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THE PHILOSOPHICAL JOURNAL

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

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VOL. 39.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 29, 1902.

1429 Market-st.
Between 10 & 11th-Sts.

No. 13.

"DO THEY FORGET?"

Oh, no, my dear, they do not forget,
Away on that beautiful shore, [yet,
But the things of earth are in memory
As fresh as in days of yore.

The friends whom they loved they are
loving still,

And love is the work evermore [will,
Engaged in by them of their own free
Away on that beautiful shore!

And the songs they sing are the same as
then,

And they sing them o'er and o'er;
It is love to God and our fellow-men
That's heard on that beautiful shore.

But think you that love will call them
away

From dear ones they loved heretofore?
Nay, rather the warmer their hearts
burn to-day

Toward those on the earthly shore!
Oh, no! do not think the loved ones are
lost,

Nor severed from earth evermore;
You may know for yourself, and thereby
trust

You'll meet on that beautiful shore.
Mrs. C. K. SMITH, San Diego, Cal.

54th ANNIVERSARY OF MODERN SPIRITUALISM, March 31, 1902.

The ever-recurring anniversary of the advent of Modern Spiritualism is a day of great interest to all Spiritualists, no matter where they dwell, or what language they speak. It is a day of remembrance—a day of gladness and joy, and they who realize the true meaning of this Anniversary are filled with light, and exult in freedom from all creeds, doctrines and dogmas of the dead past, and begin to realize the morning of the Twentieth Century light, life and power—the glory of the Ages.

The tiny "raps" first heard at Hydesville, N. Y., 54 years ago, now reverberate through the world—bringing joyful news to all, that those whom they had mourned as *dead*, yet live, and can communicate with their friends who linger on the physical plane. For this and many other reasons,

We Celebrate this Anniversary.

TWO OF THE FOX SISTERS

Who first heard the "Rappings" at Hydesville, N. Y.



KATE FOX JENCKEN.



LEAH UNDERHILL FOX.

THE BIRTH-PLACE OF MODERN SPIRITUALISM.



The Fox Cottage at Hydesville, New York,
where the "Raps" or Knockings were first heard.

BORDERLAND

Seen in a Mirror.

Monsieur X, Justice of the Peace in the town of Wielkie Luki, in Northern Russia, related to Monsieur Witold Chopicki, of Warsaw (Rue Wilcza, No. 30) the following occurrence:

A few years ago I was living in Ukraine, in the town of Romny. Having resigned the post I had been filling, I was enjoying a time of rest in my house, which stood in a large garden, and at the same time awaiting from the Government a fresh appointment. My family consisted of four persons—my wife, two sons, and a daughter. My eldest son was studying at the Ecclesiastical Academy at Kieff; the younger was at home preparing to enter college (Glymnase). My daughter, aged 10, was going to school.

On returning home one day, she ran in bringing the news that a fortune-teller had settled in the neighborhood and that she was surprising all who consulted her. The little girl, with the curiosity natural to her age, begged me earnestly to take her some day when she had not many lessons to do, to see this divinerness. The day arrived, and we drove, in fine weather, to the dwelling of the modern pythoness. Her modest home was in a kind of villa. We stopped on seeing a little old lady approaching us. She was followed by an enormous dog.

"Does the fortune teller live

here, madame?" I asked. "Yes, sir!" We were taken into a small vestibule and thence into a large room. Our guide opened a door and called someone: "Madame Marie, we have visitors"; and there entered a woman of 35 or 40, wearing the dress of the women of the towns in Ukraine.

"What do you wish me to foretell?" asked she, lighting two little bits of candle, and covering the window with a thick curtain so that the room was quite dark. The candles were reflected in a little mirror on the wall. She placed another mirror in such a manner that the candles were between them. "This is how it is done. I look in this third mirror which I hold near to me, and I communicate to those present what I see in it." I glanced at the small mirror, my daughter doing the same, but we saw nothing but the light of the candles.

"First of all, madame," I said, "be so good as to give me a few particulars as to your past life, at least those relating to the period when you were first conscious of the power of divining. How did it come about?"

"Once when I was a little girl," she replied, "the idea came into my head that I might be able to foretell things. I had heard that for this purpose a mirror was used. So I seated myself before the lighted candles, as now. I took the mirror and began to look. I saw in it my future husband and the whole of my destiny. Well, since then, whenever I have nothing to do, I light the candles, take the mirror in my hand, and wait for what it has to show me. I see every event. For instance, suppose someone I know is going to be ill. If he is to recover, we find that we continue to see him, in the sequel, at work, at rest, going about. If he is to die, then the mirror shows us the funeral—the priests, the torches, the coffin, the cemetery. If I ask mentally whether these events will take place in a few days, a week, or a month, I am at once shown a date marked in dots (points). Sometimes an annoying incident happens in the neighborhood, such as a robbery. I am aware of it immediately, and I give information as to where the lost goods are to be sought. They are recovered, and the owner is very grateful to me.

"Occasionally the fear that I am committing a great sin comes over me. I one day confided this fear to a priest, my confessor. "Pray to God," said he; "He will forgive you, though I can see nothing wrong in coming to the help of one's fellow-creatures." Thus I gradually grew accustomed to

foretelling. At first I was only successful in the evening or at night, but now I am equally so at high noon. I no sooner look in the mirror than I see the whole life of man pass before me."

"I see," she resumed, after a few moments' silence. "that you are a rich man, and an official. You . . . but no, you have no appointment now. That is the past. I see you in uniform; how richly braided it is! You have a gold chain around your neck from which hangs a medallion inscribed 'Justice of the Peace.'" But all that is over. You have had no appointment for three years."

"And for how many years did I fill the office of Justice of the Peace?" asked I. The medium seemed to be thinking. "I see now—I see, you filled that office for 12 years!" And she proceeded to relate the history of my past life, omitting not a single important fact. It was all surprisingly exact. She went on: "You have three children—this little girl and two sons. The eldest is far from here—a long, long way off, in a town situated near a large river. I know the town, it is Kieff! Here is your son!" she exclaimed, still looking in the mirror; "what a nice-looking young man; about 23. His hair is short, and he is dressed in black. He is standing at a table, before some old men, who look very grave and serious. They are covered with medals. There is a Bishop among them—a Metropolitan (archbishop). But where can it be? Ah, now he is going away. How pleased he is! It has all disappeared!"

"Now I see your younger son! How like he is to you! He has on a blouse with a belt. He is also standing at a table. It is an examination. Yes, I see the professors sitting in a circle. How pale he is, and his lips are trembling as if he were in a fever. Now I see your house—your wife and your little girl. Why, you will soon have a new home! I see you once more in uniform and wearing a medallion. You will sell the house you are now occupying, and you will go to live in a cold country."

If I add to this account that, on that very day and at that very hour, my eldest son, now a theological student, was undergoing an examination in the second course before the Metropolitan and the Rector, for admission into the Academy of the Orthodox Greek Church in St. Petersburg; that at that very time my younger son was being examined; and that I was unexpectedly appointed, on June 9, 1892, the date foretold, to be Justice of the Peace of the town of Wielkie Luki, in the extreme north of Russia, where I am still living, ever sighing after my dear country, Ukraine; all this is evidence enough, it seems to me, of the authenticity of this gift—as yet inexplicable to us—this divine gift lodged in the puny personality of a humble woman of the people.—*Light, London, England.*

Spirituality vs. Materiality.

WM. J. COWEN.

This is a subject which is of much interest to the student of occult philosophy, dealing, as it does, with the still disputed question as to the existence of spirits. There is the realm of material substances with which we are familiar. We come in contact with the ma-

terial daily, but the immaterial is less familiar to us.

There are a great many branches of study which treat of the material substances of nature, and but a very few which treat of the immaterial, or spiritual. We seem lost when we attempt the study of the occult forces of the universe.

We seem to be wandering in a labyrinth of strange phenomena; we encounter experiences for which we can find no explanation. Such occurrences are attracting much attention of late by their frequency—so much, in fact, as to draw the attention of scientists and learned men in that direction. Several societies have been established for the study of occult force for psychical research, for the study of Spiritualism and its kindred theme, Theosophy. The world is awakening to the fact that there are some phases of thought which have not been investigated.

The philosophy and phenomena of Spiritualism opens up a new field of research, a new trend of thought. Spirituality is gaining the ascendant over materiality, whose theories are being exploded by the truths of this new occult religion. That which was once unexplainable is now made clear to the mind of the psychologist. The phenomena of Spiritualism are real facts to those who have been witnesses to the demonstrations of the power of the spirit-world.

Being by nature somewhat inquisitive, the human race has, from a very early age, been prone to pry into the secrets of psychology. The astrologers of the ancient civilizations acted an important part in the destinies of human lives. The influence of the stars were supposed to exert some particular function in the destiny of some hero, or other remarkable characters of ancient times. The priests of Buddha were noted psychologists. They established schools for the study of the occult sciences. The novitiates of the followers of Buddha denied the flesh that they might the more readily obtain the perfection of the spirit. The spiritual part of their nature was to them of more importance than the mere physical attributes; therefore, by allowing the physical or material needs of the body to be in abeyance, they were enabled to cultivate the spiritual nature of themselves, and thus lived in close communion with the spirit-world.

Apollonius of Tyana spent a portion of his life amongst the Buddhist priesthood, and imbibed some of their doctrines, which he brought back with him to Greece and Rome, and endeavored to inculcate the same into a system of religious ethics. So noted has this teacher become in his day, that there are some who claim that Apollonius of Tyana was none other than the Christ of Catholic historians.

Hierocles, a heathen statesman and an opponent of Christianity, in the third century wrote a book on the life and doctrines of Apollonius with a view to prove their superiority to the doctrines of Christ, and in a later age, Blount, the noted English free thinker, and Voltaire of France, have taken up the work of Hierocles and have endeavored to prove to the world that Apollonius of Tyana was the Christ. Apollonius of Tyana beyond doubt was the greatest psychologist of that age and understood to a certain extent the occult forces of the universe.

In Greece the knowledge of the occult was confined to the oracles of the Gods. There were many of these oracles in various temples throughout Greece, but the most famous and the most frequently consulted oracle was that of the Delphian temple. This oracle was a virgin, removed from all contact with physical contamination, and was controlled by the spirits, as are our mediums at the present day.

This oracle attained a great reputation throughout the civilized world and her presence was sought by all men. She was never visible to the sight of the vulgar herd, but became entranced behind the veil of the temple. So much for ancient Spiritualism.

Spartansburg, Pa.

The Definite Aim.

J. P. COOKE.

It is earnestly desired that our brothers and sisters in the cause of the New Religion may pursue their labors with a clear aim, a definite purpose. Without this they cannot expect to hit the mark.

Where there is so much to do and so few to do it, so much to bear and to forbear, we need to make our aims clear and distinct to ourselves.

It is natural that many young persons, who are in sympathy with our Cause, and desirous of doing their part, should not have thought themselves clear as to what the aim and scope of their own work should be.

The world is overcrowded with purposeless people, and they may hinder instead of help the cause they espouse. Realize the importance of this work. Anything which lessens in young people the feeling that they have to accomplish something for this cause, is hurtful to the last degree.

Be not only good, but be good for something.

In our prosperous times we are all apt to demand of the "varied nothings of the hour, their stupefying power," and to forget to clarify our aim. Let us define the sphere in which we will seek to develop or to accomplish something. Then we shall not entirely waste our ammunition.

Many appear to be waiting, floating with the current instead of rowing up the stream; if need be, against the tide, toward the hills where lie the treasures of life. They drift—they are carried by other wills from lack of a true aim.

Let us seek to be ever ready to give a reason, a valid and substantial reason, for the faith and the purpose that is in us. Even though the aim may seem afar off, still pursue it. Live under a purpose, rather than under impulse from without. Lay aside enjoyment and get to aspire to worthy attainment.

Let not life be a drifting match in light airs; remember that the character of the life's purpose will often determine the purport of the life whether for good or ill. There is no sadder tragedy than a wasted life.

The Providence which, though unseen, endows and leads us, apportions the great honors of life; but Providence has nothing good or high in store for one who does not resolutely aim at something high and good.

A purpose is the eternal condition of success. Nothing will take its place. Talent will not;

nothing is more common than unsuccessful men of talent. Genius will not; unrewarded genius is a proverb. The "mute, inglorious Milton" is not merely a poetic creation. The chance of events, the push of circumstances will not, nor the natural unfolding of faculties will not. Education will not, for the country is full of unsuccessful educated men. Indeed, it is a problem of society what to do with the young men it is turning out of its colleges and professional schools. There is no road to success but through a clear, strong purpose. Purpose underlies character, culture, position—attainment of every sort." The poet says that "Some men are born great, some achieve greatness and some have greatness thrust upon them." But the vast majority of those who attain greatness, achieve it through energy of purpose.

Look with dread and horror upon the wasted life of the soul that is bound to sensuousness. The heart that has been decaying for years halts at last. The much-abused temple of his body grows livid and cold. The end of all he has delighted in is at hand. His mind in fitful visions quits the racked and aching frame, and goes wandering back into that sunny world which to him has been so luxurious and which he shall see no more. Or it starts upward to those great realities of Life and Light and Mind, which he has treated as dreams and fictions. Few friends are there to close those dying eyelids. His true friends he has neglected; he has cast them from him. The associates of his gay hours do not like these death-bed scenes.

Not alone should we think of the actual results of such a life, but what is lost by it—the true enjoyment of life, the best use of its hours, and the transcendent vision and blessed consciousness which look beyond and overcome the world and all its evils. It is the fallacy of such a life that it makes this world all and eclipses every higher good. Is there a more fatal fallacy than that which deludes us to satisfy our souls and employ our faculties with that which perishes in the use?

It was that beautiful and inspired soul, Thomas Starr King, who saw and said that the senses simply stare at Nature. The intellect, by means of the senses, discerns regularly and law; artistic taste enjoys the bloom and beauty which possibly slip unnoticed from the eye of science; but it is the faculty of spiritual insight which penetrates to the inmost meaning the message involved in the facts and processes of the material creation.

The world was not whittled into shape, or built as an external thing by any methods of carpentry. God could not create anything other than vitally, himself the inner life of everything that He has made; so that it should be magnetized with his attributes, and exhale them to our faculties in proportion as they are fine enough to catch the effluence. Are we in tune with the Infinite? If so, what mines of joy and knowledge open up in every direction.

Nature is hieroglyphic. Each prominent fact in it is like a type. Its final use is to set up one letter of the Infinite Alphabet, and help us, by its connections, to read some statement or statute applicable to the conscious world.

Mrs. Browning tells us truly

that-----"Not a natural flower can grow on earth without a flower upon the spiritual side—substantial, archetypal, all aglow with blossoming causes." And the ultimate service of a flower, a grain field, a forest, or a mountain, is to authenticate some law of the social or moral world, by showing that the whole creation, material and rational, is built on one plan; that all reverence, all virtue, all charity, is conformity with God's truth of things—the acceptance by men of the principle that sustains the order and determines the beauty of the physical world.

The universe was created so as to serve the prophet teacher's purposes. All the dark facts in it dissolve into ink to write the folly and doom of evil; all the winning and cheering facts in it melt into glowing light to commend and to eulogize what is good.

All that we see and know of spiritual truth breathes with inward meaning. Then let us aim high and be sure of our aim.

"To win the secret of a weed's plain heart, reveals the clue to spiritual things."

Was He Homeless?

MRS. C. K. SMITH.

"Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head."

This Scripture is often quoted by persons who glory in their poverty; who love to sing: "No foot of land do I possess, no cottage in this wilderness," believing they are in that respect like Jesus. But may it not mean that the whole world was his home; that he was so emancipated from self that he claimed for himself personally no abiding place? His spirit of universal brotherhood embracing all homes, and love of others overwhelming all desire for his own individual self, substituting universal love for personal love. The true religion of universal love knows no self. Becoming citizens of the grand universe "robs us of a country and a home."

Jesus had many personal friends who always felt honored by his presence under their roof and no doubt had no lack of the objective accessories of a home. All external necessities comprising home in a worldly and material sense were at his command. But this was not what he sought. His own personal interest was swallowed up in his zeal for the welfare of others. He came not to do his own will, but the will of Him that sent him. In what a heart-breaking tone he exclaimed: "Oh, Jerusalem! how often would I have gathered you as a hen gathers her brood under her wings, and ye would not!" A table may be spread with palatable food, but the persons to be benefited must be partakers of the same. Not even Jesus Christ could eat food to nourish another. He could provide all that was needful and cry: "Come unto me all ye who hunger and thirst," but he did not compel them to eat, drink and be filled. It was spiritual food that he had to give, as well as multiplying the loaves and fishes. It was the water of life that he offered, as well as wine for the wedding feast. And down to the present day are the words still potent: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." MRS. C. K. SMITH. San Diego, Cal.

ELECTRICITY.

Vibration of Etheric Substance,
Light flashing thro' limitless space,
A girdle of *Something*, enfolding
And binding together the race;
And words without wires transmitted,
"Ariel"-winged, spirit-sandaled and
shod;
Some call it Electricity,
And others call it God.
DR. GEO. W. CAREY.

Honesty vs. Righteousness.

ARTHUR F. MILTON.

"As a man thinketh, so is he," may find its synonym in the proposition that, as a man *feels*, so he thinks.

It is undoubtedly a fact that most of our thinking is governed by our sense of feeling, whether an effect of pain or pleasure, passion or virtue, or largely as the flesh dictates.

Of course, the mind is the man, and controls the flesh as a principle; but the mind in its ignorance or innocence often errs, sensitizing the flesh or constantly adding tissue for effects that manifest as feeling, which, in turn, suggests like thoughts.

Early study, therefore—moderated, however, in comparison to the health or strength of the child—sensitizes the tissue for continued desire of study with compatible effects on the mentality. Early moral training leaves the same impress. Good examples like suggestions.

But youth is susceptible to thought-vibrations of every kind, and subordinates the flesh to that which it imbibes from environment, with compatible tissue-effects—whether for good or evil—and sensations that suggest thoughts of its kind. Feeling, then, controls the mind, and we judge the individual accordingly.

Habits have like effects on the tissue and consequently on the brain, with thoughts comporting with the sense of feeling. But habits are not necessarily demoralizing, except when they degenerate in ruling passions and inspire to debasing acts or indulgences. Under control and with moderation they often stimulate to thought, having a moral foundation; but self-knowledge must become the judge under these circumstances.

We may analyze the general worth of an intelligent being by the trend of his thoughts—his running expressions. But few will tell all. The rest is for themselves to record. What a man feels or thinks in his quietude is the tell-tale of his true nature. He needs no psychometrist to reveal that to him. He can become his own character reader, without denial or protest, unless he assumes to put himself down a prevaricator.

As his feelings will then suggest his running thoughts, he may conclude that a "man is as he thinketh."

But for all that, the proposition need not be an absolute one with him. He may have thoughts, which he never intends to carry out, because he knows them to be wrong or immoral.

Here, then, comes the soul into requisition—the divinity in man, which rises superior to both the mind and body under circumstances.

But do all listen to the soul's admonitions? If they did, there never would have been a so-called sin in the world.

Men had souls from the beginning—whenever that was—and all souls are born equal. History proves the latter by the few who

listened to their interior consciousness and became exemplars of morality and revelators of truth. If some can do this, all can. Nature would not have been so unjust as to give all hope and only a few salvation.

But all have the same sensations, with reasoning qualities attached that are not without judgment as to right or wrong. Experience, if nothing else, must teach the most ignorant in the end. Thus all can learn.

Religion is a means to an end. It teaches morality to those who cannot judge for themselves—who would permit their feelings to govern them, if their minds were not instilled with a counteracting influence to fear the effects. This fear puts a veto on their passions until outgrown. At least, that is the intention of religion. But consistent converts will not regret their efforts. Belief in that respect is better than no moral training or a disregard for anything that admonishes against intemperance and deceit.

But fear or belief does not reach all, nor those who live by deceiving others in their avocation.

This has become the bane of civilization. So much so that many regard it as a talent or a gift—a business qualification—and are unconsciously sensitizing their flesh for an effect that must teach, for like thoughts when age comes creeping on, or they find themselves unexpectedly passed over into spirit.

Deception personified or deceit individualized is not an enviable condition of mind for a soul divine to find itself in—for the spirit body is the sensorium and harbors our sense of feeling, when detached from the mortal coil.

Deceiving spirits are the effects of such mortality. Irritable, capacious, quarrelsome, fault-finding and unhappy dotage the effect of its survival.

The soul must be freed from such conditions to become happy, or the controlling agency in the man, whether mortal or spirit.

When all is sense, the soul is dormant, whether we think or act sensually—that is, in accordance with our feelings, founded by either intemperance, prejudice or deceit.

Temperance and charity for all mankind, frees the soul from the first two—justice, universally considered, from the latter condition.

Honesty may be a good enough policy to keep out of prison; but righteousness should accompany it as a principle to keep out of darkness.

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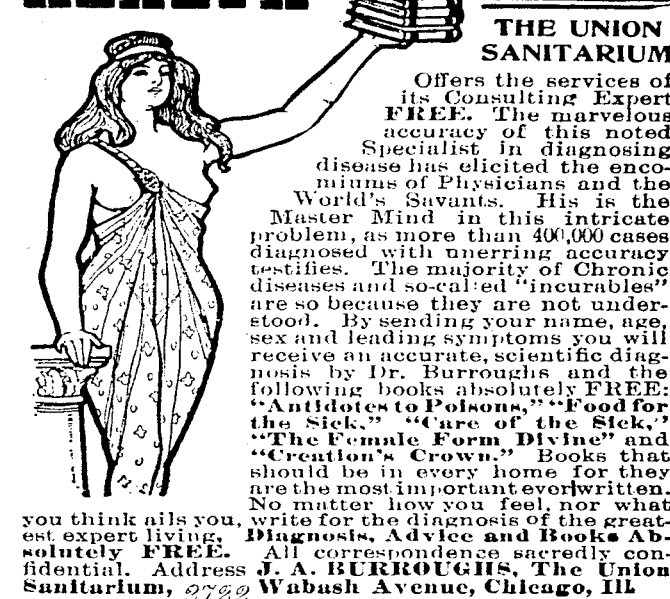
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 29, 1902.

Celebrations are announced all over the country, and many of them will occur to-morrow, Sunday, March 30, Boston, Cleveland, Buffalo, Chicago, Washington and San Francisco taking the lead.

Mrs. H. T. Brigham, the able New York speaker, goes to Australia about June 1, and will remain there for some months. She will visit New Zealand also, and give lectures for the Spiritualist societies.

Mrs. Barrett, wife of the editor of the *Banner of Light*, is improving in health, we are glad to announce, and there is a prospect for her complete restoration within a year.

Compulsory Vaccination in New York received a death-blow at the first reading of its proposed law before the committee—thanks to the efforts of Dr. Levenson and the *Knickerbocker Press* of Albany, New York.

The Theosophists have more trouble. The Tingley faction, with its home at Point Loma, Cal., has been rent with dissensions until its societies have decreased from 140 to 40, and its membership from 5,000 to 500. Dr. Jerome A. Anderson, the most able and popular member of the San Francisco branch, and its president, has resigned, and will make a statement to the society at large, in explanation of his course, which will not be very complimentary to Mrs. Tingley and her colony at Point Loma.

In Cleveland, O., all the Spiritualist societies unite to hold anniversary exercises to-morrow.

Flammarion, the French astronomer, was reported by the *New York Journal* and other papers to have given up Spiritualism. The editor of the *Banner of Light* wrote to him to inquire if there was any truth in the statement. His answer was as follows:

None whatever. I am yet deeply interested in Spiritualism, and am assured of its truth.

Forsaking Old Dogmas.

One trend of modern religious thought is clearly illustrated by a book published by Rev. Charles W. Pearson, a well-known divine of Chicago. Mr. Pearson eliminates the supernatural from his scheme of Christianity. He views Christ merely as a good man who ranks in history with Moses, Socrates, Confucius and Mohammed. He denies the doctrine of the Trinity, and says that the miracles of which the evangelists wrote are tawdry and melodramatic marvels, which, though intended to exalt, really degrade Christ.

Mr. Pearson has long been a professor in the Northwestern University of Chicago, a Methodist institution. His book is entitled "The Carpenter Prophet," and was published on March 22, in Chicago. It can be obtained at this office.

Professor Pearson attacks the doctrine of the immaculate conception, the miraculous demonstrations and the resurrection of the body. He says:

Christianity is yet in its early morning. The shadows of paganism still linger about it and obscure its brightness; the clouds of mythology still invest it in gaudy, unsubstantial splendor. But the shadows will fly and the scarlet tinge will go, and the white and holy lights of truth fill the noon-day sky.

In the chapter on "Jesus as a Man" he says:

The evangelists did not do Jesus justice. They embellished his actual life with mythical incidents which they supposed were suited to his character and were even necessary to the establishment of his right to be the Messiah.

They intended to exalt, but they actually degraded him. Stories of turning water into wine, of the miraculous multiplication of loaves and fishes, of walking upon the sea, are tawdry and melodramatic marvels. They chill and alienate us and greatly mar the simple beauty of the delineation of the soul of Jesus.

The doctrine of the Trinity is arraigned as follows:

It is purely for show. It rouses no enthusiasm; it makes no converts. It is an incubus upon the human Christ whom the world loves as the noblest son of our common father.

We are not, as some few persons seem to think, looking upon the sunset of faith, but are witnessing the sunrise of an immeasurably more glorious day, in which the spirit of Christ will be carried into the everyday life, into all the industries, all the business and all the governments of the world.

Mme. Montague wrote us a letter from London, on March 7, 1902, from which we make the following extract, knowing that it will be interesting to her many friends:

I have heard from you to-day through our mutual friend and brother, W. J. Colville, who has come to revive and instruct us here with his glorious inspiration, which seems more fertile than ever. Last night we gave him a grand ovation in the hall of the London Spiritualist Alliance, and this evening we had the pleasure of listening to him in our own parlors, as the London Psychic Society has been fortunate enough to secure him for a series of lectures, of which to-night was the first.

Later in the Spring the Society may engage the Steinway Hall again (which was given up for the Winter) and then we will be able to accommodate a greater number of eager searchers after truth, who are anxious to hear Mr. Colville. It is a veritable sunshine to see some one just fresh from the Golden West, as we have had five months of steady black fogs here with but few interruptions.

Permeated all Thought.

To illustrate the fact that Spiritual Philosophy is permeating all thought and taking hold of the people as a whole, the Rev. Minot J. Savage, pastor of the Church of the Messiah, New York, makes this statement:

I think that if you were to throw a stone at random in any part of this city, you would be almost certain to strike a house in which at least some form of psychical phenomenon has been observed. Perhaps there is only one member of the family who has made these observations, and he may be keeping his thoughts on the subject secret from the other members of his family.

Fred Bell, the notorious anti-Spiritualist, and anti everything else, tried to break up the First Spiritualist Church in St. Louis, Mo. He was confronted with the evidence of his many misdoings and departed in dismay. May it ever be thus.

Human Immortality; is it a fact or fable? is a subject being discussed in the *San Francisco Bulletin*. Next week we shall reproduce the argument of Dr. O. O. Burgess on the subject. The Doctor is a thinker and a progressive, practical man.

Married in New York City, Feb. 27, Mr Chas. J. Sindelar to Miss Pearl Evelynne, grand-daughter of Mrs. B. F. Small of San Francisco, Cal. Miss Evelynne was an actress of more than ordinary ability, and was, in fact, a rising star in her profession, and it will surprise many of her friends to know that she had exchanged her bright prospects for matrimonial blessedness. Of course, we all hope that her future may be bright and prosperous, and wish for the happy pair all possible felicity. Her mother, who was well known in San Francisco, we regret to say has been in the hospital for nearly three months, and is very ill.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

HAVE YOU A STRONG WILL? or How to Develop and Strengthen Will-Power, Memory, or any other Faculty or Attribute of the Mind, by the easy process of Self-Hypnotism; by Charles Godfrey Leadland, author of "Gypsy Sorcery and Fortune-Telling," "The Breitmenn Ballads," etc. London, England: Philip Welby, 6 Henrietta St., Covent Garden, W. C.

Too much cannot be said in favor of this book just issued. It can be praised without stint for its thought, manner of expression, clearness of insight, and the practical way in which the theme is handled.

The author has sounded the depth of Will as few others have done. His directions are simple and direct. He makes plain to the common understanding the methods and benefits of a cultivated will and its power, when by a process of Self-Hypnotism (which is the process called by Mental Scientists, Affirmation) one has attained to Self-Control. He teaches how to cure by Auto-Suggestion, and his thought includes all that is found in Christian Science, but here it is told in a rational manner.

His chapter on "Forethought" is well worth the price of the book. We placed the book for examination in the hands of a practical Hypnotist of large experience, and he says: "The book is one of the very best I have ever seen, and you can push it without fear, for it will bear any praise you can give it."

It is well bound and printed on good paper, and can be obtained at this office for \$2.00.

INDIA'S MESSAGE TO AMERICA, by Virchand R. Grandhi, Bombay, India. Second edition just issued from the press of the Austin Pub. Co., Toronto, Canada. Price, 35c. For sale at this office.

This pamphlet contains three lectures of the prominent Hindoo entitled, "India's Message to America," "Impressions of America, and Some Mistakes Corrected."

The author is a young lawyer educated in India, and an orator and writer of no ordinary ability. He is a member of the sect called the Jains, which is a spiritual and ethical sect protesting against the dominant Brahmins and Brahminism which is the prevailing religion of that country.

This sect takes a vow not to disturb life either in humanity or animals, and is practically a soul-developing fraternity. Its message to America is one of peace and good-will. In his exact words we give the message as follows:

"I, as a Hindoo, as a Janist, in the name of my countrymen and of my country, would offer you as the medium of the most perfect exchange between us, henceforth and forever, the indestructible, the unchangeable, the universal currency of good-will and peace, and this, my brothers and sisters, is a currency that is not interchangeable with silver and gold; it is the currency of the heart, of the good life, of the highest estate on the earth, and it is the currency of heaven. The civilization whose

highest badge is the perishable symbol of corruption and greed, silver and gold, is not to be compared to that civilization whose highest symbol is the image of peace, and whose highest expression is good-will towards man and all living beings."

Transition.—Mrs. D. D. Belden, widow of Judge D. D. Belden (who was for many years an able correspondent of the PHILOSOPHICAL JOURNAL), passed to spirit-life at Denver, Colo., and the funeral (largely attended) was held on March 16. Mrs. Belden was a philanthropist and founded many charities.

The Suggester and Thinker, edited by Dr. Sheerin, at Columbus, O., has been discontinued. It was a good periodical and should have found a permanent place among the New Thought literature.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

Los Angeles Items.

Mr. S. D. Dye has had another attack of his old enemy, rheumatism, but by the careful nursing of his estimable wife we hope that he will soon recover.

Prof. J. S. Loveland has passed another mile-stone in life's journey, being now 84 years of age. His many friends in Los Angeles met at the residence of Mrs. Karchers on March 21 to celebrate his birthday. Mr. Will C. Hodge of Chicago was among the number. Those present of his friends did not know he was in the city, and it was therefore a surprise to them. Prof. Loveland is well preserved, and seems not to show the many ravages of time. He received the congratulations of all present on his strength, both physical and mental.

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The *Star of the Magi* contains 32 large quarto pages and is filled with excellent occult matter.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

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Letter from Dr. Peebles.

I am still in Melbourne, and lecturing every Sunday, and am now on my third month. The audiences range from 700 to 1,000, when the weather permits. When I was lecturing in Sydney, I spoke three times on each Sunday, and three or four times during the week to the Psychic Society, Spiritual Alliance, to the metaphysicians, and in Rev. Mr. Walters' Australian Church.

I lecture here next Sunday morning in the Unitarian Church, and in the evening for the Spiritualists. I have also spoken to the Friends' Church. Sad to say, there is more theological liberalism in Australia than in many portions of America. On March 23, now close at hand, I shall be an octogenarian, and was never doing so much literary and public work as at the present time. Growing old is a very unwise habit.

Mrs. Surrene of Sydney, while giving spirit manifestations here in Melbourne, was caught in the very act of personating spirits. I forward you the exposition of her fraud. The Sydney people now inform me that she has gone to America with her husband. She may there assume another name and go on with her fraudulent business. I do not say that she is not a medium, for she may be, and some spiritists think that she is really gifted with mediumistic powers.

Here is one of the saddest things in this great growing field of Spiritualism. Men and women who really have some spiritual gifts will sometimes deceive when not able to get such manifestations as they desire to gratify the public. To a large degree, Spiritualists themselves are to blame for these things. When a genuine, honest conscientious medium is in the sphere of spirit ministry, it is above all price that such should have the very best surroundings and should be well sustained.

I have here met the most astounding medium in some respects that I have ever seen. Night after night we have the proof of matter passing through matter. Into the seance-rooms are brought fresh, dripping bunches of sea-weed from the ocean, dropped upon the table, birds and bird-nests with eggs in them, ancient manuscripts two and three thousand years old, coins of Caesar's and Alexander's time, Mohammedan scripts, and many other things too numerous to mention are brought. This medium has been giving seances for nearly a year to Mr. Stanford, who is a brother of Leland Stanford of the University. He, like his brother, is a very wealthy man and a firm Spiritualist. This medium is examined every night by Mr. Stanford before he comes into the seance-room, and Mr. Stanford only invites the attendants. This precludes every possible chance for deception. Some of these marvels appear in the light, some in subdued light, and some in darkness.

My address is: J. M. Peebles, care of W. H. Terry, Austral Building, Collins St., Melbourne, Australia.
Feb. 21, 1902.

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Ella Wheeler Wilcox says of it: "Beautiful, interesting and most helpful." A Baptist clergyman of North Carolina writes: "It is one of the most suggestive books I have ever read, and is full of great chunks of thought." A gentleman writes from Brooklyn: "It is like reading a new Bible." A lady, from Chicago: "My daughter is buried in your book. She refused to join a whist party that she might be alone to read it."

"In material, make-up, letter-press, cover and decoration, it is one of the handsomest volumes presented this season. It is a remarkable book in many respects and in none more so than in a spiritual and philosophical character. It has a readable charm about it that makes it as interesting as a romance."—The *Sunday Press*, Albany, New York.

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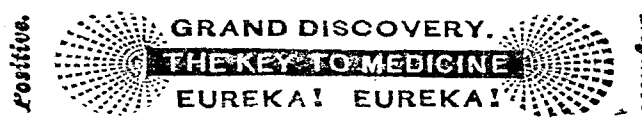
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Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

Spiritual Institute. Dr. and Mrs. Chesbro, 444 1/2 So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Phone, Church 680

Mrs. Eberhardt, 3250 22nd Street, Circle Tues., Thurs. and Sun. eves. Phone Blue 954.

Prof. Fred P. Evans, the world-famed medium for slate-writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

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The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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THE HOME OF THE SOUL.

On the rock-bound shores of the sea of time,
Where the wild waves roar, and the billows chime,
My home is not, and cannot be
On the stormy waves of that wind-tossed sea.
Nor higher yet, where the tasseled pines
Sing holy songs in rhythmic rhymes,
Nor above the swaying pine tree's top
With the eagle's eyrie on the rock;
Nor where fleecy clouds sail through the air,
It is not there—it is not there;
Nor even on the mountain high,
Whose cloud-capped turrets pierce the sky;
But away and beyond the deep blue of the skies,
Where no clouds of strife can ever arise,
In the kingdom of God so bright and fair,
The beautiful home of my soul is there;
In that land of love and peace and light,
Where is known no sorrow and comes no night,
We'll meet again, to forever be
In our Father's mansions—you and me.
For where we are is not our home,
Not always 'mid earth's scenes we'll roam,
Then build, oh, build, for eternity's shore,
Beyond the sound of the ocean's roar;
Beyond the surf-beat of mortal woe,
Where stormy winds of sorrow blow,
Beyond the cares and tears of earth,
In the sunny land of the soul's new birth,
Oh, build ye a mansion, tall and fair,
In the spirit-land just over there,
In the home of the soul, where radiant beams
Of light fall athwart the sparkling streams
Of the "River of Life" whose waters flow
Over golden sands, in the sunlight's glow;
Build not for earth, its riches fly,
Its gold grows dim, its flowers die;
The home of the soul can never be
On this storm-tossed, care-swept earthly sea.
LIZZIE DUCKER LYNNESS.
Arroyo Grande.



The Editor is not responsible for the opinions of correspondents.

Dr. Geo. W. Carey writes us that he expects to return to Oakland about April 5. He has added a verse on Electricity to his poem, "The New Name," and a new edition has been printed. The leaflet contains Prof. Carruth's popular poem, also "Each in His Own Tongue," sometimes published under the title, "Some Call it Evolution and Others Call it God." Dr. Carey's poem has been published in magazines in Calcutta and Madras, India.

Send 10c for copy to Dr. Geo. W. Carey, Oakland, Cal. See verse on Electricity on page 6 of this JOURNAL.

The Spiritualist Training School.—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

The Occult and Biological Journal,
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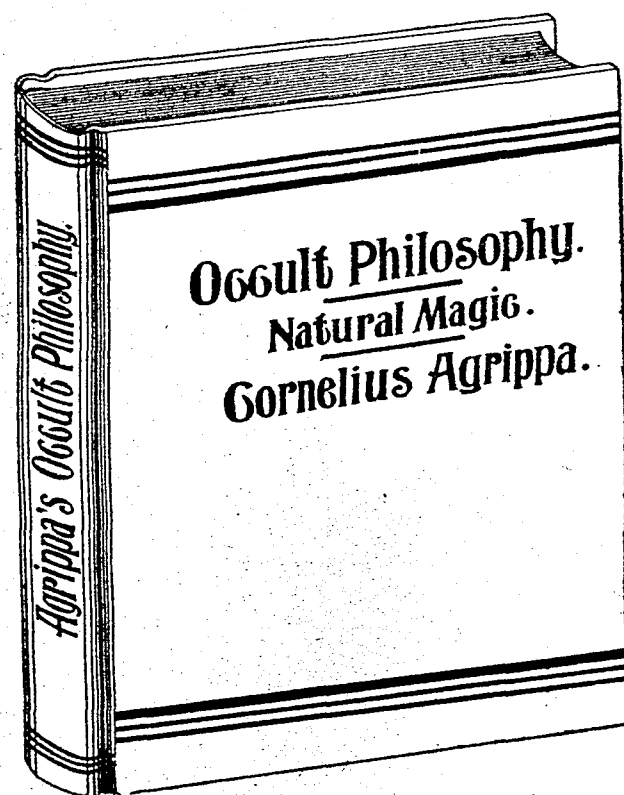
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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

The Mission Lyceum will give an entertainment and dance on Thursday evening, March 27, in Mission Opera Hall, 2131 Mission St. Short program, refreshments and dancing.

The Boy Orator, Chas. J. Anderson, writes as follows: "I have arranged to hold a limited number of Thursday evening meetings [prior to my departure for the North] in the lower Scottish hall, 117 Larkin St., San Francisco. The first meeting will be held on Thursday evening, April 3. The lecture will be on topics of general interest and will be followed by psychic readings, a feature that I have recently added to my public work. All Spiritualists and progressive thinkers are cordially invited to attend."

Mrs. Maxwell-Colby has gone into the country for a much-needed rest. She has gone to visit Mrs. Strain and expects to return about April 12.

Mrs. Jennie Moore has gone to Santa Cruz to reside. She is a retired medium of rare ability.

Mrs. Sophia B. Seip began a class in Psychometry and other psychic gifts in Oakland last Thursday. See the Mediums' Directory.

Dr. Ravlin lectured and Mrs. Seip answered written questions at Fraternal Hall, Oakland, Sunday, March 23, at 3 p.m. Mrs. Gillingham and Miss Dixon gave messages at 7:30 p.m. A large audience was present on both occasions. No meetings will be held on March 30, on account of the celebration in San Francisco. The Union Society will celebrate Sunday, April 6, afternoon at 2:30, and evening at 7:30. Sec.

Ladies' Spiritual Aid Society met last Wednesday. After transacting routine business, a very pleasant time was spent socially.

Election of officers will take place next Wednesday, when it is desired that all the members will attend.

The next monthly social of this society will be held on Friday, March 28, at Occidental Hall. It will be a Mystic Party [sheet and pillow-case] and a good time is expected.

The Independent Free Thought Society held meetings last Sunday. Tests by Mrs. Hodgson and Mrs. Seely. Miss Lillie Motte gave readings. Mr. Wilson answered questions. Annual election April 20, 1902. None but members in good standing will be allowed to vote for officers. MRS. GREWELL, Sec.

The Progressive Spiritualists held their regular services last Sunday in Occidental Hall, 305 Larkin St., San Francisco. After the usual song service, the Handle Brothers of Oakland gave a vocal duet, Mrs. Handle accompanying on the piano. Mrs. Lillie spoke upon the subject, "Spiritualism, the Foundation of all Religions," showing that all religions are based upon communications with unseen powers. Wherever we look in history we find that man has had experiences similar to those taking place with mediums to-day; and religion is an outgrowth of these manifestations in the past. All religions have been rich in spiritual experiences. Although these manifestations have permeated all the old religions, it required the progress and light of the 19th century to give the interpretation put upon them by Modern Spiritualism.

Mr. Richardson, Vice-President of the New York State Association, was present, and gave a short address. Mr. Geo. Campbell, President of the Spiritual Society in Nanaimo, British Columbia was also present and made a few remarks.

The Spiritualist Temple Association's meetings are well attended at Woodman Hall, Oakland. Chas. J. Anderson holds the attention of the audience well in his inspirational lectures, and his new development of a psychic nature is different from most mediums. His method gives clear-cut and practical messages which please investigators. Mrs. A. Smith is still doing good work with us. Mrs. Riesenweber, who retired a few years ago, is again at work on our rostrum.

The anniversary program and banquet promises to be a decided success. All are cordially invited to attend. Free seats. C. F. VAN LUYEN.

Unity Hall, 856½ Isabella St., Oakland, was filled on March 19. Mrs. Gillingham, Mrs. Amanda Smith, Miss Dixon, Miss Lundberg and Mrs. Riesenweber gave tests. Dr. Sol Palinbaum and Mr. Preston made addresses.

Spiritual Science Meeting in Sunset Hall, 1684 Seventh St., West Oakland, was well attended. Mrs. L. E. Drake, the opening speaker, is a deep thinker and reasoner. Dr. Sivatha gave many evidences of re-embodiment. Dr. Gillman added appropriate remarks. Miss Dora Dixon gave tests and spirit messages on Monday evening. Next Sunday the subject will be "Mediumship." Miss Dixon will occupy the rostrum for tests and messages on Monday evening.

Remembrance Hall, Odd Fellows Building, was filled Sunday evening with an audience to listen to Henry Harrison Brown's address upon "Man a Law unto Himself." Mr. Brown claims that since man is Spirit, he is of the same substance that God is, and as God is Law, man is of necessity also Law. Now man submits to conditions because ignorant of his powers, and calls them natural law, but when he shall know himself as Spirit, he will make conditions to his will.

Next Sunday evening his monthly lecture upon "Suggestion" will be illustrated by excellent subjects in all the phases of stage Hypnotism. He will also give illustrations in Psychometry.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



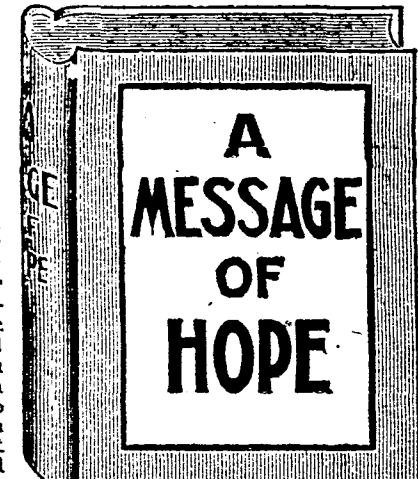
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that **any one can take it in their own home without detention from their business.** Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of North, N. C. writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Millers of 302 St. Francisco Avenue, Chicago, Ill. writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about your condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. **ABSOLUTELY WITHOUT COST.** Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address **DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.**



Celebration of the Fifty-fourth Anniversary of Modern Spiritualism,
ON SUNDAY, MARCH 30, 1902.

Odd Fellows' Hall, San Francisco, Cal.

Under the auspices of the California Sunflower League. J. SHAW GILLESPIE, Pres.

PROGRAMME.

MORNING—10 o'clock.

Admission Free.

GENERAL CONFERENCE Mrs. Sarah Seal, Leader.

All Spiritualists are invited to participate.

AFTERNOON—1 o'clock sharp.

Admission Free.

Instrumental selection.....	Prof. Richard Young and Mrs. A. S. Norton.
Spiritual song.....	By the audience
Lyceum children, Musical & literary exercises	Address..... Dr. Geo. D. Keeler (of Chicago)
Words of welcome.....	Pres. J. Shaw Gillespie
Address.....	Thos. G. Newman
Music.....	Selected
Address.....	Chas. J. Anderson
Ordination of Mrs. Eberhardt, by Mrs. Seal	Spirit messages..... Mme. E. Young
Spirit messages.....	Mrs. Sadie Eberhardt
Closing address.....	Mrs. L. C. Drake (of Oakland)

EVENING—7:30 o'clock.

Admission, 10 cents.

Musical symposium.....	Vocal trio, Mr. & Mrs. Gillespie, Mr. Manchester
Vocal solo.....	Fred Manchester
Anniversary address.....	Mrs. Anna L. Gillespie
Vocal solo.....	Mrs. Anne Best
Spirit messages.....	Edward K. Earle
	Spirit messages..... Mrs. J. J. Whitney
	Vocal selection..... J. T. Lillie
	Closing address and poem, Mrs. R. S. Lillie
	Benediction.....

MRS. JENNIE ROBINSON, MRS. ANNA L. GILLESPIE, MRS. SARAH J. STARKS, MRS. J. J. WHITNEY and M. S. NORTON, Committee of Arrangements.