QUEST FOR TRUTH.

We need not wander far in quest of Truth; She has her habitation everywhere:
The rose is one, and the warm heart of youth Receives, whene'er it seeks, her jewels rare.
We might see more, if we were not so blinded
By lusts of earth, its pomps and fleeting shows;
And richer grow in soul, were we so minded
To read the lessons Nature's works disclose.
We walk with faltering feet and downcast eyes
Through God's vast treasure-house of truth and love,
And feel not half the heavenly harmonies
That float around us from the realms above.
We think too meanly of the world without,
Too little of the wondrous world within,
O'er canopied is each, and wrapped about
By the dear love that knows no stain or sin.
Like moles or bats, men grope their way through life,
Dazed by the light their lamps of wisdom give,
Or, all absorbed in petty cares and strife,
Heart-starved, in poverty of soul they live.
Why is it thus? since God such bounteous store
Has spread before us, why not use it all?
Why sit like beggars, starving at the door
Where plenty smiles, nor heed his generous call?

BELVIDERE SEMINARY.

We wonder how many of the readers of the Journal know anything of this school, and how many Spiritualists are giving aid, in any way, to maintain it. If we expect our children to be kept free from creeds and superstitions beliefs we must educate them in our own schools, and for that reason this Seminary should appeal to all Spiritualists.

It has a beautiful and healthful location on an eminence overlooking the Pequest and Delaware rivers; a commodious building surrounded by spacious grounds; and, above all, a true home influence pervades the atmosphere as Belle Bush, that patient, self-sacrificing little woman (whose gems of poetry have brightened many lives) goes daily among her pupils, giving personally to each the special care needed to develop that which is most beautiful in their characters. With kindly sentiments, made practical by her every day life, no child can fail to become gentle, loving and true under her care.

The course of study is thorough, practical and liberal; lessons from nature and a special regard for health being paramount. My own little girls (aged eight and ten years, respectively, when placed in the school one year ago) have made very rapid advancement in their studies, and have not had one day of illness during that time, which in itself is remarkable, for, always before, they have required a physician's attention several times each year.

Will not Spiritualists who have children of their own to educate, or who have friends desirous of giving their children a liberal education, remember this school? Will you not help those noble women, the Bush sisters, in their struggle to maintain a high-class institution of learning for Spiritualists? They need your assistance, and your children may need their training to fit them to take your place in holding up to the world the banner of spiritual truth. Write to Belle Bush, Belvidere Seminary, Belvidere, N. J., for catalogue of information, and resolve to help the children of the present, to an education free from creeds and dogmas.

In a recent personal letter to the writer Miss Bush sent the foregoing lines from her pen.
Salem, Ore. ELLA ROYAL WILLIAMS.

ATONEMENT IN SPIRIT LIFE.

This is the record of a life experience and its consequences, as told of a friend, by Spirit John Pierpoint, through the mediumship of Lida B. Browne:

The churches have been trying to teach people how to prepare for heaven, yet they have no absolute knowledge to impart to those seeking the life eternal, but have to rely on faith and traditions handed down from past ages. In all stages of history people have looked higher than this earth, have worshipped one God after another, have made sacrifices to appease the wrath of an avenger, and,
as enlightenment came, have changed their religion to suit the times.

Yet even to-day those who pose as teachers, and are trying to turn men's minds to higher things, are like blind men trying to lead the blind. Of the true import of the future life, of continued progression from one world to another, of the redemption of one's own sins, of the working out of one's own salvation, they know nothing. They teach that one can continue to do evil in this world, and if one repents at the last moment he or she can go to glory.

And what is the glory they delight in? Sitting around a throne, playing a harp and singing hosannas; of a place paved with gold; of a white throne studded with precious stones; of joy eternal. On the other hand, they warn all of a lake of fire and brimstone, where souls are tortured forever. What comfort can one take out of such a belief? Yet they cling to it, for they know of nothing better. I am constantly meeting spirits over here who are seeking for that white throne. They search in vain, and wonder why a whole life time was spent in such error, and why such teachings can prevail among the educated classes.

One instance I will relate of the absolute harm done to a human soul by believing all the teachings now promulgated in the churches. When a little boy, this person was told in Sunday school of the torture of fire and brimstone for the wicked. His mind was so wrought up by the idea that he could hardly sleep, and, in his anxiety to avoid such a doom, joined the church, thinking thereby he would be surely saved. After that, the place of torture was for others, not for himself. He was one of the redeemed, and could do as he pleased, if he only repented and asked pardon. In all his dealings in life he acted out this principle, and thereby did many dishonest deeds, performed acts that he knew were wrong, but relied on his church membership to help him out. It did, as far as this world was concerned. People thought him an exemplary man, as he gave liberally of his ill-gotten gains to the churches, was foremost in charities, and did generally what would be lauded by men.

In his secret heart, however, he often faltered, and wondered if God had forgiven such and such an act; but he said to himself, "Of course he must; he had done all that the world commended, and as to his innermost thoughts, no one could read those; he was safe." So he continued on in his secret evil ways, robbing legally the widows and orphans, depriving clients of their life's earning, being cold and cruel to all debtors, and in many ways doing evil under cloak of good.

The day came when sickness overtook him, and on the bed he had plenty of time to think over all the deeds he had done, good and bad. Every act of his life seemed to rise before him, and at some of the deeds his heart quaked. He wondered what he could say to certain friends whom he had betrayed if he should meet them in heaven. He never doubted that was the place he was going to; his only fear was if others, who had also been church members, would greet him when he stood revealed as he really was before their eyes. For there the mists would be cleared away, and each stand face to face before their Maker.

In his mind he suffered more than he did from physical inability; and as he knew he must die, that there was no getting well after the stroke of paralysis he had received, that it was only a matter of time, he looked with dread upon the great journey before him. The consolation he expected to find in the Bible even failed him as he read: "Blessed are the merciful, for they shall obtain mercy." He had never been merciful to those placed in his power, and how could he expect mercy? The faith of a lifetime failed him in his hour of trial and he wandered in darkness.

The transition came. He had many to mourn his loss. As a citizen he had stood well in the community; as a father and friend he had been kind; as a church-member he had been exemplary. To all of his household and immediate associates he had been good; but it was his relations to the outside world, that he considered as legitimate prey that he failed in his duty. He had not considered the whole people as brothers and sisters, and thus had been tempted, by reason of his belief, to deal with them unjustly.

He was no worse than thousands of men who rank as good. There is where the trouble lies. Few live up to their knowledge of right and wrong, and that part of their religion that tells them they will be forgiven and go free is at fault. If men knew that only they themselves could bear their burdens, and that just punishment would be dealt out to them and they alone, they would be more careful of actions and deal more honorably with their fellow beings.

On becoming conscious after the change called death he lingered around his body. His neighbors and friends were extolling his virtues and saying how much he would be missed in the community. He saw his form robed for burial, and marveled if it, but to our happy home," they replied. "With his inquired. "Not exactly as you expect to find it, but to our happy home," they replied. "With us you can only remain, however, except to get a glimpse, for much of your past life has to be undone before you can dwell among us."

It was all new to him; he was bewildered. That he should have to do any atonement he thought preposterous. Had not his sins been wiped out by belief on another who had borne them for him? Could it be possible his deeds had to be undone—that he could not enjoy the inheritance he had supposed awaited him? Even so, the laws of life have to be fulfilled.

It was my pleasure to instruct this man, and when the errors of a lifetime had been dispelled and sunlight illumined his pathway, I found him of invaluable help in uplifting others. His nat-
ural tendencies were good. It was the world's system—do others or they will do you—and the belief that he would escape consequences, that led him into error. His heart was naturally tender, but he had encrusted it with selfishness. It is often the conditions that make or mar the lives of men and women. If placed in a different element, they would act out another side of their nature. The love of wealth and power, and the opportunities they gave him to rule, had led him into paths of darkness.

Was his atonement so difficult? you may ask. Did not his good deeds and acts of charity offset his depriving many of homes and the comforts of life? Yes, the good deeds helped to blot out the bad, and his redemption was easy when he saw the way and knew what he must do. Many are willing, nay, glad, to do what in them lies to atone for wrong; it is the system that permits it that is at fault—a system that allows the few to prey upon the many; a system that grinds down noble hearts and willing hands till they pray for relief in death, thinking thereby they will be free.

A great change has to be brought about among the children of earth—a change whereby equality will be the motto, where each will have equal opportunity to advance, and the many not be the slaves of the few. It will take time, however, and it is the message I bring to you to help all those who are struggling; give them a chance, instead of pushing them to the wall and taking advantage of their necessities.

This man whose life's history I have related is now reformed; he has sued and received pardon from those he injured that are with him in spirit life, and by care and watchfulness over those on earth is trying to undo the wrongs done them. Aside from that, he is working constantly in the schools educating those who never received any attention while on earth, who are deficient in knowledge on every line. All these dark, ignorant spirits have to be uplifted before they can advance, and have to receive the very rudiments of knowledge ofttimes. He has labored faithfully and well, and thereby has peace of mind and joy within his heart.

He wishes to send the message to earth to do all the good one can here, and thus avoid all the pain and anguish he has experienced mentally. Also for those who have the light here to educate their fellow-beings in the idea that they alone will be responsible for their acts; that angel friends are around them and know every thought; for all to help change the system that allows injustice, thus helping themselves and those around them, both here and in the life to come. John Pierpont.

MORE PSYCHIC POWER.

On reading the very interesting account in the Philosophical Journal of seances given in San Francisco, by Mr. Miller, and noting the careful and honest manner of investigation pursued by your correspondent, Mr. Wm. Emmette Coleman, I have been struck with the importance of the phenomena and your publication in such minute detail, an account of it as is given. Notwithstanding the careful investigation of such eminent scientists as Prof's Crookes and Wallace and many others, and the existence of such mediums and phenomena in almost every civilized land, as Mr. Coleman describes, it is deplorable to see how many writers for spiritual papers express themselves as even in doubt as to the possibility of materialization being true.

To me it seems to be as well established as any fact in science. If Mr. Coleman's statements be true, supported as they are by the rigid investigations of Prof's Crookes and Wallace, extending into years, under the most critical and strict test conditions that the genius of these great men could devise, then what excuse can there be for our writers being ignorant of the true character and nature of the phenomena of materialization?

If the statement of Mr. Coleman be not true and the investigations of Prof's Crookes and Wallace count for nothing, then why do not these writers and would-be leaders in public thought form a society, investigate and give us the facts. Any one can express doubt and cry fraud, where there is no fraud.

In my opinion the cause of Spiritualism has received more injury in the last two years from this constant cry of fraud by our own writers and speakers, than it could have received from our outside enemies in ten times that length of time, and now that your precious Philosophical Journal has come to the front and is giving the phenomena a hearing, permit me to give a case in point that will illustrate to what a dreadful condition our physical mediums have been driven.

We have a lady living on a little five acre farm, about a mile from the center of this little city, who has three girls, one a young lady and a splendid materializing medium. She is working as nurse in a wealthy family and her mediumship is lost to the world, at least for the time being.

The mother keeps the two younger girls in school and makes a living for them, and herself, by doing laundry work and raising chickens. Knowing the lady well it is my firm conviction that there is not a man or woman in the State of California or any other State that works harder and handles her money more sparingly than does this lady, in order to keep her little home and educate her children. Still she is without question one of the best materializing mediums extant to-day. For a whole lifetime she has been casting her pearls before swine, only to return to the commonest of drudgery in old age.

In August, 1896, having learned something of this lady's true character, and receiving a promise from her that she would try and regain her mediumship if I gave her an opportunity, I rented the I. O. G. T. Hall of this place and arranged for seances once a week, promising the medium ample protection against the grabber and the law. I then called to my assistance a number of veterans from the Soldier's Home, who were as anxious to investigate as I was myself.

Having our own hall, the lady came into it generally accompanied by a lady friend, and sometimes her children. They brought nothing with
them into the hall in the shape of fixtures and were dressed in ordinary costumes.

Our exercises consisted of music and a general conference for half an hour; then we put up the cabinet, which consisted of two curtains suspended by a cord across the corner of the hall.

When these curtains had been arranged, so as to separate at the center of the cord, the medium took her seat behind them and those in attendance took their seats, forming a semicircle in front of the cabinet. The light was then turned down to about half its usual power and singing commenced. Soon a form dressed in the purest white would open the curtains, manoeuvre around for awhile, then raise the curtains, plainly showing the medium still dressed in black and seated in her chair. Since that time I have seen as many as four forms appear at once, sending the medium out into the circle, but it is not my purpose to describe in detail these manifestations. Suffice it to say they were grand, sublime, and often astounding.

The investigation covered a period of two months, and 14 seances were held. An article was then drawn up endorsing the phenomena as genuine, and signed by the circle, some 20 persons.

Since that time this same lady has been giving seances on Sunday nights at her own home. They have been patronized almost exclusively by the veterans from the Home, the attendance being generally from two to ten, averaging probably $2.50 per week to the medium, which, added to her other earnings, enables her to live on her little farm in comparative comfort, but not ease.

That a medium should hold such wonderful seances, within one mile of a small city, and attract no more attention, is one of the problems of the age, and can only be accounted for upon the ground of this incessant cry of fraud by men who would place their bare assertion in opposition to scientific investigation. CORWIN PHELPS.

Santa Monica, Los Angeles Co., Cal.

MANY MYSTERIES CLEARED UP.

After the revolution in 1849, many liberty-loving patriots had to leave their homes, in their fatherland, never to return. Among them were three French citizens. After losing all that was dear to them into the sea, never to return. Among them were three French citizens. After losing all that was dear to them, they came to California in search of the yellow metal. After a few years of "ups and downs," they became close friends. They were Chas. Dupont, Harry Duvall and Louis Duent. In 1853 they met the fourth partner, a young American, born in Texas. At the age of 12, a circus passed through the lad's town. Being of a wild and roaming nature, he followed the circus, and after a few weeks won the esteem of the manager, and became a favorite with all by his daring feats of horsemanship, and the owner's wife adopted him, calling him Harrem Scarem Howe.

In 1851, being then 21 years of age, he was struck with the California gold-fever to such an extent that he deserted his circus friends and drifted to the Golden State where he met these three French miners in San Francisco, at a faro game, and in an unguarded moment they got away with the whole sack, amounting to over $80,000 which they successfully hid under the sea-wall (existing at that time), arranging to get it the next day, and go to Sacramento to have a good time.

To the surprise of the young American, his French companions got away with the sack. Upon finding this out, he dropped dead over the sea-wall. The other three carried the plunder on horseback to a place near Sacramento, where they buried it, on a foggy morning, by a big tree, where the ground was covered with grass a foot high.

After leaving their burden they journeyed on to Sacramento, never again to return to the spot in the physical life. The leader, Charles, became entangled in a row, and received a blow on the right side of his head which cost him his life. Not long after, Harry lost his hold on the trapeze, through some other man's fall. He fell on his chest and bled to death. Louis, the only surviving member, became paralyzed and followed his companions in 1862.

In the same condition as they passed from physical life, they tried to manifest through a medium. Without pity the three spirits threw their pain on the medium—the only way they could manifest. They also showed the buried treasure, as a relief. But our Texan never became conscious of being in the spirit world, and was still hunting for his unkind partners and the treasure.

In May, 1892, a few days after the manifestation of Charles, Harry and Louis, I called on Mr. James Taylor, telling her of my experience, not knowing of the fourth one. She said there was another one, and allowing herself to be controlled, uttered the fiercest oaths, telling of his trouble; not knowing he had left the body 30 years ago, and never realizing that he was in the spirit-world. He was earth-bound and actually occupying a female body. After half an hour of persuasion, by Mr. Taylor and myself, his understanding was quickened to realize that he had fallen over the sea-wall, and had not now any material body. He also recognized his two partners and their condition, and forgiveness all around ensued.

But not until the last days of August of this year was Charles Dupont fully liberated, being chained by his right hand to the tree, with his loved ones around him, waiting for his liberty. O, the joyful words, which pen cannot write.

Mrs. D. N. Place was the witness; but until the spirit-world sees the right time, the ground around Sacramento will keep the treasure, which will then be used for the good of mankind.

CARL EBERHARD.

JUBILEE ART DEPARTMENT.

As the time is rapidly approaching when it will be necessary to perfect arrangements for the Spirit Art Department of the Jubilee, I wish again to call the attention of the people to the necessity of communicating with me regarding articles they may have that we would desire to have on exhibition.

It is a part of the plan of the management of the Jubilee to have a department devoted to the display of articles produced by spirit power. These articles will consist of slate-writings, pictures on
The Higher Spiritualism.

The article in last week's JOURNAL, on page 740, is of value as showing some of the methods that must be employed before true Spiritualism can take a place in the world's history as a teacher of Truth, but there are others that must also be employed.

The foundation of the present membership to organized Societies is based upon the payment of an admission fee and monthly, quarterly or annual dues—anyone can join who is able to pay, and because there is no real unity of purpose in and between the individual members, there can be no united effort in any one direction. All kinds of antagonistic opinions are held by the various individuals, thus creating a want of true harmony and often strong partisanship, resulting in division, if not in actual dissolution. Spiritualists in the profession already have gone to the other extreme, with the result as before stated.

The true method, if unity of purpose and action is desired, is to formulate some few and simple principles which all members should obligate themselves to support and uphold; each society being a law unto itself in this respect, when it would become a power for good in accordance with the purity and truth of the principles laid down for its guidance. In this way one society might pay attention to the phenomena and another to the philosophy of Spiritualism, and there would be harmony not only in each society between them, but each would thus be carrying on its own work independently.

True phenomena is a necessary adjunct to philosophy, but can never take its place if true growth and development is to be realized. It is not sufficient to know that these strange and startling occurrences are produced by the spirits of those who have previously lived on the earth-plane, and whose bodies have been laid away in the grave, but we should know why these phenomena are produced.

If Spiritualism, as a teaching movement, has no power in it to produce a higher and a purer earthly-life, its adherents, it is of no value whatever and the sooner it disappears and gives place to something higher and nobler, the better it will be for all; but it has this elevating power within, and therefore we should by all means foster and cherish it, at the same time putting to one side as unnecessary and useless those things that in any way trend to prevent its growth.

But whatever is done must be done in harmony—harmony not only amongst ourselves, but we must also be in harmony with the forces flowing from the Fountain of Truth and which truly guide and direct every onward movement.

Brotherly love must not only be expressed outwardly, but also be felt inwardly as the moving principle of our earthly-life. After that we need have no fear whatever but that the results of our individual and collective efforts in the endeavors to advance the knowledge of Truth would be amply rewarded in our seeing Spiritualism as a movement making great and astounding progress, eclipsing the imagination of even the most sanguine.
The necessity for building temples for Spiritualists to occupy, is now creating much thought all over the country. It is now realized that it was a great mistake not to have erected such edifices years ago in every community where the truths of spirit communion were demonstrated, and 50 or more persons were brought together as its representatives.

Then it would have formed a nucleus, around which would have grown organizations to provide permanent spiritual homes for those who might have embraced the truth. This not being done, converts were provided with no accommodations, have embraced the truth. This not being done, invited to dirty halls, up flights of stairs, and hand in the upbuilding of the Cause.

Temple Building?

The enemies of Spiritualism live in glass houses, and should not throw stones, for they may rebound and crash into their own houses! They should at least offer one single proof of the phenomena upon which their churches are founded before condemning the phenomena of Spiritualism.

For 18 centuries they have offered the world only bald faith upon which to rest their belief in future existence. Spiritualists offer the demonstrations which Paul enumerated in his so-called letter to Corinth, to-wit—the gift of prophecy, discerning of [or seeing] spirits, speaking with divers tongues and interpreting them, healing by spirit power, etc.—all these prove their claim to unending life and intercommunion between spirits here, and beyond the change called death?

Finding it impossible to cope with the incontrovertible proof offered by Spiritualists, they now propose to use force; threaten to legislate against and crush Spiritualist mediums, and, perhaps, inaugurate the horrors of the Inquisition, with its
They do not seem to stop to consider the fact that the thousands upon thousands they have "burned at the stake," in the past centuries, have not proven that they are right, and that the poor unfortunates were in error who suffered martyrdom at their diabolical hands! Not at all!

It is a fact that nearly all the dogmas for which their lives were sacrificed, are now discarded by the Protestant churches of the present day as fables or downright falsehoods! Few, indeed, of them will dare to advocate transubstantiation, the infallibility of the church, the immaculate conception, the fixedness of the earth and the travels of the sun around the earth, the far-away heaven, the literal flames of hell, and all the rest of the train of fables and falsehoods advocated by the church of the 14th century!

This is further enlarged upon by the following from The Cassadagan of a late date:

It will be observed that among the complaints made against us by the Anti-Spiritualists is "their persistent attacks upon the divine authenticity of the Bible" and "their disruption of the church." Do they presume to endorse all that is in the Bible? Polygamy is abundantly taught, by example, in the Old Testament and nowhere in the Bible is censured the example of Solomon, David and Abraham, all guilty of the same offense against modern Christian ethics. Do the Anti-Spiritualists practice this divine example? Is David (the "man after God's own heart") acceptable as divine authority to these spiritual lilliputians? Do they accept the rule of the Nazarine to "resist not evil?" Do they, when smote upon one cheek, "turn the other also?" Do they believe that Christians should "take no thought of the morrow, what they shall eat, what they shall drink, or wherewithal shall they be clothed?" Do they love their enemies? They do not manifest much love for Spiritualists, even though we are really their best friends. They appear to love their creeds more than they do the truth, and seem willing to barter the truth "for a mess of pottage."

But it is not so much the divine authenticity of the Bible that hurts them, as it is the "disruption of the church." If the church be of God, can it not endure the touch of reason, or the facts that confront it, without danger of "disruption?" Is the church such a pet of prejudice, such an idol of superstition, that it must be protected against the revelations of truth to save it from disruption? Does it require an army of Anti-Spiritualists to maintain the divine authenticity of the Bible against the reasonings of common people, when the angels bring them the "light that lietheth every man that cometh into the world?" Is the darkness of ignorance so precious to these Anti-Christian warriors that they cannot tolerate any light from the science of to-day, lest it expose their errors and set the people free?

Spiritualism has taught many church-slaves to think for themselves, and thinking is dangerous to the "divine authenticity of the Bible." It has led many of the best lights of the church to repudiate the most extravagant stories, so long held as of "divine authenticity."

Dr. Lyman Abbott is not credited with being a Spiritualist, but is one of the ablest and most scholarly of Christian divines. Yet he rejects the story of Jonah and his sea voyage in the fish, as not of "divine authenticity," but simply a "fish story." And finally he sifts out the whole of Genesis as not of "divine authenticity." Is Spiritualism responsible for such Christian unbelief?

But in a way Spiritualism has done some good work in the way of "disruption of the church," not by any evil purpose, or unfriendly design against the church; but by offering to church people a "more excellent way," by answering the age-long question, "If a man die shall he live again?" and furnishing evidence of immortality that the church has not been able to furnish.

It has convinced Atheists, Infidels and Agnostics of a future life, after all the evidence the church could offer had failed. It has solved many puzzles for church members, which the scholarship and spiritual authority of the clergy could not explain. By its facts, experiences, reasonings and direct messages from heaven, it has given light and joy to millions and led them away from the old bondage of superstition, and this is what is meant by "disruption of the church."

**A Confession of Weakness.**

Girl ushers are used by Rev. M. P. Fikes in the First Baptist Church at Trenton, N. J. They also take up the collection, which is much enlarged by the novelty. He advertised the fact and announced that in the selection of ushers care would be taken to pick out a half dozen of the prettiest maidens in the congregation. The announcement was sufficient to draw to the church such an attendance of young men as was never there before.

The new move does not meet with the approval of other preachers, but Dr. Fikes says he believes in getting the people into church and does not care how he does it, if the means are legitimate.

Such an innovation is a confession of the disintegration which is going on in the churches. Even "pretty girls" will not be able to save the waning institution of creeds and dogmas. Advanced thought is sapping its roots. Men are learning to think and investigate for themselves.
Mme. Montague has a peculiarly soothing influence: realizing this, we mentioned last week, on page 744, that if Mrs. Wimble had been placed under her soothing influence and care, and then treated [by some competent psychic of course] for obsession instead of lunacy, her mind would soon have been restored to its normal condition. Unfortunately, some readers thought that it implied that Mme. Montague was engaged in the curing of "obsession." We had no intention of conveying such an idea, as we were well aware that it was not true.

Katie Mason, is what was intended, but was written so blindly that our printers, on page 664, made it Katie Major. This has caused trouble and delay in rightly delivering papers donated to this family. We have notified the postmaster there to deliver to Katie Mason mail addressed to Katie Major.

Notices of meetings to be held are really advertisements, and will hereafter be inserted under the head of "Societies and Meetings," at 10 cents per line, except free meetings and benefits, which will be inserted free.

In the poem, "Answered," on page 746, please read individualized for unindividualized.

If our readers (who are in our debt) could but realize how much good the small amounts they owe us, would do good to us and the Cause they claim to have at heart—there is not one but would send that amount would do good to us and the Cause.

Its Influence is Good.

Brother Newman:
It is a great "quietus" to human impatience to be able to recognize that the higher spirit forces do all things well," though to human faculties it may not seem so at the time.

Long ago I gave up the idea of personal glorification, and now my highest ambition is to be of service to others. That is why I have reached (or very nearly so) the point where the PHILOSOPHICAL JOURNAL is bestowing the helping-hand to more of the enslaved of our race, and reaping the reward in its increased influence, more than the money-power, which pampers to the development of material power rather than to spiritual freedom.

Geo. W. Bradford.
Los Angeles, Cal., Nov. 19, 1897.

Support the Lyceums.

To the Editor:

If Spiritualism is the great comforter of humanity, the great philosophy of mortality and immortality, and a demonstrable fact, why in the name of common sense, do not parents and mediums rally to the support of those who have lost all personal contact with deceased children's and young people's organizations? If community celebrations and social affairs are frequent, then why not, with proper fostering, become its most steadfast friends?

Until this work is carried forward to a grand success, Spiritualists will be rightly branded as selfish, for that alone retards the movement.

The Lyceum at 700 Jackson St., Oakland, Cal. is growing in interest and attendance. There are 30 children enrolled in the Lyceum. Mrs. E. Louise Teed, recently from Denver, Colo., and Mrs. Gunst, of Oakland, are good mediums, and active leaders and teachers in the Lyceum. Mrs. Teed is an honest, unassuming lady of rare ability as an inspirational speaker and trance test medium.

The Lyceums at 509 16th St., San Diego, Cal. have a loyal following, and as good mediums are to be found that the male forms may have been personated by Mr. Miller. Ills own printed words contradict his twice-repeated Incorrect statement. Ills own printed words contradict his twice-repeated Incorrect statement.

The Cause at Escondido.

To the Editor:
The "boy orator," Charles J. Anderson, has given a course of lectures at Escondido, Cal., to good audiences, notwithstanding the fact that it has seven creed-bound churches. Young Mr. Anderson has interested the people by his logical speaking and made many warm friends by his earnest endeavors to teach Spiritualism from its highest philosophical conception.

As he contemplates a tour through the Eastern States, societies wishing to engage a speaker can address him at San Diego, Cal.

A Final Statement.

To the Editor:

I have never told Mr. Holler, or any person on earth, that I was positively certain no fraud has been practiced at the seances of Mr. Miller. I have attended. Despite the fact that I quoted in the JOURNAL Mr. Holler’s statement in the JOURNAL that I told him the male forms may have been personated by Mr. Miller, he repeats this untrue allegation about me. Ills own printed words contradict his twice-repeated Incorrect statement.

Wm. Emmer Coleman.
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.

This book is intended to aid mankind in attaining the mastery of fate. In the preface the author says: "To see destiny instead of fate, law and order in place of luck and chance, is a step in a new direction. But this is not the only step. It is the first. There must be more: practical proofs that destiny is master of fate; and we rulers of circumstance, instead of its blind slaves.

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.

This contains instructions for a series of self-treatments in asserting the supremacy of soul over matter and environments—lifting to the higher life and thought.

The November Temple deals with the real nature of the thinking faculty and function. It is entitled "Thinking All Over, under which head Paul Tyner brings out in a strikingly new and interesting manner, the actual relations between bodily condition and mental action, whether emotional or intellectual. One dollar a year. The Temple Publishing Co., 34 Masonic Temple, Denver, Colo.

"Some Little Rhymes," composed at odd times by Wallace E. Nevill, 48 pp. Price 10 cents. This is a neat pamphlet containing 16 poems, by an ex-preacher from Australia, but now residing in San Francisco. He became a Spiritualist some years ago and is now earning a living at secular work. Many of the rhymes are excellent drives at the old theology, and have an altruistic tendency. For sale at this office.

Youth and Home for Nov. 13, is a finely illustrated paper, published at 127 Fifth avenue, New York, at $1.25 a year. Just the thing for all the family.

The December Midland Monthly (Des Moines) has a strong article in Forrest Crissey's "Yukon Gold Fields"—their Origin and Promise. It is from a great deal of personal observation and experience. The rich contents of last number of the Midland's fourth year make a brilliant promise for 1898.

There seems to be no limit to the demand for the now famous Funk & Wagnalls Standard Dictionary. The publishers announce another still another new edition of 40,000 copies to meet the holiday sales.

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 communication and well-authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Mrs. Grattan, of Stockton, Cal., passed to the "beyond" on Nov. 15, after a long illness.

Mrs. R. S. Lillie's lecture and Mrs. J. J. Whitl's readings in acoustics were highly interesting to the large audience at Scottish hall, last Sunday evening.

The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association will be held on Thursday, Dec. 6, 605 McAllister St., San Francisco, on Saturday evening, Dec. 4.

Mme. Young gave her regular annual camp-fire circle last Saturday evening, at 605 McAllister St., San Francisco, to welcome her Indian spirit controls as well those of other mediums. This was followed by a supper and dance.

Dr. Max. Muchenbruch gave a lecture at 111 Larkin street, San Francisco, last Sunday evening on "Spiritualism and Its Opponents." This was followed by readings, of which were all recognized. The hall was crowded with investigators.

The Union Spiritual Society of Oakland had John Slater on its platform on Sunday afternoon, Nov. 14, whose tests were remarkable. In the evening Mrs. Seel's lecture on "Crime, Its Cause and Cure," was excellent. At its close she answered written questions successfully.

Mrs. Log F. Prior, now in Atlanta, Ga., writes that she sends her greetings to all her California friends, and adds: "When in Washington, D.C., I met and talked with Dr. Coonley and Maintenance with Dr. J. J. Peebles, and was introduced to W. C. Bowman. It did my heart good to meet friends from California."

The Oakland (Cal.) Parochial Society holds regular meetings every Sunday evening at 7:30, with large audiences. The lectures and psychic work of Mme. Florence Montague are so fine and instructive that both the San Francisco and Oakland press have taken notice and published reports of the same.

Prof. W. W. Tatum wrote us from DeLand, Fla., on Nov. 12, that he had organized a Society there and had it chartered by the National Association. He will occupy the platform until next February, when the Lake Helen Camp opens, and he intends to stay there. After that he will return to California.

The monthly social of the Ladies' Aid Society, at 605 McAllister street, San Francisco, Cal., was enjoyable throughout. This Society is continually "doing good" to those who need help, and all Spiritualists should aid it in every possible way. There will be no meeting next Friday, but on Friday, Dec. 17, a testimonial benefit will be given in connection with the Medium's Protective Association, to Mrs. Lois Walsbrokter, who is a woman and well known, but has been indisposed for months. Let there be a large attendance.

Mrs. Belle Morse, the new President, is working hard to make the Ladies' Aid "well used and well spent."

Last Sunday evening Fraternity Hall, 909 Market St., San Francisco, was filled to hear the lecture, music and tests by Dr. Coonley. His address, "A Vision of Heaven," was a masterly production. After the beautiful music, Dr. Coonley gave many convincing tests. Among them was one to a gentleman describing in detail the death of his father, telling of those present, describing the thing that was spoken, and giving the date and place. The gentleman arose and with tears, said it was true, and beyond the power of Dr. Coonley to ascertain, except the spirit of his father. After visiting many mediums in Boston, New York, Chicago and elsewhere, he said that was the grandest test he had ever received. Dr. Coonley holds meetings every Sunday evening at 900 Market street.

The resolution to postpone the Spiritual Congress, sent by me for publication last week, should have read that they had a resolution to complete instead of "to make" arrangements—the truth being that S. D. Dyer, former president, had nearly finished the preliminary work. The error was my own in copying the results.

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.


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

President—C. B. Woodworth, 252 Jersey St.

Vice-Pres.—Thos. Ellis, Jr., Alameda.

Secretary—John Northrup, 409 Fillmore St.

Treasurer—R. F. Small, 310 Fill St.


Society of Progressive Spiritualists.

Meets at 105 Larkin st., San Francisco, every Sunday evening at 7:30 p.m. Mr. J.T. and Mrs. R. S. Lillie, of Boston, are engaged for the present season, also Mrs. J. J. Whitney, who follows Mrs. Lillie's lectures with Spirit messages.

LADIES' AID Society meets 2 p.m. every Wednesday for business at 329 Fell St.; benefit social on the first Friday and regular monthly social on the last Friday of every month at 605 McAllister St., San Francisco. MRS. F. A. Logan's meeting, called the "Circle of Harmony," every Sunday at 11 A.M., in a sunny, quiet hall, top floor, 905 Market st., San Francisco. All participants in the exercises.
Stolen Ring Recovered.

The parents of Sadie Stephens, the Prince Prettiwitz of "The Crystal Slipper," are Spiritualists, says the Philadelphia Record. Miss Stephens has many warm friends who are Spiritualists, and a few evenings after Fanny Daboll's ring was stolen she was invited to be present at a seance at the house of one of her Chicago friends. It was while Miss Stephens was in a clairvoyant state she suddenly turned towards Miss Daboll and said: "Give me your hand. While we were at rehearsal on the day you lost your ring one of the colored porters of the hotel took your ring from a little jewel case. The ring is now in a room where he lives, hidden g

When the seance closed his house was searched, and she is now once more the proud possessor of her ring.

Circle of Harmony.

I see that many correspondents desire to have Spiritualism respectable —people who would have the rostrum occupied by what they term first-class talent, and that the philosophy should be given, instead of the phenomena, in public.

I confess to an appreciation of inspired speaking and oratory, and could wish that the churches, instead of the rostrum occupied by what they term first-class talent, and that the philosophy should be given, instead of the phenomena, in public.

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A NEW BOOK.

Incidents in the Life of John Brown, the Hero of Harper's Ferry, compiled by John Brown, Sr., the "Medium of the Rockies." Price 50 cents.

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In the "Introduction" by the author, we find the following: "The social and shadow of war of Harriet Chisholm, of West Virginia, was one of the most potent influences in precipitating the secession of the Southern States and the consequent overthrow of slavery. It was not what John Brown did, but what he might have done, that alarmed the slave-holders of the South. They knew there were other John Browns to be feared in the South, and the dependence of the South seemed to them the only safeguard for the peculiar institution.

"John Brown was the advance-guard of emancipation; and, to those who appreciate the full import of his mission, it is desirable that all which pertains thereto should be preserved as an important portion of the history of our time. To contribute something to this end is the purpose of my effort in the following pages. I have gathered up some items which might soon be lost unless put in more permanent form than fugitive extracts in the newspapers and magazines. It is commended to all who admire and love the brave and the true in human character.

"We know that John Brown has passed the antechamber, and is in full fellowship with the spirit spheres, where he found a place prepared for him. But the people will never cease wondering what further, if any, steps he may take in the course he did, for the reason that they are unadvised of his guide-book from behind the veil, illustrating the light and shadow of war. It was one of the chief evidences of spirit intervention that should ever remain historic.

"Slavery died hard. It received its death-blow when they hung John Brown. What a harvest of forethought was not what John Brown did, but what he might have done, that alarmed the slave-holders of the South. They knew there were other John Browns to be feared in the South, and the dependence of the South seemed to them the only safeguard for the peculiar institution.

"Brown saw in the field of thought before him a day coming when this nation would be compelled to consider whether God was a God or not; whether he would allow this National Government to be perpetuated without war and bloodshed.

"Brown, read from the signs of the times, which to him were not misleading, that American aristocracy was a thing to be most dreaded; and, in his great soul, he saw the want of some divine intervention, some good providence to have been instituted and secure the right of a home to the hard working man, the protector of a wife and the father of happy children. Such a man is ever to go forth with strong arm to do battle for his home, his family and his own dear country, fearlessly, honestly, the same as when American citizens were first made in 1776. But the traffickers in human flesh would not listen to Brown's reasoning, though it fell from the lips of angels, until Heaven's wrath had called into requisition the sword to help quell the things which had arisen. Even then the people of the South would rather suffer, and did suffer martyrdom rather than see their slaves set free. But freedom came, and its history is one of blood, as of yore. And is it not marvelous to know that that blood-stained steel has ever been on the side of the church, and has ever been wielded by them to keep alive their institutions? With it millions upon millions of the human race have been made to bite the dust, while the God of humanity would not consent to such power; and we may well ask, Is it right?

"In view of these things, and the responsibility resting upon fathers and mothers, I have compiled this book from faithful narratives, principally for the youth and those unfamiliar with the first tangible steps taken by those behind the veil, which our mortal eyes cannot behold, to release from bondage the colored race.

"The people of Virginia, when they hung John Brown, unnecessarily opened the door to his immortal fame, and for their slaves to come out of bondage. But they failed to read the signs of the times correctly, or they might have determined otherwise. It was not the love of war and bloodshed that caused the people of the South to take up arms against the North. It was because the day had come when the watchers' saw the danger and sounded the alarm. It was the sword leaped from a scabbard and the roar of battle could be heard all along the southern horizon, and soon crape marked nearly every door-knob in the land."

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Yet she holds the key to “Society’s” gate.
And out of the grave of her murdered faith
i brewer of quarrels, a breeder of hate,
It covers the world like the mercy of God.
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Peace follows her footsteps wherever she goes.
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THE SEA SHORE—DECEMBER.

A storm wails lonely over sea and land—
The waters lash the beach with wild uproar;
A passing ship, bound for some distant strand,
Sounds by with fearful speed far from the shore.

As waves pile high and higher, far and near,
And dash with awful thunder on the beach,
A solemn chant intones with accent clear—
"No tumult wild to spirit depths can reach."

Sweet sounds the chant whene'er the spent blast dies,
In harmony mounts grandly on the wave.
Thus souls through storms to greater heights arise:
Through worldly turmoil grow serene and brave.

Though wintry winds blow cold upon the sea
It rises ever with pure melody.

M. Folger Coleman.

THE FOURTH DIMENSION.

BY HENRY THURTELL,
Professor of Mathematics, Nevada State University.

Much has been said during the last decade concerning the assumption by mathematicians of a fourth direction at right angles to the three known directions of space.

It will be the object of this article to present some of the interesting consequences that follow the assumption, as well as the arguments based upon analogy that lead to these consequences. Let it be distinctly understood that this is a fiction and an assumption, and that no scholar desires to argue the likelihood of the real existence of such a direction.

First, consider a point. It has neither length, breadth nor thickness. It is a space of no dimension. Call it Pointland. Suppose an individual lived in this point. Such a creature could have no notion of direction or dimension. It could have no thought of anything outside of its little universe, of which it would be the sole monarch.

Having performed this rather painful effort of the imagination, change the scene and consider space of one dimension. This would be a line, which might be called Lineland. Suppose an individual, or a number of individuals, to exist in this line. Each of these creatures could have length, but no other dimension. Imagine one of these creatures provided with an eye at each end. It would be able to see its fellow, but all it could see would be a point, and the only way one individual could differ from another would be in length. It might have a motion to and fro in the line, but could have no motion to one side or the other of the same. If an obstacle impeded its way it would have no alternative but to stop or run back. The creature could have no notion of space on one side or the other of its line of motion. It could form no conception of any direction except the two—backward and forward. It would be greatly superior to the individual of Pointland, and still a very inferior creature. It might be conscious of its length, but would be unable to see itself. Its two surfaces would be its two ends.

Suppose now an individual to exist in what we will call Flatland. Space of this kind contains two directions and would allow an individual of this order considerable freedom of motion. Suppose it to be a square or a triangle and to have an eye at each vertex. The borders of the figure would be its external surfaces—those that would be observable by its fellow-creatures. The interior of the square would be hidden from its own eyes and those of its fellow-creatures, as the length of the line would be hidden from the inhabitants of Lineland. Such an individual could observe the creature of Lineland crawling back and forth in its own narrow universe and in compassion might speak to the Lineman of a direction to this side and that. Its voice would come from an entirely new direction to the Lineman and he would not be able to understand anything about the new direction spoken of. Should the square push himself across the line of motion of the Lineman, that creature would see a point, nothing more, and that point would appear to come from nowhere and vanish into nowhere. It would appear like a creature of Lineland, but would seem to be possessed of a power that the Lineman had not—that of vanishing and reappearing at its own pleasure.
The man from Flatland would have the power of looking over his fellow-creatures and comparing their sizes and shapes with his own, although to do this he would have to travel round them and observe them from all sides. He would only with a single eye, be able to see one line at a time. He would have no notion of a direction up or down, and could form no conception of a creature whose shape extended into space of three dimensions. Infinitely superior in order to the Linelander, in that he is able to move in two directions instead of one, he is yet a creature of very inferior order compared to the one from what we will call Spaceland.

Let the individual from Spaceland be represented by a cube, an object having length, breadth and thickness. Its surfaces are planes or spaces of two dimensions. Suppose it is to be provided with eyes at all of its vertices it will be able to look down with ease upon the creatures of Flatland, to talk to them from the realm of space and tell them of a direction up and down as the Flatlander did to the Linelander. Like the Lineman, they will not understand the words of the man from Spaceland, and should the cube appear among them they will only see a square—a figure similar to their own, and when the cube rises, it to them will appear to vanish mysteriously into a realm of which they know nothing. Suppose the cube took one of the Flatlanders up with him and showed him the homes of the Flatlanders below him and explained to him the true state of affairs and then took him back to his home and left him. The Flatlander, conscious then dimly of all that lay above and about him, might attempt to teach his fellows of the wonderful land he had visited—the realm of space. His companions would probably laugh him to scorn and perhaps shut him up in a madhouse for what they would consider lunacy.

Now, do the analogies necessarily stop here? May there not be still a fourth direction which three-dimensional creatures cannot conceive of any better than the Linelander can conceive of Flatland or the Flatlander of space? If so, it undoubtedly lies all around and about this space, and may be peopled by creatures as much above humanity as it is above the fictitious creatures of Flatland.

As a man can look down upon a flat surface and see the inside of the squares and triangles, possibly the fourth-dimensional being can look in and through him, perhaps, discern his thoughts and desires. As a cube appearing among the Flatlanders could only appear as a square, one like themselves, so a fourth-dimensional creature could only appear among men as a three-dimensional creature, like themselves, but able to go round and appear and disappear, at will. Let us try to form an idea of a fourth-dimensional solid. We begin with a point, a space of no dimension. If we assume the point to move it will generate a line, a space of one dimension, consisting of two ends, external surfaces that are points and one line.

Now assume the line, a space of one dimension, to move in a new direction. It will generate a square, a space of two dimensions. Each point generates a line and there will be also the first position of the line and the second in the new figure, making four lines the bounding surfaces of the two dimensional space. Each point has its first position and its second, making four points to the square. The line will generate a space and our square then consists of four bounding lines which constitute the outside four terminal points, the angles and one space. The number of points has been doubled over what it was in the line. We have a line for every point and two lines for every line of the first figure. Also we have a space for each line.

Now, let the square move in a new direction, up, it will generate the cube. Each point will generate two, making in all eight points, each surface of which we have but one will generate a solid and two surfaces and each line will generate a surface, making in all six surfaces to the cube. The cube then has one solid, six surfaces, twelve lines and eight points. Now suppose the cube to move in an entirely new direction at right angles to all three of the directions of space. The new object generated we will call the four square. Since there are eight points to the cube and each point has its first and its second position the four square has sixteen points. Each point generates a line making eight, and each of the twelve lines of the cube has its first and second position, giving twenty-four, which with the eight generated by the points makes thirty-two lines in all. Each of the twelve lines generates a surface and each of the six surfaces has its first and second position, making twelve more, or twenty-four surfaces in all. Each surface generates a solid and the solid itself has its first and second positions, making eight solids in all. The four square consists of these eight solids' cubes, 24 surfaces' squares, 32 lines and 16 points. Were such an object introduced into our Spaceland, it is evident that a single eye would see only a cube. A space of one dimension, a line, is bounded by points. A space of two dimensions, a triangle, square or polygon, is bounded by lines. A space of three dimensions, as a cube, is bounded by surfaces, and an object of four dimensions is bounded by solids. With a single eye, in Pointland, one could see nothing. There is nothing to see. In Lineland a single eye can see but points, in Flatland only lines and points, in Spaceland only surfaces, lines and points, and in land of four dimensions the eye can perceive solids, surfaces, lines and points. As each section of a line is a point, each section of a plane is a line, each section of a solid is a plane, so each section of a fourth dimensional object must be a solid. Each section of a cube is a square, so each section of the four square must be a cube. Each section of a sphere is a circular plate or slice, so each section of the corresponding object in fourth-dimensional space must be a sphere.

Suppose something falls across the Lineman's line of motion, he is completely stopped in that direction. If something also crosses his path on the other side he would be completely stopped, for he would have no motion known by which he might go round the object, as the Flatlander would. So, too, suppose the Flatlander surrounded by a ring or square, escape would be prevented entirely, for he could have no notion of surmounting the obstacle as the Spacelander would at once proceed
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the shapes abd characters of the world below with
stance, but by his entering and leaving that world.
and the beings in that world, and yet outside that
be, he remains invisible to the world below him
until actually in it.
He can be in closest proximity to the world below
beings in that world, and yet outside that
world altogether and therefore invisible.
From his dimension he can see the inside of
every living being and thing in the world below him.
When he enters the world below he can never be
completely seen, and that part of him that is seen
is always of the form of the beings of the world
below.
His voice while still in his own dimension would
be heard by the being of the world below as com­
ing from an entirely new direction.
His appearance and disappearance in the world
below are not caused by any change of form or sub­
stance, but by his entering and leaving that world.
A world and beings of any dimension include all
the shapes and characters of the world below with
the further addition of that shape or dimension
peculiar to that to which the individual belongs.
Now let us consider the relations of a being in
any one dimension with the dimension above him
and the beings of that world.
1. All conception of a dimension above him is
impossible, though capable of a mathematical de­
velopment.
2. However vast and populous the dimension,
to him it is absolutely non-existent.

to do. So if a three-dimensional creature should
be placed inside a shell or closed room it would
have no notion of how to escape without penetra­
ting the walls of the shell or room; while a four­
dimensional creature would immediately start out
upon a new direction and without the necessity of
breaking the walls would come out and settle down
space on the outside with as much ease as a
man can climb a fence or a bird fly over a hill.
Now this looks unreasonable, does it not? But
are all your conceptions reasonable or real? Ever
since you began the study of algebra you have
been considering imaginary quantities, unreal
quantities. Such are the indicated even roots of
all negative quantities. The square root of — 1 is
an example. There is no rational number that
you can picture, even in your thought, which mul­
tiplied by itself will produce — 1.
Again, ask one of the children in the first, sec­
ond or third grade to subtract 7 from 3, he will
undoubtedly answer that the larger of two num­
b ers cannot be taken from the less. The child is
right from his point of view. The algebraic sub­
traction of 7 from 3 leaves 4; but the child has
not been taught the theory of negative quantities,
and in his mind there exists no number which,
added to 7, produces 3. We say that — 7x — 3 = — 21,
but we cannot form a realistic conception of such
an operation. It is impossible to think of — 7
quantities taken— 3 times and giving 21, a con­
ceivable number. Yet we find that this algebra­
ical law, invented by mathematicians, that the
products of quantities with like signs are plus
quantities, is a law that produces correct results.
The realistic conception of the operation is impos­
sible for us. Yet we accept the law and use it
with never a doubt as to its correctness. This is
necessary to the development of the highly useful
science of algebra. So, also, the admission of a
fourth inconceivable but possible direction is ab­
solutely necessary for a profound knowledge of
modern analytic geometry. Take the equation of
a circle, $x^2 + y^2 = a^2$. This is the equation of the
bounding curve of the circle. Using three co-or­
dinates and three directions, represented by $x, y$
and $z$. We can readily obtain the equation,
$x^2 + y^2 + z^2 = a^2$, the equation of the sphere, not
true of points inside the sphere, but of points
upon its surface, the bounding surface of a solid.
Now, shall analytical geometry stop here? Are
we allowed to use but three co-ordinates and three
directions? If so, who shall stop us? Every
student knows that by the consideration of higher
algebra many of the problems, principles and
truths of the elementary part of the subject are
made plainer. Also by the consideration of the
geometry of space, that concerning the plane is
made more clear. Let us then take the equation,
$x^2 + y^2 + z^2 + u^2 = a^2$, $u$ representing a new
direction at right angles to the other three. We
cannot picture such a direction, but we can assume it.
Our equation then represents the bounding solids
of a fourth dimensional object. Such an equation
is just as capable of mathematical treatment. Why
should it not represent something, have some
geometric meaning? And if by the consideration
of fourth-dimensional objects we can make the
geometry of space more clear, it is then the mathe­
matician’s duty to use the fourth dimensional
assumption.
Given the equations of two lines, we can by con­
sidering them simultaneous equations solve them
and determine their points of intersection. Given
the equations of two surfaces, we can eliminate
one variable and obtain the equation of their curve
of intersection. Given the equations of the bound­
ing solids of two fourth-dimensional objects, we
can eliminate one variable and obtain the equation
of the bounding surface of the solid in which they
intersect. Lines intersect in points. Surfaces
intersect in lines. Solids intersect in surfaces, and
fourth-dimensional objects intersect in solids.
Again, let $x$ represent a line. $x^2$ will represent
a surface, an area of a square, of which one side is $x$.
$x^3$ will represent the solid contents of a cube,
one edge of which is $x$. Now, what does $x^4$ rep­
resent? Either it has no geometric meaning, or else
it represents some function of the fourth-dimen­
sional object which we will call four square.
Whatever that function is it is to solid contents as
solid contents is to area or as area is to length.
A creature of Lineland cannot have less than
two points or bounding surfaces and must have at
least one line.
A Flatlander cannot have less than three lines,
or bounding surfaces, and not less than three
points. A Spacelander cannot have less than four
points, six lines and four surfaces. And a fourth­
dimensional creature cannot have less than five
points, ten lines and ten surfaces.
We will now consider some of the probable rela­
tions deducible from analogy between a creature
of any dimension and the dimension below him;
that is, appear and disappear at will, and that
without changing his form. However near he may
be, he remains invisible to the world below him
until actually in it.
He can be in closest proximity to the world below
and the beings in that world, and yet outside that
world altogether and therefore invisible.
From his dimension he can see the inside of
every living being and thing in the world below him.
When he enters the world below he can never be
completely seen, and that part of him that is seen
is always of the form of the beings of the world
below.
object of four dimensions, even in our limited should be able to represent a fourth dimensional surface by means of a perspective drawing, so we Spaceland. We can represent a cube upon a flat from each other a short distance; connect the squares with their sides parallel and separated solid inside three dimensional space. Draw two upon its physical properties, but upon its position size, space, capacity and form to the one below. of a cube. Now, take two cubes with their edges points and you have a rather rude representation parallel and separate them by a short distance; connect their corresponding points and you have a fourth-dimensional object, able to go and come, appear and disappear, at will. For more than 20 centuries evidence has been accumulating that beings of a higher order than humankind do occasionally appear among men. The great bulk of such evidence is not worthy of credence. Yet much has been written, both in the words of divine writ and in profane literature, of supernatural arrivals and appearance. Have these witnesses all been mistaken? Does no traveler e'er return from that bourne? All the accredited appearances of beings, apparently from another world, have been in the likeness of beings of this world. All that has seemed supernatural about them has been their method of arrival and departure. They have been apparently untouchable. They were acquainted with means of escape unknown to men. What has become of the souls of the untold millions that peopled this earth in the centuries that are past? Did they migrate across infinite space to worlds unknown, or are they here around and among us? If near us, why do not our senses perceive them? Why, indeed, unless they are of a higher order than humanity and in the space beyond them. The question may arise, Is Spiritualism then reasonable? Can individuals from a higher world step in among men and out again at their own volition?—Call.

THE ANTIQUITY OF MAN.

When the wagon has worn the rut deeply, how hard it is to get sleepy men to believe there is a better road! Since the Universal Spirit is the author, or rather, projector of nature, why not follow nature till we get a glimpse of the Universal Spirit?

Moses told the story of a single family, without giving particulars as to the methods of his evolution. Now, so many scientists try to make their theories prove that all mankind sprang from this one family. Still, portions of this story, as that of Cain and his wife, lead us to the fact that there were other families.

In glancing over the world's history, as found in nature, no considerable part of the world has ever been known to exist without man, animals or vegetables. He who limits nature, in his concept, limits the Universal Spirit. If nature had a beginning, then God, the Universal Spirit, had a beginning. He is the same yesterday, to-day and forever. Being the same, he always had worlds full of life, intelligence and activity, like that which we behold every day. This world bears
COMMENTS, QUERIES AND SUGGESTIONS.

The issue of your attractive JOURNAL for Nov. 1st, is full of interesting matter. Dr. Babbitt's digestion (but not assimilation!) of the "Regulars," and especially of Dr. Wm. J. Robinson, should be published in tract form and circulated by the million. There is great need of popular education on these lines, and a few hundred such essays from competent authors, distributed by hundreds of thousands, would do much to change public sentiment and even reach down into the benumbed mentality of our lawmakers, and ultimately secure justice and national freedom. Write more, Dr. Babbitt. Write for such papers as Anti-Spiritualists read, and as the masses who are swayed by the pretenses of learned ignorance, will read, and get an idea. Let all lovers of truth and liberty thank Dr. Babbitt and Dr. Buchanan, and their like, for the noble work they have done for humanity.

"Spirits as Surgeons" attracted my attention, and coming from such an authority as Thos. H. B. Cotton, makes it the more impressive; not that truth is any better as coming from one man than another, but the habit of critical examination and painstaking care, and scrupulous accuracy in stating facts, gives weight to the testimony of witnesses. In this case I wish a little more definite information that will add to the value of the record as reliable history.

From whom does Bro. Cotton get this statement? Was he an eye witness to the wonderful occurrence? If not, who was? What corroborative testimony is there to be had? Will the janitor, Daniel Conway, sign a statement of the case that may be used? Will Mrs. Martin do so as well? Of course her psychic experience cannot be corroborated by outside witnesses; but the other facts may; and then, if she will add a statement of her own experiences, and also of the other facts, as far as she knows, over her own signature, with permission to use, and if Bro. Cotton was an eye witness, join his statement to the other two, and any other reliable testimony obtainable, it will be servicable as a permanent record, not to be questioned or ignored as an exaggerated story of uncertain authority. Bro. Cotton says that "Mr. Conway is ready to qualify to every word of the above narration." Will he do so and publish it in the JOURNAL? And will he add all the circumstantial and corroborative evidence obtainable, in as brief and concise a statement as possible?

The recent report in the JOURNAL of a "test seance" by Wm. Emmette Coleman, seems to settle things, as nearly as one seance can settle them, and is a valuable document to preserve. Phenomena known as materialization involve so much that we do not yet understand, and the complexity of variations are such, together with the possibilities or probabilities of fraud, that we must needs be patient, critical, persevering, charitable, ever mindful of the delicate character of agents employed, and of the great need of kindly care for the feelings of sensitives when subjected to the double action of influences from two worlds, the nature of which we as yet but dimly realize and imperfectly understand.

JOHN WESLEY AND SPIRITUALISM.

The critical essay by J. T. Dodge has much to invite careful attention, and while some of his statements may shock or hurt many, the vital question should always be, "Is it true?" Are the criticisms just? If they are, we should welcome and profit by them, however they may disturb our prejudices or chill our conceit. Here is a sentence worth remembering: "Methodism owes its origin and early growth to the genius and education of John Wesley." Is that all? Do not his deep convictions, religious enthusiasm, and the spiritual inspirations and direct manifestations from the unseen world count for something in the "origin and early growth" of this remarkable sect? Was education the inspiring force that led into new paths and gave a new vitality to religion under the manipulations of his genius? Would education and genius have ever evolved the divine revelations of Spiritualism, without the moving impulse, close companionship, and direct interposition of the spirit world?

If Wesley was a scholar "his ministers were often men of very meagre intellectual gifts, and the great church which he founded, in its early days, set such slight estimate upon any other human attainment than those of a purely spiritual
kind, that Wesley himself has been underrated on the intellectual side." See "Some Heretics of Yesterday," pages 299-300, by S. E. Herrick, D. D. If Spiritualism has some slip-shod literature and trance drivel, it has also its Lockwoods, Underwoods, Colemans, Buchananas, Babbage, Tuttles, Brittens, Wrights, Watsons, Dentons, Dotens, Huls, Weavers, Barretts, Peeples, Lovelands, Bacons, Dawbarns, Colvilles, Richmonds, Willises, Fullers, Moultons, and many others, who are the intellectual peers of the best church representatives on either continent; and if one book wearies the reader with "prolixity and verbosity," so many hundreds of books taken from church libraries, or promiscuous literature may bewilder him; and we have a large range of spiritual literature that will compare favorably with that of any church. Instance, Lizzie Doten's poems, Dr. Buchanan's "New Education," "Sarcognomy," etc., Dr. Babbitt's "Principles of Light and Color," Hudson Tuttle's "Arcana," and all his writings, Dr. Pebbels' world-girdling volumes, Epes Sargent's "Scientific Basis of Spiritualism," A. J. Davis' Encyclopedic Revelations, Moses Hull's Bible Exegesis, Mrs. Richmond's lectures, Fred L. H. Willis' works, J. W. Colville's, Emma Hardinge Britten's, et al. I am not advocating voluntary ignorance. But I think for the first 50 years, our progress compares favorably with any other body of advancing thought and progressive liberalism.

LYMAN C. HOWE.

ANOTHER PSYCHIC EXPERIENCE.

I had an experience, as a healer, some time ago, which may interest the readers of the JOURNAL. My spirit apparently left the body to treat some one at a distance. As I was impressed that it was a patient of Dr. Griffin's, I wrote thus to Mrs. Griffin:

"I remember one Sunday morning being in a sick room, making passes with my left hand in front of a girl, saying, 'You are well.' The friends behind me said, 'Carl you are a mesmerist.' The higher within said, 'Now you interfere with Dr. Griffin's practice.' I think your Indian guide must have played another trick on me.

CARL EBERHARD."

Mrs. Griffin soon after replied to my letter as follows; confirming the transaction:

"Our daughter Mabel was quite sick, in the week preceding the Sunday morning you speak of. When she got up on Sunday morning she said she was going to meeting. I was surprised and replied, 'I do not think you are able.' She said 'I feel well this morning,' and she went, and has been unusually well ever since. She said that she dreamed that some spirit was standing near her bed and said something she did not understand. She was the only girl the doctor was treating, and was doubtless the one you cured. I think you are a fine medium, for everything you described for me has come to pass, including a fire caused by a coal-oil lamp, in my house which you foretold.

MRS. H. A. GRIFFIN."

The readers of the JOURNAL can draw their own conclusions about this peculiar experience.

San Francisco, Cal. CARL EBERHARD.
SPIRITUALISM IN THE CHURCHES.

Spiritualism has permeated the churches even against its will, and to-day no preacher is appreciated as much as the one who fills his sermons with the Spiritual philosophy—of course without calling it by that name. From an article on "All Saints Day," in the Church Magazine for November, we quote the following:

We may think of our own blessed dead to-day. What shall we do for them? We still love them: we may put flowers on their graves; they will know we have not forgotten them. More than that, we may remember them at the Altar. It is there we have happy intercourse with them.

Saints departed even thus
Hold communion still with us.

If those who have passed beyond the physical state still live and we can have "intercourse with them," then the claims of Spiritualism are fully admitted by the Church Magazine.

THE TRANSITION OF MRS. WILSON.

Mrs. B. H. T. Wilson passed to the higher life, from the home of her daughter, Mrs. D. P. Hale, at San Diego, on Sunday morning, Nov. 21, aged 76 years. Mrs. Wilson has been for years so widely known among the progressive minds of San Diego that a brief synopsis of the remarks of Rev. Solon Lauer, who conducted the funeral services, will be of interest to our readers. Mr. Lauer said in substance:

I think I have never conducted a funeral service where there seemed to be so little need of unmitigated mourning, in fact, so much need of exaltation and congratulation over the resurrection of a soul to the higher life, as here to-day. We must mourn the departure of a beloved friend, whether to a distant State, or to the invisible world; but in this case many circumstances conspire to rob death of its sting and the grave of its victory. Our friend's radiant conviction of immortality made the fact of death a mere illusion to the senses. She knew no death. She knew only life, eternal, indestructible life.

There is a deep lesson to us, the living, in the death of our friend. When a Greek oracle was once asked "What is the true philosophy of life?" the reply was, "Inquire of the dead." The spirit of absolute faith and conviction in which our friend has for some time awaited the higher call is perhaps the best lesson she could have left for our instruction. She, whom we now call dead, can teach us the most valuable lesson for a successful and happy life, namely, the absolute conviction of immortality.

This light of immortality shone into the temple of her soul not alone through the window of Christian teaching, but also through the windows of universal religion, through the teachings of those sacred books of the East from which I have read extracts, and most of all through the window of personal experience. To her illumined vision, the veil that separates this world and the invisible was often lifted, and through the opening streamed the beautiful light of celestial spheres.

I need not speak to you of her past life. Many of you know more of that than I myself. I know her past chiefly through what I have seen of her present life. A soul that attains the height of spiritual perception which she has occupied, must have been led for many years by the highest and purest aspirations. In the mellow splendor of many years of rich experience, she has come to the mountain summit, and there we see her glorified, an arisen spirit standing in the streaming light of immortality. It is for us not to mourn over the tenement of clay which her advancing spirit has now abandoned, but to follow the trail of light left by her arisen soul as it wings its flight to realms of perfect day. Thinking of her not as dead, but only as gone before, we shall catch some of the glory of that light in which she daily lived.

Mrs. Wilson's body, at her own request, is to be cremated; and in his closing prayer, Mr. Lauer expressed the thought that, as she had relinquished her body to the purifying forces of the divine element, fire, so her soul would go forward through the purifying fires of the Divine Spirit, until the last traces of this earth would be consumed, and she would realize the divine ideals that she dreamed of here. In closing, Mr. Lauer expressed a thought not commonly heard at funeral services, and which may be suggestive to others outside the family. He said, in substance, "I have been asked by the director to say that those who wish to look for the last time on the mortal form of our arisen friend, may do so as they pass from the parlors. As for myself, I prefer to see her as I saw her last, in all the joyous fullness of her life; or, better, as I see her now, in my mind's vision, in the glory of her resurrection robes."

A large company of friends attended the services and the floral offerings were numerous and rich.

SCIENCE FOILED.

Dr. Hodgson, in an address before the Psychical Research Society, last month, reported the results of his investigation of trance phenomena manifested through Mrs. Piper. After laying traps for her, employing detectives to shadow her, and doing all he could to entangle her, he had to freely admit a complete failure. He stated that, in seances with Mrs. Piper, strangers had abundant evidence, including matters of such private interest and personal significance as exclude them from publicity. Facts have been stated which, at the time, were unknown to the experimenters. Dr. Hodgson will give details in his address this month.
A Sensible Move.

The Babe Will suit has been compromised, and now it is proposed to use the money collected for its defense to bring a test case before the Supreme Court of the United States to decide the status of Spiritualists and mediums under the law, to the effect that justice be extended to all associations whose works indicate their sole object to be human progressions. This will bring to a head, at once, the senseless opposition of the Anti-Spiritualists, and define the standing of honest mediums.

The Invisible World.—The article in this week's Journal on "The Fourth Dimension," will pay for careful perusal. It is one of the best articles we have ever published, and talk so much about, but cannot demonstrate, in our limited capacity. Read it thoughtfully.

Dr. Peebles.—A business letter from Dr. Burroughs informs us that Dr. Peebles is in his Indianapolis office as usual, diagnosing disease, prescribing for the sick, and busily writing for the public every odd hour. This morning he was up and at work before five o'clock. Such physical and mental vigor, with a surplus of psychic power is, I am sure, uncommon to one past 76. He lectures for the Spiritualist Society here in Indianapolis next Sunday. Mr. Wiggins, their last speaker, gave excellent satisfaction. He was educated for the Baptist ministry, and is doing good service for Spiritualism.

Sincerity.—James Russell Lowell says: "The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away, but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has possessed him." Let us apply this axiom to ourselves. How many of us are dedicating our life and energies to the cause we profess to love? How do we prove our sincerity.

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.

Holiday Presents.—We invite Spiritualists to select some of our many books to give to their friends for holiday presents (see offers on page 779). We have over 6,000 volumes in stock, and need the cash they will bring, to print more. So if you buy them, you will not only aid the Cause but also help the Journal. Order at once to prevent delay in receiving them. There will be a rush later on.

Rewards and Punishments in heaven and hell are only bug-bears created by theological dogmas. Live up to your highest ideal, and you have no need to "fear an angry God" or a burning hell: It should be recognized as a truism that heaven is located on the inside of virtue, and hell on the outside. We shall have no national virtue until this fact is realized.

Elder Covert, the champion of the Anti-Spiritualists, on Nov. 28, held a meeting to expose mediums in Cincinnati, O., but he was so abusive and foul-mouthed that the Cincinnati Enquirer of Nov. 29, says: "It looked for awhile as if there would be a riot," but the meeting broke up in uproar, and the storm passed over. Everybody seemed to be disgusted.

The Reviewer.

The Dream Child, by Florence Huntley. Chicago: Rand, McNally & Co. Cloth. 230 pp. Price $1.00. The author says: The whole purpose of this work is to present and elucidate those fundamental principles in Nature which enable the honest investigator to prove that there is no death; that life, here and hereafter has a common development and a common purpose, etc. It is written in the style of a novel, and is very interesting throughout. Its intent is to elevate the race, by giving birth to perfect offspring.

Mediumship and its Development by W. H. Bach. 104 pp. Price 25 cents. For sale at this office. This pamphlet has passed to the fourth edition, which is sufficient proof of its value and usefulness. It covers all the phases of mediumship, giving full directions for assisting development and much matter of interest to Spiritualists.

"How the Bible Came Down to Us," is the title of an article by Dr. Clifton H. Levy, in the December number of the American Monthly Review of Reviews. Dr. Levy traces the history of the various versions of the Scriptures, presenting photographic reproductions of portions of the most celebrated manuscripts and printed texts. In view of the recent revival of interest in biblical discovery and textual criticism, this attempt to give a popular exposition of the subject will doubtless be warmly welcomed.

Coming Events in our Natural Life, is the title of a book just written by Prof. Williams, a Chicago Sec. He says that there will be no revolution: that by 1912 all difficulties between capital and labor will be settled; that extremists on both sides will be executed, and that will settle the difficulty.

"The 20th Century Astrologer" is the title of a new monthly of more than ordinary interest. It is published at $1 a year, at 9 College ave., New York.

The new Students' Standard Dictionary will be placed on the market by the Funk & Wagnalls Company about December 1st. A tremendous sale is already assured.

The Little Free-Thinker for Dec. commences Vol. 5, with H. L. Grew, 213 E. Indiana street, Chicago, as publisher. It is an attractive paper for the young, at 25 cents a year.

Ghost stories are the "fad" now. Nearly all the papers and magazines have them. The Midland Monthly for December has one, entitled "Was it a Ghost?" It also has a very interesting table of contents, much more than the usual number of fine illustrations.

Dr. Coonley, independent slate writer, clairvoyant, musical medium, holds seances Tuesday and Friday evenings. Developing circle, Wednesday evenings. Those desiring to attend should engage seats before the evening of seance as the room is limited and many have been disappointed in being unable to get in. Admission to these seances is 25 cents. Dr. Coonley gives sitting in writing or clairvoyant—daily from 9 to 5.

See our Book List on page 782.
Spiritualist News.

The Church of the New Revelation of Toledo, O., has been incorporated. Object, "Occult science, esoteric, ethical and psychometric phenomena." Incorporators, James Entwistle, Laura McTuttonen Elkost, Lavinia Entwistle, Helen Wygant and others.

John Brown, Sr., the "Medium of the Rockies," is still quite ill, but it is expected to take him into the country on the 7th last, for a change. His address will hereafter be Bunker Hill, San Bernardino, Cal. The best wishes of his many friends go to him and his devoted wife.

The Mediums' Protective Association held a free parlor spiritual meeting on Monday evening, Nov. 29, at the residence of Mrs. Jennie Robinson, 601 Polk street, San Francisco. Mr. M. S. Norton gave an address on "The Dangers of Mediumship," which contained many valuable points.

Mrs. Lois Waisbrooker gave a fine lecture last Wednesday at 111 Larkin street, San Francisco, for the Peoples' Society. Tests were given by other mediums. The admission was free, but a collection was taken to pay hall rent. Mrs. May F. Dryman is president, and Mrs. Hattie D. Wrenn is secretary.

On Sunday, Nov. 28, at Loring Hall, Oakland, Cal., Mrs. Irene Smith and Mr. Green gave tests in the afternoon and in the evening Mrs. Sarah Seal delivered an eloquent address on "The Future of Spiritualism," which was much enjoyed and was followed by the answering of written questions by her guides.

A testimonial benefit will be given under the auspices of the Ladies' Aid Society and the Medium's Protective Association for the Spiritualist Journal, McAllister street, on Dec. 10, 1897, at 8 p.m. A reception will also be given to Mme. Florence Montague of Oakland, who will then be the only Medium of Spiritualism. The admission will be free, but a collection will be taken to pay hall rent.

Dr. Conoley's lectures, music and convincing tests are creating a great deal of interest in Spiritualism. On Sunday evening every seat was filled at Fraternity Hall, 909 Market street, and all who were present were much pleased. Sittings given by Dr. Conoley to the Editor were very satisfactory.

R. S. Christie, a local test medium of Brockton, Mass., is introduced. The Medium of Los Angeles has resumed publication.

Moses Hull was in Buffalo, N. Y., last month lecturing to crowded houses in the Spiritual Temple. Lyman C. Howe is lecturing in Buffalo, N. Y., during December to large audiences.

Mattle Hull is now temporarily located at 536 Prospect St., Cleveland, Ohio.

Carl Sextus, the noted hypnotist, has returned from Europe, and is now located in New York.

Mrs. E. D. Concannon, clairvoyant and trance medium, is now located at 1 Concord Square, Boston, for the coming season.

The Oakland Psychical Research Society held no meeting last Sunday evening, owing to the sudden illness of Mme. Montague.

Prof. Mingo, who has been paralyzed on one side for some months, is still quite ill, though he is improving slowly.

The Ladies' Aid and the Protective Mediums' Association will give Mrs. Lois Waisbrooker a testimonial benefit on Dec. 17, at 605 McAllister street, San Francisco. There will be good mediums and speakers, and fine music.

At Loring Hall, Oakland, Cal., last Sunday afternoon, Mr. Lowe delivered and able address and Mrs. Cowell gave tests, in her usual convincing manner, in the afternoon and evening for the Union Spiritualist Assembly.

Mrs. R. R. Lillie's lecture on the "Hope of the World," last Sunday, at Scottish Hall, San Francisco, was very instructive, and Mrs. Whitney's spirit message, as answers to questions, names, etc., were astonishingly correct and convincing.

Dr. M. Muehlenbruch has returned to Oakland, and is located at the Brownstone, near Nineteenth and Washington streets, where he gives readings daily. He gave his farewell test seance at 111 Larkin street, San Francisco in a large and interested audience, last Sunday evening.

The regular quarterly meeting of the State Board of Directors was held last Saturday at 605 McAllister street, San Francisco.

After the transaction of routine business, communications were read from Mrs. Mary J. Stevens, W. H. Yeaw, Mrs. Corwin Phelps, Mrs. Drew, Mrs. Dr. Alice Tobias, D. P. Myers, Mrs. Ives and the Psychical Society of Oakland.

A charter was granted for a new Society at San Bernardino. Mme. Montague has been granted an ordination certificate and the ceremony will be performed at an adjourned meeting, on Friday, Dec. 10, at 605 McAllister street.

Mr. Norton was granted permission to substitute the following for the resolution offered at the last meeting:

WHEREAS, The Spiritualists of California, in convention assembled, have conferred upon this Board of Directors the power and duty of Ordination, Endorsement and Protection of the reputable mediums of this State; and

WHEREAS, Nature has provided us with five senses, through the exercise of which we are expected to arrive at conclusions in regard to the claims of persons making application for recognition by this Board; we,

Therefore, Be it resolved by the Board of Directors of the California State Spiritualists Association, in regular quarterly meeting assembled, that this medium who requires darkness for the production of phenomena shall be eligible for Ordination, Endorsement or Protection from this Board.

The matter was fully discussed, put to vote and carried, after which the Board adjourned to meet on Dec. 10, at 8 p.m.

JOHN KOCH, Sec.

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 spiritualism. It is a valuable work, especially coming from such a source.

This is an excellent book for a holiday present. Bound in cloth $1.50. In paper covers $1.00. For sale at this office.

"Field Flowers" is a cloth bound book, 8x11, gilt edges, heavy enameled card board, die-stamped in gold and color from design by Stanford White. Published by the Association for St. Gaudens. The publication of this work was made possible by the kind assistance of artists, who contributed original drawings for the text matter by Eugene Field appearing therein. $1.
Wednesday Meeting at Oakland.

To the Editor:

Having heard much about the Spiritualist meetings, held every Wednesday evening at Dr. Palinbaum's, 855 Isabella street, Oakland, Cal., curiously prompted me to see and hear for myself. I went there last week and found myself in a clean, pleasant, well-lighted room, crowded with about 60 persons. The walls are adorned with pictures and the faces of Dr. Palinbaum and his wife with smiles of welcome. About 40 were present, among them several mediums who have been developed at these free meetings, which have been going on for two years. Mrs. Seal was present and gave a short address, followed by answering written questions.

At 10 o'clock we went our several ways, some of us wondering why Spiritualists are called such naughty names. Vox.

Hon. D. W. Howard.

To the Editor:

There passed to another state of existence recently a pioneer of Northwestern Ohio, who knew more about the Indian character than any man in many States. He settled on the Maumee river in 1821, and his early life was spent in the tepees of the red men, and his first and only school lessons were learned in an Indian school. He entertained a high regard for the Indian, and said that less vice and crime prevailed among them than in the same number of white inhabitants.

During hard winters, when pressed with hunger, the Indian hunter would sometimes kill a hog of the white settlers, but they would bring in the ears to the owner as an evidence of indebtedness and always pay for the animal. Like the Hebrew prophet, he also believed that the Great Spirit required that his children should love goodness, do justice and walk unassentiously with the Eternal.

The funeral oration was delivered by Hon. Kent Hamilton, an old friend of the deceased, who spoke of Mr. Howard's art and culture, with rules for its attainment. Lucidity is no gift, but a universal possibility common to the human family. Those fond of Science will revel in the pages of this work. Order now. Price $2.50.

Ormsby's Ephemeris, almanac, business and weather guide for 1898 shows what the future has in store for the people of the Great Republic. It is full of valuable information for young and old, rich and poor alike. The farmer, mechanic, lawyer, doctor, banker and business man, as well as every teacher and preacher in the land needs the knowledge given in this work for 1898. It gives a horoscope, together with a reading, for every child born during the year. Times favorable to trading and business are clearly stated. This alone is worth a hundred dollars to any business man.

Price in paper cover, 50 cents. For sale at this office.

Inspiration.—The Philosophical Journal is to me an inspiration and consolation, because it is a clean sheet. Its editorials are broad, liberal and it is working to unite all Spiritualists on the main issue.—Alfred Johnson, Chicagote, Mo.

How we Master our Fate, by Ursula N. Gestefeld. N.Y., Gestefeld Publishing Co. 115 pp. Cloth bound 75 cents. For sale at this office.

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.

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

Slander.—Among the seven admonitions denounced in Prov. 8:19 is "he that soweth discord." It is worthy of note that the one who does this is classed with "hands that shed innocent blood," and a "false witness that speaketh lies." When it is remembered that a "whisperer," or "talker of ratheb friends," it will be seen that this is often considered as harmless gossip is not so harmless after all. A "tale-bearer," a "whisperer," or a "busybody in others men's matters," being the most despicable of all persons.—Evech.

Postage Stamps may be sent in this office for fractions of a dollar.

Under this heading we insert notices of meeting at TEN CENTs per line each insertion. ONE DOLLAR (10 Lines), $3.00 per month.


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Society of Progressive Spiritualists.

Meets at 105 Larkin st., 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. T. Whitney, who follows Mrs. Lillie's lectures with Spirit messages.

Ladies' Aid Society meets at 2 p.m. every Wednesday for business and at 325 Fell st., benefit social on the 2nd Friday and moderately social on the 4th Friday of each month at 605 McAllister st., San Francisco.

Mrs. P. A. Logan's meeting, called the "Circle of Harmony," every Sunday at 11 a.m. in a sunny, quiet hall, top floor, 909 Market st., San Francisco. All participants in the exercises.

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Its art and culture, with rules for its establishment. Laddie is no god. It is universal possibility common to the human family. Science will reveal in the pages of this book. Price 25 cents.

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A work containing many secrets and inner doctrines of the Rosicrucians. In it and by its aid men and women have overcome the road to erroneous power, mental and individual, and the secret of effecting which is changes in others prolongation of life, and rendering the universe a vast to perpetual power. Price $2.50. Address K. C. Randolph, 31 Meafzea av., Oakland.

When Addressing this Advertisement, Mention the Journal.
Robert Dale Owen.

Q. If you could give a brief account of the life and works of Robert Dale Owen, the information would be very valuable to me.—W. B.

A. In looking through several books and pamphlets containing biographies of noted Spiritualists, I am surprised to find no mention of Robert Dale Owen, but turning to the People's Cyclopedia, I find the following, omitting lineage:

"Owen, Robert Dale,.... passed a long career of service in public life, and was the originator and advocate of many social reforms, besides editor of one or more journals, and author of a vast variety of miscellaneous literature; became a great exponent of Modern Spiritualism; born in Scotland 1801; died 1877."

Mr. Owen became a convert to Modern Spiritualism in 1850, and was therefore among its pioneers. Perhaps his ablest work on Spiritualism is "The Debatable Land Between this World and the Next," which affords conclusive proof of immortality aside from historical evidences.

I would suggest that someone who knows more about Mr. Owen and his works, answer this question more fully in the columns of the Journal.

For a Club of 4 subscribers for one year with $4 to pay for them, we will present a copy of Mrs. Schlesinger's handsomely illustrated 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 a beautiful book for yourself, and any premium offered in the Journal to each subscriber.


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15. New Revelation—A lecture by Cora Richmond. 10
16. Religion of Spiritualism by Dr. Crowell. 10
17. Three Plans of Salvation as given in the New Testament. 35
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Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colic, and all kinds of Indigestion, Stomach Fevers (except the Typhoid and the Typhus, which require the Negatives), Derangement of the Intestines, such as Dyspepsia, Indigestion, Nausea, Vomiting, Diarrhoea, Flux, Dysentery, also Asthma; Pleurisy, Croup, Bronchitis, Consumption, Constipation, Coughs, Cold, Cataract, Female Diseases and Derangements. Buy the Positive and Negative Powders that is, a box of half-and-half of each kind) or Chills and Fever, Intermittent Fever, and Dumb Ague.

THOMAS G. NEWMAN, Editor & Publisher.

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* New Advertising for Advertisers, Notice This Journal.
Our friend and brother, who is well known as an able correspondent of the JOURNAL, passed the portals on Dec. 2, from his residence in Denver, Colorado.

On Nov. 22, he wrote us a long personal letter, of ten sheets, and within a few hours, on that very day, suffered a stroke of paralysis, which was repeated on Nov. 28, and his transition occurred on Dec. 2. He had been ill for some time, suffering from chronic troubles, and had been confined to his room for six weeks at one time, but he then thought he would soon be better, and promised to write again in about a week.

He was well known in California, among the older Spiritualists, for he spent several winters in the State, in company with Mrs. Belden, and their many friends will send thoughts of consolation to Mrs. B., who is now bereft of his physical companionship.

He was a sweet-spirited man, with a giant intellect, and a pure life, and was a true friend to the JOURNAL and the cause of Spiritualism. His work in the form was finished, and now being freed from its infirmities, he will unfold and progress eternally. The funeral was held at Unity Church on Sunday, Dec. 5. The Denver News gives the following sketch of his eventful life:

David Douglass Belden was born in Farmington, Trumbull county, Ohio, on March 24, 1821. He attended different academies in Northern Ohio, and in August, 1846, entered the law office of Joshua R. Giddings, the famous abolition Congressman. He afterwards studied one year in the law office of R. P. Ranney, chief justice of Ohio. In August, 1848, Mr. Belden was admitted to the bar and for seven years, practiced law in Warren, Ohio. He was married to Miss Emily C. Parmelee at Baltimore, Md., May 7, 1849.

He was prosecuting attorney of Trumbull county for two years, then followed the great tide of emigration to Omaha, Neb., where he practiced law for six years.

In the Spring of 1859 he was elected Mayor of Omaha by unanimous vote. He received the title of the city and deeded the lots to the citizens. Mr. Belden had a fierce fight with lot-jumpers and defeated them. He was elected to the Lower House of the Legislative Assembly in the Fall of 1859; was elected to the Upper Branch of the Legisla-
In August, 1865, Mr. Belden was appointed Superintendent of the Smith and Parmelee Gold Company on the Gregory lode, and held that position until 1869. During that time the company took out $500,000 in gold from that lode.

In the Fall of 1867 he was elected from Gilpin county to the Upper Branch of the Colorado Legislature for four years. While a member he had the casting vote in the Senate by which the Capital of Colorado was removed from Golden City to Denver.

Mr. Belden came to Denver in the Spring of 1869 and practiced law for many years. He was elected City Attorney in 1871 and again in 1872. He settled the “lot” difficulty by which some $85,000 was saved to the city treasury.

Such was his known integrity and kindness of heart that he was often called “the widows’ and orphans’ lawyer.”

For many years Judge Belden has led a quiet and retired life. He was a man of great learning and of broad observation, of genial manner and of the highest personal character. Few men have ever led a more spotless life. In the early days, when the influence of such men was needed, he was always a recognized power in molding the life of the territory, and in business, and in legislation and in politics and in society his example and his personal influence were always elevating. Much of the result of his early work he has lived to see realized in the Denver and Colorado of to-day.

THE HIGHER SPIRITUALISM.

When Spiritualists learn by experience that the “pastor” is a necessity and that to hold the intellectual class of believers in Spiritualism—instructive and interesting lecturers are demanded—and if not found in our halls they will go elsewhere, it is possible we may build up our own societies instead of contributing to others less liberal, but no more to be heard because it became impossible that any well-studied and well-delivered discourse might have effected, but for being followed by—the very uninspiring—and frequently as unimpassioned detail of “test” giving, also, too frequently in language so illiterate as to put to blush the “shade” of him who is announced as the “control,” if possible to hear his own utterances? For the companionship and association with those we desire as such, who have gone on to higher ground and who have greater duties allotted them, than in convincing skeptics that they are able to return over the road of their departure.

ADDIE L. BALLOU.

THE COMING RELIGION.

Religion interpreted by orthodox creeds, has turned this world into a slaughter-house or battlefield. But religion, interpreted by the light of reason, or the unfoldment of the moral and spiritual faculties of the human mind, is “the coming religion” of the new dispensation.

The mind will remain in darkness until it obeys Nature’s divine law, and unfolds the light. Without the unfoldment of the moral powers of the human mind, it could not receive, or understand Nature; for God (or Nature) can only reveal the hidden laws to the human mind, as fast as that mind unfolds.

Instead of going to “the promised land,” as the orthodox teach, we have to grow into a higher condition of intelligence and happiness, or remain in Egyptian darkness. Those who have started out of that darkness by unfolding their own moral powers, will have many an enemy to slay, for they will find the occult saying to be spiritually true, that “our foes are those of our own household.”

A. C. DOANE.

A HARMFUL HABIT.

Within the past two years I have noticed among Spiritualists, on both the Atlantic and Pacific coasts, a growing frequency of statement that “There is undoubtedly a great deal of fraud mixed up with Spiritualism.” When this has happened, where I had opportunity I have always asked, “Will you be kind enough to state if you have met it in your own experience?” The question has been put to speakers and others of many years’ experience and the reply has been uniformly in the negative.

Does not the uttering of these careless and unproved statements vitiate our own spiritual and mental atmosphere and those of others? Are not investigators often repelled and deterred from seeking knowledge by these bugbears unthinkingly presented, who would be attracted and assisted by our statements of verified experiences? Would it not be far better to use the same time and energy (which is worse than wasted in re-counting the few mal-apropos communications) in the expression of the many wondrously uplifting and saving truths, which have come to us through Spiritualism, and the countless benefactions of its comforting phenomena manifestations of spirit energy? It is doubtless humane to “feed our enemy when hungry, and give him drink when he is thirsty,” but, does it necessarily follow that we must provide him with ammunition with which to shoot us when he next comes round?

How long would a general retain the confidence of his country or its soldiers, if, before going into battle, he sent a sketch of all the weak points in
his defenses, to the enemy, stated his shortness of ammunition, and stated what officers he suspected could easily be purchased by them? He would certainly and justly be held culpable, if he did not consider all these things in council with his wisest and most loyal officers and men, and seek to enthuse them with added vigilance and energy, on account of this recognized weakness in matters of strategic import, and, above and beyond all, to keep the knowledge of it from the enemy. And just as a skillful commander would not allow indiscriminate or random firing which might kill friends and enemies alike, let us not indulge in indicting mediums without attaching to each charge corroborative evidence which cannot be gainsaid.

The poorest criminal is not pronounced “guilty” until his case has been tried in open court, and he has been given a chance to present evidence in his defense, and to plead his own cause or have some one plead it for him. Shall we be less mercifully just to mediums than our commonest courts of law? Are there the least jurisdictional limits? Are there any courts of law within their jurisdiction?

Let us unite in the development of thought-waves which shall be radiantly glowing with grateful acknowledgement of the priceless benefits we have enjoyed and are constantly receiving through our Spiritualism; let these waves swell until they fill earth's atmosphere; let them be golden, jubilant, joyous, strong, insistent, and always to the front.

OLIVIA F. SHEPARD.

ETERNAL PROGRESSION.

By Spirit John Pierpoint, through the mediumship of Lida H. Browne.

Let me relate a narrative illustrating the idea that life is one round of progress and that opportunities neglected in earth-life can be grasped in the life to come. We will look in imagination into the home of a poor shoemaker, a man without much education, and one denied all advantages from the fact that he had from childhood to follow the footsteps of his forefathers, who were all cobblers. When young this man had ideas of getting an education and climbing to the top round of fame, but when such an idea as wanting to go to school after the age of 14 was spoken of to his father, it was scoffed at. He had had to help his father, when at that age, support the family, and why should not his son. Was he any better than his father? Arguments were in vain, for the ideas of the parent were narrow, and confined entirely to laying by a little money and adding to his store yearly. Thus the lad had to follow a distasteful occupation and crush within him any ideas of having an education and climbing to the top round of fame. He had no hope, no ambition of anything better, and his nature became cynical and warped. He scoffed at all things men termed holy, thought this life was all there was, and that when he should die he would rot and decay and be fit subject for the worms. He had no hope of any future life and wished for none.

In his early life he had loved—at a distance—a village maiden. He had not dared declare his affection, and being in no circumstances to marry, had quietly seen her wedded to another, knowing full well she favored him. She died in early womanhood and the thought had possessed him at that time, that perhaps they might meet in heaven, but as he grew older he laughed at his supposed youthful folly in hoping for life after death.

Only a few years after his aged parents died, he followed them, and in his last moments was glad his end had come, as life had not been worth living. He had known few joys, and why should he care, as he had no one to mourn his loss. But he found on awakening in spirit-life, that if he had left none behind him to grieve, he had found one to welcome him. The girl of his manhood dreams was waiting with a smile and word of greeting. "Now you shall live," she said; "before you have merely existed. Here you shall have all your aims and ambitions gratified; you shall receive education, work on the lines best suited to your talents, and never more have reason to say life is not worth living. You have passed through your earthly pilgrimage without harming your fellow man, have lived upright and honest and have no deeds to undo. You have been your own worst enemy but that was because of false early training and the world's slim knowledge of life as it really is. Follow me; I will show you the way." He was bewildered and pleased, and could not find words to express his feelings. He has found the niche suited to his capabilities and is endeavoring by close application to make up for lost time. He is happy and wishes to send through me this message to mankind that materialism is all wrong as it saps all that is brightest and best in humanity; for all to cultivate the spiritual within them; to be hopeful, cheerful, and bear their burdens bravely, as their reward will surely come in the land where life is eternal and progress the watchword.

JOHN PIERPOINT.

SOME THOUGHTS ON MEDIUMSHIP.

I am glad to see the gentleman of my name strong for truth while open to conviction, and must say that such tests as those Mr. C. V. Miller has undergone seem to me should be unnecessary. Personally, I prefer mental intercourse—telepathy, so-called, to visions. But do consider that the latter have power to arouse and strengthen belief in Spiritualism. In these mental conversations there can be no mistake. The perception of the individualities of our friends is distinct and unerring, and nothing is easier than to repel undesirable or ungenial visitors. Only very occasionally is indignation needed to be rid of them. In speaking of the latter, I do not mean any unfortunate ones whom we can help to a better understanding of life. Those worthy of sympathy can always be distinguished from the idle and inferior, and to the former we should never refuse our heartfelt sympathy, and any assistance in our power. That there are foolish and fraudulent spirits is certain, and no medium should give them the least attention. If they should return or
insist, request them decidedly (meaning it) to depart, and it is quite impossible for them to resist the repulsion. Never allow anything like fear to possess you; it is both foolish and unnecessary, and gives them power over you to some extent.

Obsession seems to me (although I do not profess to have thoroughly examined that subject) quite unnecessary; should never be submitted to if we knew our own strength. Spiritually, uncongenial individualities cannot come together, except as asking or giving sympathy or advice. There is always a repulsion in those superior, sufficient to prevent any approach of the inferior, if we realize it, and use it. When one experiences the peculiar sensation of a disagreeable presence, analyze it instantly as to whether it is saddening or repulsive. If the latter, rise in your strength and it will flee away. There is no real power in deprivity. We have only to assert ourselves, calmly and with dignity, and the mean and wicked will cower; have only to keep ourselves pure and strong, hold ourselves above all inferiority, never stopping to be discouraged at seeming failure, and wickedness will be weakness.

No sincerely earnest and unselfish work, or even thinking, is without effect, and the amount of good done is in exact ratio to the sincerity and unselfishness. So let us fully understand the beauty done is in exact ratio to the sincerity and unselfishness. While we are in full sympathy with the demand we cannot fail to recognize that the most efficient and best educated speakers upon our rostrums. While we are in full sympathy with the demand we cannot fail to recognize that the most efficient and best educated speakers upon our rostrums. Then the power for good of Spiritualism will be subtle and unlimited, and our strength against opposition a mighty power.

M. FOLGER COLEMAN.

OUR SPEAKERS.

Very much has been said regarding the need for the most efficient and best educated speakers upon our rostrums. While we are in full sympathy with the demand we cannot fail to recognize that something more than educational and oratorical ability is needed.—viz: sincerity! Nothing can atone for want of earnestness and honesty—if these are lacking, speech is soulless and cannot feed the hungry spirit. Very much can be forgiven the errors of pronunciation who is aflame with his passion for the work, but he who repeats words carelessly from his burning desire to lift the world from the darkness of selfishness and materialism. Then the power for good of Spiritualism will be subtle and unlimited, and our strength against opposition a mighty power.

MODERN SACK - CLOTH AND ASHES.

It was Sunday morning. The shrewd, pious financier sat in his elegant library reading the financial news. He knew that he was a great sinner, but he was not repenting in sackcloth and ashes; for had he not always liberally contributed to the cause of God? He paid his pew rent and his wife and daughter weekly represented him at the gorgeous shrine of worship. For sack-cloth, he could well afford a picturesque morning gown, and for ashes, he softly shook them from his fine Havana cigar. The blood money that his shrewd financial operations wrung from the perishing poor troubled not his conscience; for rich food and drink made his nerves strong. His name was written on the church roll and presumed to be in the "Lamb's book of life;" for he had paid liberally to that very end for a partnership interest in the blood of Jesus for all his household.

His wife and charming daughter sat in the Elite House of God, with sanctified mien, gold clasped bibles and morocco prayer books. The former prayed scientifically, by rule, without a tremor of doubt to ripple her placid and self-satisfied soul. The latter was trying—though she could not remember a personal sin to atone for in prayer. Outwardly she had come to church in sackcloth and ashes—her saque was of the finest doth and latest pattern and the color thereof was a beautiful tint of ashes and roses. This sweet Christian girl could not call to mind any real sin she had ever done—though she must mentally admit herself a sinner; for the minister and prayer book mildly intimated that all are sinners. True she had not often come in contact with sin; for she always prudently passed by on the other side and carefully held her silken skirts from touching the vulgar herd of unblushing sinners. She could not remember of ever having touched the garment of a soiled dove in the worst crush on the crowded street—though she had often warmly clasped the hands and permitted them to clasp her virtuous waist at the elite German, of Charley and Johnny and others who had soiled those poor doves. This she knew well enough, and she would pray for Charley in particular, and for herself in a general way. She was not sufficiently interested in Johnny and the others to pray for them. It was thus the dear creature meditated while she read the answers from the spotless prayer book. Right fervently did she second the motion: "Good Lord deliver us from all temptation." Why should she not feel a satisfied glow of thankfulness to her Savior who had so prospered her dear father that he could safely answer this prayer himself?
Begging pardon of these sincere Christians, of whom I was once in popular fellowship, for this brief psychometric glance; I will not trouble them with further intrusion on their sacred rights at present—but will also pray to the “Good Lord” to so enlarge his charity that it may lift up the fallen as well as sustain the fortunate upright ones.

J. MARION GALE.

HIDDEN FORCES.

Miracles will never cease. A miracle is a phenomenon which we do not understand. I saw a man last evening receive a million volts of electricity through his body without doing him the least harm. He enacts this marvel many times every day and night to the edification of astonished audiences.

When it is remembered that 500 volts will give a sensitive man quite a shock, and 1800 volts is the power required to electrocute criminals at Sing Sing, one would think that one million volts would serve to dematerialize any mortal made of flesh and bone. The secret lay in the rapidity with which the current of electricity passed through the body. It displaced cells too quickly to do harm.

I saw water boil in a dish resting on a silk handkerchief and the handkerchief was not scorched. I saw a gentlemen hold the poles of a battery and a lady touching his arm receive a shock. I looked sharp but could see nothing. I touched the battery and felt as though I had been struck by chain lightning—so I had. What was it that hit me? There was nothing to see.

I saw an iron bar held in midair, between coils of wire, thus overcoming the law of gravitation. Then I saw a weight of one pound held so closely to a magnet that it took a lift of 400 pounds to remove it. I saw incandescent lamps lighted while held in the air and disconnected from any wires.

Upon my desk before me lies a compass, which I turn in all directions; but the needle persists in pointing to the north. In all these experiments there is no visible force. These are effects. The causes are unseen.

On a saucer, or plate I place a drop of water, then touching the water I placed a dropper of oil; they repel each other. On another plate I place two drops of water and they blend together, making one drop. The same thing happens when I put two drops of oil in juxtaposition to each other.

A wonderful, invisible power caused the iron bar to remain suspended in mid air. Then as if in mockery at my perplexity, a concealed giant held the earth with a grip of 400 pounds, a tiny weight. Something I could not see lighted those lamps. Some hidden force draws this magnetic needle towards the north pole.

What is the unseen power that repels the water and oil and unites the drops of water and marries the drops of oil?

Here is a rose and here is a pink. They do not look alike, neither are they alike. Anybody can see that. In a darkened room when placed to the nose of a child he perceives an emanation from one which he pronounces to be a rose, the other a pink.

No fragrance is visible to the eye, but the olfactory takes cognizance of a substance unseen. Did anyone ever see the flavor of a strawberry or of a peach?

Baron von Reichenbach discovered what he called “Odie force.” His experiments proved the existence of a force residing within human beings invisible except to the eye of the clairvoyant.

Prof. Bovee Dodd proved this force, and claimed it as the element producing hypnotism.

Prof. Denton in his “Soul of Things,” proves that from every object, animate and inanimate, proceeds an emanation which photographs itself upon other objects, and which the sensitive psychometrist can perceive.

Many years ago I knew twin girls who looked alike. They loved each other and were inseparable. It was the two drops of water uniting. I saw two men fighting on the water front. They did not look alike, except that both had heavy, base brains and were deficient in the moral region. They hated each other. It was the water and oil repelling.

“Birds of a feather flock together.” Why? Because they are alike in organic structure and chemical composition. Love is based on the principle of like composition; hatred on the reverse. Sometimes we meet strangers of whom we know nothing ill, but who are uncongenial because they are unlike ourselves. We meet others in whom we feel a bond of sympathy because there is a similarity of composition. Hidden forces are at work.

Races of men are clannish. In San Francisco there are societies representing every nationality on earth. Why do they not make one society of all? We talk of the “brotherhood of man.” There is the same brotherhood between the European or American, and the African or Chinese as exists between the eagle and the dove.

Hidden forces are potent. Jesus said: “A new commandment I give unto you, love one another.” This doctrine may be ethical, but it is not philosophical nor scientific. As if I should say to the drops of water, “love one another.” Love heeds no command, it goes where it listeth, and obeys no behest save attraction. If we cannot love, we can and should be charitable, and do good to all, even those who are unlike ourselves, and whom we cannot love.

Love is a hidden force. It will yet redeem the world.—C. P. HOLT, in Human Nature.
ORTHOODOXY DISTURBED.

The Rev. T. B. Gregory, of Chicago, lately preached a sermon, giving his views of modern Christianity, which called out the condemnation of the Doctors of a sick Divinity. He replied on the following Sunday, as follows:

From the stand taken in last Sunday's sermon I cannot retreat an inch. In that sermon I charged that the system calling itself Christianity was destructive of virtue, of reason, and of joy; and of the truthfulness of the charge I am still convinced. By the "system calling itself Christianity," I meant the historic creeds, Catholic and Protestant, with the teachings collateral thereto; and I intended to convey the idea that the inevitable tendency of the system was to weaken the springs of moral action, to befog and cripple human thinking; and to diminish the sum of human happiness.

In support of that proposition I attempted to show that the nobler manhood had come about only as men had felt the divinity within their own souls; that the world had forged ahead only as it had scorned the dictation of the priests and parsons; and that the world began to be happy only when it began to shake off the ancient dread of the wrathful God and his burning hell.

The chief object of the sermon in question was to show that the system calling itself Christianity was Christian only in name, that it was a wretched caricature of the real preaching of the man of Galilee. I then tried to show that what we needed was not creeds, but the Christ; not the metaphysics of the doctors, but the morality of the Master; not the gewgaws of the ritualist, or the gimpocks of the tract monger, but the plain and simple precepts of the man of truth and love.

I undertook to prove that the Christian religion, as interpreted by the average orthodox divine, was a wholly different thing from the religion proclaimed by Jesus in old Galilee. I tried to show that whereas Jesus had made all things subordi-
rose in awful solemnity, and made men seem as
 diminutive as the ants that abound in the neigh-
 borhood. It is all ready for McKay's reception,
 and the face of the rock is dressed up, and this
 inscription is engraved on the side:

"STEWART MCKAY,
Resurrection Day."

This inscription is likely to go down to posterity
as a relic of a barbaric creed that survived into a
comparatively enlightened age.

A PHILANTHROPIST

Dr. McGlynn states that Henry George was an
inspired prophet. He says: "He was simply a
seer, a prophet sent by God." * * I believe I am
not guilty of any profanity of the sacred Scripture
when I say that there was a man sent from God,
and his name was Henry George." Dr. McGlynn
is a Catholic priest, and this is a wonderful asser-
tion for such a personage. But it is doubtless
true, even if not orthodox! Every person who
labors to ameliorate the condition of humanity—
who endeavors to elevate it—whose mission is to
do good, to soothe the sorrowing, to alleviate
suffering, and to lift to higher living and brighter
hopes—is a savior! and their names are legion.

ALL REFORMERS ARE LUNATICS.

The San Francisco Daily Call, when mentioning
the case of Mrs. Wimble, who is at the Napa Insane
Asylum, states that Madam Montague, at a
meeting of the Oakland Psychological Society, lately,
read a long list of names, and compared them with
Mrs. Wimble. Among them were Pericles and
Socrates, Buddha and Confucius. Voltaire was
also said to be insane, if the patients had been
rightly judged, and it was further stated that
Columbus escaped because his lunacy brought
wealth.

"The woman for whom I plead is slightly un-
balanced," said Mme. Montague, "but who can
claim perfect mental balance?"

Yes; all reformers are adjudged insane by the
non-progressive laggards.

THE ORIGIN OF HELL.

Saladin, in the Agnostic Journal, gives this
account of the origin of that bug-bear dogma of
the church—the Hell of fire and brimstone:

"Our chief, like our resurrection, is a tale of
the nursery when man was a big, brainless baby.
Vesuvius was one of the mouths of this hell. And
John Salisbury, a reputable monk, tells us how
Virgil, the Mantuan bard, constructed a copper
archer who perpetually pointed his magic arrow
at Mount Vesuvius, the mouth of hell, to keep it
from erupting. The crater could not erupt while
the arrow was pointed at it; but, one day, a mis-
cious boy crept up behind the copper archer
and let off the arrow. Then, O Thunder! Hell
roared and vomited, and has been liable to do so
ever since.

Even now the terrible mountain is in active
eruption, and large quantities of lava have been
pouring from the crater called Attico del Cavallo,
which was opened in 1895. The lava has divided
into two large streams flowing towards Vitruva
and the country north of Piano del Triste respec-
tively, the latter current having again divided
into two. The central crater is also distinctively
active, throwing forth ashes and lava at frequent
intervals, and all this, of course, according to a
cult of Christian monkery, is owing to the dis-
charge of that arrow of the copper saggitarius.
Hell is in a wild state of foaming at the mouth.
Peradventure it has just discovered that it has
swallowed Huxley, and that he is boisterously shak-
ing hands with Hume, and pulling in a chair for
the reception of Ingersoll.

ASTROLOGY DOES NOT IMPLY FATALITY.

A correspondent asks, What is the use of trying
to shape our lives, if astrology determines them
at our birth? Prof. Geo. W. Walrond says:

The heavenly bodies urge, predispose and in-
fluence to a great extent, but they do not compel.
It is the wise man who rules his stars, and the
fool who blindly obeys them. Ignorance of plan-
etary influence is a state of bondage most fatal to
success. The man or woman who does not ad-
advance, loses ground. He who remains ignorant
of his genius or talent, will be blown about by
every breeze. The definition of Ignorance is sin,
suffering, sorrow, disease, crime, poverty and
death. "I will be what I will to be." Every-
thing that happens is the result of LAW.

Financial success depends on correct thinking
as well as good planetary influences. Cultivate
a firm belief in and reliance on the invincible "I"
(the ego) and watch the "Voices of the Stars,"
and success, happiness and prosperity will be at
your command. During "evil" or bad periods
keep still and let others move; in good periods,
push ahead.

WHEN A NEW TRUTH IS PROCLAIMED, everybody
at once urges that it is absurd, and that nobody
but fools believe it. In a few years, when they
find it gaining a foothold in influential circles, they
say, "He was not the first to teach that," and
finally, "Why, I always believed that!"

SPIRITUALISM teaches us, by the voices of hosts
of spirits, to use this life. To work here to be
ready for life hereafter. That the best preparation
for life beyond the grave is to leave this world the
better for our having lived in it.—Two Worlds.
The December issue of The New World closes the sixth year of publication.


cauised by the fratricidal colonial wars that are annihilating us.

Black sheep are plenty in all organizations, including, of course, Spiritualists. As an offset to the latter, it may not be amiss to note the following from one daily paper, last week:

Rev. A. E. Morrison is wanted at Panhandle, Texas, for poisoning his wife. He is 40 years old, 5 feet 9 inches tall, has blue eyes, light hair and a fair complexion. A model young man in Chicago who attended Sunday school with great regularity, recently disappeared with $450 of his employer's money.


During the past year The Heliometric Review has contained contributions from a very large number of the ablest thinkers and writers in the various denominations in America and Europe. The December number does not fall behind any of the preceding numbers in the force, breadth, and timeliness of its presentations and discussions. Monthly, Funk & Wagnalls Co., 30 Lafayette Place, New York. $3.00 a year.

The Clairvoyant Journal is published monthly at 313 College street, Springfield, Mo., by Prof. Nagel, at $1.00 per year. This is the only journal of its kind in existence.

In the New World for December, "The Place of Immortality in Religious Belief," is discussed by J. Estlin Carpenter. He concludes that "the conditions of life after death cannot be altogether unlike the present," and that our friends will be helpful ministers to us while on the other shore. C. C. Everett insists on applying reason to religion, even if it will explode creeds and dogmas. 75 cents. Houghton, Mifflin & Co., Boston, Mass.

The New Time and the Philosophical Journal will be clubbed one year for $1.75. Send to this office for 1898, and we will give you the Journal free for the rest of the year.

From the "Boy Orator.

To the Editor:
I am now in San Diego, Cal., visiting among friends and doing some work. I am steadily improving in health and strength. Mr. M. J. C. M. in my work, for which I feel thankful. I try to live so as to attract to me the highest and best from the other side. I make a constant effort to live up to the principles I advocate, and as long as I do that, I need not fear for the future. The time has come for Spiritualists to defend their course. The churches are organizing to destroy us, but they will not succeed. "They that are for us are more than all that are against us.

If I do not go East, I shall go to the North in a few months. I am open for engagements and do not therefore know what the plans for the future may be.
Dr. M. Muehlenbruch gave convincing tests at California Hall, Oakland, last Sunday. Mme. Young's readings at 605 McAllister street, San Francisco, are astounding her large audiences. Call on old Father Pearson 1474 10th street (near Folsom street) San Francisco. He is one of the old workers, nearing the portals.

Mrs. R. S. Lillie's lecture last Sunday evening at Scottish Hall called out such a throng from the audience, while Mrs. J. J. Whitney answered a multitude of questions to their entire satisfaction. The Ladies' Aid and the Protective Mediums Association will give Mrs. Lois Waisbrooker a testimonial meeting on Dec. 17, at 605 McAllister St., San Francisco. There will be good mediums and speakers, and fine music.

Mrs. M. A. Logue has formed a reading-room in Butte, Mont., for the purpose of studying Spiritualism, and for the development of mediums. The city has a population of 40,000, and should support a good speaker satisfactorily and pure medium. Last week it was stated that Mrs. Irene Smith had given tests at Loring Hall, Oakland. The name should have been printed Mrs. Amanda Smith, a healer and test medium of Oakland, who has been developed at Dr. Palinbaum's meetings.

The holiday entertainment of the Children's Progressive Lyceum will be held on New Year's evening at 909 Market street, San Francisco. Preparations are now being made for the exercises, and an interesting time may be expected.

Lyman C. Howe is speaking in Buffalo, N. Y., during December, and will then go to Milwaukee, Wis., for Jan. and Feb., and in Paw Paw, Mich., for the Sundays of March. After that, engagements are yet open.

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Mrs. Elizabeth Lowe Watson has been in San Francisco for some days on a visit to Mrs. R. A. Robinson and her many other friends. Her eloquent lectures at the Metropolitan Temple a few years ago, gave a grand impetus to our periodical literature, as it continued our cause before the readership of thousands of readers, and nobly co-operated with our speakers to place it before the world in a convincing and attractive manner, and we sincerely hope that Mrs. R. S. Lillie appealed to Spiritualists to work earnestly for the Cause, and strongly urged the argument that it was absolutely necessary to sustain our periodical literature, as it continued our cause before the readership of thousands of readers, and nobly co-operated with our speakers to place it before the world in a convincing and attractive manner, and we sincerely hope that Mrs. R. S. Lillie appealed to Spiritualists to work earnestly for the Cause.

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George W. Walrond, now permanently located in Denver, Colo. (at the Opera House Block) is having great success with his Occult classes and Sunday evening lectures at Gray's Academy. A great feature of popular attraction is the very successful psychic delineations given by him to illustrate each lecture: also the instrumental music and songs given in the Grand Revels during the service. Mr. Walrond is both a public entertainer and educator.

The Ladies' Aid Society gave a benefit entertainment for the Philosophical Journal at Fraternity Hall at 605 McAllister street, San Francisco. The hall was well filled and though Mme. Montague was prevented from illness from being present as announced, there were very interesting exercises. Mrs. Elizabeth Lowe Watson, from Santa Clara county, was present and gave a very fine address full of wisdom and social improvement. Mrs. R. S. Lillie appealed to Spiritualists to work earnestly for the Cause, and strongly urged the argument that it was absolutely necessary to sustain our periodical literature, as it continued our cause before the readership of thousands of readers, and nobly co-operated with our speakers to place it before the world in a convincing and attractive manner, and we sincerely hope that Mrs. R. S. Lillie appealed to Spiritualists to work earnestly for the Cause.

To all who attend should engage seats before the evening of seance as the room is limited and many have been disappointed in being unable to get in. A special ladies' seance Thursday at 2 p.m. Admission to these seances is 25 cts. Dr. Cooley gives sittings—slate-writing or clairvoyant—daily from 9 to 5.
The Death Penalty.

The Theosophists have petitioned the Governor of California to commute the sentence of Durant to imprisonment for life. They give ten very pointed and sensible reasons for their actions, as follows:

1. Capital punishment is a relic of barbarism, and unworthy of a place in the penal code of this enlightened civilization.

2. It has been abolished in many States, and the tendency of public opinion is steadily increasing against it.

3. It creates blood-thirstiness in the unthinking masses and thus defeats its own ends. It is a cause of murder, not a check.

4. It panders to the desire of the unthinking to revel in horrible and brutalizing accounts, thus distinctly lowering and bananaing the moral sense of the masses.

5. The account of a murder trial as reported in all its gruesome details in the daily press so arouses the animal nature of the unthinking that the cry for blood shames the sense of the masses.

6. It punishes the innocent a thousand times more severely than the guilty. Death is merciful to the murderer, not a check.

7. It punishes the innocent a thousand times more severely than the guilty. Death is merciful to the murderer, not a check.

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Not a Spiritualist.

Fouke, whose arrest we mentioned on page 711, is still a subject of discussion. The Banner of Light says:

The Theosophists are anxious to cast the odium of Fouke's acts upon Spiritualists and Spiritualism. Unfortunately for them, the records of their Society clearly prove that Fouke was expelled from their ranks only a few years ago. The records of all Spiritualist societies show that Fouke was never a member of any one of them. During the past three years he has never failed to attack and denounce Spiritualism in public and private. It is claimed to be a Theosophist, and the leader of true Theosophy in America. The officer who arrested Fouke is a Spiritualist, and the majority of those who are staying the officer’s hands, at Onset, are Spiritualists. Our Theosophical friends will please remember that more than two-thirds of Onset’s permanent population are not Spiritualists, but Christians.

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The Chicago daily papers gave prominence to his passing away. The Daily Chronicle of Nov. 8, contained the following notice:

"One of the oldest and best-known attorneys and writers in this country, ex-Judge Edmund S. Holbrook, died yesterday morning at his home, 4411 Chalmplain avenue. With the members of his family and a few friends at his bedside the venerable jurist passed away at 2:30 o'clock. His end was quiet and peaceful, and the attending physicians give the cause of death as that of old age alone. For two months past he had been ill, but managed to move around the house and even take a short trip downtown until Monday, Nov. 4, when he was obliged to take to his bed. From that time he gradually grew weaker, and when he was told he had but a short time to live, he bade good-by to his family."

Dr. Thomas, of Chicago, conducted the funeral services at the family residence, which were attended by a large number of the old citizens. The burial at Oakwoods Cemetery was private. Judges Tuley, Shephard, Wallace and Bradwell, Daniel Evans, J. Steils, and Willis M. Hitt were the honorary pall-bearers.

One by one the old war-horses of Spiritualism are passing to the other shore to join the great majority, where the angels await them "at the portals."

MIGHTY TEST OF CHARACTER.

I design right here, to declare myself emphatically in favor of spiritual circles, as a prime factor among Spiritualists intent upon learning wisdom from on high. How? by cultivating the impressional and intuitive powers, as well as the still more tangible phase of direct communication, in the conscious, as well as unconscious trance. Those who have "outgrown" the circles, and have conceived a strong prejudice against an occasional unconscious trance, are as I apprehend the case, living far in the rear of their privileges.

We often read phrases like the following:
"Seeking phenomena in circles;" "drawing around us that class of spirits;" "failing to grasp the transcendent phases of this grand philosophy;" "the sublime wisdom of the higher heavens;" etc. Now it is an easy matter to prate familiarly about leaving the first principles and going on to perfection; leaving the phenomenal work for those who need it; "but as for us who are advanced in scientific culture and philosophic attainment, we want something higher, and better suited to our stage of advancement."

It causes me to think of Cora L. V. Richmond's account of "John Wesley's search for heaven," which I recollect reading several years ago. He was permitted to soar from sphere to sphere, and above, in the transcendent brightness, and the dazzling glory, each succeeding one, surpassing the rest. The effect upon the stranger, however, was external. It failed to give him that satisfaction that his soul craved. And the farther he went among these scenes of glory, the more lost and forlorn he became; until in despair he cried out "what's the matter? Why does this sublime grandeur and glory fail to give me peace and comfort?" Just then a missionary spirit approached him, and pointing earthward, directed his eye far down amid the scenes he had left below, saying, "Go! seek amid struggling mortals, where distress and privation cry aloud for sympathy and aid. There in the path of duty learn the way of peace, and find rest and refreshment for your weary and hungry soul."

Now what was the matter with Wesley that he wandered in vain among those spheres of the higher heavens with all their resplendent glory and dazzling brightness? Is not the question already answered? Was he not as a matter of fact, troubled with the same disorder that afflicts you and me, dear reader? He had spent all his life telling others what to do, imagining that thereby he would secure the greatest happiness for his own soul in the "eternal world." Preaching instead of doing. This is the fatal mistake of the so-called Spiritualists of this generation. Doing instead of preaching. This is the great desideratum. We need not wait to fly from sphere to sphere, amid the higher heavens and meet some wandering missionary to point us earthward. We are here already.

True, with many of us, the pressure and struggling are against tremendous odds. The same poverty which we deplore in others, in many cases afflicts ourselves, and binds us as it were, hand and foot, in fetters of iron. But we have this grand truth to console us, that is only where much is required at our hands. If opportunity is small for his own soul in the "eternal world." Preaching instead of doing. This is the fatal mistake of the so-called Spiritualists of this generation. Doing instead of preaching. This is the great desideratum. We need not wait to fly from sphere to sphere, amid the higher heavens and meet some wandering missionary to point us earthward. We are here already.

FATE AND FREEWILL.

"What is to be will be," is a familiar statement with many when something quite out of the common has occurred, and there are many of limited experience who declare that everyone is free—that faith and luck are only superstitious terms. Some again assert that we are destined for a certain end,—following out a definite and defined plan laid out in our genesis—while others maintain that we are all free agents.

Both of these arguments cannot be correct, and yet there may be elements of truth in each. It is usual to consider fate as ill-fortune, doom, or ill-luck,—but this is not correct, for there may also be a fate for good. The word fate is derived from fatum—that which is spoken—and in ordinary language means the decree of God by which the course of events is fixed, inevitable, and inalterable necessity—a fixed destiny depending upon a Superior Cause, and uncontrollable by man. Destiny in ordinary language means the fate, lot, doom, or fortune appointed, allotted or predetermined for each person, or his ultimate fate. Crabs thus discriminates between destiny, fate, lot and doom:

All these terms are employed with regard to human events which are not under one's control: destiny is used in regard to one's station and walk in life: fate, in regard to what one suffers; lot, in regard to what one possesses: and doom is that portion of one's destiny or fate which depends upon the will of another: destiny is marked out, fate is fixed, the lot is assigned, the doom is passed. It was the destiny of Julius Caesar to act a great part in the world and to establish a new form of government at Rome; it was his fate at last to die by the hands of the assassins, the chief of whom had been his avowed friends; had he been contented with a humbler lot than that of an empire, he might have enjoyed honors, riches and a long life; his doom was sealed by the last step which he took in making himself Emperor. It is not permitted for us to inquire into our future destiny; it is our duty to submit to our fate, to be contented with our lot, and prepared for our doom. A parent may have great influence over the destiny of his child by the education he gives to him, or the principles he instills into his mind. There are many who owe their unhappy fate entirely to the want of early habits of piety: riches or property may be assigned to us as our lot. Probably the above is the best quotation we could give, and with the statement, "which are not under one's control," we entirely agree. But let us examine the subject from an astrological point of view.

As astrologers, we know that each child enters this world under certain limitations, the chief being its environment, which affords opportunity. For the first seven years of the child's life, and often much longer, it has practically no control over its surroundings, and often to a great extent its future depends upon the environment it has fallen into; we therefore judge the child's fate by the Moon, which in true Astrology rules the personality. The environment we judge by the mid-heaven, and
also by the nadir-zenith, these two points being in connection with the parents. But the ego of the child, or the individuality, we judge from the Sun, and from these two factors, Sun and Moon, we may gauge the amount of free-will possessed with which to conquer fate.

It is true that we are fated, but it is fate for good, which is our destiny. We were destined to expand and grow in harmony with the Divine Law. While we disobey the law, and depart from the high road to love and wisdom, we sow the seeds of discord and come under the Moon's line of fate. Saturn is the reaper, the husbandman who reaps just what has been sown. The whole plan is divine and beautiful. We reap just what we sow, and this is eternal justice. Through ignorance we err, but by experience we gain knowledge, and with knowledge comes power, and with power, liberty.

There is no death, but simply change of condition; but with this change we do not escape the fruits of what we have sown. So in a sense we are free to choose between good and evil, and our choice constitutes our fate. But directly we assert our personal will, which comes from the Moon, and go against the law of harmony, then we come under what we call a cruel fate, and suffer through this inharmony and rebellion—and so in truth we suffer from ourselves, and when we rise above the lunar influence and stand with the glorious Sun o' erhead, and the Moon beneath our feet, we have then become wise, and rule our stars.

We have all now reached that stage where we must choose for ourselves the path we shall tread, and we may work for the Sun or the moon, and with each birth, if we progress, we shall place our Sun higher and higher in the heavens and come more and more under its power, which is a power for good. We cannot cheat our fate; eventually it will overtake us, for the Moon resides in a house for good. We cannot cheat our fate; eventually it will overtake us, for the Moon resides in a house for good. We cannot cheat our fate; eventually it will overtake us, for the Moon resides in a house for good. We cannot cheat our fate; eventually it will overtake us, for the Moon resides in a house for good. We cannot cheat our fate; eventually it will overtake us, for the Moon resides in a house for good.

The spirit of the age is that of progress. A spirit that is manifested in every department of human affairs and in every line of human thought. Conservatism and Liberalism meet, and the vantage ground is gained only by that side and power which is vitalized by the spirit of the age. We do not deny or deny the value of true Conservatism which, in its essential principles, holds fast to all that is of good, of truth, or of worth in existing institutions, or in past records and traditions.

Such conservatism is worthy of its name, in conserving all that is of usefulness to mankind, but a conservatism that is opposed to liberalism, to progress and to the advance of truth, and which only holds for mankind the fossilized traditions and customs of a by-gone age, is rather an hindrance to human advancement, and a foe to human happiness.

But in the progressive march of the age, all such old fogyism must be left far behind and the great army of human thinkers who are borne onward by the power of the spirit will have no time nor desire to daily with aught that tends to hold them to the decaying systems and crumbling ruins of error and fear. The world is moving on, and neither layman nor priest can stay its march.

Spiritualism, as a grand revelation of immortal, individualized, sentient life came to earth less than fifty years ago; came and planted its beacon lights over all this land and across the sea. Its advent marked the progress of an era of revelation and of thought that was destined to quietly but surely revolutionize old forms and systems of worship, of opinion, of custom, and of existence itself.

Before its coming man held tenaciously to the past, contented to think as his fathers thought, to do as his fathers did, to dread innovation, to shrink from inquiry. Man regarded death then as an evil, and the tomb as the horror of darkness into which he must go and remain until the final day of all the earth.

In the old days, ere Spiritualism turned on the light and revealed all the errors and fallacies of custom and opinion that prejudice and folly and error had fastened upon human beings, woman was regarded mostly as a chattel, slave or playing for the stern sex. As an equal, few men regarded her, as a creature of strong brain-power and of intelligent ability for the accomplishment of works that would tell in the history of communities and of nations, men refused to consider her. In the sick room, the hospital, the Sunday school, the church social, the home and the nursery, as nurse, devotee, worker, teacher, wife and housemaid—all honorable positions and not to be decried—she was conceded her place. But as physician, artist, preacher, lawyer, or as a laborer in any of the professions and fields of activity now
open to her, she was denied a position or an opportunity to reach the world.

Since the advent of Spiritualism all this has been changed. The spirit of research and of enquiry is abroad. Human beings dared to think for themselves. Tradition and custom are handled without gloves, and weighed for their true worth, and unless they contain the elements of truth, of usefulness and stability, they are relegated to oblivion. True, there are spasmodic attempts made by the bigots and the non-progressive, now and then to stay the tide of research, and to block the car of progress, but these efforts to hold the world back are futile, and they eventually react in disaster upon those who put them forth.

Woman in the present day is showing her talent, expressing her capabilities, and developing her genius; as physician, surgeon, preacher, lawyer, artist, mechanic, inventor and scientist. She is taking her place in the world and holding it well, and man, as a class, looks on and wonders to find that she has so much more in her head and soul than he ever dreamed.

Humanity has taken many progressive steps within the last half century. What is to be the next progressive step in the history of mankind? Spiritualism is here, what does it portend? Before the Twentieth century dawns, but the clearing work must go on through the years, until errors and superstitions, follies and crimes have melted away before the light of knowledge, of wisdom and of Truth. Before this work shall all be accomplished many progressive steps will have been taken by the world.

To our mind the next essential and vitalizing progressive step will be made by Spiritualism itself through its active and conscientious agencies on earth. This will be two fold in its character and consisting of: an able and utter confusion and defeating of its enemies without its ranks, who in the name of theology, science or materialism combat its claims and belittle its worth, and this can be accomplished by Spiritualists organizing for active work, harmonizing their forces, and collecting and presenting their facts in a proper manner to the world. "Eternal vigilance" must be maintained in this direction and every onslaught met by persistent and dignified rebuke and rebuttal.

The other part of the two fold work to be done by Spiritualism in its progressive step—a step that when taken will prove to be a step of progress for all mankind—will be within its own ranks and will consist of a thorough weeding out of the false lives, the charlatans, the fakirs, and the lawless elements that infest it and who are a curse to all things that they besmirch with their unclean touch. And this cleansing and purging process must and will take place, whoever may be wounded in the fray—for truth must ever maintain against error, knowledge against ignorance, wisdom against folly, and right conquer over wrong.

Spiritualism per se is clean, noble, uplifting and full of exalting power. It is the grand ship of Revelation that bears its glad tidings of great things to a waiting world. The barnacles that cling are unsightly and unworthy a place by its side. These must be stricken off and left to founder in the dark waters of oblivion to which they belong. In the next progressive step this will be accomplished and the whole world will rejoice at the defeat of falsehood and the unmasking of fraud.

THE SOUL'S TRANSITION.

In the dim silence of a lonely night
A human soul went forth and sped away,
Leaving its earth-form, it rose from sight,
To break from sickness earth's grievous bands.

So swift it sped no open door
Gave egress to the departing soul,
Yet doors and walls melted dew-like—
The restless power of its control before.

Heavy with grief, their sorrowing, tear-dimmed eyes
Saw but the shadow fall, and knew not how,
A spirit form, radiant as heaven's sun-lit skies,
Could its new birth with life endow

To break from sickness earth's grievous bands
That held it so long to slavish dread,
And joyously reached up to outstretched hands
By loved hallowed spirits led.

Time could not fetter its immortal part;
Earth lost its hold and ceased to be;
Divinity succeeded, and with trembling heart
It touched Eternity!

Out of its bondage of sin-sick feeble clay,
It passed on its journey all alone.
Swifter than light it sped away
Into the great unknown.

Through space and sky and viewless air
The spirit rose from out the night,
Leaving no footprint nor weight of care—
Only a luminous veil of light.

Alas! sad hearts, ye wait the morn—
The grey light streaming far away;
The spirit you mourn has met the Dawn—
The soul's immortal Day.

Summerland, Cal.  BISHOP A. BEALS

CALLED BACK TO LIFE.

I have read the book, "Mediumistic Experiences of John Brown," with much pleasure, and it reminds me of the many like experiences of my own dear husband and in years past, who was a clairvoyant, psychometrist, lecturer and healer. I will relate one of his experiences which is one among hundreds of others just as remarkable.

The lady who is the subject of this sketch, was a former patient of Dr. Stevens while living in Janesville, but had moved to Milwaukee, and was living there at the time. I cannot give the date, for my memory, with regard to dates, is failing, but the circumstances are correct, I think.

My husband awakened early one morning and said: "I must go to Milwaukee, and that quickly. I don't know what for." He took the first morning train, and on arriving there, went straight to the house occupied by Mr. Nathan Sanborn. As he entered the gate, the city doctor met him and said to him: "Dr. Stevens, you have come too late. Mrs. Sanborn has had the third congestive chill and is dead. I never knew a person to live through
the third congestive chill." Dr. Stevens replied, "I have come to save her."

The son met him at the door and said to him, "Dr. Stevens you have come too late, mother is dead." Dr. Stevens said to him, "I have come to save her." As he passed to the room where the supposed dead woman lay, the husband met him and said, "Dr. Stevens you have come too late, Sophia has gone." Dr. Stevens said, "I have come to save her." Many of the neighbors were in the room, whom he requested to go out. Only the husband of the lady remained as witness. He examined the lady who was cold—no breath, no pulse, no heart-beat, but to all outward appearances, dead. He took the cold hands in his, and calling her name commanded her three times to come back. Suffice it to say, in one half hour, the lady was sitting up in bed eating cracker and drinking tea.

Mr. and Mrs. Sanborn have both been to my house on a visit since that time, and I presume they are alive to-day. As Dr. Stevens left Mr. Sanborn's house with the intention of returning home on the noon train, he was led by his guide into a part of the city where he had never been before, and into a house where a German family lived. In the middle of the room stood a crib with a babe in it, apparently dying, the parents and friends standing around weeping. Dr. Stevens took the babe in his arms caressed it a short time and laid it in its crib, when it looked up and smiled, and lived. These things were published in one of the Milwaukee papers at the time.

Olive A. Stevens.

CHRISTMAS BOUNTY.

At Christmas this open hand
Scatters its bounty o'er sea and land,
And none are left to grieve alone,
For love is heaven, and claims its own.

M. E. S.

WAYSIDE JOTTINGS.

Since the close of the ever memorable camp season of 1897 at Lily Dale, N. Y., the swift weeks have hurried away with their lights and shades, carrying the records of achievement into the returnless past, yet holding all in the psychic chain that binds the ages in "one eternal now."

The camp closing was full of promise, and aglow with light and love. To us (Mrs. Howe and me) the climax of life's experiences was in the remarkable sittings with the Bangs sisters, July 22, at which we received a perfect life-like picture of our daughter, Maude, executed within three hours, in which we received a perfect life-like picture of our daughter, Maude, executed within three hours, in our presence, in broad daylight, without visible material of any kind with which to do the work. The perfect expression of every characteristic of her features, the life colors and exquisite shadings, and the answer to my mental request, and the absolutely fraud-proof conditions obtaining, make it a perpetual marvel, and supreme delight to us.

A visit to Titusville to commemorate the transition of Henry Keene, long and well known at Lily Dale, Erie, Pa., and Titusville, added also some bright spots on the page of time, and a Sunday meeting brought old friends face to face, and added new ones reaching for the bread of life on the spiritual tree, and the two worlds echoed each others joys and prayers in the hearts and minds of many.

October found me at Pittsburg, Pa., at the First Spiritual Church, among thinkers, inquirers, believers and skeptics, and with many choice friends. While there, I met Theodore Price and heard him after my time closed. He gave "platform tests" that seemed to be generally acknowledged, and one of them created quite a demonstration of enthusiasm. His lecture was brief, as time was short, but he got down to the practical, and was well received.

From Pittsburg I touched Smithton, 39 miles east, and winnowed a Sunday through the spiritual screen, with the help of a splendid choir, and appreciated hearers. Rev. Covert of "out" fame—the noted medium killer—is known at Smithton. His wife lives but a few miles from there, and—you may guess the rest.

Back to Pittsburg, I shared the hospitality of Brother and Sister Hughes, flitted about awhile and lit down in Titusville, where Brother and Sister Kates were making sunshine out of clouds and memories, hopes and revelations, and voices from the land of silence.

I surprised all, and heard these two preachers shake the tree of life and bring down sweet fruit to hungry pilgrims. A visit to the home of M. R. Rouse, and a rest with ex Mayor Wm. Bamsdall, and a tender gaze over the valley of years, where the life and spiritual glory of Mrs. E. L. Watson had shone resplendent, and where the light of Spiritualism had its noon-time 25 years ago, where Jonathan Watson was known as the ten millionaire; where Jerome Fuller wrought his spiritual magic in many ways; where O. P. Kellogg startled and won the skeptic with his remarkable eloquence, wit and logic, and where now the echoes tremble up the steeps of time, all fell into my spirit with a wealth of meaning and sentiment, sweet, sad yet attractive and prophetic.

From Titusville to Meadville I was the guest of Hon. A. Gaston, President of Carnadaga Lake Free Association and Mayor of his own city. Here is the Unitarian College where ministers are made to order; where Miss Marie Sprague is undergoing her transformation out of Spiritualism into Unitarianism, and, if she is like other clay, we may expect to see her an intellectual divine and a spiritual iceberg; for such is the tendency and influence of that institution. Prof. Barrett and Rev. T. E. Allen are the only exceptions that have come to my knowledge, of all the graduates of that theological school. They may not all openly renounce and denounce Spiritualism, but they freeze it out and silently ignore it. This fact should emphasize the importance of having up-to-date schools under the direction of pronounced and unyielding Spiritualists. From Meadville I reached home Oct. 16, and found Mrs. Howe and Hubert doing well, while I continue to cough the nights away and wearily greet the morning.

Lyman C. Howe.
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San Francisco, Cal., Dec. 23, 1897.

THE EMPIRE OF THE SPIRIT.

For thousands of years, the establishment of a government of peace and righteousness on the earth has been the hope of men. Prophets and seers, have been influenced by advanced spirits in all ages, to foretell that glad day, when oppression shall cease, and the world's Jubilee should be celebrated, when there would be a noble humanity, a benificent government, and a time of universal prosperity and happiness. This has been the hope and desire of all nations, people and tongues, when the energies of humanity are economized and the government will be wise and good. Then the people would all be happy and prosperous, enjoying all that skill and knowledge could produce.

What a grand transformation scene that would be—the actual "brotherhood of man." True, man's nature will have to be changed, he must be brought in touch with new mental conditions, and reach the plane of actual knowledge of universal law, experiencing a real transformation of his entire nature and social relations.

This can only be reached by universal development—the culmination of all human experience—the very essence of all human evolution.

This glorious age is coming—the angelic message of "peace on earth, and good will to man" will be realized! That annunciation from the spheres will be realized in the coming 20th century. Even now we hear the rumbling of the wheels of progress. The world is ripe for the change. The "grinding" process is going on, and the cries of millions for deliverance are ascending to Heaven! Revolutions are no doubt already preparing, and the reconstruction of society is inevitable. Tyranny and oppression is but goading men on to the crisis. Relief will come, and whether by bullets or ballots it matters not. The great jubilee will emancipate the toiling millions, and usher in the day of millennial glory.

Church and State must go, at the bidding of the mental force now evolving the new order of things. The corrupt and effete institutions of the past and present, must give way to the on-rolling tide of human progress, and perfection.

Spiritualism, "the stone cut out of the mountains without hands," will break in pieces all the dynasties of oppression, all the musty creeds and dogmas, political and religious, and rear "the Temple of the New," on the ruins of the Old. This is the work of the spirit world and will be accomplished, for the "old things must pass away and all things become new." The New Era of earth, the 20th century, will usher in the glorious future, regulate the affairs and relations of humanity, and inaugurate the great universal commonwealth, by spirit power and spirit inspiration! Then "righteousness shall cover the earth as the waters cover the sea," and humanity perfected and glorified shall rule this world in righteousness.

THE CHRISTMAS FESTIVAL.

Of all the "festival days" in the religious calendar, none has such a strong hold upon the civilized world, whether religious or secular, as Christmas Day. This is no doubt due to the fact that it appeals to the heart—to the generous, loving, universal heart of man. It expands, to include other lives to make them warm, glad and happy. It points commemoratively to the advent of the babe in Bethlehem, as the representative of a new era of the world, now 19 centuries past. It also points suggestively to the advent of a newer era—that of universal human brotherhood—that of the administration of the Spirit, in the affairs of the world—that of exalted manhood and womanhood and all the train of blessings which will follow the uplifting and ennobling of the human race—that of the triumph of good over evil, right over might, justice over wrong, and liberty over oppression—when the "golden rule" shall be fully realized.

The World has long been travelling in pain, awaiting deliverance, and the day we now hail prospectively, is the birthday of the sons of God and sons of men, who "shall rule the world in righteousness, and judge with equity." Then the angelic choir may well chant the song about "glad tidings of great joy"—and "peace and good will to men."

What a contrast with the present selfish and mammon-loving age! Even in prospect we hail it with delight, and long for its realization.
LISTEN TO THE ANGEL’S SONG.

Sweet are the songs the angels sing,
Willingly work their true helping hand;
No sorrow can saddle the message they bring—
A message of love from the dear Summerland.

Spirits of forms we mourned as dead
Are beckoning kindly to hail us again.
Shall we greet them in love, or shall we instead
Turn a deaf ear to their loving refrain?

Are mystical myths of ages long past
More sacred than truths which all may know?
Shall follies of earth be made to outlast
True wisdom with heavenly love aglow?

Children of earth, how can you refuse
A message of love from the lost who are found?
Such a glorious boon why will you abuse
By turning away from the heavenly sound?

As for me, mine ear is straining to hear,
And my heart is enthralled with that angelic song,
Which makes immortality lucidly clear
And gives me sweet peace as I journey along.

Then, hark to that song, O, children of earth;
Hark and be glad for the new day is nigh;
When, righteousness reigning, joy shall have birth,
And Earth be united to Heaven for aye.

Bangor, Wash. J. Marion Gale.

ANOTHER SPIRITUAL TRIUMPH.

In Middletown, N. Y., Rev. Chas. M. Winchester, had been giving lectures in favor of Spiritualism. Evangelist Geil then denounced it in a caustic sermon. A reply was announced and about 900 persons assembled to listen to it. The Hon. Luther R. Marsh, a law-partner of the late Daniel Webster, occupied the chair, and gave a telling speech in which he proved beyond cavil that the claims of Spiritualism are true, and that the Evangelist Geil was beating the air and showing his own ignorance.

The Forum, a local paper, says that Mr. Winchester is an able and fluent speaker, and that his many telling points, at times, roused the audience to the highest pitch of enthusiasm, and adds:

Mr. Winchester has made many addresses in this city, but it is safe to say that at no time in his history has he gained for himself more credit and respect from thinking, educated men, than by his address of last Sunday evening.

DOING GOOD.—This is the time for doing good—not preaching about it, but actually doing it. Read the article by Mr. Cotton, on page 802; and then bless some one by your doing something for humanity. The act will rebound and bring great blessings back to you as well.

JUST THINK OF IT.—One dollar will get the Philosophical Journal for three months (18 weeks) into the homes of four of your liberal-minded friends. What better holiday present can you make them?

THE CHRISTMAS TREE.

At this joyous season, we hail the Christmas Tree, with its crop of shining fruit, blossoming almost at the very top, and ripening all over the boughs, clear to the bottom. How sweet are the memories of the past, in childhood’s days! How refreshing the thought! This reminds us of what Charles Dickens wrote about his Christmas times in childhood. He said:

Among thelater toys and fancies hanging there—as idle often and less pure—be the images once associated with the sweet old Waits, the softened music in the night, ever unalterable! Encircled by the social thoughts of Christmas time, still let the benignant figure of my childhood stand unchanged! In every cheerful image and suggestion that the season brings, may the bright star that rested above the roof, be the star of all the world! A moment’s pause, 0, vanishing tree, of which the lower boughs are dark to me as yet, and let me look once more! I know there are blank spaces on thy branches, where eyes that I have loved have shone and smiled, from which they are departed. If Age be hiding for me in the unseason portion of thy downward growth, O, may I with a gray head, have a child’s heart, a child’s trustfulness and confidence!

Now, the tree is decorated, with bright merri- ment, and song, and dance, and cheerfulness. And all are welcome. Innocent and welcome be they ever held, beneath the branches of the Christmas Tree, which cast no gloomy shadow! But, as it sinks into the ground, I hear a whisper going through the leaves: “This in commemoration of the law of love and kindness. mercy and compassion. This, in remembrance of me!”

SPRITUALITY.

Let us consider how far we ourselves have advanced in spirituality before we have the presumption to dictate how others should live. It is so very easy to mark out the way that others should walk in, forgetting, perchance, that we may need a little advice ourselves. If each individual Spiritualist would study his or her inner self—the secret-self more thoroughly—then there would not be the need of so much good advice that we consider necessary to give others, for by each one living a pure, clean life, the whole spiritual world would be revolutionized.

Why cannot the Spiritualists set their standard so high that the finger of scorn cannot possibly be pointed at them, so that they one and all can say now, indeed, has the truth and reality of Spiritualism prevailed? But we must first become pure in heart, so as to teach others the way, and that they will be willing to hear our words. See to it that while we call ourselves Spiritualists, we become spiritualized. —Banner of Light.
The Shaker Indians.

There is mourning among the Indian tribes in Western Washington over the death last week of John Slocum, the prophet of the Indian Shakers. He was sick five years ago, and passed into a trance from which he emerged in three days. He then sat up in bed, his face radiant with smiles and declared he had been to heaven where he saw all good men, both Indian and white, who had died. Everybody was happy there, and he wanted to remain, but his time had not come, and he was ordered to return to earth and convert his tribe.

That same day he began collecting material for the Shaker church, which he soon built at Mud Bay, his home, and now the entire tribe belongs to the church. Frequent revivals were held, when Slocum and his followers would fast and indulge in violent shaking of their heads, arms and bodies as they knelt about the altar. White men called them the Shakers, and they accepted the name.

Revivals.—Bro. D. W. Hull had a good article in his local paper, the Liberator, of last week, on "Revivals." He shows that appeals are made only to the selfish propensities, and to be good because it pays. He says:

"People are told that there are two countries to which they are journeying, each one the extreme of the other, in happiness and pain. One is a state of endless felicity, the other a condition of endless torture. The first is promised to all who reform their lives; the other is threatened to all who remain incorrigible. We have no recollection of ever hearing any other motive than this selfish one presented. No altruist purpose, nothing with reference as to how we may benefit and uplift our fellow creatures is ever shown. We are asked to do all with reference to ourselves and with no other object than escaping misery and making ourselves happy in the next world."

Holiday Presents.—We invite Spiritualists to select some of our many books to give to their friends for holiday presents (see offers on page 815). We have over 6,000 volumes in stock, and need the cash they will bring, to print more. So if you buy them, you will not only aid the Cause but also help the Journal.

Dr. C. W. Burrows writes from Michigan: "The JOURNAL increases in value with every number. The poem on page 746 is simply an inspiration from Heaven."

The Reviewer.

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

This volume is a collection of some of the best articles by America's leading minds, including, "Heaven and Hell," by Judge Edmunds; "A Voice from the Spirit Land," by Andrew Jackson Davis; "A Short Sermon on Spiritual Ethics," by Hudson Tuttle; "The Spiritual Trumpet Call," Mrs. Cora L. V. Richmond; "What is Spiritualism and Its Promise," by J. D. Smart; "Pre-natal Influences," by Mrs. Brigham; "Man's True Saviors," by Prof. Wm. Denton; "Death and Its Tomorrow," by Moses Hull; "Advance-Thought," by Lucy A. Mallory; "Antique Registrars," Ernest S. Green, and 14 other excellent articles. It is just the thing for a Holiday Present to a thinking friend.


The third, and concluding volume, of this valuable work is now published. The general satisfaction with which the first two volumes of this new edition of Shakespeare were received by readers and educators, and the generous commendation given it by the press, prove that the work was necessary, timely and welcome.

Voice of the People

The V. P. S. I.

To the Editor:

The Young Peoples' Spiritual Institute is making rapid progress. I am giving their most all of my time. The daily enquirers keep me busy replying. But, I want them to keep coming. Institutes are being formed in several places. Those new organized are having enthusiastic meetings.

The Rochester Institute is doing active work and proving to be a great helper of the public meetings. The local Society has leased a hall mainly by the help of the Y. P. S. I., and Ladies' Helping Hand Societies. With the help of the young people and the ladies, the cause of Spiritualism is sure to succeed. We must add to our organized efforts, the opportunity for sociability, personal culture, religious instruction, intellectual exercise and greater fraternity, in order to have zealous workers and continued interest. All of that is helped by the Y.P.S.I. For particulars, address, G. W. KATES, 234 Monroe Ave., Rochester, N. Y.

From Dayton, O.

To the Editor:

The Dayton Association was organized to represent Dayton in the great struggle for free-thought. It possesses all the qualities necessary to secure the triumph of the Spiritual case. When the Society was formed three months ago, under the auspices of the leading Spiritualists of Dayton, hardly any of them expected the enthusiasm and the success that has been attained. The selection of officers was not artificiaL They have, with the assistance of the mediums and an admirable band of truth-seekers, been able to create enthusiasm to investigate the continuity of life.

The entertainment given by the ladies of our Society, at the hall of the Knight's of Honor, 111 E street, on Sunday, Dec. 5, and the able address by Willard J. Hull, editor of the Light of Truth, Columbus, O., and the zealous efforts of the Society, have awakened the fears of the Anti-Spiritualists. F. Thompson, Sec.

Guidance from the Spirit World.

To the Editor:

Angel guidance is not what the world generally desires, hence they withdrew from the field. If the reader will turn to "Timely Thoughts," on page 392 of the JOURNAL, then to "Due Warning," on page 335, you may get a faint idea or hint of what their departure means.

The Ancient Order of the Mystery of Angel Light—simple human life—responded to the common demand of angel presence and guidance; but learning that the world professed to need only instead of being guided out of them, they were discouraged and withdrew, leaving us to toy in our childish weakness.

The pestilential cloud that has hung over us a long time, but was kept at bay by angel power, is likely to manifest soon, which will put an end to the evils that permeate all humanity.

The evils of all past prophetic days are among us, and since we care not to repent by angel guidance, an end of it will be permitted as the spirits of the lower realms incline. The lessons must be severe for various reasons. The methods which tried Daniel might compare faintly. All we can say is, We slighted them and their offerings, and they politely responded to the common demand of guidance, but learning that the world professed to need only instead of being guided out of them, they were discouraged and withdrew, leaving us to toy in our childish weakness.

Dr. C. B. Burnish, V. D., V. M.

A Sumptuous Feast.

To the Editor:

I am a student of the harmonical philosophy, and I find so much that satisfies the ever-longing desire for truth, as to wish that more had the opportunity to feast at the same rich and sumptuous table. J. Tilley. Los Angeles, Cal.
The Circle of Harmony, at 909 Market street, San Francisco, was made interesting by the recital of an experience by the medium who was unceremoniously thrust into jail by officials who believed mediums to be insanity or the work of the devil. Many speakers and mediums followed her. A young mining man from Mexico contributed freely to the maintenance of the meeting. Being a speaker and organizer he will participate in the meeting next Sunday.

The Medium's Protective Association held its weekly parlor meeting at the residence of Mrs. Krause, No. 9114 Mission street, Tuesday evening, Dec. 14. The evening was spent in friendship, and messages. It was very pleasant and profitable, and each felt that it was good to be there. The next meeting will be held in the same place, on Wednesday evening, Dec. 22, 1897.

The Oakland Psychical Society held its annual meeting Monday, Dec. 12, at 3 p.m. in Fraternal Hall, Washington street. There was a good attendance. Much interest was manifested in the election of officers, and the appointments of committees for the year. The names of the officers are: Hon. H. S. Brown, president; S. Pentertby, vice-president; E. W. Roberts, treasurer; Geo. True, recording secretary; Mrs. M. C. Price, corresponding secretary. In the evening a large and appreciative audience listened to a profound lecture by Mme. Florence Montague, who also answered mental questions and gave some very fine readings.

The Scandinavian Spiritualist paper, Den Skandinaviske Spiritualisten (Minneapolis, Minn.) has changed its name to Nya Tiden (The New Era).

Seattle, Wash.

Spiritualist meetings are now being held in five different halls every Sunday for the public.

The Children's Progressive Lyceum, in Denver Hall, has been conducted by Mrs. Esther Thomas for the past two years. It is quite well attended, and the scholars are thoroughly taught the truths of Spiritualism. The Lyceum meets at 11 a.m. A general medium's meeting, held at 1 p.m., is well attended. Dr. Castigay is president; Mrs. Payne, Mrs. Ferguson, Mrs. Sweeney and Mrs. Chesbro are among the mediums who attend. In the evening Mrs. Thomas lectures under corresponding questions. In Masonic Temple, Mrs. Moll Samuelsen lectures under control every Sunday afternoon at 3 o'clock.

Prof. Louis W. Lomax lectures in Olympia Hall each Sunday evening.

Dr. Addie Swain lectures each Sunday evening in Forester's Hall.

Mrs. J. L. Lemont gives lectures in trance each Sunday evening in Odd Fellows' Hall, following with psychometric readings. Captain Montague Yates, who stopped over one day on his way to England, slipped into the hall, and received a fine test last Sunday. He was a perfect stranger to the medium.

Eight mediums advertise for business in the dailies.

Mrs. Ada Foye, Pastor of the First Spiritualist Church of the South Side, Chicago, is stopping with her family for the month of January. Dr. W. O. and Mrs. C. A. Lovejoy, of San Francisco, are at Snoqualmie Falls on a visit.

Frank T. Way has gone to Alaska.

Dr. Frank Streeter is the popular Spiritualist paper here, and its subscription list is rapidly growing.

B. A. STEPHENS.

Seattle, Dec. 13, 1897.

We speak of a merry Christmas and a happy New Year.

But each in his heart is thinking
Of those that are not here.

LONETTOOER

The San Francisco News Letter has published many beautiful Christmas editions, but the issue for 1897 will be far superior to anything ever before accomplished. Its size consists of 100 pages of excellent literary matter, and 28 engravings drawn especially for the number by the best local painters. It is a handsome companion to the Holiday literature of the year, and will be prized by every lover of the beautiful, in art and literature, at home and abroad. Mailed to any address. Corresponding secretaries by the Publishers for 15 cents a copy.

Dr. Cooley, independent writer, clairvoyant, musical medium, holds seances Tuesday and Friday evenings. Developing will be held in the same place on Wednesday evening, Dec. 22, 1897.

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B. A. STEPHENS.

Seattle, Dec. 13, 1897.

We speak of a merry Christmas and a happy New Year.

But each in his heart is thinking
Of those that are not here.
What the Stars Foretell.

Zadkiel, whose almanac for 1898 has just been issued, does not prophesy smooth things for the coming year. April promises to be a decidedly exciting month. The United States will then enter upon an adventurous foreign policy, apparently directed against Canada. At the end of a month an “awkward embroglio” awaits the Warwick agent, which, however, will extricate itself somehow, only to have to contend against opponents both powerful and persistently hostile.

In October foreign affairs will again look unpromising. An emeute in Egypt or the Soudan is predicted, and yet more fighting on the borders of India. Almost the only pleasant event predicted by Zadkiel is that some useful reforms will be inaugurated in the Post Office.

The stars are unkind to crowned heads. The King of Sweden is doomed to death, the Czar’s health will give constant anxiety and the German Emperor will be in danger of yet another accident, the nature of which is not indicated by the stars.

Nature Cure, by Marvin E. Conger, M. D., assisted by Rosa C. Conger, M. D. A book of 370 pages, neatly bound in cloth and illustrated, $1.50. Fine English cloth, marbled edges, $2.50. For sale at this office.

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Society of Progressive Spiritualists.

Meets at 105 Larkin st., San Francisco, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. Lillie, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie’s lectures with Spirit messages.

LADIES’ Aid Society meets at 2 p.m. every Wednesday for broadcasts. 325 Fell st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 606 McAllister st., San Francisco.

Mrs. F. A. Logan’s meeting, called the “Circle of Harmony,” every Sunday at 11 a.m., in a small lecture hall, top floor, 906½ Market st., San Francisco. All participate in the exercises.

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Unless you find life, glory,
And know that "God" means good.

There is but one Great Spirit,
And that is love supreme;
We all are dwelling near it;
They only sin who dream.

Awake from sleep and error;
Look up and feel no dread,
For love will banish terror,
As Christ himself hath said.

You need not seek earth over,
To find this beauteus guest,
For: lo! the kingly lover,
Lives in each living breast.

We all are dwelling near it;
And that is love supreme;
You have not understood,
As Christ himself hath said.

You need not seek earth over,
To find this beauteous guest,
For: lo! the kingly lover,
Lives in each living breast.

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What is more appropriate for a Holiday Present than a Book? We have in stock over 6000 volumes of Occult, Liberal and Spiritual Literature, and invite our friends to procure some of them for their Holiday Presents. Please order them at once, if wanted by mail, or the rush near the Holidays may cause delay.

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What joy to see the grateful tear
Course down the beggar’s cheek;
Even as it falls the soul may hear
The thanks he cannot speak.

Some weary hours must each pass through,
When all seems dark as night;
Then bless the hearts, kind, firm and true,
And name them, dear, and close them to
the heart’s own beat.

He who can weep, full oft employs
Tears for another’s woe;
The soul that sighs, sometimes enjoys
The raptures angels know.

S. M. DODSON.

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Indianapolis, Indiana.
"Tis Sorrow Wakes the Soul!

Ah wond'rous instrument—thou of thyself art insentient; 
All thy perfect beauty and the motionless repose; 
Were not the soul that quickening spirit lent, 
To move the finer substance that thy form compose, 
Inert thou must stand until some glorious impulse 
Stirs fair Virtue, where she loiters by life's stream; 
Yet the gentle touch must brook thy stubborn repulse, 
For Virtue's smile can wake within thee but a dream.

But when comes Sorrow, standing just without, 
That mortal care, and quietly gazes in, 
Swaying with emotion twixt a fear and doubt, 
Lest she, too, a frown, and not a smile, should win. 

Sadly doth sorrow view that sweet-toned instrument, 
So strangely wrought. Then drawing nearer still, 
With hands outstretched and brow so lowly bent, 
She wakes that inert form with but the shadow of her will.

First Sorrow deigns to breathe life's melody— 
In softest strains to voice its beauteous theme: 
Her hands are passive while she weaves in reverie 
Around that waking soul her ardent dream. 

Ere its mortal hour all too swiftly should clasp, 
Sorrow takes that unstrung soul with mighty will, 
Striking note on note till with her gentle clasp 
The broken chords have softened to a murmuring trill; 
So, methought Sorrow's magic touch the quivering bow 
Wrigs wail on wail! 'Tis passion's farewell sigh: Then follows deeper silence. Sorrow is leaving now, 
But the music in that soul shall never die. 

And now doth Virtue smile since Sorrow is departing; 
Love draws nigh, with inspiration in her radiant face; 
Amid the peace her presence is imparting 
That soul buds forth, so Life and Love embrace, 
In spheres celestial angel hosts are listening, 
Unto those harmonies so sweetly upward borne. 
Thro' endless space, where Truth, so white and glistening, 
Beckons each soul to the light of the Spiritual dawn.

ROSE M. GRAY.

SPRITUALIST DESERTERS.

PROF. J. S. LOVELAND.

"And many, when they heard that saying went back and walked no more with him."

All armies have their deserters. Cowardice or a friendship for the enemy induces this desertion. But all nations and tribes despise and abhor the deserter. Death is his punishment. What is true of armies is true of all moral and religious movements. The backsliders are numbered as multitudes.

Modern Spiritualism shares with nations and religions the fate of having traitors and deserters. And they are very numerous. In the churches, among Theosophists, Christian Scientists, et al, will be found not a few, who, not long since, were very zealous Spiritualists. Why have they gone back "like a dog to his vomit?" Or, like the traitor, Arnold, deserted the cause of liberty, and devoted themselves to its enemies? They must have reasons; or, at least excuses. What are they? If they have merit, others of us may follow their course.

One thing, alleged as a reason, is the fact that fraud exists in the ranks of professed mediums. This is granted by earnest Spiritualists, but it is lamented as heartily as it is freely admitted. We might reply to this, by asking if there are no frauds in the churches, where our deserting brethren have gone. The fact of fraud there proves that fraud is not the real reason for their course. These deserters have eulogized the principles of Spiritualism as the perfect truth, and yet when some unprincipled persons seek by fraud to tarnish its fame they turn about and consort with its enemies. If they are not consumate hypocrites in the professions they have made, their duty is to seek with all their power to expose and expel the frauds from the fold they have invaded and sought to befoul. If some are deceived by the tricksters all the more reason why they should seek to expose them.

Another reason assigned is that Spiritualists are doing no real progressive work. Well, for arguments sake, we will admit that Spiritualists are doing far less than they ought to do in the work of progress. But what did you do when in the Spiritualistic ranks? Did you not spend as much time in attending circles and running after mediums as others? In fact was you not about on a par with the general mass of Spiritualists? Did you give any more time or money than your fel-
lows to support the cause you professed so much to love? You know that you did not. Had you any reason, for not doing, that does not apply to others as well as yourself? You know that you had not. Your excuse is not valid.

Again, is the failure of others to properly sustain their principles any reason why you should abandon yours? Are you exonerated for desertion because others were lukewarm, or deficient in their work. Instead of desertion, increased zeal and effort was demanded of you. Your duty, every one's duty, is to principles primarily, and to persons secondarily. You show your fidelity to principles by abandoning those who alone accept the true principles, and associating yourself with those who reject and oppose the very principles you profess to accept. You do more than that. Every intelligent person knows that the fundamental basis of the Christian Church is despotism, and that wherever and whenever it has had the power it has exercised its despotism in oppressing and persecuting the people. You know this, and you also know that this church declares that the Bible is a book inspired by God; and that that book declares the mediums whom you have consulted to be witches, and requires that all witches shall be killed. And you also know that the church has carried out that command and has burned uncounted thousands of witches so-called. It still denounces mediums as agents of the devil, and Spiritualists as in league with him and enemies of God; and yet you align yourself with the church and against those who alone advocate the truth and reject the monstrous falsehoods taught by the church.

If you had come to consider the basic principles and teachings of Spiritualism as false or unsound you would be excusable. You could honestly go into the church and work with its members; but how can you answer to your conscience when it charges you with hypocrisy? You are still in heart an infidel to the church, and a believer in Spiritualism, and yet you abandon the one and sustain the other. The only conclusion possible is that you are a coward, who dares not affirm his principles and support them, either from the base motive of pecuniary gain, or for some supposed standing in social life. But in either case you are a traitor to your own soul, as well as to those others as well as yourself. You know that you had not. Your excuse is not valid.

Bear ye one another's burdens.

That very law that moulds a tear
And bids it trickle from its source,
That law preserves the earth, a sphere;
And guides the planets in their course
As truth is at once the center and the measure of Infinite Energy, so the true criterion of strength is the moral test. Only the weak ones of humanity are the criminals. The weaker the subject the greater the crime he is capable of committing. Measured by this test, one of the weakest of all mortals, has committed one of the greatest of all crimes in our midst. The civilized world was shocked to the very center at the first mention of it, and this shock has been prolonged for months and years because of this one crime!

Naturally the first impulse of outraged justice is to cry out 'who is the guilty one? Who did it?' Ah my brother, my sister, this question is more easily asked than answered. Who is responsible for this crime of the ages? Is it possible that the burden of this crime rests entirely with one individual member of society, and that one the weakest specimen of all? I would answer yes, if it were possible thus to answer and at the same time tell the truth. As the years of accountability come to us, we are bound to assume our share of responsibility for the exact status of good and evil as they exist in the world around us. It is perhaps in my power to speak a truth at an opportune moment, which may tell almost infinitely toward the extinction of evil and the enthronement of good. By withholding this truth, I become the greatest of all criminals. By uttering this truth I become the greatest of all benefactors. To the extent of my power thus to proclaim the truth I am responsible for all the crimes committed during the year of my accountability. To this extent my brother, my sister, you are in like manner responsible for the least as well as the greatest of all crimes perpetrated under the spell of human depravity.

Let me now whisper one of the grand truths that is ultimately to redeem the world from crime. It is thus: you and I are angels, although we still inhabit the mortal frame. Every human being is an angel more or less developed or advanced in strength, in moral attainment, which as already stated, is the only proper test of strength.

Suppose now that two of these human angels as innocent as the day is long, should be struck by lightning and their bodies instantly rendered lifeless. The verdict of all would be 'no crime would be committed in this, nature alone is responsible.' But what of the effect on the victims? Simply the usual effect of premature (second) birth. Now the truth is, this premature birth, into the next state of existence, comes to 999 persons out of every thousand. As premature birth is always violent, it is to be abhorred. It is because nature abhors violence, that the universal tendency is that of growth or gradual development from one condition to another. These two, who were struck down by lightning, passed on in their innocence to the realm of the unknown. There we may safely appeal. But suppose that this change, this second birth, this passing into the unknown, instead of being produced by lightning, were brought about by some other form of violence. In short, suppose some other 'angel' less developed than they, yelept, some 'demon incarnate, lower than the very beasts of the fields,' had committed the deed of violence resulting in the so-called death of these two; what then? The effect on the two objects of this violence, would be practically the same. That different form of violence, a premature second birth. Nature for them will still do her best to fill the vacuum, to wit, their unfinished earth life, is the aeons of eternity, stretching away into the
They are now regarded as the victims of murder. But after all, who is the real victim of this act of violence? In other words, where does the most serious effect fall. Measured by the proper criterion, the answer is self-evident. The subject and not the object of the deed; the depraved wretch who committed the revolting act. He is the real victim in the case. Why? Because of his utter incapability, his utter weakness, his utter lack of moral responsibility. Victim as he is of this act, he is still more intensely the victim of the inner state of wretched depravity than of any outward act.

Talk to such a man, about the process of character-building, and he will look at you with the vacant stare of the moral idiot. Say to him that character is the measure of happiness, and his reply will be that of utter incoherency. The study of such a character, is sure to unfold the profoundest sorrow and sympathy of every right-thinking man and woman on earth. Sorrow because such a condition of depravity is liable to express itself in such acts; sorrow because the effect of the calamity (this premature birth) is beyond our power to measure, but most of all, sorrow resulting from this study is in the conclusion, inevitably arrived at, that such a nature is the hardest of all to reach and reform by the ordinary processes brought to bear in this world. Now if we take this little child, this weakling in its utter helplessness, this victim of utter depravity, who is in short, morally insane and irresponsible, and send him without mercy into the realm of the affinities, where the same grade of undeveloped characters will he his companions, what is the effect of our crime? If his act of murder, in sending two innocent ones prematurely into the next state of existence, is a very great calamity to them, how much greater the calamity attending our act of murder in sending this weakling, in his moral obliquity and utter helplessness, to reap a meed of punishment in the unknown, which for aught we know might be greatly mitigated by a longer life on earth?

That the murder of our weaker brother, Theodore Durrant, by the people of California, has now been postponed for the third or fourth time, it is certainly a fitting time for us who are less unfortunate, to reflect. My brother, my sister, which of you have not at some time in your past life, felt yourself to be one of the weakest of all mortals? If you live on earth to-day you are too good for common mortals. It is not to you that I appeal. You who have never felt the power of temptation, nor yielded to the same in the hour of weakness, I would commit this victim to your charge. Hang him without mercy if you will. You alone can do so innocently, because you alone are incapable of comprehending his case. It is to those that live in the flesh, who know what human weakness is, and who have grown strong through invincible endeavor, and the power of self-discipline—it is to you that I appeal. "Let him that is without sin among you cast the first stone." I have mentioned the name of Durrant in this connection, not that I would accuse any listener of like crime with his, but because, taking it for granted, that he committed the terrible crime charged against him, it as the typical crime of the ages for horror and atrocity, should serve as an example for all future time. "Let the punishment stop short of the death penalty. I am not alone in my opposition to capital punishment. Thousands, yea millions are of like sentiment who may be less outspoken. The verdict of 4000 years ago, "He that sheddeth man's blood, by man let his blood be shed," does not apply to-day. It is supposed to have been the highest expression of justice known to ancient civilization, and was incorporated in the Hebrew scriptures. But the Bible defenders of to-day who champion capital punishment are few and far between. "Blessed are the merciful for they shall obtain mercy."

"But," says the critic, "you champion the cause of Durrant, one of the very worst criminals of all history." If I would spare the life of Durrant, it is for his own sake—not to encourage crime. I plead for him because, being a condemned criminal of the lowest grade, he stands in greatest need of sympathy and aid. I plead for him because of the crime of which he is supposed to be guilty; so utterly revolting and disgusting, is thereby condemned the more. That is to say, if murder, committed as capital punishment, is wrong and to be condemned, how much more is it to be abhorred when entirely unprovoked? Last, but not least, I champion the cause of Durrant because such a case, by escaping the death penalty, will tend to put a quietus for all coming time upon capital punishment among human beings.

"Ye who are strong ought to bear the infirmities of the weak." My brother, my sister, did it ever occur to you that this outward act of crime is not that which really condemns the criminal? These acts which our hands commit every day, however trifling or weighty in their consequences, are not the real character-builders. Each is but an outward expression of the mental act which lies behind it and impels us onward to commit the deed. As such indications, however, they are an exact measure of the consequences involved in this character-building; and it is because we may not pierce the veil of infinite futurity, nor measure with atomic nicety the precise effect of this or that impulse, as material appropriated in character-building, that we may never know the effect of any act committed by ourself, much less by others. Now, if this be true of ordinary mortals, how much more is such knowledge above and beyond the scope of one's capacity who is so morally senseless, deaf and blind as Durrant is supposed to be? Just so sure as we, the people of California, are struggling to do our whole duty, as the prime object of life, just so sure will we unite in this appeal to save the life of Durrant, in order that we may seek to aid him in the struggle to earn his way to higher development. And what is plainly our duty toward the lowest of all criminals, is equally our duty to the perpetration of crime of all grades.

A smile may be bright when the heart is sad—the rainbow is beautiful in the air while beneath is the moaning of the sea.
METAL ATMOSPHERE.

If not too presuming, I would like to take some of the ideas in the admirable paper by Prof. Thur- tell in the Philosophical Journal, Dec. 9, as a foundation for reasonings.

Let us take the Linelanders who can see only a point in one direction, and consider them surrounded by an atmosphere which whirls continually about the line. All thoughts and ideas of the Linelanders are projected into this mental atmosphere, and whirl with it. Thus when the Linelander catches a glimpse of the Flatlander, he thinks about it more or less, and all thoughts of his are immediately deposited in his mental atmosphere. At a second glimpse of the Flatlander he may be able to reason better than at the first, and so on. As his atmosphere whirls, the first thoughts come before his mental vision, that is, he remembers. By putting the two together he works out a better one, etc.

Regarding the Flatlanders and all the others, let us suppose a similar atmosphere around each one, receiving and whirling their separate and differing ideas. Then around these differing personal mental atmospheres whirls a general atmosphere which includes them all in its orbit. At stated periods all whirling objects throw off particles and attributes into space, as we say. So these personal atmospheres are constantly, according to a law of the Universe, sending into the general atmosphere, thoughts, ideas and speculations. As the general atmosphere whirls, it brings into the line of vision of each personal atmosphere the thoughts of all the others. Let the person be dull and apathetic, or worse, opposed to learning any-

thing outside his own atmosphere, then these ideas will pass by unperceived. But all who, wide awake, desire to increase in knowledge, not only perceive, but attract thoughts and ideas of other spheres, from the general atmosphere to their own environment. Then, as was said, they reason upon these from their own standpoint, which standpoint steadily enlarges, and soon they are capable of proceeding at times out of their more or less circumscribed sphere, to observe and live for a while in a higher state of existence.

Materialism, whatever the kind or degree, is and always will be, to a greater or less extent, degrading to the real self, the true ego hidden in its environment, and must, however good may be the motive, hinder growth and development by clouding the perception of high truth. It is the blind backward move of the Linelander which removes the mind effectively from the capacity of receiving any assistance from those superior and above us.

The subject is endless and of great and steadily increasing interest, and pure enjoyment. We have only to go on and on forever, becoming ourselves stronger and more beautiful with ever earnest sincere attempt to increase our ability to perceive and assimilate knowledge, that is, develop ourselves spiritually.

M. FOLGER COLEMAN.

HYPNOTISM—MEDIUMS.

I have read Dr. Hidden's article on Hypnotism, on page 644, and agree with him in the main. Hypnotists' experiences differ, according to their power. My experience has been, that a person can be made to commit any crime while under its influence. Hypnotism is the golden key that unlocks all the great secrets of the Universe. It always re-acts on persons when they use it in any mean, or selfish way. I use it solely now for scientific research, and in surgery or dentistry, and have met with most satisfactory results.

Apropos of organization, I find we must have organization in order to succeed at anything.

I do not agree with some, that mediums should give their time free; for most mediums are poor, and depend upon their gifts for their daily bread. Mediums must live, and the easier their way is made the better work they can do.

Maitland, Mo.

DR. R. A. DAVIS.

ACTS OF KINDNESS.

The ultimate object of Spiritualism is not asceticism, but true happiness; and all advanced beings know that this is to be found, not in self-indulgence or senesous pleasure, but in doing for others, and in such self-denial as this may require. All human experience shows that the truest, purest happiness of earth comes of blessing others; and all testimony from beyond the grave agrees that it is the good deeds, the acts of kindness, and of self-sacrifice in this life that build and adorn the mansions of the future, and furnish the capital on which to commence advantageously in the life beyond.—Exchange.
During 1897, the Journal has been regular in its weekly visits to the homes of its patrons. It has done its best to present spiritual truths to the world and to commend them to the heads and hearts of all it could reach. Shall it receive the welcome applause of "Well Done" from every reader?

For 33 years, it has labored zealously for the up-building of the cause, and for the spread of the truth. It needs the help, the patronage and the necessary funds to carry on the work, as well as the "good words" and "good wishes" so generally accorded by its friends.

Many subscribers have only paid up to this issue, and we hope they will at once, send on the dollar for 1898, and at the same time order some of the many interesting books we offer for sale, and thus help us to do the work allotted to us. Let there be no deserters! Let no one think of doing without the Journal for 1898.

The improved times are already materializing, and those on whom we have been waiting for payment of back subscriptions should now pay up, and thus relieve the strain of our carrying hundreds of those who were unable to pay in the past.

One thought more. Let every reader who can, either get a new subscriber, or pay for a copy to be sent to a friend for 1898. It will help the Journal and spread the light.

EVENTFUL TIMES.

The New Year will commence with general forebodings of war. The missionaries in China and Corea are mainly the cause of it, and Germany, France and Russia, appear to be preparing to dismember both countries and divide the spoils. England, Japan and America may have something to say about it, and this may cause a general war.

Other serious complications and troubles exist in Spain, Italy and Turkey, and also in Brazil, Chili and other South American countries, and a general war may result within a few months. These times are momentous, and it hardly seems possible for 1898 to be other than the most eventful year of a century.

THE YEAR OF JUBILEE.

Before another number of the Journal is issued the year of Jubilee—the Fiftieth Anniversary of the advent of Modern Spiritualism—will have commenced. It will be a Red Letter Year, and we must awake to our duties and to our responsibilities, and prepare to make it the grandest, most eventful and most fruitful of all the years of our history.

Leaving behind the troubles and sorrows of the past years of our journey, let us buckle on the armor anew and prepare to do battle for the truth, and to meet the common enemy with overwhelming force, argument and demonstration, not only claiming but proving our right to exist, as well as to propagate the truths we hold so dear, and hand them down to the generations following, so that their hearts may be made glad, when holding sweet communion with the angel world.

The small raps beginning at Hydesville, N. Y., have resounded throughout the world, and been heard by rich and poor, the learned and the unlearned, and to-day millions rejoice in the consolation they have given among all peoples, languages and tongues.

Let us welcome 1898, with more than usual joy, and proclaim it throughout the world as our Year of Jubilee.

PRESBYTERIANISM AND GOD.

The Unitarian Men's Club met in New York on Dec. 20, and the Rev. Dr. Minot J. Savage, of the Church of the Messiah, was one of the speakers. During the course of his remarks he said:

If there was a man in this city to-day having such a character as the orthodox churches attribute to God, you would not speak to him or invite him to your homes. Take all the great criminals, roll them into one and he would be white in comparison to the idea of God comprehended in the Presbyterian faith.

The creeds of men have made a monster out of the Eternal Spirit—the mainspring of the Universe. But light is breaking and the creeds must go.
BIGOTRY AND FANATICISM.

At the Presbyterian ministers' Meeting on Monday, Dec. 20, in San Francisco, the Rev. R. W. Reynolds of Holley Park Church, startled the brethren of the cloth by the assertion that "No murderer shall inherit the kingdom of heaven."

This sulphurous dictum came out in a discussion of the paper of the day by the chairman, Rev. Barton W. Perry, who discussed, "Did the Israelites Civilize the Bible, or did the Bible Civilize the Israelites?" handling in detail the higher criticism as telling the story.

Mr. Reynolds held that the Bible, as it was, should be studied and preached and that no attention should be paid to criticism of any sort, and added:

I believe in preaching that when a man takes a human life he should be hanged and go to hell; he cannot repent.

The paper called forth considerable comment from others, and those present were about equally divided on the advisability of reading the Bible critics of the day.

Mr. Reynolds evidently believes that the sun stood still for Joshua; and as the whale swallowed Jonah, he can swallow all the crude fables of the past ages of ignorance and superstition.

HE FELT A SPIRIT HAND.

In the Boston Transcript of August 13, 1897, we learn that Prof. A. E. Dolbear, the noted physicist and electrician of Tufts College, has had an experience with a materialized spirit, by an incident which occurred on one of his lecture trips. In speaking about the matter, he said that he was not a Spiritualist, but that the simple facts were as follows:

"Some months ago I delivered an address at Eliot, Me., and spent the night at the residence of Miss Sarah J. Farmer, daughter of the late Moses Gerrish Farmer, the inventor of the fire-alarm telegraph, the electric railway and electric light. I knew Mr. Farmer, who died in 1893, only slightly. I never was intimate with him.

"I went to bed and to sleep, or thought I was asleep, though I realized fully that I was in bed in Moses Farmer's house and was fully conscious of my surroundings. I heard Mr. Farmer talking to me, though I don't recall particularly what was said, till I asked him: 'How do I know you are Moses Farmer?' Mind you, all this time I had not seen him, but had only heard his voice. After I asked him that question he held out his left hand. I took it in mine and noticed that it was cold. The uncanny feeling it gave me was so strong that it awakened me. I felt nervous and uncomfortable, and after twisting and turning for a while I finally went to sleep again. I had just about the same experience over again.

"I asked him again how I should know him, and he held out his hand once more, and I asked him how I was to know it was his hand more than another's. 'I'll do this,' he said, crooking two of his fingers up in a peculiar way, while holding the two others straight and rigid. The trick is a difficult one—in fact I have never found anyone who can do it. I tried to do the same thing with my own fingers, and the effort awakened me. After thinking the matter over I fell asleep again and I did not awake till morning. At no time did I see anything but a hand.

"At breakfast I mentioned to Miss Farmer, in a joking sort of way, that I believed I had been in conference with her father, and then described the peculiar act with his fingers, by which he had sought to prove his identity. Miss Farmer looked at me with astonishment, and asked: 'Didn't you know that was a peculiar trick of Father's?' I told her I did not. She then explained that with people whom he knew well, he had a habit, when in a merry mood, of fixing his fingers in that way, and, poking his hand at them, he would say, 'Can you do that?' I afterward talked with several people who knew him well and who remembered that peculiar accomplishment perfectly."

FRAUDULENT TRAVELING SHOWS.

Many of these fake concerns are going about in the different States, claiming to be acting under spiritual influence, advertising wonderful manifestations on open stages, in the light, etc. Flaming handbills are scattered broadcast and thousands of people are duped. Several of these handbills have lately been sent to this office—one of them called the "White Mahatma," claims to be acting "under the auspices of Golden Gate Circle, San Francisco." As no such an organization as that is known here, this "fake" concern should be given a wide birth.

TOP-KNOT COME DOWN.

Some time ago a revival preacher delivered a passionate tirade against ladies' bonnets, taking for his text the heading of this article, which was cuttled from, "Let him that is on the house-top not come down." Matt. 24:17. Now comes the following announcement of a similar nature in the daily papers which reads thus:

A remarkable scene occurred in the Radical United Brethren Church, in Chambersburg, Pa., Dec. 14, at the last meeting addressed by Evangelist B. H. Irwin, an exhorter of the Sam Jones variety, from Lincoln, Neb. Many of the women wore plumage on their bonnets during the service, and this seemed to afford a theme for the preacher, who spoke furiously against the practice of wearing feathers on hats. His sermon so moved his
auditors that a number of the women in sight of the preacher took their head gear off and tore the feathers to pieces.

THE CHRISTMAS FESTIVAL.

Under this heading last week we stated that this festival pointed commemoratively to the advent now 19 centuries past, and suggestively to the advent of a newer era—of universal brotherhood, the administration of the Spirit, and ennobling of the race.

A correspondent objects to this, and asks: "Why cling to this archaic, dumb, idiocratic, theological superstition, ad-infinitum, ad-nauseam, ad-pigheadum, ad-kickum, ad-spitonum? It was an astronomical legend. The sun crossing the line. The old year crucified by the new. Why not be exact—be truthful—be Newman!"

We were speaking of the Christmas Festival of the Church, as to what it commemorated—not about its origin. We are well aware that at the instigation of Constantine, after the Nicene Council, the Church located the festival on Dec. 25, to reconcile the old Pagan to the new Christian doctrines.

The old legend was well known to the Egyptians who celebrated at the Winter Solstice the birth of Isis, and the accouchment of the goddess who brought him into the world.

Astrologically, Dec. 25, has long been celebrated as the birthday of the sun-god—when the sun, representing a young child, begins to grow in the heavens until the first Friday after the 3rd complete moon, (hence the changeable date of "Good Friday") when the sun is uplifted or crucified on the celestial cross (the Equator).

Every year comes the "annunciation day" of the conception of the celestial virgin, who is to give birth to the sun-god again on Dec. 25. The Sun was thought to be betrayed by the powers of darkness, at the autumnal equinox (Sept. 22.) when he sinks below the celestial equator, and the nights exceed the days in length.

These and similar incidents constitute the basis of the ancient Pagan mysteries, which the Church incorporated into its traditions, remodeling them to suit Christianity.

Our thought in connection with the Christmas festivities was not about their origin, but the new era soon to dawn, as announced by advanced spirits.

Thoughts that may be Photographed.

If thoughts are things they must occupy space, for a thing is more than a geometrical point. If we evolve them and they go circling through immensity, perhaps never to return, the mind that emits them must lose something at each think! This being true, it must have a constant supply of thought-stuff or it would dwindle to nothing sometime.

If they are "things," are they subject to growth, maturity and decline like other living things in Nature? When a thought, or a series of thoughts, can be photographed, so that identity can be definitely determined, we may be able to agree that they are things, and then what thoughts would we conceal? We would likely agree that we "are fearfully and wonderfully made."—Moseboggas.

CHRISTIAN AND TURK.

The Rev. Dr. Isaac M. Wise, the able and learned editor of the American Israelite, has the following editorial in his paper of Dec. 16:

"Bucharest in Roumania was on December 5, the scene of a bloody and destructive insurrection against the Jews, 18 of whom are said to be dead, and property to the amount of a hundred thousand francs was stolen or destroyed. The students of that university started the terrible row, the vulgar ruffians, burglars, pickpockets and murderers of that city followed the students and finished up the horrible work of bloodshed and robbery.

"The police appeared on the scene after the mischief was done and arrested about 100 of the Jew baiters and robbers, none or very few of whom, such is the opinion of many, will ever be punished.

"As long as Roumania was Turkish, nothing of the kind occurred. But now it is an independent Christian State, and there exists no cause, why those demi-barbarous hordes should not slay and plunder the Jews, when their more enlightened co-religionists in Austria do the same, and their most enlightened confreres in Germany preach loudly and emphatically the doctrine of extermination.

"It is evident that Christendom has turned stark and dangerously mad, deaf to the voice of reason and conscience, blind to the rights of man and humanity like the steers in the arena of a Spanish bull-fight—not among the lower class of criminals, but among students, priests and political leaders. This is the shame and disgrace of Christendom at the close of this century.

The above corresponds with other reliable statements as to the good character of the Turk. It is not charitable to infer that they are the fiends which the ignorant and bigoted would make them. Such prejudiced and superficial observers as Rev. Mr. Barrows and Gladstone seem ignorant of the fact that many of the religions of the Orient are superior in breadth of moral sentiment and lofty teachings to the creeds of the traditionalists. It was the dictum of one of the brainiest and most thoroughly equipped theologians of Chicago, who attended the Parliament of Religions in that city, that the "so-called Pagans made the best exhibit."
International Spiritualists Meet.

We have received a marked copy of "L'Avvenitore della Provincia," published at Milan, Italy, containing a 2-column report of the proceedings of the International Kardecian Union of Spiritualists, convening in that city Nov. 6 and 7, which proposes to "propagate Spiritualism in a scientific and moral sense, according to the teachings of Allen Kardec."

The convention was attended by about 300 delegates, representing the following organizations:


SPAIN:—"Unión Espírita Kardeciana de Cataluna," Barcelona, comprising 20 societies.


Chevalier Ernesto Volpi opened the convention with an address, and presented the speakers. He was followed by Prof. M. T. Falconer, with a grand scientific and philosophical discourse upon mediumship. Captain F. Abignente then spoke for over two hours on "Spiritualism in the Field of Literature," showing how the spiritual idea permeated the works of the writers of the age, citing Hugo, Flammarien, Sardou, Tennyson, et al.


The Union has for its official organ "Il Vossello Spiritista," published in Ver­celli, Italy.

The Anti-Spiritualists are on the defensive, and their brief existence will soon be over. Their bulldozing tactics are not relished by even the churches they are trying to champion. The fact is, the persecuting spirit is not the kind to be indulged in at the present day. It will be more likely to exterminate the church than to exterminate Spiritualists, if indulged in to any great extent.

A Necessity.—Mr. F. S. W. Gleason, of Colorado, writes: "The Journal has become a kind of necessity to me." That is just what we are laboring to do—to make it a necessity in every home of the Spiritualists of America, and it is gratifying to see that it is appreciated, and that many feel as does Mr. Gleason, that it is a real necessity to them. The angel world intends it to be such a necessity, and it only remains for its readers to introduce it to their friends and commend it to their attention, to make it a necessity in every home. Why not subscribe for and send it to a friend for 1898, and thus help on the good work?

Married. — Mr. George H. Coons and Miss Leola B. V. Cleveland were married on Christmas eve, at the residence of the bride's mother, 119 Jones street, San Francisco, Mrs. Kate Hoskins officiating. The ceremony was inspirational, and intensely interesting and impressive. Leola's father and George's mother (both on the spirit shore) manifested through Mrs. Hoskins, each giving a benediction on the union, with messages of congratulation and loving words of counsel which will have a lasting impression on their united lives. The Journal wishes the happy pair prosperity and a long and blissful journey in the physical form, as well as an eternal soul-union in the spheres beyond.

Katie Mason, Arbela, Scotland Co., Mo., desires to thank the friends who have kindly sent papers and reading matter to her. On account of the mistake in her name (Major instead of Mason) one letter was returned to the writer, before the mistake was discovered. Will the writer kindly send it again? One "crank" signing himself "A discerner of Spirits," wrote her "a warning," to renounce Spiritualism and read the Bible, etc., but that is useless, for she is "grounded in the faith" of spirit return.

A lively row is in progress in the Congregational Church, in Cortesville, N. J. The pastor, S. W. Brown, was arrested by Danzinger, a trustee, for disturbing the peace. Danzinger's wife claims that Pastor Brown's admiration for her was so great that he told her he worshipped the ground she walked on. This started the fracas.

Don't Forget it.—Mrs. L. B. Hunt, when sending on her renewal for 1898, writes thus:

To-day I spoke to my husband of the nearness of the New Year, and that we must attend to the renewing of our papers, and he said, "Whatever you do, don't forget to send the money for the PHILOSOPHICAL JOURNAL." It is his favorite as well as mine.

To all others let us say, Don't forget to send on your subscription to the PHILOSOPHICAL JOURNAL.

Heaven. — Annie Besant define heaven as a "place where human hopes are changed to powers."

In the poem of Bishop Beals on page 804 in last week's Journal, the word "before" at the end of the last line, should be placed at the end of the previous line. It was accidently transposed by the printer.

The Reviewer.


This is a charming story written by the author after her return from spending a delightful winter in the Hawaiian Islands. She writes thus in the preface: "Seated at my desk one morning to write a letter, without thought or plan, I took up a fresh tablet and wrote across the top of the page: 'Whose soul have I now?" —from Marcus Aurelius. Then a purpose flashed through my brain and the argument of the following tale shaped itself faster than it could be penned."

It is a spiritual novel proclaiming a union of souls and the spiritual uses of marriage as well as the spiritual nature of love.


A volume of earnest, thoughtful essays, devoted to the interpretation of the inner life of man, the power of thought in the cause and cure of disease, and the inculation of the optimistic philosophy of daily life known as "The New Thought."

Mr. Newcomb is well known as a contributor to current publications.
and there has been a repeated call for a volume containing his articles and essays. The 45 chapters in this volume, 240 pages, cloth bound, $1.00. St. Louis: Anna C. Reifsnider Book Co. For sale at this office.

This volume contains earnest words of advice and instruction to those who want to "get on in the world." It will pay for a careful reading and study.

How She Earned It: or $25,000 in 11 years, by a woman who made it. Illustrated. 204 pages, cloth bound, $1.00. St. Louis: Anna C. Reifsnider Book Co. For sale at this office.

The December Temple is notable for a distinctly new presentation of an old subject, under the head of "Re-incarnation and Mentalistic biscuits," by Paul Tyner. The author demands the modernization and Americanization of Theosophical teaching concerning reincarnation, so that it be brought up to the line with the latest discoveries of physical science. $1.00 a year: 10 ct. a copy. Temple Publishing Co., Denver, Colo.

Zodiacal Influences.—Brief delineations of all people, with suggestions as to whom you should choose for harmonious association in marriage and business. By H. A. Chicago: T. J. Gilmore, 88 W. Jackson street. Price 30 cents.

Onedca Lake Camp-Meeting.
The Board of Trustees of the Oneida Lake Camp-Meeting Association of Spiritualists, organized at Oneida, Virginia, on Dec. 3. A purchase of 99 acres of land has been effected, near Canastota, N. Y., and bordering directly upon Oneida Lake. The location will afford excellent bathing, boating and fishing. The grounds are excellently suited for an all-summer residence. The resort is now located at South Bay and Sylvan Beach, both nearly adjoining these camp grounds.

The land has been platted into parks and broad avenues. The Lehigh Valley railroad has a branch line that traverses the camp grounds, and a depot will be erected. Building lots are being sold at from $50 to $250. The camp is capitalized at $5,000 as a stock company. The stock is sold at $5 per share.

A great meeting will be held all the month of August, 1898.

The prospects are excellent for a successful meeting. For further particulars, address Miss Jennie E. Thornton, secretary, Boonville, Oneida Co., N. Y.

Spiritualist News.

The "Church of the New Revelation" is the name of a new Spiritualist organization in Toledo, O. Its meetings were held at the Parlor of the Occult Sciences, Esoteric, Ethical, Psychometric, or any Phenomena upon the Spiritual plane of the Revelation, through the light of the law of Right, in fulfillment of prophecy, the truth and building the Temple of Good for humanity's sake." Mrs. Dr. Wyant is the pastor, and its services are held on Sunday evenings, at 8 p.m. at Eric street, near Cherry street, Toledo, O.

Floods.—Mr. B. F. French, Crown King, Ariz., writes thus on Dec. 29, 1897: "I recently received a vision which indicates unusual and disastrous floods. The streams on low lands should be on the watch. I think much rain will fall between Dec. 24, 1897, and Jan. 20, 1898. People who live near streams on low lands should be on their guard.

The "Ultimate Authority in Matters Pertaining to Religion," is the report of a speech at Croydon, England, by John Page Hopps, 104, London, South. He maintains correctly that it is the inner consciousness of the human soul—i.e., God.

Thos. H. B. Cotton writes: "On page 802, near the bottom of the first column, by inserting five words, the reader will easily re-construct a sentence of mine, which will then read as intended, as follows: 'It is only where much is given, that much is required at our hands.' The oversight was doubtless mine."

Dr. Cooley, independent slate-writing medium, holds seances Tuesday and Friday evenings. Developing circle. Thursday evenings. A special ladies' seance Thursday at 2 p.m. Admission to these seances is 25 cts. Dr. Cooley gives sittings—slate-writing or clairvoyant—daily from 9 to 5 at 1151 Market street, San Francisco.

Spiritualist Hospital.

As we are in great need of a hospital where advanced Therapeutics may be applied (especially for the treatment of mental diseases), we hereby appeal to our spiritualistic friends in the interest of the philosophy of this province for the purposes of founding a spiritual hospital that shall also be a school of metaphysics. Only sincere and interested parties need apply. B. R., 505 Turk St., San Francisco, Calif.
The following is a copy of a letter written to the Rev. Dr. Becker, President of the Anti-Spiritualists Association, by E. D. Babbitt, M.D., LL.D.

REV. MR. BECKER:

Dear Sir:—As you are President of the Anti-Spiritualists' Association and have shown more fairness than the most of the other members seem to have done, I have concluded to send you my work called "Religion," so that they may have a true notion of what position is taken by the philosophical Spiritualists. The Anti-Spiritualists' convention at Anderson, seems almost totally unaware of what Spiritualism is, or else they have indulged in falsehood and calumny of the most wicked kind.

If Mr. Covert had been better acquainted with the position of Spiritualists, he might not have got so fearfully used up by Moses Hull. As he was, however, and headed off in all directions, he acted like a madman in his blackguardism.

I was formerly a great worker in Sunday-schools and church causes, but the Bible and the church were almost entirely ignorant of human destiny and of man's real future. After fighting the Spiritualists for 20 years as foolishly as the "Antis" are fighting them now, I became overwhelmingly convinced of the truth of the possibility of spiritual communion, and after many tears, prayers and struggles against the new philosophy, I was conquered, for a diviner Universe, in harmony with all nature, opened up before me; my mind became enlarged, my inspirations: I perceived ineffable glories, and I was enabled to make those grand underlying discoveries which have already blessed several nations besides myself. My aspirations became nobler, my mind broader and wiser and my life better and happier.

In this work, "Religion," whatever may be its imperfections, you will see how easily is explained the philosophy of moral evil which orthodoxy, even of Dr. Taylor of Yale College, has of moral evil which orthodoxy, even of his Imperfections, you will see the great names of the world who are 

General: "Fools and Knaves." 


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S. B.:—As you are President of the Anti-Spiritualists' Association, by E. D. Babbitt, M.D., LL.D.

Los Angeles, Cal., Dec. 7, 1897.

SHORTHAND BY MAIL—Free Course—Kearl's School, Corning, N.Y. 

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The Powders can be relied upon for certain and uniform results, at all times, in all climates, in all varieties of diseases, and with patients of both sexes and of all ages.

The Positive and Negative Powders have been held as household remedies in thousands of families for 25 years; and, in many cases, they have been handed down to the second generation.

Many physicians have used the Positive and Negative Powders in their practice with unvarying success, and will, no doubt, continue to use them as long as they follow the practice of medicine.

The Positive and Negative Powders are as safe and as harmless as they are sure and efficacious. The doses are small and pleasant to the taste, causing no nausea, no vomiting, no purging, nor any other violence to the system. They simply supplant or outflank the disease, and the patient is well.

Buy the Positive and Negative Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism. Scarcity, Colic, Heart Disease, Kidney Disease, Bronchitis, Consumption, Constipation, Colds, Catarrh, Female Diseases and Derangements, Dropsey, Fits, Scurvy, Scurvy Ears, Scurvy Eyes, Scurvy Teeth, Sleeplessness, St. Vitus' Dance, Threatened miscarriage, Worms, Whooping Cough, etc.

Buy the Negative Powders for Typhoid Fever, Typhus Fever, Paralysis, Sterility, and loss of Sight, Taste, Hearing, Feeding, and Motion from Paralysis of the Nerves.

Buy the Positive and Negative Powders (but is a box of half and half of each kind) for Chills and Fever, Intermittent Fever, and Dumb Ague.

THOMAS A. NEWMAN, Editor & Publisher

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We will present a copy of Mrs. Underwood's book on Automatic or Spirit Writing (in paper covers), to any one sending a Club of 3 New Subscribers for a year, or 6 subscribers for 6 months, with $5 to pay for them, just to pay for the time and trouble of procuring these subscribers. Or we will present this book, bound in cloth for 5 subscribers for one year; or for 10 subscribers for 6 months, with $8 to pay for them.
The Flying Year.

As a dream when night is done,
As a shadow flees the sun,
As a ship whose white sails skim,
Over the horizon dim.
As a life complete of days
Vanished from mortal ways,
As a hope that pales to fear—
Is the dying of the year.—CHRISTIAN BURKE.

A good Book is thus noticed in
The Two Worlds for Nov. 12, 1897:
Mrs. Sara A. Underwood, formerly
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