are physically dead, are spiritually living, as I have that people are living in Europe. Their communications to me are not less real and reliable than the printed matter in the European journals and the testimony of travellers.

J. MARION GALE.

#### SPIRITUAL PREPARATION.

The truest Spiritualist is he or she who has suffered. It is a fact that the best preparation for the enjoyment of this great benefaction lies in the discipline which finally hews away the arrogance and superciliousness of life. As the truest love has its roots in woe, so the spiritual exaltation of the individual springs from the disappointments of his life.

What more potent argument than the tears that fall upon the mounds of buried love? What more powerful stimulus to know the whereabouts of the departed than the thud of clods upon the narrow house of the dead? Here we see the all-powerful mastery of that inherent unquenchable yearning which is only hushed by the revelries and pleasures of life.

Wherever in the human heart Love has ruled and now lies in unreplying dust, the impulses of the bereft seek to know the meaning of death. Thus it is that they turn to Spiritualism, and becoming aware of the tremendous significance of the adage: "Seek, and ye shall find; knock, and it shall be opened unto you," they are henceforth the recipients of those interior blessings of which the cold world has no conception.—*Light of Truth.*

# The Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,  
at 1429 Market Street, San Francisco, California.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, EDITOR.

Assisted by an Able Corps of Special Contributors.

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

SAN FRANCISCO, CAL., FEB. 24, 1898.

## THE JUBILEE ANNIVERSARY.

The time will soon be here to celebrate the Jubilee Anniversary of the advent of Modern Spiritualism. This year, these exercises should be of a nature to give tone and character to the cause, and we hope that the societies all over the country will bear this in mind, and act accordingly.

In San Francisco and Oakland, where there are some 20,000 Spiritualists, these exercises should be made so attractive, as to gather together thousands and enlist their energies so as to make the grandest demonstration of the Century. Let us have sessions, day and evening, from anniversary day to Sunday, in the Metropolitan Temple (or some equally good place), with open doors, good singing and music, good speeches presenting the philosophy, and good mediums, to demonstrate by the phenomena the truth of our position and the importance of our mission. The State Association will no doubt take hold of the matter in earnest, and make it a grand success.

## Authentic Pre-Adamite Human History.

Dr. Hilprecht, in his monumental work, "The Babylonian Expedition of the University of Pennsylvania," although a churchman and sent in the interests of orthodoxy, completely upsets the last shred of the Mosaic account of creation.

Until within two years ago Saragon I and Naram Sin were believed by the world to represent the earliest stage of civilization, the father and son reigning in Babylonia in succession a few hundred years less than 4,000 before the birth of Christ. And even this was not wholly conceded, no less a scholar than Niebuhr contending that these two kings were unhistorical and their reigns only

legendary. But the University of Pennsylvania expedition some time since established the existence of these two kings beyond all doubt. Numerous monuments of these rulers have been brought to light in the mounds of Nippur, oldest of the world's cities. Not only this, but there have been unearthed from beneath the ruins of the temple of Sargon, from beneath the foundation of his city, many thousand cuneiform scripts by which history can now be written backwards 3,000 years beyond the days of Sargon.

The cuneiform scripts of Sargon and his son and those of Nebuchadnezzar are after all not very dissimilar, while the texts found deep down below the temple of Bel (Baal) are to those of the Sargon period as is the writing of a child to that of a man. The French expedition, which has been at work farther south, confirms these general results and places the age of the world, in civilization, from 7,000 to 10,000 years before Christ. Thus Sargon I, instead of representing the dawn of civilization, can stand for little more than the middle chapter of the ages before Christ.

The work of the first expedition covered the period of 1888-89. The staff consisted of Dr. John P. Peters, director; W. Herman von Hilprecht, Assyriologist, and J. H. Haynes, excavator.

The laborers, 200 Arabs, were furnished by the Turkish Government, which has always, through Dr. Hilprecht, been a party to the work.

The second expedition, entering the field later, in 1889, resumed the work with 400 Arabs, securing some 8,000 tablets, several stamps in terra cotta, hundreds of vases bearing inscriptions, and many bowls and other antiquities.

It was from this expedition that came the sensational results. For three years the members of the expedition worked, pursuing their purpose beneath the burning sun without cessation, inspired by the ever-opening, ever-widening discoveries revealed to them as they delved down deep beneath the temple of Bel. There was made a thorough examination of the lower strata of the temple.

In addition to the above admissions, Prof. Hilprecht gives, in his work, the following details:

Three sections were excavated down to the water level of the old departed river Shatt-en-Nil. A systematic study of Babylonian drainage was made and the two most ancient arches of Babylonia were unearthed by Mr. Haynes. Structures built by Naram Sin and pre-Sargonic buildings and vases were found. Four hundred tombs of various periods and forms were excavated and their contents saved. Twenty-one thousand cuneiform tablets were found and taken away; tablets containing history as plainly written to the Assyriologist as are the text books of our colleges and universities to their students to-day.



Many fragments were also found, among them contracts dated in the reign of Dungi, son of Ur-Gur, of many Cassite kings hitherto unknown, of Darius and of Artaxerxes Memnon.

The savants of Europe and America agree that by the great results obtained, the studies of ancient history, paleography and philology have been badly upset and a universal revision is held to be necessary.

The vast ruins of the Temple of Bel are situated near the empty bed of the Shatt-en-Nil, which divided Nippur into two parts. Out of the midst of the ruins there arises a conical mound, whose top is about 100 feet above the level of the surrounding plain. The crest of the mound is about 50 feet above the surrounding debris. In this mound are the ruins of the great Temple of Bel. To the care of this temple the kings of Babylonia applied themselves as to a religion. Shrines were added, its beauties were enhanced, and there is every evidence that the sanitary arrangements were good and that they were not allowed to fall into bad condition.

#### **Rabbi Voorsanger Believes in New Revelation.**

On Sunday, Feb. 13, the San Francisco *Examiner* published a symposium of opinions from the leaders of the principal religious bodies in the city, on the following questions:

"Do we need a new religious era?" "Is there need to overcome a growing dissatisfaction with existing forms of faith."

Rabbi Jacob Voorsanger, of Temple Emanu-El, one of the greatest living Rabbis of the Jewish Church, was asked for his opinion, and it was placed at the head of the list as the most rational. His opinion closed with these pointed remarks:

Man demurs that slavery in any form is unrighteous and unjust. Man demands that truth conforms to his experience. I, a teacher of religion, have often felt that my religion is independent of concrete forms. I cannot perceive the divinity of an immutable human interpretation. I understand no revelation that continues not forever, according to the unfolding of the eternally active Divine mind; I understand no divinity that becomes not daily and hourly greater, mightier in the inquiring mind.

I understand truth only in my constantly awakening perception of it, in the new conditions it reveals to me, in the wealth of experience I am able to gather—all, all teaching me the eternally revealing mind, the Bible of man of which the last page is written—never! I take it, that in a vague way many people feel what I have here imperfectly expressed. They crave for truth, they see it, feel it in ten thousand new forms; they behold God not only in the awful rolling back of the ages, but in the slow unfolding of an eternal, wondrous future! They ask for revelations—shall we tell them God reveals himself no more, and that the fate of the world henceforth and unto eternity, depends upon the operation of a revelation closed centuries ago? They ask for God—shall we deny them the right to fashion their belief in the fullest harmony

with the gradual revelation of new truths? Man is dissatisfied because man thinks; and as long as he thinks, he will crave for a greater God and a greater truth.

#### **Spiritualism as a Moral Factor—An Experience.**

Last week a young man of excellent address and refined appearance called at the PHILOSOPHICAL JOURNAL'S book store to make some purchases, and while there related an experience which we commend to the attention of the Covert-Hagaman tribe of Anti-Spiritualists.

The young man was engaged in mining, and had, at one time, about \$100,000.00, which he spent in drink and its accompanying vices.

One day while in the mine he heard a voice say, "Get out of here quick!" No one was present in the form but his partner, whose lips had not moved while the words were being uttered—besides it sounded like his mother's voice from the other world. Though not a Spiritualist at the time, so much was he impressed that the ominous voice was from the "silent land," that he warned his partner to fly, and both left the mine just in time to escape being buried alive. It had caved in.

Now comes the sequel. The young man began to investigate Spiritualism, and was converted by incontrovertible proofs of immortality at the outset. Through the appeals of his spirit relatives who were near and dear to him, he at once abandoned liquor and all other forms of dissipation. All taste for liquor had vanished and he was now living a moral, upright life—a happier man than ever before in his whole career.

Not only was his physical life saved by a spirit voice, but what is more important, he was saved from a life of dissipation and degradation which ends not with physical existence.

#### **STEAMSHIP DISASTERS FORETOLD.**

The explosion and wreck of the American warship, "Maine," in the Havana Harbor last week, causes intense excitement. The loss of life being enormous, as well as the financial loss in the splendid vessel. These are exciting times. What the result may be, we can only conjecture. That the grand evil, war, may not be the outcome, we most sincerely hope.

The two important steamship disasters, one in Havana Harbor and the other in Alaskan waters, were foretold by the guides of Dr. Muehlenbruch, at his public circle in Oakland, on Tuesday, Feb. 3. His rooms were full at the time, and it then caused quite a consternation. Now, those who heard the prophecy are astonished at the complete fulfillment.

**Mental Magic in India.**

Dr. Peebles, in his "Three Journeys Around the World," tells of many wonderful things he saw in India.

In a letter to the January *Humanitarian*, published in England, Dr. Peebles mentions these interesting incidents of his travels:

I saw a Hindoo out in the open street take three good-sized balls, larger and heavier than hen's eggs, and commence tossing them up in the air, catching them as they returned. Soon his hands were motionless, but the balls kept ascending, and, so far as I know, are ascending still. They did not return. Were they dematerialized by some invisible psychic power? Such is my opinion.

During my stay in Madras there came down from the mountain a genuine psychic and seer. He was truly a venerable mystic. In a bungalow, on a bright sunshiny day, 3 o'clock p. m., a dozen present, this old Yogi burned incense, repeated some Mantras, and said in substance, "Now I can move any object in this room by my will." Reflecting a few moments, I said: "Make the book on that stand move." Pointing his lean, bony finger toward it, he exclaimed: "Come, come!" The stand trembled, the book fell upon the floor and slid to his feet. There was no hypnotism, no jugglery about this phenomenon. "Command those peacock plumes up there to come to you." I continued. Focusing his thought, his will, upon them, they leaped at his bidding from the case, and sailing around the room, fell at his feet. Other objects were moved in a similar manner. This was genuine white magic. But if the will of this man—the spirit embodied in mortality—could do this, why not a spirit disembodied? It was an angel—a spirit disembodied—that, according to the Scriptures, rolled the stone away from the sepulchre. It is only the trained student, the expert, who can distinguish the false from the true in the magic of India; for the Hindoo is as much an adept at trickery as he is a success in metaphysics.

**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.

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.

**Mediumship and its Development** by W. H. Bach. 104 pp. Price 25 cents. For sale at this office.

**The Reviewer.****An Absolute Treasure.**

All who wish to possess clairvoyance, can now unfold it by means of the systematic course of instruction given in J. C. F. Grumbine's new book, entitled "Clairvoyance: Its Nature and Law of Unfoldment." By it one "can see and converse with spirits, enter at will into the spiritual world, and become a seer." For sale at this office. Price \$3.50.

**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.

The February number of the *Temple* contains an article on "Oneness," by Paul Tyner. The oneness of the Universe, the oneness of spirit and matter, the oneness of God and man, with all that such unity implies, is clearly discussed. (10 cents a copy, \$1 a year; Temple Publishing Co., Denver, Colo.)

**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.

Prof. J. Lockwood's address is 461 Marshall street, Philadelphia, Pa.

Dr. J. S. Loucks has removed from Shirley Centre to Stoneham, Mass.

John Slater gave a seance last Sunday at Scottish Hall.

Heavy rains last Sunday evening, at San Francisco, made all audiences very small.

Geo. V. Cordingly is lecturing and giving tests at 40 Randolph street, Chicago, Ill.

J. C. F. Grumbine, on his way to Boston, will lecture in Cincinnati, O., on March 2, on "Psychical Sciences and their Unfoldment."

Mrs. Lillie lectured in her usual eloquent manner, on "Spiritualism and the Poets," from the platform of the Society of Progressive Spiritualists, in the Alcazar building, San Francisco, last Sunday evening.

The Spiritual and Ethical Society of New York, will, on March 6, move from Adelphi Hall to 744 Lexington Ave., one door above 59th street.

Mme. Montague will hold a meeting in Washington Hall, San Francisco, next Wednesday evening, at 8 o'clock; questions answered and readings given psychometrically.

Dr. M. Muehlenbruch held a meeting at 111 Larkin St., San Francisco, last Sunday evening, where he answered questions and read articles psychometrically.

Mrs. Brigham, the noted Spiritualist lecturer of New York, will not visit England this year, as she contemplated—unforeseen circumstances preventing the journey at present.

A Spiritualist mass-meeting was held at Watertown, N. Y., on Feb. 11 to 13. There were several good speakers and mediums present, and a genuine revival in the Spiritualist ranks will no doubt be inaugurated.

The Spiritualists of Summerland, Cal., celebrated the birthday of Thomas Paine with speeches and song. Bishop A. Beals, Mrs. Rolfe, Mrs. Spring, Rev. David Davis, and others took part in the exercises.

Mrs. Carrie Twing has closed a month's engagement with the First Spiritual Church in Buffalo, N. Y. She has done a good work there and endeared herself to many, who part with her with many regrets.

Moses Hull has contracted with the 1st Spiritual church of Buffalo, N. Y., to occupy its platform for a year, beginning next September. This is a move in the right direction—settled pastors instead of itinerant lecturers.

In Buffalo, N. Y., a fair is in preparation to be held on March 24 to 26, to aid in the completion of the Spiritual Temple there. Articles for the Fair or subscriptions to aid the Cause, should be sent to Mrs. J. H. R. Matteson, 248 North Division St., Buffalo, N. Y.

Mme. Young, of this city, gave a reading to Mrs. G. P. Lee, of 322 Ellis street, and diagnosed her case, pronouncing it cancer of the breast. She recommended her to a physician whose name she saw clairvoyantly, though she had never heard of the man. Mrs. Lee visited him and he removed the cancer, which was 22½ inches in circumference and extended into the ribs. She is now well and is willing to give her experience as evidence of the good a medium can do.

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

**The Breath of Life**, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

See our Book List on page 126.





**Letter from Nanaimo, B. C.**

TO THE EDITOR:

Mr. Geo. P. Colby came to Nanaimo, B. C. about 12 years ago, and last fall he was with us again, lecturing for our society, remaining six weeks, during which time he was kept busy giving private readings which were very convincing. People are eager for his coming again. Out of appreciation of the work which he has been doing, now many years, and the complete surrender of self to the unseen forces, I have penned the poem, found in another column. E. M. CAMPBELL.

**The Circle of Harmony.**

TO THE EDITOR

I regret my inability to continue "The Circle of Harmony," which has resulted in so much good during the past eight years, as many can testify who made their first public speeches on its platform, and are now speaking to thousands inspirationally as well as giving remarkable tests.

We did not place the seats in circular form but the audience was seated as in any hall or church, facing the platform. It was Mrs. Logan's meeting in the first place, but came to be called "The Circle of Harmony," on account of the harmony that prevailed.

I wish such a circle of harmony could be had in every hamlet, town and city. It would be a pleasure to me to send a printed formula to anyone desirous of having or taking the lead of such a meeting. Ten cents from each would enable me to send the information whereby home talent could be utilized advantageously for the good of all. Mrs. F. A. LOGAN.  
Alameda, Cal.

**Letter from Los Angeles, Cal.**

TO THE EDITOR:

I am delighted with Los Angeles; the climate is so different from any I have ever been privileged to be in, at this season of the year.

The Harmonial Society of Spiritualists in this city have Music Hall, and hold two meetings each Sunday. It is my pleasure to be with them as their speaker during this month.

The time has come, with many minds, to demand such instructions; to unfold their own lives. And those who have been chosen to inspire the multitudes, may rest assured, that the angel teachers will open the way for such who are not found wanting in their own natures, as chosen mouth pieces, prompted by a soul-love for humanity.

The only way to remove doubt, is to educate. With knowledge we are

able to determine the erroneous from the good; that is the only way out of discord and dissensions, into united efforts for the general upbuilding of that which pertains to happiness. This only can be obtained through just application of the laws which govern the individual life.

I am undecided, as to the length of time I will be here. I shall be glad to correspond with societies in need of a lecturer. I supplement my lectures with such messages and descriptions of spirit friends as I am able to do under favoring conditions.

MRS. MARY C. LYMAN.

**Insanity and Spiritualism.**

TO THE EDITOR:

In the JOURNAL of Feb. 17 you mention the acts of "A Religious Maniac," and it brings to my mind an item I cut from the *Pioneer Press* of St. Paul, Minn. In the New Year's number for 1883 (or 1884) was given the history of the Insane Asylum, the number of inmates, their age, sex, nationality, etc.; also the cause of their insanity. I will only refer to three causes as sufficient for my present purpose: Religious excitement, 45; use of spiritous liquors, 42; Spiritualism, 3. This is all the more significant when I say that previous to this time, Minnesota had, so to speak, been the "stamping ground" for Spiritualism; perhaps more so than any other state in the Union. Verily the churches are more to be dreaded than the saloons.

F. N. BLACKMAN.

**Transition of Joseph O. Barrett.**

J. O. Barrett, well known for many years as a reformer and Spiritualist, passed to the higher life on Feb. 7, in Brown's Valley, Minn. His remains were interred with Masonic rites at Glen Beulah, Wis., on Feb. 11.

His sickness was not of very long duration. He was a great friend of the Indians, Secretary of the State Forestry Association, the uncle of Mr. Harrison D. Barrett, editor of the *Banner of Light*, and the kind, tender-hearted friend of humanity. Dr. J. M. Peebles writes thus of the veteran worker:

A cloud of sadness rests over me this evening. I have just heard of the transition to the higher life of my dear old friend and co-worker, Joseph O. Barrett. Those who never saw him personally, knew him through the press, through his books, through the "Spiritual Harp," which we compiled together, and through the vibratory sweetness of his noble, manly and spiritual life.

For over a quarter of a century we had been the closest friends—eating, travelling, sleeping, lecturing, and writing together upon Spiritualism and the great reformatory movements of the age. And as I think it over, my eyes fill with tears, my voice trem-

bles. Never did an unkind word or thought pass between us. We were brothers from the first, and the lately ascended James G. Clark was the companion and brother of us both. Many times have we lectured together at grove meetings and in public halls, Bro. Clark furnishing the music.

It saddens me to see the old pioneers—Denton, Brittan, Tiffany, Finney, Newton, Clark, and a dozen others, pass on to the higher lands of immortality, leaving me almost alone, like a battered, weather-beaten oak on the hill-side.

Death, at a ripened old age, is as beautiful as life—aye more; it is the beginning of life, of that richer progressive life, that knows no death. In these hours of affliction how comforting, how divine is our Spiritualism, assuring us of a reunion over there, where friendships are undying and death unknown.

J. M. PEEBLES.

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

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

**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.

Miss Jennie Crossley, Ida Grove, Iowa, writes: "I must have the PHILOSOPHICAL JOURNAL; it is filled with such beautiful truths."

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**Boys Illustrate a Sermon.**

CHICAGO, Jan. 17.—A special to the *Times-Herald* from Bourbon, Ind., says: Rev. Mr. Akin, pastor of the Bethel Church, on Sunday night took for his theme "His Satanic Majesty." He is an eloquent man and he painted the arch fiend in vivid colors. At the culmination of the description a being, dressed to represent a devil, with large head and swinging tail, ambled up the aisle, blowing smoke from its nostrils and bellowing "I am the devil, and I want all of you!"

The audience became panic stricken. Men, women and children were hurled to the floor and trampled upon in the mad rush for the door. In the confusion the stove was upset and the building caught fire. Before the horrified members had regained their senses, the fire had made such headway that all attempts to save the church were in vain.

This morning George Akin, son of the pastor, confessed that he, in company with other boys, rigged up a devil suit, and, knowing the subject of his father's sermon, concealed himself behind a chair and awaited the arrival of the audience.

**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. Livingstone College, Salisbury, N. C. Late Principal Her Majesty's Schools, West India.

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Price of the book is \$2.00, bound in handsome cloth.

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

**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.

**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 worldwide. 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 Brahmins, 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.

**A good Book** is thus noticed in *The Two Worlds* for Nov. 12, 1897:

Mrs. Sara A. Underwood, formerly an Agnostic, has issued a truly remarkable record of her Automatic Writing Experiences, which should have the attention of all who are interested in the study of mediumship. It is a valuable work, especially coming from such a source.

**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*.

**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.

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

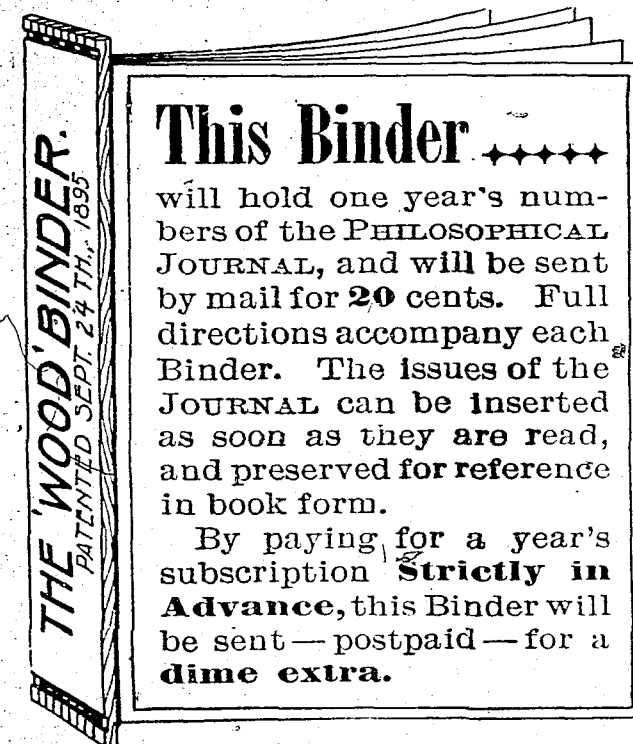
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**Question Department**

Answers by "PHILO."

**QUES.**—I fail to see where there is any benefit to be derived from spirit communication. If you cannot rely on their statements or trust to their guidance, why not depend upon your own judgment in the first place? It seems to me that we have enough to do reforming the material world without trying to reform the spirit world.—J. A. G.

**ANS.**—In accepting spirit guidance, the only safe rule is to accept that which appeals to reason and reject that which will not bear the light of an intellectual analysis. Joan of Arc, the "medium of Orleans," at the age of 17, in obedience to a spirit voice, led the armies of France to victory and liberty—something which the great statesmen of the nation had sought to do for 150 years, but in vain. It remained for a peasant girl, under spirit guidance to liberate the people of France. All great poets and reformers receive their inspiring thoughts from high spirits—either through hypnotism or telepathy—though many are not conscious of it.

That there is a class of Jesuitical spirits who deceive, and who are always on the alert to entrap investigators and disgust them with spirit communion, cannot be denied. It is well to cultivate passivity or receptivity to spirit influence, but we should, at the same time, become positive to any deceiving or trifling spirit that seeks to impress or communicate with us.

It is the mission of higher spirits to reform those in the lower spheres—not ours. In this you are correct.

**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.

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7t26

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**The Lyceum Banner,**

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

**Societies & Meetings.**

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

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**Society of Progressive Spiritualists,**

Meets at 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.

**L**ADIES' 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.

**U**NION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7:30.

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That Good, which is Infinite Wisdom,  
Decreed that thy being should be;  
So thy bark was launched on the time-wave,  
While angels stood watch on the lea.  
Methinks there was joy in the kingdom,  
Midst souls of the white-robed throng—  
That hillside and valley re-echoed  
With the strains of heavenly song.

For they knew the needs of the people—  
Knew that darkness obscured their day;  
And longed with an intense yearning  
To sweep all the shadows away.  
They knew no way to the Borderland,  
Save that which atonement had given;  
Oppression and fear had set their seal  
On the very gates of Heaven.

They bowed 'neath the yoke of priest craft,  
Of creeds they did not understand,  
Which taught that God, tho' blessing all,  
Still cursed the work of his hand.  
And so the path to the land of souls  
Lay shrouded in creedal gloom;  
No light ever shone through its portals  
Death's terrors to wrest from the tomb.

But pitying eyes of angels gazed  
From the white watch-tower above—  
And they sought the sensitives of earth  
To carry the message of love.  
So the gates of the city swung open,  
And silently down to the earth  
There floated thy guardian angels  
Who hailed with delight thy birth.

For when into earth life thou wert born,  
They foresaw what that life would be,  
And joyfully welcomed thy coming  
And gave precious gifts unto thee.  
And those talents of heaven's bestowing  
Thou hast used with ten-fold gain;  
The seeds of truth thou hast scattered wide  
And the terrors of death are slain.

Beyond the tomb thou hast tidings brought,  
And we know there is no more night;  
And hearts grow weary and eyes bedimed,  
Are looking away to the light.  
For beyond death's chill is the golden dawn,  
The sheen of its glory gleams afar;  
The river of Life reflects that light,  
And Love is the guiding star.

And oft in the work thou hast labored  
When love only was recompense,  
And in fields of bitterness hath wrought  
Where *proof* was alone thy defense.  
The springtime and summer have glided,  
Thine autumn of life is at hand;  
Still thou dost labor, still words of love  
Thou dost bear from the Borderland.

And so unto thee this natal day,  
We offer our greeting, dear friend,  
And ever shall pray that kind angels  
Continue thy steps to attend.  
May the peace which passes all knowledge,  
And the vision which pierces the mist,  
Be thine for all time, aye unfolding  
The gateway of heavenly bliss.

May health and strength be thy portion,  
And thy steps fall in pleasant ways,  
And the joy which is given by Truth  
Be with thee and bless thy days.  
And the days which mark thy later years,  
May they rivet stronger to thee  
Each link in the chain of thy friendships,  
As thy feet journey down to the sea.

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I call on history, its pages unroll,  
But it cannot give me the mystery of soul!  
I leave the pages of death behind,  
And long for light to get a sight  
Of worlds that are lost and ages unkind.

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After a careful examination of my case, just made by my home physician, he says:—"The urine is all right, clear and of the proper color and I find no sign of sediment in it. From the weak, bad condition you were in when Drs. Peebles & Burroughs commenced treating you, it is simply wonderful, marvelous that they have brought

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.

Drs. Peebles & Burroughs, Indianapolis, Ind.

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Jan. 14, 1898. Wapakoneta, O.

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Jan. 21, 1898. Yorkshire, N. Y.

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