Harriet Beecher Stowe and Spiritualism.

SARA A. UNDERWOOD.

Only a few weeks ago there passed to the life beyond, the beloved woman to whom was given the task of arousing public opinion to white heat of passion against the sin of slavery in America and who thus became through the story of Uncle Tom's Cabin a strong force in precipitating that "war for the union" whose most glorious result was in wiping from a great nation the stain of human slavery—pity it was that the stain was so deep that it could only be washed out in human blood and tears!

Great praise and honors were lavished on the modest, unassertive, self-forgetful little woman because of this world-famous book, but she never became puffed up with personal vanity because of it, as I have been told by her talented sister, the eloquent Isabella Beecher Hooker, who still survives, nearly the last of that wonderfully-gifted, spiritually-endowed family of preachers, authors and teachers—the noble family of Beechers of whom the brilliant Henry Ward Beecher was perhaps the most eloquent.

Mrs. James T. Fields in her new book just out "Authors and Friends," published by Houghton, Mifflin & Co., of Boston, tells a story of a gentleman who praised "Uncle Tom's Cabin" when he first met Mrs. Stowe, saying, "I am happy to shake hands with you, Mrs. Stowe, who wrote it." "I didn't write it," she said. "You didn't?" he exclaimed. "Why, who did then?" "God wrote it," she replied simply. "I merely did his dictation"

"And this," Mrs. Field says "was the expression of what lay at the foundation of her life. She always spoke and behaved as if she recognized herself to be an instrument breathed upon by the Divine Spirit." How Uncle Tom's Cabin was written—under what difficulties, is described by Mrs. Field's husband thus: "A New England woman once wrote a great novel while beset with difficulties, pinched by poverty, and surrounded by hard work from sunrise to midnight, year in and year out. She was a pallid, earnest, tired little body, who sat in her white cottage down in Brunswick in the State of Maine. She had been busy all day, perhaps painting a room, or for her means would not allow her to hire it done. Besides that
labor she cooked for the family, and had done all
her other household duties, without assistance, and
without flinching or groaning. The children were
hushed to sleep; all was still about the house, and
she trimmed the solitary lamp for a long session
at her writing table. Thus she sat many a night
and wrote and wept, and wrote again, until she
had poured out her soul before the Lord for hu­
manity's sake. And then came, a little slowly at
first, but rolling surely with an awful sound, that
great universal response: the voice of the people
of the whole earth speaking as one."

Very often Mrs. Stowe felt, and confessed to
the inspiration from the unseen which often helped
her in writing. Thus during the war in 1864 she
sent an article to the Atlantic Monthly and in the
note accompanying it says: "I have sent my New
Year's article, the result of one of those peculiar
experiences which sometimes occur to us writers.
I had planned an article, gay, sprightly, wholly
domestic; but as I began and sketched the pleas­
ant home and quiet fireside, an irresistible impulse
wrote for me what followed—an offering of sympa­
thy to the suffering and agonized whose homes
have forever been darkened. Many causes united
at once to force on me this vision from which
generally I shrink, but which sometimes will not
be denied—will make itself felt."

It was in the following year, 1865, that Mrs.
Stowe visiting the Fields in Boston "Chanced to
talk with greater fullness and openness than she
had done with us before on the subject of Spirit­
ualism. In the simplest way she affirmed her
entire belief in manifestations of the nearness and
individual life of the unseen, and gave vivid illus­
trations of the reasons why her faith was thus
assured. * * At that period such a declaration of
faith required a good deal of bravery; now, the
subject has assumed a different phase, and there
are few thinking people who do not recognize a
certain truth hidden within the shadows. She
spoke with tender seriousness of 'spiritual mani­festerations' as recorded in the New Testament, and
in the prophets. From his early youth her hus­
band had possessed the peculiar power of seeing
persons about him who could not be perceived by
others; visions so distinct that it was impossible
for him to distinguish between the real and the
unreal."

In the interesting biography of Mrs. Stowe
written by her son, there is a very full and detailed
account of these "visions" (clairvoyant) and other
spiritual gifts of Prof. Calvin Stowe, showing him
to have been thus gifted from his childhood.

In letters to Mr. Field, her genial publisher, she
often wrote as in the following: "If you know
any book good to inspire dreams and visions, put
it into my box. My husband chews endlessly a
German cud. I must have English. Has the
French book on Spiritualism come yet? If it has,
put it in."

Again: "I see that all the leading magazines
have a leading article on Planchette. There is a
lady of my acquaintance who has developed more
remarkable facts in this way than any I have ever
seen; I have kept a record of these communica­
tions for some time past, and everybody is very
much struck by them. I have material to prepare
a very curious article. Shall you want it? And
when?"

Evidently from the context the Editor of the
Atlantic was not at that time ready to publish com­
munications from planchette even at the sugges­
tion of the favorite writer, Mrs. Stowe.

Mrs. Stowe's interest in Spiritualism was one of
the subtle ties of sympathy between the poet, Mrs.
Browning and herself. They met in Italy and
afterwards maintained a considerable correspond­
ence. She was most surely a child of spirit, and
we can well understand this description of her
absorbed moods given by Mrs. Fields: "There
were often long croonings over the fire far into
the night. Her other worldliness and abstractions
brought with them a dreamy quietude, especially
to those whose harried lives kept them only too
much awake. Her coming was always a pleasure,
for she made holidays by her own delightful pres­
ence, and she asked nothing more than what she
found in the companionship of her friends."

Mrs. Fields says of her last days: "She became
like a little child' wandering about, pleased with
flowers, fresh air, the sound of a piano, or a voice
singing hymns, but the busy inspiring spirit was
asleep. Gradually she faded away, shrudded in
this strange mystery, hovered over by the untir­
ing affection of her children. Sweet and tender
in her decadence, but absent."

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Why Do We Know so Little of the Other Life?

If I were to answer the above question in a sin­
gle sentence, I should say: Because it is impos­
sible that we know so very much of things wholly
beyond the range, or the limits of our experience.

When I am told of things within the range of my
knowledge, I have some criterion of judgment by
which I can determine their truthfulness. But
when one comes and tells me a tale which is
wholly outside of, and beyond the limits of my
experience, how am I to judge of its truth? I
cannot. I have often heard related delightful
accounts of the future life, perhaps by those who
claimed to be, and purported to be, the inhabitants
of that sphere, but as I had no experience in
that life, and had no means of judging of their
truthfulness, I could not believe them. I had to
let them pass as I do the idle wind. And so now,
though a full believer in a spirit world, and that
its inhabitants do, occasionally, communicate with
men, I yet know but little respecting that world.

I am often asked: "If it is true that we are in
communication with the inhabitants of the spirit
world, why is it that we know so little about our
departed friends? and why do we not know all
about spirit life?" My answer is, for the same
reason that a sage cannot communicate his ideas
of life, and the philosophy of life, to a child.

The same reasons that Jesus did not tell his disci­
plies all about heaven, and of what the "many
mansions in his Father's house" consisted, or how
they were constructed, or how they looked. If he
had desired to do so it would have been impossible, and for the reason that they had never seen a spiritual building. St. Paul, we are told, was caught up in spirit to the third heaven. And yet he never told his associates anything about it. He only said that he had seen things which it was "unlawful to utter.” But how unlawful? Certainly there was no Jewish statute forbidding one to tell what he had seen in heaven. He must have meant to say, things impossible of communication, or that which is prohibited by the law of nature.

The communication between us mortals is, in a sense, very limited, and limited by the same law which bars us of knowledge respecting spirit life. We can only communicate with each other here, on the plane of our experience, or according to our development, intellectual and spiritual.

I meet a stranger; I feel inclined to communicate with him; I conceive him to be a mining man, or a manager of mines. I introduce the subject of mining. I find that he has just arrived here from the East, and that this is his first advent into a mining country. I drop the subject of mining instantly. And why? Because I know that there is a whole world of knowledge pertaining to that subject which it would be impossible to communicate to him. So far as that subject is concerned, we are in two different worlds which are separated by an impassable gulf.

I desire to amuse a boy by telling him a bear story. Naturally I want to know on the start whether he has ever seen a bear, and I ask him that question. He says, “No, I have never seen a bear;” and so I try to tell him what a bear is like, in some respects. I tell him that a bear is an animal, and about the size of a very large dog. Now suppose the boy tells me that he has never seen a dog, nor an animal of any sort, and has never even seen the picture of one. Cannot every one see that my bear story is just about knocked out? I think so. But suppose that, notwithstanding all, I go on and tell the boy the bear story. How much, when I am done, would that boy know respecting bears, and how much knowledge could he impart respecting them to another boy? He could, of course, do no better than to at once dismiss the whole story from his mind, just as I do a story told me respecting spirit life, of which I know absolutely nothing. Nature has fixed the law of communication between intelligences, and for myself I make no war against it, or if I did, it would avail nothing. Emerson says: “No one has ever yet achieved the slightest success in opposing nature.”

In the course of my long life I have seen and learned many things, of which to give my neighbor any just idea it would be utterly impossible. I cannot, I find, convey to the mind of an Eastern man, who has never seen Colorado, nor any other country like it, any adequate idea of Colorado, and more especially the climatic conditions of Colorado. It is impossible to convey to one who has never seen it, any just idea of St. Peters at Rome. Tell one that it is capable of accommodating eighty thousand people, and he at once gets the idea that it is large, as he knows something of the space occupied by a single person. Now tell him that the floor area of the building is about six acres, and he gets a further and more definite idea of its size. Then tell him that the floor of the building is all marble, and that it is all inlaid with marble of another sort, and all in figures and patterns like a fine carpet, and as he knows something of carpets he will receive another idea; and so on, just as far as you can give him particulars which he can compare with something of which he has knowledge, he can receive your ideas, but you could no more impart to him any true idea of the effect on one's mind of the whole thing, (St. Peters) than could St. Paul communicate what he saw in heaven. Simply one sees there that which it is "unlawful to utter,” or what by a law of nature cannot be communicated. The same is true of a look at the heavens, on a clear night, through the great Lick telescope on Mt. Hamilton.

I remember many years ago of reading about a man who resided, I think in the State of New York. This man went into a trance, and remained in it for three days. His friends—some of them—believed him to be dead. However, at last, life returned to him—slowly at first, but finally he recovered his full health. If my memory serves me, he was a Presbyterian clergyman, and a man in whom everyone had the utmost confidence. He told his friends and others, that never once during all those three days, did he for one moment lose his self-consciousness, and that during all that time he was in heaven and among the angels, as he called them. And yet he never did, or could, impart to anyone any definite information respecting that godly land. No one ever knew anything more respecting heaven after he returned than he knew before he went there.

I have read discourses by Andrew Jackson Davis and of Swedenborg, and of other clairvoyants, respecting spirit life, by the hour, and yet, when I was done, found that I had not increased my store of knowledge in the least. Simply it is impossible in the nature of things, that we ever know much respecting spirit life until we enter upon it. It has always been said that inspiration, or communication even from an infinite source, is always and has to be, limited to the capacity of the receiver, and who does not know that this must be true? And so a communication, come from whom and whence it may, is always so limited.

I cannot speak for others, but the above and foregoing, are the reasons why I for one do not know more about the future life. Others who are less exacting respecting evidence, may know, or think they know much, or all about it, but they could scarcely convince me that they do. Doubtless there are many persons so constituted that they can get much more satisfaction out of Spiritualism, so called, than I can, but I am firmly of the belief that none of them can impart tangible, substantial evidence respecting life in the spirit world. There is much of good, very much, in the Spiritual phenomena over and above the mere proof of man's immortality, but believer as I am in spiritual intercourse, I have to confess that this is its principal good for me. I have no particle of doubt, limited as communication is, that departed
spirits can and do communicate with men on the plane of their knowledge or experience, and with perfect accuracy. Every person who is possessed of fair reasoning power, can, with the proper effort, be just as certain that the mind of man survives the event called death as he is that he himself exists, or that he has seen the sun. Is there no good in this? It is the most important, glorious and sublime truth ever conveyed to the human mind. D. D. Belden.

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THE DUTY OF THE HOUR.

H. D. Barrett.

Spiritualists can well afford to pause for a few moments to glance in retrospection over the year now lost in the ocean of years in the past. At last holiday time, when festivities, of all kinds were rife, when enjoyment was at its height, no doubt many good resolutions were formed with the full intention of carrying the same into effect with the new year that was then dawning.

How many of us have lived up to our holiday resolutions of one year ago? How many lives have we brightened with some little deed of kindness, or some token of brotherly sympathy and affection? How many hearts have been touched and quickened by the spiritual deed we have implanted therein? How much have we done to aid the Children's Lyceum, and to make the little ones feel that we want them to have a spiritual home of their own, as well as one for ourselves? How much have we done to strengthen the cause of Spiritualism in the communities where we live? Have we attended the meetings of the local society with due regularity? Have we encouraged the speakers by a timely word of appreciation, or kindly advice? Have we gone half way to meet some other worker in the cause in an effort to harmonize our differences? Have we remembered that other communities have need of spiritual food, and done all we could to send it to them? Have we remembered the Spiritualist papers, and done what we could afford to circulate the jeweled thoughts that sparkle upon their pages?

The vast majority of us will be forced to silence when we are confronted by these searching questions. They show us that we have forgotten our good resolutions in the too close application we make of our faculties in a complete dormant state from both. Some of us have paid our money to support Orthodox Churches, and proved our devotion to our cash by sending our children to the Sunday schools of those churches whose teachings we know to be false. Others of us have forsaken our home society of Spiritualists because of some fancied slight, some petty jealousy of the officers, or some puerile fancy for the wonderful.

We have forgotten our sick neighbor over the way, who has not our knowledge of the future, and permitted him to sail for an unknown shore without the chart and compass that will enable him to know his route for certainty, through the mediumship of Spiritualism. We have gone to the Spiritualist halls occasionally and slipped hurriedly out, without having greeted the speaker, or said one word to cheer him in his work, or to strengthen the hands of the society's chief officials in their efforts to make the meetings cheerful, harmonious, and educational. We have not seen the extended hand of our quondam opponent, nor have we tried to bridge the chasm of our difficulties by the archway of fraternity. We have neglected to subscribe for one or more of the Spiritualist papers, and if we do take one, have forgotten to loan it to a neighbor who is just beginning to inquire into the subject of Spiritualism.

Have we kept none of our resolutions? Yes, we went to a Spiritualist camp-meeting, staid ten days or a month, gorged ourselves with spiritual food, and, like a bruin in winter, fed upon our store for the year, with our faculties in a complete dormant state in every direction.

We are now facing a new year. Let our resolutions be accompanied by corresponding deeds, that the world may see the good that Spiritualism has done us. If we are unable to do all the work we wish done, let us remember that we now have a servant to aid us, who will, if properly cared for, work out ideals, and give to the world a Spiritualism that will truly be the healing of all nations. That servant is the National Spiritualists Association, now ready to move in every good work, as soon as the sinews of war are placed in its hands.

The light of Spiritualism will be shed abroad over the land as soon as means are at hand to place a good corps of missionaries in the field. Local societies will be strengthened by a friendly lift from the N. S. A., when its officials are enabled to make them timely visits, when they can go, not begging for cash, but for a closer union in thought and effort for the sake of the cause we love so well. Literature of all kinds can be circulated freely among the reading masses as soon as means are at hand for its publication and distribution. Our Spiritualist papers can be aided by it in the same way, hence sustained in their good work.

Our duty then is obvious. Let us sustain the N. S. A. The new year is upon us, fraught with high hopes, and fond anticipations. By uniting our forces, we can do a grand work. By putting our good resolutions into practice, we can make the world see the true value of our Spiritualism. Let us, therefore, unite our contributions, be they large or small, that our servant may be enabled to assist us in carrying our good resolutions into effect. At this point, when the sun begins to retrace his steps, when we know that the reign of the Ice Giants is to be supplanted by that of Flora, let us, in our rejoicing remember our cause, and give with glad hearts to the treasury of the angels for the sake of sorrowing humanity whom we fain would help to find light and knowledge.
The Boy Mozart and His Little Sister.

This engraving represents the great Musician, when he was but a Boy, with his little sister, playing on the piano before Queen Maria Theresa and her Court. They were all astonished at the performance which, without the slightest doubt, came from the Celestial Spheres, through the one who was to be one of the "Great Masters".
Are there not ten thousand Spiritualists who are interested in our cause to the extent of five or ten dollars per year? Spiritualists, cease supporting the churches for a year for an experiment, and put your money into Spiritualism. You will be pleased and well paid with the exchange. Now is the glad holiday time. Let us give, with glad and willing hearts to a good and noble cause. We will be one of ten thousand to start the new year's offering to the N. S. A at ten dollars, payable at any time prior to March 31st '97, S. E. 49. Come forward, friends, and help us. Send contributions to

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Let Us Know the Facts and their Meaning.

The following remarks were made by B. F. Underwood before the Psychical Society of Chicago:

Few persons are more cautious than I am in drawing final conclusions from observations and experiences. Even when I form or assent to theories, I hold them tentatively only until the evidence is conclusive. I am not therefore the least inclined to censure or to be impatient with any person for not constructing or adopting an hypothesis in regard to any phenomena because the data are, or are not regarded as insufficient. Suspended judgment in the absence of satisfactory evidence is an indication of the judicial spirit. Most people must either believe or disbelieve, the weighing of testimony and the discriminating examination of facts being unknown, and doubt being painful to them. Large numbers of people believe merely on authority, and think—or rather imagine that they think, while they merely give their assent—in herds.

But there are minds that are unreasonably incredulous. Under the influence of prejudice and preconceptions, or owing to intellectual rigidity, they are unable to estimate fairly the evidential value of testimony or the meaning of facts which seem to be inconsistent with any opinions they have formed. This state of mind is as unfavorable to mental development as is excessive credulity. Both blind the eyes to truth and perpetuate error; both generate bigotry and intolerance; both are opposed to innovation and reform; both retard discovery, improvement and progress.

Excessive credulity and blind faith on the one hand, and excessive incredulity and bigoted attachment to opinions on the other, have the same effect in deterring minds from investigating new claims and accepting newly discovered or newly announced truths. This is seen in the attitude of many people in relation to the phenomena of Spiritualism.

Orthodox Christians who have no difficulty in accepting the Bible as a supernatural revelation from God, and the miracles recorded, even the story of Joshua and the sun, Jonah and the whale, and the truth and resurrection of Jesus, as veritable facts, think that those who say they receive communications from departed spirits credulous and deluded. They are not inclined to examine the subject at all.

Then there are those who reject the popular creeds, labelled “skeptics,” “unbelievers,” “agnostics,” etc., who assume that the phenomena of Spiritualism, though they have been carefully investigated and their reality attested by men of science, as well as by multitudes of average intelligence, are not worth wasting time on, being due to trickery or delusion.

Says W. W. Story, the sculptor, in “Conversations in a Studio,” such persons “reject every fact as a cheat without carefully investigating it or explaining it. It suffices the latter class on one or two occasions to detect a charlatan at work, or to encounter an entire failure of the experiment, to come to the conclusion that the whole thing is the result of charlatanism. But repeated failures or repeated cheating prove nothing. No scientific man would investigate any other question in the same spirit as he does this. If the matter were worthy of investigation at all, he would not be stopped in his researches by repeated failures to obtain his end. He would try again and again. He would not insist in the outset, for instance, that galvanism did not exist unless he could produce its effect in the way he chose. He would not insist on his own conditions, and assert that unless the results were obtained through them they did not exist at all. But this is what he constantly does in his professed investigation of so-called spiritual phenomena, because it is the term spiritual which annoys and disgusts him. If you recount to him any phenomenon, perfectly material and physical, as having occurred in your presence under conditions contrary to his preconceived opinions or experience, he says, “It would not have occurred had I been there;” or he smiles and says, “Ah indeed!” and thinks you a fool. If you press the point, and ask him to explain it, and tell him the details, and show him that his explanation does not accord with the facts, he assumes at once that you were incapable of investigation, that you were humbugged, or that you lie. Humbug is the great word he uses—a very expansive one which means anything or nothing. If you reply, “How humbugged? where is the humbug?” he declines to particularize and prefers the generalization—“Humbug.”

Mr. Story had experiences of his own which he could not explain. Some of these were physical phenomena which he declared he had attested with all his senses, and of which he writes: “I have never obtained their reality that I have of anything, and I am not yet persuaded that I am an utter fool. * * In my opinion there is quite as much stupidity in our incredulity as in our credulity.”

In regard to the phenomena referred to Mr. Story says: “I was not speaking of my belief, nor did I intend to indicate whether I believe in any of them or not. I merely meant to say that the spirit in which they are investigated is not what I wish it were.”

Elsewhere he says: “The real question is, Do the facts exist? If so how are they to be explained? If the facts clearly exist it is idle to reject them because a foolish theory is advanced.
to explain them. Are there any facts outside our common experience of the laws of nature so-called? If there be, let us arrange them with calmness and honesty. On both sides, on the contrary, I find if there be, let us arrange them with calmness and patience."

Official, orthodox science, as well as that sort of speculative philosophy known as theology, has too often, through its representative, declared upon mere a priori grounds against the possibility of discoveries, achievements and natural occurrences which later had to be recognized as established facts. Generally speaking the scientific mind of to-day, made wise by mistakes of the past, is cautious in regard to setting limits to what is possible, and when it is confronted with what seems to be incredible it merely asks for evidence. For reasons which need not be stated here, the representatives of established science have preferred to ignore, and sometimes have treated with contempt the psychical and psycho-physical phenomena which have commonly passed under the name of Spiritualism. Their attitude was once the same in regard to the facts of mesmerism. Fifty years ago there was not a scientific man in Europe or America who held any position, not one in all our institutions of learning, who recognized the fact of evolution. "Within the ranks of the biologists at that time" [1851-8] says Prof. Huxley, "I met nobody except Dr. Grant, of University College, who had a word to say for evolution, and his advocacy was not calculated to advance the cause. Outside these ranks the only person known to me whose knowledge and capacity compelled respect, and who was, at the same time, a thorough-going evolutionist, was Prof. Herbert Spencer whose acquaintance I made. I think, in 1852."

Yet the facts of embryology, of morphology, of rudimentary structure, etc., has long been known, and had convinced many thinkers of the truth of evolution, when it was treated by official science, if noticed at all, only with contempt. Now all men of science accept evolution and it is taught in the Universities. Its early advocates, Lamarck, St. Hilaire, Erasmus Darwin, Robert Chambers—author of the "Vestiges of Creation"—and even Charles Darwin, Wallace and Huxley, after the publication of the "Origin of Species" were treated by the orthodox science of that day about the same as Dr. Robert Hare, of Philadelphia, eminent as a chemist, and Prof. William Crookes, of England, were treated by their fellow scientists, when, years ago, they called attention to and urged the investigation of phenomena which were associated in the popular mind with Spiritualism. Since then a number of distinguished scientific men have investigated these phenomena, but so strong has been the prejudice to overcome, that not until within the last few years have well-known men of science generally recognized these phenomena as real and as a legitimate subject for investigation. Now we see the names of such eminent authorities in science as Prof. Charles Richet, Prof. Oliver J. Lodge, Prof. Cesare Lombroso and Prof. William James connected with these investigations, while the Society for Psychical Research to which belong hundreds of the best known scientists and philosophers, is making these phenomena the subject of the most pains-taking examination.

Under these circumstances it is most too late for Mr. Wiseman to attempt to dispose of all supernormal phenomena by saying that they are "humbug," or by pronouncing them undeserving of attention. They who pride themselves on being men of facts, ought not to regard any fact as too insignificant to be observed and its meaning, in connection with other facts, to be understood.

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The Origin of Worlds and Evolution of Man.

From a lecture by Ernest S. Green, given at Lafayette Hall, San Diego, Dec. 6, 1899.

After treating the antiquity of man and the earth from a geological and astronomical standpoint, the speaker gave what he saw in spirit as follows:

On the wings of light we sweep away to the Pierian summit of the Summerland. Around us move the eternal procession of systems and suns and worlds. The earth is but a shining atom in the Eternal Cosmos of spirit and matter. Around us throng the shining august band of Universal Historians. Let them speak:

So far back as the Universal Band of Historians have any record of life, we will give it. That is, we shall give a brief outline of that which was, is and shall be. Much has already been given by various seers; much will be given now, and much is yet to follow. Light on this subject can only be given as the world is unfolded to receive it.

To-night were you to gaze through the great Lick telescope into the eastern sky, above Taurus and the red Aldeberan, you would behold that magnificent constellation known as the Pleides, whose central sun is Alcyone, the tranquil abode of the first formative spirits, who, eons of cycles ago, first went forth on their mission of building worlds and systems.

Alcyone is the fabled land of Eden, as we shall later explain. Upon its waving plains of floral verdure, among its sylvan bowers and rainbow-tinted mountains, dwelt, and still dwells, the most high spirits in the Universe.

This planet is the only one of the innumerable worlds that, through the ever-changing cycles of time, changes not. And yet it renews itself continually. As the human heart constantly sends the blood circulating through the system, and as the entire human body renews itself every seven years, so this far-off mother planet sends the vital forces circulating through all the systems of worlds through vast Infinitude.

Alcyone is the Alpha and Omega. The phrase found in the book of Revelations—"Time was, time is, time shall be no more,"—is idiomatic, and means that physical life shall pass away. Time ever was and ever shall be. The Universe is ruled by time—by cycles, centi-cycles, miilo-cycles and so on down to the minutest divisions.

Now, there is upon this ancient planet an All-wise Spirit—call him God, Allah, Brahm, Ormuzd
or whatever you will—and aided by a great congress, he makes the laws that rule the Infiniverse, i.e., the general laws that govern the countless solar systems. Each universe, or system, is also governed by a wise spirit and congress, as will be explained later, but Love is the ruling power.

The method of forming the first planet after Alcyone, will suffice to describe the formation of other planets and systems that followed, all primordial life being in embryo in the Infinite ether.

There came a time when, notwithstanding their delightful surroundings, a spirit of unrest was felt among the spiritual beings of this ancient Eden, and they went forth to form a new planet. A magnetic center was formed at a distance from the mother planet, and immediately, from the remotest bounds of space, infinitesimal, imponderable atoms came in direct lines, until, were you present, you could have discerned a thin vapor forming, which continually increased in density until it became a solid mass.

As the aggregation continued, chemical atoms were attracted, which, by cohesion with other chemical properties, produced an intense heat, on the principle that water produces heat on coming in contact with lime. As the heat increased the mass began to revolve, and at the same time to increase and gradually begin to diminish; and as it diminished, so also did the intense heat, until, aided by the icy vapors, a crust of igneous rock was formed, in which, by the alternate action of the cold vapors of space and the intense heat within, great reservoirs were formed which were filled, as soon as the temperature would admit, with the circumambient vapors. Thus were formed oceans and lakes.

Again and again were the icy vapors hurled upon the molten mass, only to be repelled with terrific explosions until the power of aggregation was balanced by the power of segregation. Thenceforward the rotary motion ceased to increase and gradually began to diminish; and as it diminished, so also did the intense heat, until, aided by the icy vapors, a crust of igneous rock was formed, in which, by the alternate action of the cold vapors of space and the intense heat within, great reservoirs were formed which were filled, as soon as the temperature would admit, with the circumambient vapors. Thus were formed oceans and lakes.

As the water became cool enough to sustain life, there appeared, first, the protozoa, including the infusorians and rhizopods; then came the porifera, including the sponges; then the mollusca, including the oyster snail, etc., and later came the vertebrates.

As the dial of Eternity marked the sweep of ages the surface of the crust began to decompose and mingle with a sort of organic dust which was being continually supplied from the etheric realms, thus forming a soil from which vegetation began to spring in great luxuriance.

Before proceeding we will briefly explain the principle of the evolution of life. It exists in every thing. Not even the adamantine rock could hold together an instant without the life principle, spirit or soul force within. This has been demonstrated by psychometry.

As this soul force develops a higher state of intelligence, it enters the germ, so called, of the various forms of vegetable and animal life, then the animal kingdom, passing from the mollusks up through the vertebrates, including the plesiosaurus, meglosaurus, deinotherium, megatherium, mastodon, pterodactyl, and all animals of modern times upon the earth, including man, where the planetary pilgrimage ends and the soul is called to broader and brighter spheres.

It has been argued by re-incarnationists that every plant is a re-embodiment of the parent plant from which it sprang, and that the same is true of the animal kingdom. We claim that neither is true any more than it is true that a wax doll is the re-embodiment of the artist who designed the mold in which it was cast.

The so-called life-germ is simply a matrix or mold into which the spirit of the next lower form of life enters when it has developed or progressed to that point, and is molded into the likeness of the prototype which furnished the cell, or mold. This is illustrated by the caterpillar which makes for itself the matrix in which its next incarnation shall be cast, and comes forth a butterfly, thus showing his independence of ordinary evolutionary laws for his progression. Thus are we all, in a sense, the artists of our eternal destinies, for as we have sown in one life, so shall we reap in the next.

The difference between the caterpillar and other forms of animal life, is that the caterpillar enters the matrix bodily, furnishing the material and conditions for its own metamorphosis, while in other cases the soul alone of the lower forms of life are concentrated into the infinitesimal cell or matrix, and require external nourishment to complete the metamorphosis.

To the microscopist the primordial life-germs of all species of animals are the same. And so they are. It is the mentality impressed upon them during the period of gestation that gives them the form and characteristics of that mentality.

Man, through his self-pride, is loath to accept the theory that he evolved from or through the lower animals, but there is no other tenable hypothesis. Show a geologist a piece of stratified rock and he will tell you to what age of the world it belongs—whether to the Archaen, Paleozoic, Mesozoic or Cenozoic age, and to what particular division of that age. Each age has produced its distinct formations, and in the various divisions of the Lower and Upper Silurian deposits, are found perfectly preserved fossil remains of all the family of invertebrates; in the Old Red Sandstone or Devonian era, appear the first vertebrates, and is known as the age of fishes; and the Paleozoic age ends with the carboniferous era, or age of ferns and coal plants. The Mesozoic era is known as the age of reptiles. The Cenozoic age, which is just drawing to a close, is known as the age of mammals, and not until the Pliocene, or fourth period of that age, do we find any fossil remains of man, although perfect fossilized skeletons of all the animals and fossil impressions of the plants of the ages, have been found imbedded in the rocks. Thus geology gives a history of the world.
so indelibly written in the rocks that theology can not erase or revise it, although it shows that the earth was peopled many thousand years before the theological snake tempted Eve.

If man has not evolved through all the lower animals, then how can we account for his having the characteristics of all beneath him?

Gradually, in the history of the young planet, the mammals increased in size until the primeval forests resounded with the bark of the monster alligator-bird, the bellows and roars of the huge cave-bear, giant sloth, and other monsters heretofore mentioned, but now extinct on earth.

Next came the quadramanas, the orang-outangs and the chimpanzees, and finally, man. When this was accomplished the animals began to decrease in size, i.e., the larger animals soon became extinct. The human form was in the image of the spirits of Alcyone, only less developed and refined.

Now that beings in the image of the Alcyonese had appeared, the latter assumed the office of guardian angels for the purpose of developing the dormant faculties of the infant race by telepathic communication and other forms of manifestation which the wild denizens of the new world were thousands of years in comprehending.

Communication having been fully established and an harmonious, happy brotherhood maintained among all its inhabitants, the mission of the planet as a material world was ended, and gradually it became colder until finally it ceased to support life, and a new planet was formed, the old one becoming a moon to the new.

In this manner a complete system of worlds was formed which gradually drifted away from Alcyone, and as time passed the emanations from the moon—or first formed planet—formed a transparent zone or shell, which revolved in one direction while the interior planet revolved in another direction, thus generating electrical heat, revivifying its frozen surface, making it a sun for the younger planets of the system, and the abode of the highest spirits that had evolved through the fleshy integuments of material life upon it and the younger planets of the system.

Thus worlds and systems have been formed and are still being formed and multiplied, though some planets have been entirely disintegrated, their atoms returning to the Infinite Cosmos, where they are again used in the formation of new worlds.

Through all the pilgrimages of the spirit, from the lowest to the highest forms of life, it has memory flashes of the ancient Eden from which it originally came, and which visions are incentives to it to live for that higher life to which its aspirations will ultimately lead it—if not to the ancient Eden, to a similar one in the sun-world of its own planetary system.

We will now briefly explain the system of the universal government. As we have already intimated, in Alcyone of the Pleiades is a being—in fact a great number of beings—who rule the numerous systems of Infinitude. They control the electric and magnetic currents that carry the vast number of solar systems upon their unerring cycles.

Each solar system is governed in a similar manner—by a great and wise spirit, who, with his wise congress and cabinet, administers to the various planets of his system, and holds them in their orbits by means of the magnetic and electric currents which are composed of what is sometimes called the Infinite Mind.

Each planet is also administered to by a wise spirit and cabinet who administer to its physical requirements and to its nations in generality, giving the most good to the greatest number. A great number of spirits are assigned various departments according to adaptation and development. Some control the geological formations; some the vegetable, and others the animal kingdoms, while to every class of thinkers is assigned a teacher from the higher spheres.

Further revelations will be given from time to time, as men evolve out of the lower conditions now surrounding them and soar angelward—ward and upward toward the harmonial dawn that is rapidly approaching. Sphere after sphere of the now "unknowable" realms will be mapped and charted. Out on the wild waste of the rolling, tumultuous sea of night that has long encircled this planet, we now behold the faint gleams of the dawn; already its mellow light bathes the mountain tops of thought; already its vitalizing force is felt in the souls of the sons of earth. The mists are rising, the night is far spent—day is at hand. Earth is bursting from its shell; chaos is passing and the human race is being lifted on the wings of the morning to greet the full-orbed sun of truth, peace, harmony and good-will to all that breathe its celestial air and bask in its golden rays of wisdom and inspiration.

EVERY DAY PROBLEMS OF LIFE.

Who has not asked questions? Who has not at some time or other looked at himself, and then with wistful inquiry sought an answer to the questions in his heart? Who has not compared the success of some neighbor friend or contemporary with his own, and wondered why he was unable to accomplish like results?

The everyday problems of life are haunting some one or other all the time. Why is it so easy for some to achieve fame honor or wealth, with but comparatively slight exertion, while others find all their efforts abortive and useless? Success in literature, art, science, religion or any other calling is attained with perfect ease by some, while others toil monotonously a life time, and then are unsuccessful.

But there are other questions besides those of a material nature that are haunting the souls of men. The formation of character, the overcoming of doubt, the establishing of faith and the development of the spiritual faculties engage the powers of every thoughtful intelligent being. These questions—having a moral character and affecting the soul and the spiritual life—hover about the lives of these who have hope, energy and courage, yet, whose utmost endeavor has failed to achieve any success in material things. Others of less courage and energy, with throbbing hearts, anxious long-
ings and even tearful questionings, see others become what, with all their trying, they cannot. The world gives the word of approval and commendation to the one that achieves, but to the other, mocking laughter and derision. Agonized effort and earnest solicitude fails to elicit sympathy or charity, especially in matters pertaining to the soul.

Hence in both material and spiritual affairs the old, old questions are continually being heard—Why must I fail? Why cannot I succeed? Why am I unworthy of these blessings? and like a cry of anguish we hear, why does God afflict me in this way, for I know I am righteous?

It is an actual fact that all lives have a certain amount of useless effort, unsuccessful undertakings and apparent defeat, yet the difference is in the character, not in that which had to be bourne or to be contended with; and this difference is revealed in the way in which men are able to bear their difficulties and disasters. If the strength of will and the concentrated effort of these unsuccessful ones (and statistics says that they are 90 per cent of the human race), fails to achieve success, there must be an answer to this general, world-wide cry—Why?—even though men cannot realize it.

There is one external power that influences the lives of men acting from environment, circumstances or associations, that will produce exactly the same results in every life. These however, are external causes that do not reach the reason for moral failure.

The cause of moral failure has its origin in the interior of man, (or in the soul), and hence is not attributable to external causes. If you carefully examine this statement you will see the absolute truthfulness of the Bible assertion, "As a man thinketh in his heart so is he."

Many men hesitate to talk about what their personal conception of life is, yet the broad grasp of their life, faith and action, reveals what that concept is.

If a man believes in the truth he has appropriated in himself, and in the personality and power of Truth to develop, or bring to a successful realization his own conception of what Life really is, that man can have no permanent failure.

So we may assert as a fact that no man can fail of success or have permanent failure in life who has a comprehensive apprehension of what constitutes Life: i.e., the spiritual and material life in vital connection with the Infinite God-head. The acknowledgement of the authority, and the recognition of the power of the Divine forces, in harmonious action with the forces in man, using human life and energizing human faculties, is the essential basis of all right human conduct, or human advancement. This apprehension is a growth, a development, and with it is the recognition of the possible attainment and destiny. The understanding of the functions of life, and the realization of life’s destiny, come with the presentation of the possibilities existing in human advancement; and the transition from a condition of doubt and uncertainty to that of settled decision, is the bringing forth of the real force in man.

Character, then, the foundation of all success, is developed when we come to moral self-consciousness; and knowledge is the result of experience consequent upon self-consciousness. So I suppose, there are men who never come to a clear apprehension of themselves, and so fail to come to a definite understanding of the import and purpose of their lives. I judge so because there is no real commitment of themselves, or a complete surrender of themselves, to any duty or course in life.

The higher ideals, or those that are revealed by the Divine illumination of the human understanding, impart a corresponding power, or impulse, of the Divine life, so that there is a different comprehension of the real mission of life, and its highest attainment. As man is constituted however, this self-consciousness and knowledge is a dangerous thing for men, unless it is kept from contamination.

Every test of character is in the choice made between two opportunities, between that which is right and that which is wrong, and in this only. Even if a man has made some moral attainment he is prohibited from "resting" upon it by the very law of his being. His moral nature needs watching and care to keep the inner purpose, and the outer life from contamination and retrogression.

All lives have in more or less degree, a sense of difficulty, sometimes a sense of inefficiency and even of utter failure, but each has also the vision, the inspiration and the revelation of the higher, the freer, the real spiritual life. Still success is not in these, but in steady loyal devotion to principle, and reliance upon Divine guidance.

GEW. W. BRADFORD

PSYCHICAL SCIENCE.

The prevailing tendency of all writers on metaphysical questions, has been to elaborate each thought to a tiresome extent, leaving no room for the reader to evolve original thought on the subjects presented. It has been suggested that a mere presentation of the various points of special interest in connection with the psychical laws, (in so far as they are recognized), would be better than to undertake a laborious argument in regard to them. When my attention was first called to this subject, I did not believe that it was worthy of any consideration. The newspapers frequently gave accounts of marvelous doings that were attributed by many to disembodied spirits, but these records were of such a character that they made but little impression on my mind. Personal conversation with reputable people who had witnessed various phenomena, and were prepared to urge its importance as a psychic study, was sufficient to gain my attention and interest.

A number of years ago I commenced to investigate, and I would be doing a positive injustice to myself if I did not frankly admit that my present seemingly unalterable conviction is, that psychic phenomena offers the most promising field for careful and scientific study of any question with which I am at all acquainted.

It is by no means my thought that all so-called psychic phenomena will be recognized as of value
or entitled to consideration, but the phenomena of telepathy or thought transference, should be emphasized as a possible way by which communication can be secured between sensitive subjects at a distance from each other, and it is claimed by many that by this process communication may be had with our friends in the life beyond.

I am not prepared to be held responsible for any dogmatic statements regarding this subject, because, in my judgment, educational methods regarding any question that cannot be positively demonstrated, should always be of a tentative character.

The fact is that positive affirmations regarding the working of any of nature’s laws, either in the physical or mental realm cannot be made with convincing effect on cultured people. Every well-informed person is aware of the impossibility that seems inseparably connected with the philosophy of things material, and much more mysterious must be an analysis of the spiritual forces and powers of the human mind. It would be comparatively easy for any person to tell all they really know about psychic phenomena, but it might occupy several pages of any book to give in detail the inferences that can be properly drawn from the simplest experiments in telepathy which is coming to be regarded as the key that will unlock the door between the here and there, the material and spiritual, the now and to-morrow of life.

A friend once assured me that he had witnessed a marvelous demonstration of spirit power in the presence of a well-known sensitive, and that the demonstration consisted of the mind of the sensitive being impressed with the thoughts of his visitors, so that he could tell exactly what they were thinking about. I was not inclined to argue with him as to the deductions he had made from such experiments, but it always seemed strange to me that any person should attribute to spirits what could better be accounted for as a demonstration of the mental power of mortals, and mind reading seems to be a well-attested possibility with some people.

The demonstration of this faculty of mind reading between people at a distance from each other has greatly assisted in solving the problem of an intercommunication between the two worlds; that is to say, it has persuaded many to believe that the mode or process of communication may be simply thought transference.

It is not important, perhaps, that we should know definitely by what process or law communication is held, but it is essential that we should know whether any communication is possible, even though we may not be prepared to say how it occurs.

Having determined that phenomena occur as the result of supermundane intelligence, force, or power, it will then be in order to philosophize about it; but the usual process seems to be the opposite of this; that is to say, philosophize about it, and then find out whether the phenomena which we have been considering ever occur. It may never be possible to fully explain the mysterious relation that exists between the world of matter and spirit, but it should not be difficult to believe that some relations must exist, or there could not be communication between them.

The sun is the source of light and heat, but how its fire was kindled, or by what process its fuel is supplied, this does not inform us and science cannot explain. The old theory that the sun was a consuming flame, being fed with fuel from its own substance and the millions of meteors which were falling into it, has been supplanted by the better thought that electricity in motion may be the true explanation of the heat and power of that distant orb.

To say that one should first ascertain with scientific exactness the cause of the sun’s light and heat before recognizing the fact that there is a sun, would be equivalent to the position of some people regarding psychic phenomena; they wish to know definitely how the phenomena occur, and then they are ready to philosophize as to whether there is any such thing as psychic phenomena.

This consideration reminds me of an incident of which I once heard that will illustrate the thought in mind. A gentleman was traveling in Spain, and on reaching Madrid he was induced to attend a bull-fight which was held near the city. He thought he should be very much disgusted with such a brutal show of the superior power of man (armed with a long knife or sword) over a defenseless beast. On arriving at the inclosure and finding a large company of well-dressed people, he began to change his mind, and soon became deeply interested in the performance. When he returned to the hotel a friend asked him how he had enjoyed the bull-fight. “Well, he said, I did not see any bull-fight, but I enjoyed seeing a man try to kill a bull; that is to say, I enjoyed seeing the bull keep out of the man’s way so he could not kill him.”

“Why,” the friend said, “they usually kill several bulls when they have a large company.”

“Yes,” the gentleman said, “but I was so well pleased with the action of one bull in keeping out of harm’s way that I did not remain to see any of the others.”

Now the thought is, that many people in investigating psychic phenomena, will feel so well satisfied that there is nothing in it, that they cease investigating before really seeing anything of it. There is no more reason why every person for himself should not investigate psychic phenomena if an opportunity occurs for doing so, and not be satisfied with a judgment regarding it.

A superficial examination of any phenomena will not prove of much value, because every step taken is so related to the next step that should be taken that hasty consideration will not enable any person to form a correct conclusion regarding it.

A friend once asked a medium if he could always communicate with spirits, or if his power in this regard was only spasmodic and uncertain. The reply was that he could communicate whenever he was en rapport with the spirit, but he could not always communicate with equal facility or clearness, probably because he was not always in mental or physical condition. If communication is
possible at all, it seems to me that the laws and conditions governing it should be so definitely ascertained and complied with as to make it always possible and agreeable.

D. H. LAMBERSON.

CALIFORNIA ORANGE TREES.

NATURE'S UNFOLDMENT.

Hold the moral torch that nature's law has given, by which to see the golden stairs that lead to the Spiritual plain of your own unfolded angel-nature, where you may recognize the communion of those gone before, for as long as the veil of the material senses hang between us and our angel-nature, we are on the plane of darkness and doubt. This veil can only be lifted by natural law. The highest angel cannot remove the veil, for it protects us by the same law that the shell protects the chicken until by the law of evolution it removes the shell by its own unfoldment.

By this same law of evolution we unfold the moral light which causes us to see the golden stairs that lead to the plain of spirituality. It is one thing to believe that our friends can commune with us, but another to know it by the unfoldment of our spiritual senses. Then our faith is justified by our unfoldment, for the laborer is worthy of his reward and will receive all that is due, for he is dealing with the law of justice and not the law of man.

All will find this out in due time, for the child will leave its toys as soon as the unfoldment of the organization weans it from the love of child-ish toys. Full grown men and women on the material plane have their idols to worship, and are as ready to quarrel and fight over them as smaller children are over their toys and play-things. When children have grown to manhood and womanhood they still have their fancy winged butterflies to chase and idols to worship, until their moral and spiritual faculties reveal to their higher understanding the folly of their earthly toys. Mother Nature waits patiently until all her offspring are weaned from the earthly breast.

With a Happy New Year greeting
I will bid you all adieu;
I will leave the law to guide you
For I know the law is true.

A. C. DOANE.

THE RELIGION OF LINCOLN.

It was the opinion of Thomas Jefferson that Unitarianism would rapidly dominate in this nation. He said: "I rejoice that in this blessed country of free enquiry and belief, which has surrendered its creed and conscience to neither kings nor priests, the genuine doctrine of one only God is reviving, and I trust there is not a young man now living in this country who will not die an Unitarian."

While the faith of Moses and the Son of Man has made rapid advancement in recent years, yet its progress in the decades immediately following Jefferson's time was quite slow. Men of high mental endowments like Franklin, Lafayette, Judge Marshall, Sumner and Lincoln were substantially theists and were, in line with the Jewish seer who declared that he came to fulfill the teachings of the Hebrew prophets, and in order to inherit eternal life it was necessary to "keep the law." Christ insisted on "mercy, not sacrifice" and his mission was to the lost, the wretched and unfortunate, at the "last judgment" those who were charitable, and pure in heart were the accepted ones.

Lincoln's faith was not less potent than Abrahams who exclaimed: "Shall not the judge of all the earth do right?" It was that distinguished theological scholar, Max Muller, who averred: "There is no religion which does not teach, 'Do good; avoid evil.' " There is none which does enjoin, what the teacher of the Son of Man, Rabbi Hillel, terms the quintessence of all religions; the simple admonition—"Be good my boy; be good my boy." Lincoln was of the highest type of manhood. He was a true brother of Moses, of Isaiah, of Buddha, of Christ and all bright and aspiring souls who strive to make, not only humanity, but all creatures wiser, happier and better.

J. H. S.
A HAPPY NEW YEAR.
The Mission of Spiritualism.

Spiritualism is the legitimate offspring of all the religious systems which have existed in the world. It invites its devotees to the most exalted conceptions of life and its duties, and shows them that when they are true to themselves and to their ideals—they may, when the change comes, be re-united to the loved ones, who have preceded them to the other shore.

When mankind shall have advanced sufficiently to understand all that the present development of spiritual thought has to present, then we may expect still further revelations from the world of spirit—further knowledge from the vast storehouse of Infinite Wisdom. Expanding minds are ever ready for more light—more truth—and as they advance in the lessons taught by Nature, they crave for still higher flights; and being able to understand and appreciate the progressive steps as they are taken, they soar aloft and claim the brightness and glory of the spheres.

Instead of snatching from mortals the imperfect dogmas of faith which they have been taught from childhood, we should offer them grander thoughts and a more perfect philosophy. It is unwise to unceremoniously uproot error and leave vacant soil, but in its place we should plant the seeds of glorious truth and divine wisdom. It is unwise to unceremoniously uproot error and leave vacant soil, but in its place we should plant the seeds of glorious truth and divine wisdom.

The latest development of truth is revealed in Modern Spiritualism. It is the “gospel of peace and good-will” from the intelligences clothed in mortal reality and continued existence, uninterupted by the scythe of Time, or interrupted by the dissolution of the physical body; and under favorable conditions that decadent spirits are able to communicate with those still in the flesh, and often do so, to the gratification of both; that as both worlds locally are in close proximity, so the denizens of these two spheres can converse with one another, clasp hands across the shores, and hold “holy communion” one with another.

Spiritualism opens the way for the realization of this grand opportunity and the enjoyment of that glorious reality.

Progressive Thought.

Even Talmage has progressed from the old faith, and now believes in the return of the spirit to this world of ours after death. On Dec. 6, he preached a sermon at Washington on the “Celestial World,” showing the employment of “the departed” in that state of existence. In answer to the question: “What are the departed doing now?” he said: “That question is more easily answered than you might suppose,” and adds:

Their hand has forgotten its cunning, but the spirit has faculties as far superior to four fingers and a thumb as the supernatural is superior to the human. The reason that God took away their eye and their hand and their brain, was that he might give them something more limber, more wieldy, more skillful, more multiform.

Dr Talmage says that the spirits, freed from the material body, are “more limber, more skillful,” and “are at their old business yet,” but with vastly improved faculties. He argues it thus:

Have you any idea that that influence of faculty at death, collapsed and perished? Why so, when there is more for them to look at and they have keener appreciation of the beautiful, and they stand amid the very looms where the sunsets and the rainbows and the spring mornings are woven?

Are you so obtuse as to suppose that because the painter drops his easel and the sculptor his chisel, and the engraver his knife, that therefore that taste, which he was enlarging and intensifying for 40 or 50 years, is entirely obliterated?

These artists, or friends of art, on earth worked in coarse material and with imperfect brain and with frail hand. Now they have carried their art into larger liberties and into wider circumferences.

They are at their old business yet, but without the fatigues, without the limitations, without the hindrances of the terrestrial body.

In answer to the question as to what the physicians are doing, since they passed to “the beyond,” he says they “are busy at their old business,” and adds:

No sickness in heaven, but plenty
of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed, and to be medicated. Those glorious souls are coming down, not in lazy doctor's gig, but with lightning locomotion.

You cannot understand why that patient got well after all the skillful doctors had said he must die. Perhaps Abercrombie touched him. I should not wonder if he had been back again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to heaven are come forth again for benignant medicament.

Then he propounds another question, as to what all the departed are doing now—who in earth-life were "busy, and found their chief joy in doing good." He replies: They are "going right on with the work,"

John Howard visiting dungeons: the dead women of Northern and Southern battlefields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved—and in this connection with the poor; Thomas "look after the enslaved—all of those who did good on earth, busier since death than before. The tombstone is not the terminus, but the starting-post.

He then concludes with this very emphatic language:

To show you that your departed friends are more alive than they ever were: to make you homesick for them—to give you an enlarged view of the glories to be revealed, I have preached this sermon.

Without the slightest doubt, then, Dr. DeWitt Talmage is a Spiritualist. He does not claim that cognomen, but he teaches the grand tenets of our philosophy and admits the consequent phenomena of the return of the spirit to visit mortals—spirit physicians to touch those given up to die by mortal physicians, and to heal them—to visit those in dungeons in order to relieve their distress—to watch the poor—to look after the enslaved—and in this work, to be "busier since death than before!"

If "the departed are more alive than they ever were"—as Dr. Talmage affirms in his closing remarks—then it is evident that he was correct in saying that "the tombstone is not the terminus, but the starting-post.

If Dr. Talmage thought more of these grand truths than of his clerical standing, he would frankly avow himself a Spiritualist.

All the churches are rapidly becoming permeated with the Spiritual philosophy, and soon must either add to their structural confession these grand and inspiring verities—or sink into oblivion in the 20th century, when the cycle of evolution shall be completely rounded out.

**Materialization.**

A test seance was given to the "Press" of San Diego last Wednesday by Mrs. Reynolds at the New York building. Several editors and reporters were present. After finding nothing in the cabinet but bare walls and a chair, three ladies examined Mrs. Reynolds, and finding no white on her person, so announced it to the audience. Thursday's Daily *Vidette* contained the following which we fully endorse, as we also were present, but prefer to let the reporter give his own language.

The manifestations began by distinct and separate voices being heard in the cabinet, followed by the appearance, in an opening in the curtains, of a bearded figure, with a man's voice and a spotless dickey. The apparition sang one verse of an old song, then retired, to be succeeded by a figure of petite proportions, all clad in white.

Other forms of varying sizes from a little child to man's stature appeared, and on three occasions two distinct and separate forms, clad all in white, came out from behind the curtains and simultaneously conversed with persons present.

At no time during the performance was it possible for a confederate to approach the cabinet. Everything was under what the medium designated strictly test conditions.

Many of those present claimed to recognize in the forms which appeared, some departed relative or friend. If they were deceived the magician, Hermann, was a mere school boy at tricks, compared to Mrs. Reynolds. When the seance closed the committee of ladies again entered the cabinet and found the medium clothed as at first, all in black.

The prevailing sensation which ye reporter is experiencing at this writing is one of astonishment.

**Slate-Writing.**—Dr. Stansbury, was one of the earliest first-class independent slate-writing mediums. In answer to a question, since entering the spirit spheres, he said: "I am preparing an extensive treatise on "the science of slate-writing" and in the near future I will present it to you. It will be valuable. I will find a way to do it."

In that treatise, as published in the *Light of Truth*, came a pretty good test for Mrs. Dr. Wyant, of Toledo, and Mrs. Clara Mayo-Steers, of San Francisco. It appears that Mrs. Wyant wrote to Mr. Bowdoin (a great friend of Dr. Stansbury) a short letter about the slate-writing message, and feeling as she thought Dr. Stansbury's presence, placed her hand at his disposal and there came five pages presumably from him to Mr. Bowdoin by automatic writing, who writes as follows about it:

The contents fitted very well and I was favorably impressed with the honesty of Mrs. Dr. Wyant, though stranger; but it always seemed impossible for an automatic writer, however honest, to be sure of the source of the writing, and I put the letter away in my pocketbook, thinking some time to test it.

It had been a number of months and I had forgotten all about it, when, having a sitting with Mrs. Mayo-Steers, in San Francisco, recently, while she was under control her hand made a dive into the inside breast pocket of my coat and took out the pocketbook, opened it, and from half a dozen letters picked that one out, and she said, "That is a message from a spirit and a mortal to you."

Selecting out five sheets she said, "That is from a spirit who feels grateful to you for standing by him when others deserted him," and "and this one sheet is from a mortal to you," which was correct, as I found on opening the sheets so I could read the contents.

**A Spiritual Congress in 1900.**—The committee which organized the Congress of Religions in Chicago has in hand the organization of a Spiritual Congress to take place in Paris in connection with the Universal Exposition announced for 1900. *L'Initiation* has the following announcement upon the subject: "We have the honor to officially announce to all the Spiritualistic periodicals and societies of Europe that we have been charged with the duty of organizing in Paris, in 1900, a Grand Spiritual Congress, without distinction of schools."

**A Welcome entertainment, upon his arrival in London, awaited our friend and brother, J. J. Morse. Mr. E. W. Wallis, editor of the *Two Worlds*, presided.**
Removal.

Last September the California State Spiritualists’ Association, in annual convention assembled, elected the editor of the Philosophical Journal its president, and by unanimous vote requested him to move its printing plant, publication office and Book Store to San Francisco—the city of the Golden Gate, the commercial metropolis of the Pacific Coast, and the headquarters of the State Association.

In compliance with this earnest appeal it was decided to make the change at New Years, and hereafter all letters and remittances should be sent to Station B, San Francisco, Cal.

While regretting to leave the many friends we have made during our temporary sojourn in San Diego, we feel sure that it will be far better for the Journal to be more centrally located. Our stay in Southern California has not been without its compensation, for the health of our wife (which had been much impaired by the rigors of an Eastern climate during the past 10 years) is now vastly improved, and that, we are informed, was the main reason for our being led to San Diego.

We would thank our friends and co-workers in San Francisco and vicinity for their kind invitation to come among them, and shall devote our energies to the upbuilding of the Cause—spreading the light of Spiritual philosophy and pure phenomena—recognizing no “clan” or “party,” no “class” or “set” (if such there be)—laboring for unity, co-operation and harmonious efforts for general prosperity, and trying to cement all true Spiritualists into one common brotherhood of “workers” for the Cause. If all will do this, marvelous possibilities are before us, and glorious will be the results: “Enthusiasm is contagious.”

Potencies within each of us, only require stimulation to cause them to assert themselves. Will-power and exercise will give the dormant forces vigor. Our spirit-home is not “away off” somewhere, but it is here; it encircles us, and penetrates our whole being. Commune with your angel friends; they will hear and respond. Use your mental telephone, and then your powers will rapidly increase in force, quality and quantity.

Mrs. Mary C. Lyman.

This faithful worker in the Cause is the pastor of the First Society of Spiritual Unity, which holds meetings every Sunday morning, afternoon and evening, at 490 Washington Boulevard, Chicago, Ill., having about 75 members. The Chicago Daily News of Nov. 7, 1896, contains the following concerning this estimable lady:

Mrs. Mary C. Lyman in no way betrays by her appearance that she holds ideas and ideals out of the common: on the other hand her pleasant face, her comfortable figure and her quiet manner would mark her as a good housewife. The truth of the matter, however, is that Mrs. Lyman was regularly ordained as a minister in the spiritualistic faith in 1880 and preaches three times every Sunday to her little flock and the larger body of curious and undecided visitors.

First, above all things, I am a humanitarian,” says Mrs. Lyman. “I never turn away from my duty, which is to help all classes. All women are my sisters, and last winter especially I took many needy ones into my home and helped them. And I do all this because I feel that all the sinners, those in distress and want and woe, are merely so from environment, and thus must be lifted out of that environment, instead of being left there, as the doctrine of the sectarians would have us believe. I know that persons in sin are only where I once was, on a lower plane where I once stood, and from whence I am duty-bound to lift them. Sin and low living are merely the outgrowth of the undeveloped stages of what the world calls evil.

“Even after that change which is known as death we will develop. Jesus was merely the perfect type of what we may become.” And here Mrs. Lyman enters into one of her frequent fine discriminations, for she insists that Christ is the eternal spirit of love, while Jesus was merely the human, the personage, a stage through which this soul passed in its evolution.

“I am a natural clairvoyant. When the world calls dead, should hunger so for the mother-love, that it returns to be with that mother? We feed on the affections and influences of others in life; why should we not do so after the change called death?”

“In consequence of my ideas of the transmigration of the soul I feel that I myself often experience memories which are like dreams of my former state. This previous existence is essential to my claims of the evolution of the soul and I am born out in my beliefs in that direction by my certain consciousness of having lived before.”

Mrs. Lyman claims that over 11,000,000 men and women in the world believe in spirit-return. The little congregation with which she now meets every Sunday at 11 a.m., 2:30 p.m., and 7:30 p.m., in Washington boulevard, pays her nothing and she relies wholly upon voluntary contributions for her own support and for means for carrying on her work and her charities. She has at one time, however, earned $30 a Sunday for her sermons and often, even now, officiates at weddings and funerals.

Dr. J. M. Peebles, just before leaving for Honolulu, wrote this to the Thinker:

Mr. Ravlin, a reformed (theological reformed) Baptist preacher, is now speaking for the First Spiritual Society of San Diego. He is administering solid apoplectic doses to the orthodox theology. Having been there for thirty years, he knows how. His arraignment of the sectarian “doctrines of devils” is not only withering but absolutely scorched. The society under its president, Mr. Wilcox, is doing remarkably well. Success to all our workers.

A Circle should be in every family, and stated times for development should be observed. Give your spirit friends an opportunity and they will furnish you abundant evidence of their continued existence and interest in your welfare and happiness.

This being a double number, there will be no issue next week, while the office is being removed to San Francisco.
Edward K. Earle.

This portrait is a fac simile of a most remarkable man; remarkable in the sense that nature has endowed him with powers the acquisition of which no money can purchase. He is a psychic of marvelous power in the production of phenomena of a psychical nature.

The versatility of his mediumship embraces a large era of psychic territory. Clairvoyance of amazing lucidity, and keen discernment; clairaudience of equal power and unerring exactitude; independent slate-writing of a most extraordinary and bewildering character that baffles the crucial investigation of the learned and scientific in search of a cause within the known laws of the physical realm.

Edward Earle first saw the light of day at Zanesville, Ohio, where he was born August 4, 1864. His mother's maiden name was Elizabeth A. Twaddle, who was also a native of Ohio. On his father's side his ancestry was of Scotch descent, sturdy, and of unflinching integrity and perseverance; his father having conducted a mercantile business in Philadelphia for several years with marked success.

At the age of 12 years young Earle developed the phenomenal power mentioned in the commencement of this article and attracted the attention of many leading investigators of the psychic phenomena throughout the Eastern States, before whom he was invited to appear and demonstrate the truth of the manifestations ascribed to him. This he did to the complete satisfaction of many of the leading psychical societies of the Eastern States as well as those of California before whom he has recently appeared. There were five boys in the Earle family; two of whom were old enough to serve the country in the late war with honor and distinction.

Edward Earle married the daughter of C. F. Estes of Keokuk, Iowa, with whom he had one child, Edna Earle, now 12 years of age, a remarkably bright and clever child, whose debut upon the dramatic stage, won for her the encomiums of the public and press.

His first appearance in San Francisco was owing to the unselfish interest of Dr. N. F. Ravilious and the medium John Slater. His work was a repetition of surprises to the incredulous who came in large numbers to his meetings until the theatres were unable to hold the large concourse, so great was the interest in the phenomena given by him.

Mr. Earle had the misfortune to lose his wife on November 5, 1896, after a painful illness of several years, her sickness being such as to necessitate a surgical operation, under which she passed into a better and higher sphere of existence. Her age was 30 years.

Mr. Earle has been for several weeks holding Sunday meetings in Scottish Hall on Larkin street, San Francisco, to crowded houses where the most convincing tests of spirit phenomena were made. His phases are, Independent Slate-writing, Clairvoyance, Clairaudience, and ballot tests. Mr. Earle is a gentleman of scrupulous integrity, being a Scottish-rite Mason, Knight Templar, Odd Fellow, and Knight of Pythias, the members of which all esteem him for his pure and upright life, and regret his departure.

National Avenue Items.

The San Diego Spiritual Society, which meets on Sunday at 11 a. m., at 320 National avenue, has, during the present month, been much pleased and gratified by the addresses of Mrs. Morrill of Chula Vista, assisted by Mrs. Clark and Mrs. Tobias, who gave some excellent tests in their particular lines of work.

In Freedom Hall, (near by) a social and Fair was held on Dec. 12, which realized a sum to meet current expenses and supply needed articles to make the hall more comfortable. The Lyceum recently started in connection with this society is flourishing. It meets at 10 a.m. Sundays.

We learn that Bro. Joseph Adams is engaged for January to give this society a series of discourses on the "Spiritual Teachings of Nature." Out of the work of this Society (though not under its control but certainly by its encouragement) has sprung up in the neighborhood a novel and interesting work.

At the corner of 28th street and National avenue a vacant store, 20 x 40 has been rented and fitted up with chairs, benches, tables, large blackboard and various kinds of games. The walls are lettered with inspiring thoughts and educational pictures. The purpose of this work is expressed in an indoor window sign which reads as follows: "Freedom Hall. Here you can rest, read, amuse yourself, learn how to be healthy, happy and useful to others." Already it has become a place of attraction to the young, and it is doing a useful work.

A Splendid Opportunity! Don't miss it! For $1.35 we will send the Journal for one year, also mail, post-paid, a copy of "Automatic or Spirit Writing," by Sara A. Underwood, and for $1.50, we will also include "Heaven," and "Watseka Wonder." Send in your subscriptions at once and get these books for next to nothing.
A Happy New Year.

ELIZABETH LORD CONDIT.

I wish you a Happy New Year!—Sweet words that the heart loves to hear When spoken by those it holds dear.

I wish you a Happy New Year!—Blessings, words full of strength and good cheer, Encouraging all, far and near.

I wish you a Happy New Year!—The words bringing hope, quelling fear, Are spoken to those who still fear.

I wish you a Happy New Year!—And a life which shines true and clear As a light in darkness so drear.

I wish you a Happy New Year!—Each year that in Time doth appear—Time passes—Eternity's here!

Dr. DeForrest came to San Diego last week hired the Theatre and proposed to "expose Spiritualism." The house was crowded. He gave a few legdermain tricks, which could no more expose Spiritualism than a hog with his nose under a mole-hill could lift the earth. Ben Barney, the phenernval medium, produced a small frame box and passed it through the audience for inspection. On this box were heard independent rappings which intelligently answered questions. Mr. Barney read the names and dates in several sealed letters, and gave other proofs of psychic power, until the "crowd" became unmanageable, and the audience retired in confusion, being disgusted with DeForrest's tricks and failure to expose anything but his ignorance of Spiritualism.

The San Diego Tribune of the next day contained the following concerning this "fake" expositor:

Dr. William DeForrest made his debut before a San Diego audience last night at the San Diego Theatre, and a more brazen fake, or fraud, has never been perpetrated on the public. DeForrest is absolutely no good, and his work while on the stage would not do credit to a ten-year-old boy. It was legdermain of the coarsest kind, and the tricks he performed were so glaringly open that there was not a person in the audience but could detect him from the start.

Had he remained on the platform after Ben Barney was introduced he might, at the San Diego Theatre, and a more brazen fake, or fraud, has never been perpetrated on the public. DeForrest is absolutely no good, and his work while on the stage would not do credit to a ten-year-old boy. It was legdermain of the coarsest kind, and the tricks he performed were so glaringly open that there was not a person in the audience but could detect him from the start.

He denied that it is possible to hypnotize persons to commit crime, saying that the introduction of the element of fear offers a complete bar to hypnotism in crime, has its starting point in the popular belief that the hypnotist has unlimited power over his subject, whereas, as a matter of fact, his power is limited. No one can be hypnotized against his will, and while people can be made to participate in mimick crime, they cannot be made to commit real crimes.

Dr. Hidden, of Newburyport, Mass., noted as a hypnotist, Spiritualist and healer, lectured in Pythian Hall, Fitchburg, Mass., on Sunday, Dec. 6, 1896. In the afternoon his subject was, "At the Threshold of the Great Beyond." He argued that man is spiritual as well as physical being; that he is operated upon by psychic or soul forces; that the controlling principle in life is soul or spirit, which is the real man; that when the soul has outgrown the use of the body it leaves it to take its place or part in other spheres.

The Evening Mail of the next day reported these excellent discourses as follows:

He talked interestingly of clairvoyance, clairaudience, telepathy, telepy and other strange powers of the human mind and soul, to illustrate his point that man has a psychological power to possess, and a philosophical power to suspend or permeate life and being, and to show that scientific men make a great mistake in proclaiming that there is neither life nor force beyond the limits of the human being.

In the evening Dr. Hidden created deepest interest by delivering the lecture which has made his name known far and wide, "The Wonders of Hypnotism." He talked of hypnotism in the animal world, told how this strange power was developed and used among the ancient nations and tribes; contrasting Mesmer's theory of animal magnetism with Dr. Braid's theory that the hypnotic state is self induced, and said that hypnotism and mesmerism are as widely different as the wooden school boy and the finished student.

Then he talked of suggestion as related to hypnotism, explained what suggestion is and is not, and then exploded the fallacy that mere words can become so self hypnotized as to cause a division of the ego; the latter theory has been advanced to account for the cases of mysterious disappearances which cause such frequent surprises in the cities. The speaker said he had investigated twenty-eight such cases and found that twenty-five had reached Canada or South America with from $100,000 to $250,000 in each instance, and the other three had gone with a handsomer woman than they left behind.

He next told of hypnotic mind reading; told of the strange psychical effect which can be produced by hypnotism; talked of mental telegraphy or telegraphing from mind to mind; and started the description of that remarkable state of sleep called catalepsy or mimic death. He said he had in his library a record of 1000 cases of people who had been buried alive in the cataleptic sleep, and he made a thrilling appeal to his audience not to allow the undertaker to be called unless sudden death until decomposition is manifest, for without this evidence there can be no certainty that your friend is dead; on the contrary, while you mourn their departure they may be conscious of all you say and do, though unable to move because of being locked in this icy cataleptic sleep.

Touching the subject of double personality, he described the development of Trilby at the hands of Svengali, and said that had Du Maurier known more of hypnotism he would have made Trilby to sink into a cataleptic state while gazing at the picture of Svengali, but instead would have called in a modern hypnotist, who would have awakened her and restored her to the loving arms of Little Billee.

In real life we have had a case somewhat like Trilby—of the peasant girl whom Dr. Jules Janet had educated as a physician while in the hypnotic state. Trilby had no consciousness of her ability to sing in normal condition, and Janet's girl has no knowledge of medicine or surgery in her normal state.

The speaker waxed eloquent anent hypnotism as an aid in therapeutics, and likewise as an anæsthetic. He related many cases of cures in his own practice, and also told of surgical operations performed at his own hands and the hands of others. DeForrest was in no sense a hypnotist, believing that the hypnotist has unlimited power over his subject, whereas, as a matter of fact, his power is limited. No one can be hypnotized against his will, and while people can be made to participate in mimmic crime, they cannot be made to commit real crimes.

Following the lecture, Dr. Hidden gave an exhibition of his powers as a healer, a performance which aroused deepest interest on the part of the large audience. DeForrest had his teeth extracted in the arbitrary rule of the scalpel ana the microscope. The speaker said he had investigated twenty-eight such cases and found that twenty-five had reached Canada or South America with from $100,000 to $250,000 in each instance, and the other three had gone with a handsomer woman than they left behind.

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Prof. J. J. Morse arrived at Liverpool on Monday, Dec. 20, notwithstanding the late storms on the Atlantic ocean. His many friends in America will be glad to learn of his safe arrival. Our English brethren were prepared to give him a hearty "welcome home."

The Philosophical Journal is broad in its scope, and keeps pace with the growing development in the psychic world. It must please and instruct all thoughtful persons.

A. C. WOODRUFF.
The Reviewer.

Mrs. J. J. Whitney has returned to San Francisco. Her labors at Berkeley Hall, Boston, were enthusiastically appreciated. Mr. Saulsbury (her guide) devoted his energies mainly to skeptics. W. J. Fields writes thus of her labors there, in the Banner of Light:

Mrs. Whitney gives the name of the spirit in full; the manner of passing out, and who is with them in spirit; calls the name of the person the spirit is seeking, and tells incidents in life that it would be impossible for the medium to know. As is dignified and has a fine stage address. Her voice will fill the largest hall.

Among the tests given on one occasion, was an intelligence who gave the name of Jane Tilton. Mrs. Whitney saw this lady. The spirit wants to talk to her daughter Etta. The woman responded. Mrs. W. said: "Your mother passed out suddenly, and your father has this piece of work framed." Then she said: "If I was to describe your mother as she is in spirit you would not recognize her. Your mother shows me her hands. She was born with only one hand, but in spirit she has both." The lady was so overcome with surprise that she could scarcely speak. She said she had never seen Mrs. Whitney before, and that all she said was true. It made her very happy, for she says all doubts of her dear mother's return in spirit she has both." The lady was so overcome with surprise that she could scarcely speak. She said she had never seen Mrs. Whitney before, and that all she said was true. It made her very happy, for she says all doubts of her dear mother's return in spirit she has both."

The Old and the New Ideal.—A solution of that part of the social question which pertains to love, marriage, etc., by Emil P. Ru edebusch. Published by the Author, Mayville, Wis. 350 pages. Price, $1. Boston, Mass. Roberts Bros., publishers.

This second volume of "The World Beautiful" is like unto the first volume, full of spirituality, and leads to the higher life. It is a charming book, full of advanced thought and good sound sense. One cannot read it without feeling the better for it.

The Needs of the Hour is the title of a lecture delivered before the Kansas Free-Thought Association, by D. W. Hull, Norton, Kansas. It is printed in a small pamphlet, of 40 pages. Price 10 cents. It is a political lecture on "Government by Democracy and its Higher Attainments."

Fanny Field's book, entitled "Turkeys for Market and Turkeys for Profit," was written for those who are interested in turkeys and wish to make them profitable. She reared in one year 150 turkeys—and did the work for a family of five—netting her $300. No farming pays so well as turkeys. For sale at this office at 25 cents.

The Crawford County Educator, published by H. A. Cook, Denison, Iowa, is a 16-page monthly, 25 cents a year, edited by the faculty of the Denison Normal School. It is nicely printed and illustrated.

The Temple of Health has been suspended, during the absence of Dr. Peebles, but will probably be resumed when he returns home. This announcement is made in reply to several inquiries about it.

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

Mme. E. Young.

San Francisco's well-known medium and the original astrological water-globe seeress. Mme. E. Young was born in Baltimore, Md., and is the daughter of the late Captain W. E. Plummer, one of the oldest pioneer captains on this coast. When but 3 years of age Mme. Young first became aware of her powers by the trance state, and might have been buried alive had it not been for her colored nurse. When 7 years old she was endowed with automatic writing and told her father the loss of his 3 ships; but through her younger days she was very much prejudiced against this power by her parents, it being considered the work of the devil.

Mme. Young could write a lengthy and interesting story of her past experience, but space will not permit her to do so. Although Mme. Young has been a public medium but 6 years, she has made a remarkable reputation as an honest, sincere, reliable and genuine medium. Anyone doubting spirit return or wishing to investigate Mme. Young's remarkable mediumship, are kindly invited to attend one of her test meetings, Tuesday, Thursday, Saturday and Sunday evenings at 5 o'clock, at her New Oriental Hall, 418 McAllister street. Admission is 10 cents.

Private sittings are given at Mme. E. Young's residence, 605 McAllister street, daily, from 10 a. m. to 4 p. m. From 4 to 5 p. m., is strictly reserved for free diagnosing. Mme. Young has on hand different medicines for many diseases, prepared by ancient Indian and Egyptian doctors while she is in a dead trance, and they are guaranteed to be perfectly pure and fresh.

The recent addition of a young folk's department to Frank Leslie's Popular Monthly makes that periodical more than ever a family magazine.
**Children's Lyceum.**

Our object is to teach a truer and better philosophy of life, to add our children in the solution of the great problem of our being.

ALONZO DANFORTH, Editor.

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**LESSON NO. 1.**

**WHAT IS SPIRITUALISM?**

**Spiritualism.**

**Q.** What is Spiritualism?

A. It is broad enough and deep enough to be the basis for any and all religions founded in Truth, it is in every way adequate for one to furnish the basis for any religion and all religions founded in Truth, it is in every way adequate for one to create a religion that will stand the test of time.

**Q.** Why did Spiritualism come?

A. When our world was steeped in ignorance, superstition and bigotry, and came to enlighten, redeem, and comfort all who would listen to its voice of instruction, counsel and consolation.

**Q.** What did the masses do?

A. Turned a deaf ear, and laughed to scorn those who attempted to tell them of this new revelation, they shouted, away with this new thing.

**Q.** How did others show their ignorance?

A. By asserting that those who gave their attention to this new dispensation were fools and deserved to be humbugged and deluded.

**Q.** What did the wise do?

A. When our world was steeped in ignorance, superstition and bigotry, it came to enlighten, redeem, and comfort all who would listen to its voice of instruction, counsel and consolation.

**Q.** How might our pathway be illuminated with the light of truth and our days made happier?

A. By awakening to the realization of this one thought that we must give greater heed to our would-be Spiritual advisers, instructors and comforters.

**Q.** If we were wise and lead a useful life, making the most of our days who will be our friend?

A. Death, and we will joyfully depart with the art that gave us no fear to enter the sphere for which we are prepared.

**Q.** How shall we grow if we continue to eat, sleep and chatter as ends to gain ease and pleasure?

A. In sordid selfishness and some day, here or hereafter awake to the dire reality of a wasted existence.

**Q.** How can we become beacon-lights unto travellers?

A. By using the means given us, and if we study, reflect, aspire and draw unto us those who have what we most desire, enlarged minds filled with wisdom will be the result.

**Q.** What can Spiritualism do?

A. Break the fetters of a false religion and eventually break up the foundations of false society and give to the world a code of ethics by which mankind can live in harmony with nature's laws and find the place for which nature has fitted each human being.

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**Lyceum Lessons.**

Suggested by Brother Joseph, as Used at National Avenue, San Diego.

**LESSON 5.**

**Q.** What is the body for?

A. The body is the workman.

**Q.** Do the eyes see? Ears hear? Feet walk?

A. Heart, lungs, brain, stomach, etc. (Teacher will explain their use).

**Q.** Are these inside or outside tools?

A. Outside and visible.

**Q.** What are some of the inside and invisible?

A. Heart, lungs, brain, stomach, etc. (Teacher will explain their use).

**Q.** Who, or what is that which uses the tools of the body?

A. The soul is the workman.

**Q.** Do the eyes see? Ears hear? Feet walk?

A. The teacher will explain that these organs of the body are only instruments which the soul employs to serve its purpose.

**Q.** Where does your body come from?

A. It is furnished me in the order of nature by the wisdom and power of Infinite Spirit.

**Q.** How should you treat this great gift?

A. Take good care of it, never abuse it, furnish it with good food and drink, comfortably clothe and shelter it, keep it clean, and never over-work it.

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**Mrs. G. W. Shriner.**

The power to demonstrate the continuity of life and the fact that the so-called dead cannot do return and communicate with their loved ones still in the mortal form, is possessed by very few among the many people of earth and it is our duty and should be a pleasure to give a helping hand and kind words of encouragement to those who stand as message-bearers between us and the world of spirits.

Among the most reliable trance mediums in the United States is Mrs. G. W. Shriner. She was born a medium being the grand-daughter of Charles Bolles, the celebrated medium of Wisconsin in the early days of Modern Spiritualism. She is clearvoiced and very successful in diagnosing and curing disease.

Mrs. Shriner has been holding meetings and giving tests from the platform to crowded houses, for she has that very rare gift, possessed by very few mediums, of giving full names of your spirit friends. She also gives sittings and holds circles, on Sunday evenings at her residence, No. 311 Van Ness avenue, San Francisco, where all are welcome who wish to hear from their spirit friends.

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**Capt. Alfred T. Mahan, recently of the United States Navy,** has written an article on "Nelson in the Battle of the Nile, for the January number of the Century. This is one of a series of four he is contributing to the Century on Nelson's most famous engagements.

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**The December number of the Midland Magazine,** formerly the St. Louis Magazine, is on our desk. Its initial article is entitled "The Historical Significance of the Nile," by W. C. Oglesby, and is very interesting. It is nicely illustrated. Among the other articles we may mention, "A Day in a Day," by J. Albert Smith, also illustrated, and written in a charming style. 10 cents. 2819 Olive St., St. Louis, Mo.
I desire to write a few words concerning our determined crusade against spitting. Four years ago to this day we undertook this universal polluting habit seemed a superhuman task. Yet few by little we were able to accomplish something to cheer us in our efforts in the matter. Now it is noticeable in the various cities that an organized effort is being made to check this nuisance, and we hope to push this special issue to a point where no civilized being will dare attempt such a thing as eject his saliva. Were this pollution and exposure suppressible, in half a score of years, and had we already reached many of the now incurable, constitutional and inherited diseases under considerable check, and probably so reduced the food supply of great vampire growths—such as plagues, etc.—as would make their visitations impossible. Diseases of childhood, such as cramp, scarlet fever, etc., are to such an extent the direct results of the parent's sin in this direction, that for this, if no other reason, every parent, every lover of children, should enlist in this crusade.

We will briefly touch upon another point in connection with our crusade against spitting, and that in connection with the "liquor habit" so called. Where we have met that fearful hunger-thirst for acholic food in individuals we have seen it has been the normal and necessary result of salivary incontinence on the part of the individuals—one or both of their parents—taking the direct result of the parent's sin in this direction, that for this, if no other reason, every parent, every lover of children, should enlist in this crusade.

Will you aid us each and individually in our own individual way, then, in this great crusade against spitting. We have written thousands of letters on the subject; met opposition at times painful, but now the question is bound to assume, shortly, an importance in the scientific world and the public. We have hundreds of signatures printed on each and all step boldly forward and claim victory for our practical occultism.

By methodical action; by pressing evidence; by keeping at the public a steady record of the processes different soluble substances most readily, shape to definite masses; we, as students, may accomplish much of utility to ourselves as individuals.

San Jose Notes.

Mrs. S. Seal has been serving the society for December, following Prof. W. W. Tatum. Mrs. Georgia Cooley, of Portland, Ore., will be with us during January, 1897.

Mrs. H. A. Griffin intends to, or has moved to San Francisco. We are sorry to lose her, but material matters must be attended to under the present system of civilization.

While we have quite a number of mediums in this city, there is not a platforms test-medium here. Mrs. Seal, while answering questions, etc., from the platform, makes no claim to be a platform test-medium.

Mrs. York and Mrs. Viets are at present managing the leading private "sitting" mediums here. We have had an abundance of undeveloped mediums in the past who have had to move on or quit, not being able to earn a sustenance. San Jose Spiritualists, as investigators, are very critical and exacting. But they sometimes get bit, and badly.

The society holds its own, notwithstanding that there are a few who do not help it because they cannot run it. The room for seances and circles has proven, so far, the correct thing, and we hope for better things in the future.

Mrs. Griffin's friends gave her a reception upon her stating that she was going away, over 60 attending and making her a substantial present.

The president, Mr. C. D. Greasle and wife, were surprised on the evening of the 15th by some 50 of the members and friends. It was a decided success.

We understand that J. Winfield Smith and his out-spoken wife are doing good missionary work in the southern end of this county, and Mrs. R. Johnson in Hollister and San Bonita county. We wish that more of the mediums—good, clean and true ones—would take to the country instead of half starving in the city. Missionary work should be extended. There are hundreds of hamlets, towns and small cities in which Spiritualism is nearly unknown—except to be ridiculed by some ignoramus of a country editor, backed by the preachers.

We will have to be more careful in endorsing and ordaining. It is better to make a few enemies than to inflict the public with teachers and mediums who will not add luster or honor to the Cause. Private character hurts worse in some instances than is fully comprehended.

Well, I will close. News is scarce, facts dry and the truth is not acceptable or appreciated in many instances.

"Amigo."

Mimeograph for sale, cheap; also a papegraph. In good order and complete—at less than half-price.

To My Soul.

Soul of mine mid doubt and darkness,
Tossed on waves of strife and sin,
Hear the throb of father's prayer,
Bids thee find thy god within.

As the pure and fragrant lily
Turns its petals to the sun,
Let the sun of lands immortal
Light thee till thy goal is won.

Plead the cause of truth and love to God
Let earth and heaven be one;
Let knowledge's light around thee shine,
Harmony is the one great essential in our ranks. It is absolutely necessary to success in the great work before us. Let us be willing to bury selflessness, and join all others in working for the cause of Truth and celestial light.

One cent will carry this Journal to any postoffice in the United States, Canada or Mexico. In all other foreign countries the postage this week will be two cents, on account of the extra number of pages. Subscribers should remember this when re-mailing them to friends.
To the Editor:

You will be pleased to know that tokens of respect and fraternal love towards our eminent co-worker and brother, Mr. J. J. Morse, which were shown him when he left California, and continued in Boston, did not cease after his arrival in Brooklyn and New York. His stay with us was far too short. His many friends who desired to hear him again on the rostrum were disappointed. No one could blame him for desiring speedy reunion with his charming wife and daughter in London, after 18 months separation.

He met last Friday evening at our home, 551 Washington avenue, a large number of friends, who called to press his hand and bid him adieu. Among them were Mr. Fred Haslam; Mrs. Kurth, president of the Ladies' Progressive Union; Mrs. Maggie Walt, of California; Mr. Grimshaw, the lecturer; Dr. Friedman, Mr. Geo. Barnard and Family, Dr. Augustus and Madame Le Plongeon, the renowned Maya explorers, writers and explorers, writers and lecturers, and numerous others whose names I would be glad to insert but want of time prevents. Short addresses to and a warm response from Mr. Morse were made.

He sailed last Saturday at 11 a.m., and we hope he carries with him such pleasing memories of America that he will in the near future be with us again.

A. H. Dailey.

Thought Force.

To the Editor:

Little streams uniting and flowing together produce mighty rivers. Many individual minds sending forth the same idea at the same time create a powerful force, which, like electricity can be applied to practical uses.

This country at the present time is in a state of unrest; people differ in opinion as to the best method of restoring harmony, but all enlightened minds agree that harmonious action produces the greatest results, hence let us unite in desire for right, justice and the general good for all. For this purpose you are cordially invited to give 10 or 15 minutes each night, any time between 10:30 and 11:30 p.m., concentrating your thought on this idea; each formulating the expression in his or her own manner.

This thought force, constantly increasing, sent out regularly for several months will produce a volume of harmonious vibrations that will be powerful and far reaching in result.

Belle C. Saunders
Washington, D. C.

From President Barrett.

Dear Bro. Newman:

Permit me to offer the compliments of the season, with the hope that the goddess "Fortuna" may smile upon you with highest favor during the year 1897. I trust that the good angels will strew flowers in your pathway, the seeds of which will be to you a rich harvest of ducats with which to carry on your good work.
The National Report.

To the Editor:

Permit me to state through the columns of your valuable journal, that the report of the National Spiritualists' Convention, Oct. 20th, 21st and 22nd, 1896, S. E. 49, will be out of press about Jan. 10, 1897. Single copies will be sold as heretofore at 25 cents each. Of all the convention reports thus far issued, that of 1896 is by far the most valuable. It contains the reports of the President, Secretary, Treasurer, and all of the standing and special committees, communications from friends at home and abroad, as well as a series of valuable reports as to the standing of Spiritualism in foreign countries.

Orders will now be received for one or more copies. Societies are urged to purchase them in large quantities for sale at dissemination at their meetings. All friends of the Cause are respectfully requested to purchase them. Purchase these books, help the N. S. A. to scatter the truths of Spiritualism over the land, and ask your neighbors to join in the good work. Now is the time to send in your subscriptions, not only for 1896, but for 1893-1894 and 1895, all for sale at the same price. Address all orders to FRANCIS R. WOODBURY, Sec. N. S. A., 600 Penn. Ave. S. E., Washington, D. C.

An Influence for Good.

To the Editor:

It is not strange that I should feel grieved at the present condition of things in the world, in view of my deep sympathy with the efficient work you are doing for our noble Cause in the conduct of the Journal, and my consequent solicitude for its success. I earnestly hope that, despite the "present distress," you may be able to continue the good work until such time as the audience of our legion—can come to your aid and help to largely extend the circulation and influence of the Journal.

Bullonville, Nev. W. S. GODBE.

To Bohemian Spiritualists.

No doubt there are many Bohemians in this country who find great comfort in the Spiritual philosophy and who desire that all our countrymen may learn what Spiritualism really is. If all the Bohemian Spiritualists who read this will write to me at once, they will receive a letter from me and learn how Spiritualism might spread with but little assistance of theirs, among our countrymen. Please, also, send names and addresses of Bohemians you know are Spiritualists. ANTI. M. SOUKUP, 562 W. 18th St. Chicago, Ill.

"The Need of the Hour."

To the Editor:

In reference to the children's paper you mentioned, I don't say that I think it "the need of the hour" and will do all I can to help and encourage it. I will take a dollar's worth of copies and will see if I cannot get a few subscribers among my Spiritualist neighbors.

Fallbrook. Calif.

Mrs. D. O. Lamb.

No Mud Slinging.

To the Editor:

We find it rather distressing to see two Spiritualist papers besides the Journal, and my husband as well as myself like the tone of the Journal the best. It is the entire absence of "mud-slinging" that pleases us. Think all the Spiritualist papers could be supported without one trying to injure another to gain subscribers. I hope the Journal will meet with success.

Mrs. L. D. Hunt.

Few People in these busy days are willing to do without a calendar. The one that best suits us is issued by N. W. Ayer & Son, the "Keeping Everlastingly At It." Newspaper Advertising agency of Philadelphia. We have just received a new copy for 1897. The figures on it are large enough to be read across a room. Its appearance makes it worthy of a place in the best furnished offices and libraries. The demand for this calendar has always exceeded the supply. This led years ago to the placing upon it a nominal price—25 cents, on receipt of which it is sent, postpaid and securely packed, to any address.

Julian Hawthorne has written two articles for the Century on life in Jamaica, and the first of them, "Summer at Christmas," illustrated by Gilbert Gaul, will appear in the January number. Mr. Hawthorne's home is on the island, which he thinks is one of the most valuable in the world, and the book is a beautiful keepsake.-S. E. 49.

Psychical Research.—The proceedings of this society are not easily procured, as they are supplied only to members, but we have a few copies which we offer at 50 cents each, the regular price being $1. Each. They are dated as follows: Dec. 1885; April and July 1891; Feb., June, July and Dec. 1892, and June, 1893. Order at once, as they may be gone.

Spiritualist News.

In this department may be found the cream of the current spiritualist news of the day, called frequently and in season.

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 papers and letters—about the existence of our friends, after the change called "death."

All are invited to a farewell entertainment at the Lyceum Hall, New Year's eve to say "good by" to Dr. and Mrs. Ravlin and Mr. and Mrs. Thomas G. Newman, who leave for the north during the coming week.

Last Sunday was Edward K. Earle's farewell state-writing and test seance in San Francisco. He is enroute now to Los Angeles, where he is to be with the Harmonial Spiritual Association, next Sunday at 7:30 p.m.

J. W. Hughes, assisted by Joseph A. Higgins, one of California's sweetest singers, and other local talent, gave the first of a series of entertainments last Tuesday evening, at Liberty Hall, San Diego, when several phases of spirit phenomena were demonstrated.

Mrs. B. F. Small writes from San Francisco concerning the society and bazar given there last week: "We had a pleasant evening. Our social and bazar was quite a success. We enjoyed the company of Mrs. Freitag, Mrs. Whitney, Dr. and Mrs. Schlesin­ger and others, very much. We came home at 11:30 and left many dancing and enjoying the good things offered them, including excellent coffee, cake and sandwiches."

On Tuesday Evening, Dec. 22, in anticipation of Christmas, the First Spiritual Society of San Diego made happy the members and friends of the Lyceum. Lafayette hall (the place we have been using), was so crowded and on the platform a large tree was simply loaded with presents. After an interesting program of music, reading, reading, reading, and reading, the folks, the distribution of love-tokens was begun by Santa Claus and his assistants, whose appearance would make you think of cold and snow. About 300 were present, and all appeared to be happy.

"Existence in the Spirit World Demonstrated?" was the subject of the farewell lecture by Thomas G. Newman at the Lyceum Hall, San Diego, last Saturday. There having been so much stated publicly in San Diego, during the past week, against Spiritualism, this lecture was a real contest of the fact of spirit-existence and communication with mortals. There was a very appreciative audience and all were pleased with the refutation of the many charges made against us by the enemies of our philosophy and phenomena. Mrs. Dr. Alice Tobias followed the lecture with many convincing tests, also proving the very existence of our friends, after the change called "death."

"Chart Free."—Astrology, Clairvoyance, and Natural Sciences. A special edition of the "Chart Free" has just been published. Address GEO. WELLES, Box 258, Newark, N. J.
San Francisco Jottings.

The holidays are upon us, and the waves of charity and good feeling that sweep over the world at that season is making itself felt in this city as elsewhere, and everybody is too busy preparing for Christmas to spare a moment to send presents for friends and loved ones to find time to give out information. "It is well." Would that the good feeling and charitableness could always continue in full tide.

It was the good fortune of your correspondent to attend the Children's Progressive Lyceum last Sunday and witness its beautiful ceremonies. The recitations, songs, etc., by the little ones showed that they were progressing on the path that leads to true manhood and womanhood. Spiritualist parents should remember that the men who are the leading lights of the nation to-day must soon be replaced by those who now are children, and see to it that their boys and girls early imbibe the great truths set forth in Spiritualism—nowhere else can they learn the law of life, the law of justice and recompense, so well as in the Lyceum.

At the meeting of the Children's Progressive Lyceum held last Sunday, Dec. 20th, the following preamble and resolutions were offered by Bro. W. T. Jones and unanimously adopted: WHEREAS, John Hitchcock, a former member of this Lyceum, passed from mortal life on the 4th day of November, 1869; and WHEREAS, We are again reminded of the great change that awaits us all, be it

Resolved, That we hereby tender to the bereaved parents, brother and sisters of the deceased, our united and heartfelt sympathy; and Resolved, That we will cherish his memory and emulate his virtues, and thus be strengthened by the good example of his life; and be it further Resolved, That a copy of these resolutions be sent the bereaved family, and that a record of the same be spread upon the records of this Lyceum.

I believe that your new venture in the line of Lyceum journalism will be well supported here, and it should meet with a cordial welcome wherever there is a Spiritualist family.

The meeting held last Sunday, 418 McAllister street, last Sunday night under the auspices of the State Spiritualists' Association, was a grand success—the hall being filled to overflowing. Vice-President Wadsworth presided, while Bro. W. T. Jones conducted the music, which was most appropriate; Miss Lottie Dwyer presided at the piano. After an opening song, Miss Lottie Dwyer gave a humorous recitation "How the County Cotillion," that elicited from the large audiences of laughter and applause, and put every brow of entertainable and good Dwyer was mistress of the Irish brogue, and is a general favorite with all who know her. Her musical and dramatic ability and her good temper and winning ways will be a credit to the service of the Cause.

After another song by the audience, Bro. Wadsworth introduced Mrs. Made Freitag, who was received with hearty applause which bespoke the friendliness of her auditors. Her recitation was a poem in prose made by her, full of joyous, pure thoughts, and must have sent the souls of all who heard it soaring heavenward. For over an hour, this remarkable woman, who has herself but just returned from a voyage to the very "Borderland of the World Beyond," held her audience in breathless attention, save when some exceptionally fine and well-defined passage brought forth a tribute of applause.

I wish I could give you a resume of the wonderful work done through her, but time and space forbid. One old gentleman was so filled with joyous excitement by the proofs of the continued existence of his loved ones, and the tender, loving messages they sent, in the exuberance of his joy and gratitude, he exclaimed: "Madam, let me embrace you!" while his eyes glistened and his whole form quivered with emotion he could not suppress. Many hearts were made glad that night and many a scoffer given something to think about.

We are to have Mrs. Freitag with us every Sunday night for a season if the interest keeps up a larger hall will be necessary.

The Children's Progressive Lyceum will have their annual Christmas banquet and dance to-morrow (Dec. 23rd) evening, at 9094 Market street, and of course they will have a grand good time.

That veteran worker in our ranks, Mrs. F. A. Logan, has discontinued her Circle of Harmony, but will continue her meetings when the weather becomes warmer. Mrs. J. J. Whitney is back from the East, wearing new laurels won in the cities beyond the Rockies. She is a grand medium and we are glad to welcome her back. Mrs. Lizzie Sloper has been confined to her bed for some days, but we are glad to know is now recovering. We have been without her Circle of Harmony, but will have her again on our platform again soon.

I had intended to tell you in this of an infant prodigy in mediumship, but must defer it until some other time.

Mme. Young has leased the commodious hall at 418 McAllister street and will hereafter hold her meetings there. The old hall got too small.

The various societies are doing well and there is great interest manifested in Spiritualism here, as anyone may learn if he will attend some of the circles held at medium's homes. A rousing welcome awaits the JOURNAL in the hearts and homes of all—and if the interest keeps up a larger hall will be necessary.

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PILES and CATARRH cured.

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FORETEAMS is the title of one of B. F. Underwood's lectures of deep interest, especially to Spiritualists and to all investigators of supernormal mental phenomena. Societies wishing him to address them for this or other lectures should address him at 2553 Evanson avenue, Chicago, Ill.

Have you forgotten to send in the amount due for subscription? These small sums aggregate thousands of dollars. The stringency of the times may have deferred the payment, but please remember that it is doubly hard on publishers. We are willing to help, but cannot go beyond our means. We need every dollar due us, and ask each one to send us something on account as soon as possible.

No Sculptor would ever display the genius of his art if he had refused to use the crude material out of which he had to carve his masterpiece; neither will any mortal reach his immortal state of consciousness, until, with love, he has worked the crude material—his all his environments—from ignorance into love.—L. A. M. in the Universal Republic.
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Advancement of Science.—The inaugural address of Prof. John Tyndall F. R. S., delivered before the Bristol Association for the advancement of science, at Belfast, Ireland. Price 50 cents.

This pamphlet also contains a very interesting biographical sketch of Prof. Tyndall, including his scientific researches, and travels, and his visit and lectures in America in 1872-3.

The Wood Binder... will hold one year's numbers of the PHILOSOPHICAL JOURNAL, and will be sent by mail for 20 cents. Full directions accompany each Binder. The issues of the JOURNAL can be inserted as soon as they are read, and preserved for reference in book form.

By paying for a year's subscription Strictly in Advance, this Binder will be sent—postpaid—for a dime extra.

GIVEN AWAY

What Phoebe W. Couzins says, in her illustrated article of Queen Isabella, New York Herald, Sunday, Oct. 16, 1892:

"En route for Chicago in the interest of World's Fair matters, I chanced to stop at South Bend, Ind., and there learned for the first time, that 12 historical pictures of the discovery of the new world, were immortalized on the walls of the University of Notre Dame. They are painted in large heroic figures, the coloring rich, varied and harmonious. The whole ensemble strikingly beautiful and realistic, the result of the most careful study which was afforded the artist by the Pope, by request of the venerable Father Sorin, the founder of the University of Notre Dame. The work is the product of 11 years of patience and toil of the great Italian artist Luigi Gregori.

These paintings have all been reproduced, in photogravure, 12 full page illustrations with the story of Columbus, faithfully abridged from Washington Irving and the Italian Historian Francisco Traducci. These Paintings, post-paid, and the PHILOSOPHICAL JOURNAL, one year—all for $1.10, to old or new subscribers.

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Premiums for Clubs are offered as follows: For a Club of 5, the same bound in cloth, or any book or books on our List on the last leaf of this JOURNAL, to the same amount. This is in addition to the copy of “Heaven” by Mrs. Duffey, which is presented to every new yearly subscriber.

Do You Want a psychometric reading? If so, please read on the last page a proposition from Mrs. Dr. Wyant, to furnish it to you free, by taking the JOURNAL for one year.

Concentration: the Master Key to the Science, by W. J. Colville, delivered in San Diego in July 1896. 24 pages 10 cents. A copy of this pamphlet presented to every subscriber to the JOURNAL for 6 months.

Workers in the Vineyard.—A book of 300 pages, elegantly printed and bound. Price $2.50 postpaid. For sale at this office. It contains a brief history of Spiritualism, by Mrs. Julia Schlesinger, with 57 portraits and biographical sketches of many mediums, speakers and workers of the Pacific Coast and elsewhere.

Studies in Theosophy. Historical and Practical, by W. J. Colville. A manual for the people. This fine volume, the latest exposition of theosophy, supplies a want that has long existed for a clear, concise, and comprehensive setting forth of its tenets. 504 pages, cloth $1.00. For sale at this office.

NATIONAL

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(INCORPORATED 1893.)

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PSYCHOGRAPHY.

Marvellous manifestations of psychic power given through the mediumship of Fred P. Evans, known as the “Independent Slate Writer.” It contains an article explanatory of the methods whereby the writing is done upon the slates by psychic power. Price $2.00, postage 20c extra. For sale at this office.

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J. C. F. Grumbine’s inspired books, Mr. Grumbine, known as “White Rose,” and prominent on the Spiritualistic rostrum, has written — through his Inspirational Mediumship—the following pamphlets:

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Dictionaries.—We have one copy of Webster's Unabridged Dictionary, in 4 vols., paper covers, 1280 pages, which we offer for a dollar. Another copy, in leather covers, for $2.00 all delivered at the express office here, free of charge. Original price $12.00

“Light Through the Crannies;” parallels and teachings from the other side, by C. E. Reader. Price $1. We have received a lot of these new books lately published in England, and can fill all orders at once.

Echoes From the World of Song (vols. 1, and 2), by C. Payson Longley 150 pages of sheet music in each volume. Cloth, per vol., $1. Postage 15c extra. Sold at this office.

Who are These Spiritualists? and What is Spiritualism?—the pamphlet by Dr. J. M. Peebles, noticed on page 376, is for sale at this office for 15 cts.

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IMPORTANT WORK TO BE DONE.

H. D. BARRETT.

The recent National Spiritualists Convention inaugurated several very important reform movements at its meeting last October. It voted to entrust the Board of Trustees to procure files of Spiritualist papers ever published in the United States and appropriated a small sum of money to cover the expenses of the same. It also directed the Trustees to determine the rights of Spiritualist speakers to travel upon half rates upon the railroads east of Pittsburgh, as they all are now barred from such privileges while the orthodox clergy receive them.

The Seybert Will was also considered and directions given that the flagrant violations of its provisions by the University of Pennsylvania be thoroughly aired in Court. This is a matter in which every Spiritualist in the land is directly interested, and it should come home to every heartstone with full force.

The Lyceum question, music, literature and kindred topics were all carefully considered, and the report of the Convention, soon to be issued, will contain some very valuable and interesting reading upon these several questions. It is important that every Spiritualist in the land should be posted in regard to the various movements on foot to benefit Spiritualism, hence he should purchase at least one copy of this report, and induce his neighbor to do likewise.

The National Association officials were instructed to issue a large number of tracts for free distribution. The calls for these documents have been numerous, and frequent, so great, in fact, that the N. S. A. has been unable to supply the demand for them. Its officers are anxious to carry out every provision made by the convention, but cannot do so until they have the means in the N. S. A. treasury to enable them to act.

It will take money to make up the files of all the spiritualist papers, and to have the same nicely bound. It will take money to push important law suits to the Supreme Court of the Nation, but our rights as Spiritualists can be obtained in no other way. It will take money to publish the convention reports, and the necessary tracts for the benefit of the reading public. The work must be done, and it is falling heavily upon a few. A fair division of labor is necessary, and is only just to the workers themselves.

Will not the friends of Spiritualism unite their labors with the N. S. A. officials to make these measures effective? Divide the labor, friends, among the many and it will be quickly and effectively done. Let each one give a little, and the many littles, united in one whole, will do much for our beloved Cause. Fill the N. S. A. treasury, and missionaries can be set at work, tracts freely distributed, and the rights of the humblest Spiritualist in the land settled for all coming time. It is New Year's now, and we are facing the future with new courage. By uniting our efforts, our contributions, we can make our victory doubly sure. Let us act, then in the midst of our rejoicings, and give to the cause that has given us the sweetest comfort ever vouchsafed to man.

Have we not been benefited ten dollars' worth by our Spiritualism during the past year? If so, let us demonstrate that fact by some act that will prove it beyond a doubt. Are there one thousand loyal Spiritualists in the United States? If so, now is the time for them to declare themselves such, and to prove it by their actions. A ten dollar subscription to the general fund of the N. S. A. has been started by its President. He asks the Spiritualists of the country to unite with him in this offering, be the number one thousand or ten thousand, that some practical results may issue from their Spiritualism. Ten dollars is but a small sum alone, but one or ten thousand tens is a total that will make Spiritualism a power in the land. Send in your ten dollar, one hundred dollar, or one thousand dollar subscriptions to the N. S. A. fund, and ask Sec'y Woodbury for a receipt for the same. He is at headquarters to serve you, and is anxious for you to serve Spiritualism in a practical way. Send in your money, friends, and it will be applied to a good cause. Every dollar will be legitimately expended, and strictly accounted
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Send all orders, and all donations to Hon. F. B. Woodbury, Sec'y, N. S. A., 600 Pa. Ave. S. E., Washington, D. C.

**ORGANIZATION IS NECESSARY.**

Organization is the basic principle of all formulated action. Without the organic body there would be no objective life—no external manifestation of force. From the glorious planets that march in ceaseless order above our heads, to the tiny pebble that rolls along the pathway at our feet, all things reveal the existence and the utility of organized, sentient being. What is true of planets and suns is true of mountains and plains. What is true of Nature's handiwork is true of the human structure and of the animal kingdom. All are represented by the organic form through which Spirit breathes and moves, vitalizing each atom and molecule with animation and force.

In every department of human activity, organization is an important factor to progress and success. Systems of government are based upon organized effort and action along lines of thought and labor for the benefit and blessing of the community. In the Social world, co-operation on the part of its leaders and followers makes associative life pleasing and valuable. In religious fields, organization among those who have the good of any cause and theory at heart makes for successful and interesting results in the efforts of pastor and people to build up their parish and to perpetuate its teachings.

In domestic economy, systematic action which organizes the members of the household into a band of harmonious and willing workers toward the good of the whole, makes the family machinery run smoothly and gives satisfaction to each one.

Among Spiritualists, organization for purposes of mutual improvement and elevation, for the practical carrying on of public and other meetings in the interest of our Cause and for the advancement of mediumship, for the promotion of social life among our people, for the enhancement of the spiritual and mental culture of the children, and for other wise purposes, is important and necessary. One may wish Spiritualism ever so much, but if he shuts himself up at home and pays no attention to its needs, he will have no special influence in the progress or welfare of the Cause.

For my part, I believe in organization. I believe it is necessary to the building up and promulgation of Spiritualism. I believe that we have need of local societies, lyceums, State associations, and a national organization, that our work may be carried on to its best and fullest results.

We have no creed—we need no sectarian dogma—our organization is not crystallized into fossilized opinion. Each member has the right of private judgment, and to express honest conviction. Our line of action is: "Each for all and all for each." Come over and help us!

**MRS. M. T. LONGLEY.**

**DEVELOPMENT.**

During my ten years of married life, my wife being a medium of extraordinary power, we had many sittings, especially in the first two years of that time. After those years, her health became more and more impaired, the sittings gradually became few and far between, until within the last year or two they ceased altogether. In all that time, though I had scores—not to say hundreds—of interviews with the guides and friends of the spirit world, (for the trance was one of her many phases), I never discovered any sign of development in my own person. Magnetic healing was, perhaps, an exception; though this power, as I suppose, resides in all persons in a good degree when trained for a time. Since her birth into spirit life, which occurred last May, I have thought that I felt my loneliness more than any other man ever did since time began.

Every night, unless especially hindered, I sit alone, and have done so during these seven months to get some token, however slight, that I am still remembered by friends in the unexplored realms. But weeks passed into months with almost no sign whatever of response in any manner or form. The table, which in former days had rocked and rapped for us most liberally on all occasions when raps were expected, never seemed to rap responsive to me. Occasional raps have come on the table and much louder ones in the large trunk which was hers, but though heard almost every day, they are, for the most part, solitary and at intervals so wide that nothing like communication can be established, though I have tried many times. In short, it seemed the fact, rendered painfully emphatic, that "mediums are born; not developed," and that I was of the unfortunate ones whose powers are not mediumistic.

Nevertheless I could not take no for an answer, and at last I thought of the expedient of turning out the light. Not long after I did so there came faint glimmerings of lights—the tiniest specks, glistening brighter than the brightest stars for an instant, but gone as quick as a flash of lightning. Occasionally a light less brilliant but much longer, would come and linger several seconds. Still later I could most faintly feel the touches of friendly fingers on my head. By and by these lights came every night, and especially the larger lights that lingered. And the spirit fingers caressing my head (for I can call them by no other name) never failed to come; but O so faint as to be barely discernable to the sense of touch about my hair and forehead.

On Friday night, Dec. 11th, I retired about 9 o'clock, blowing out the light and as my head struck the pillow I glanced in the direction of my wife's portrait, which hangs above and a few feet to the right of my bed. The light, just as I had seen it often, formed and lingered there for some seconds, then slowly moved upward and around the wall to my left, passing the foot of the bed, then gradually descending and coming nearer and nearer to my bed, and finally within 18 or 20 inches of my head, on the left side, where I stopped, lingered a few seconds and spent itself...
in a breathing appearance, the visible breath, still illuminated, approaching still nearer to my face. When the "breath" was exhausted the phenomena was at an end. All this was perfectly plain and vivid. It was on account of this last scene—the forming of the light just over my wife's portrait, the moving and the spending itself as described—that I have taken occasion to say that I have never heard of precisely such a succession of changes in any phenomenon before. That it was a friendly spirit there can be no doubt in my mind. Moreover, I apprehend that the "breath," acting in itself, was intensely healing in character, as my sleep was unusually peaceful, and every night since then my faithful spirit friend has come and performed the very same routine of motion and action, not always with the same vividness as the first night, but sufficient to be entirely unmistakable as the same presence of friendly power.

Will some kind readers of the JOURNAL aid me on Friday nights by concentrating their power of inquiring thought and friendly will that this beginning may develop into materialization of feature, so that I may be able to discern the same and know if possible precisely who it is?

In the mean time, all the phenomena that has thus come to me, I try to accept with becoming unselvishness and gratitude as belonging not to me alone, but to the world, in so far as I am able to make it known, so that others may do likewise with similar or greater results.

THOS. H. B. COTTON.
Ventura, Calif., Dec. 25, 1896.

**INSPIRATION IS NOT ENDED.**

There is a popular impression that when the last book of the New Testament was penned the final word had been uttered concerning things spiritual. This is a delusion most profound. How vain is the endeavor to confine the Infinite within the limitations of a book! People who believe thus might be more reasonably employed in trying to cram the sun into a pillbox! There is no book (or mite) that might be more reasonably employed in trying to pluck the heart out of them. It would be like trying to play Hamlet with Hamlet's part left out.

CHARLES ADAMS.

**LIGHT AND HEAT.**

Light and heat are the direct results of etheric vibrations. Light (comprising the color scale) is the sensation produced on our brain, through the medium of the eyes, by etheric vibrations, having a frequency of about 500,000,000,000,000 (in the red) to 750,000,000,000,000 (in the violet) per second. These vibrations are emitted by all bodies when raised to a state of incandescence—as the sun for example—and exist only as waves in the ether until they fall on our eye, when the sensation of light is produced. Remember that outside the brain and our consciousness, light does not exist. Heat is due to a set of etheric vibrations of a lower value, extending from 17,000,000,000,000 up to light vibrations per second. Physical matter is affected by these etheric pulsations just in proportion to what we may call its molecular sympathy.

The atmosphere has nothing to do with the formation of light and heat, and those etheric pulsations exist in space just as they do here. Wherever there is a source of incandescence—a sun—we have etheric waves originating and travelling outwards in the same manner as when a stone is thrown into the water—waves of water originate and spread outwards from a centre.

There is no necessity to locate the spirit world outside the atmosphere. It is more than probable that it is interwoven through and through with that plane of sensation we know as the physical universe: that it is everywhere around and within us.—The Two Worlds.
Spirits Visible to the Eye.

A correspondent of the Chicago Chronicle gives an account of a scientific demonstration by Dr. Baraduc, solving the mystery of the spirit, and by the aid of an electro-luminous bath made it visible to the naked eye.

The doctor states that the human spirit is luminous, and adds:

The movement of the soul is proved by the action of the effluvia which escapes from the hands, and which are able, after passing through bodies on which neither heat nor light nor electricity produces any effect, to influence the needle of an instrument known as the biometer.

Their influence is shown by the manner in which they attract or repel this needle, according to the moral or physical state of the person upon whom the operation is performed. The luminosity of the soul is proved by the action of these same effluvia upon photographic plates, the action being the more evident according as the deviation of the biometer's needle betrays a more pronounced movement.

What is most curious is the fact that when the needle is attracted, the effluvia leave on the photographic plate an image representing masses of light, which look like long stretches of thick network. On the other hand, when the needle is repelled small whitish spots are formed, which look like flashes of snow; under the influence of the will, these spots can be made to come together into any figure desired by the operator.

Then if we place a plate on the forehead or chest, we obtain these whitish spots whenever those states of mind prevail which repel the needle, such as anger, physical activity; but when those conditions prevail which attract the needle, such as meditation, anguish, sadness, fatigue, or morbid influence, we obtain, not whitish spots but thick masses of light. In the former case the vital force takes outward form under the influence of the vibrations of the soul and the accelerated beats of the heart; in the latter case the vital force surges back into the human soul in order to give it new strength and courage.

Dr. Baraduc and Dr. Adam in order to find out whether an animal under the influence of violent emotions, could make an impression on a photographic plate, and, if so, in what manner, fastened a pigeon on a table with its wings spread out and its feet tied. A plate was then placed over its heart and the room was darkened. Naturally the pigeon was terrified. The plate was then developed and the doctors noted that a quantity of vital force had escaped and the plate was covered with luminous spots. The experiment was repeated four times; the spots gradually diminished in size and intensity and finally disappeared when the pigeon, accustomed to this treatment, ceased to feel the slightest emotion.

The pigeon was killed and four photographs taken. One when the blood began to flow, another when the syrinx took place, a third when the bird last breathed and a fourth immediately after death. Of these the first showed flake of vital force, which had taken an outward form; the second showed a whirlpool of vital force penetrating into the body; the third showed thin clouds of vital force, analogous to the astral photographs of the bodies of dead persons, and the fourth, taken after death, showed absolutely nothing. Doubtless this experiment, if tried on a human being, would give the same results.

The object of photographing the different phases of its death, was to prove the existence of a fluid current in the physical body, by showing the permanent relations which exist between the attraction and repulsion of the biometer's needle and the forms which are registered by the photographic plates.

We may confidently expect in the future more surprising revelations. Dr. Baraduc's electro-luminous bath was tried on himself and is called "the fountain of youth," and his biometer may yet reveal to modern scientists much more of the mystery of life and death.

Truly, this an age of miracles, and we live—

"In an age on ages telling To be living is sublime."

Eusapia Paladino.

It seems from a letter to the editor of Uebersichtliche Welt that Eusapia Paladino has been further investigated at Paris and Bordeaux between September 15 and October 15, 1896, in the presence of Prof. Richet, Col. De Rochefoucault, Sully Prudhomme, Desbeaux, Director of the Odeon; Maxwell, Attorney General at Grenoble; Baron DeWattville and Count Grammont, and the conclusion reached by them was that "Movements of objects without contact were produced in her presence; these hands seen and felt, were produced while the two hands of the medium warm with life were firmly held." He closes with the statement that—"She in certain conditions, in an undoubted demonstration, produces phenomena which present science is not able to explain. That this is the case is a fact, which is not to be denied and
A Glowing Tribute.

The following is from the *Free Thinker* published in London, on Dec. 13, 1896, wherein Mr. C. W. Foote, the editor, in his editorial notes from America, while writing of the magnificent meeting in Central Music Hall, which formed the closing session of the Free Thinkers’ Congress in Chicago, says:

The next speaker was Mrs. Cora L. V. Richmond, a Spiritualist preacher of the Church of the Soul in Chicago. Her fine presence was set off by a tasteful costume (rich but not gaudy) and her eloquence was of the highest character. She spoke as a woman should speak. A woman loses charm when she loses repose; fierce declamation, which may suit a man’s more powerful physique, sounds unnatural from her lips, and turns her into a mongrel. Mrs. Richmond avoided this mistake even in her strongest passages. She never raised her voice much, but produced her effects by modulations. Her elocution was perfect, and her address was replete with fine thought and feeling. She dwelt upon the points she had in common with Free Thinkers, praised their noble championship of liberty, and, above all, their consistent non-recognition of any difference between men and women in the service of humanity. Mrs. Richmond sat down amidst rapturous and well-earned applause.

Improve Our Meetings.

The question to be settled is: “Do Spiritualists care enough about it, to support a healthy organization—one that is progressive and a credit to the Cause—not only locally, but State and National?” If not, the Liberal church people, who know that Spiritualism is true, and are now preaching it without labeling it will secure the support of many Spiritualists of means and culture. We must have meetings that will command the respect of the people of a community—or there is no hope. Sensitive and refined people, when they can hear Spiritualism preached in a church with peaceful and harmonious surroundings, the best music that can be engaged, so arranged that it shall take up at least one half of the time of the service, are very apt to desert a hall where the surroundings are uninviting, the music is poor, and the entertainment is without order or system. Let us have temples in large cities, with attractive exercises and good music. Where such things are provided, and harmonious conditions exist, there will Spiritualism grow and spread at a rapid rate, for the people are hungry for its phenomena, and with such surroundings would gladly accept its grand philosophy.

Mystifying Phenomena.

A correspondent of the San Francisco Daily Call, of last Monday, writes from Walla Walla, Wash., of a strange circumstance which is attracting considerable attention in that locality, and gives these particulars:

Last August Ethel Gilliam, a little girl of Palouska, Wash., was taken ill, and, after three weeks, apparently died. For three hours she had every appearance of death. She then slowly revived, but was totally blind. She told her parents that she had been in a heaven and had seen many friends who had gone before. There she saw the tree and river of life. There were little children in the tree eating fruit. Each inhabitant wore a crown bearing his or her name. The little girl saw a crown with her name on it hanging up and reached for it, but she was told that she could not have it yet, but that she would have to go back to earth and fulfill her mission. Although blind, this girl can read by passing her fingers over the printed or written page, and can describe persons whose pictures are handed to her. The latter power was first discovered by J. B. Cawthorne, a photographer, whose mother lives in Walla Walla. He told the marvelous story in Palouska City, and Mr. Gray and wife, hearing it, drove out to the home of the girl to see for themselves. Mr. Gray first handed the sick girl his gold watch, and she told him that it was a genuine, a paper was held between her face and a photograph that Mr. Gray handed to her, and she described the picture perfectly as that of an old gentleman with gray whiskers and wearing a dark suit and cravat. She read from books and papers handed to her by the use of her fingers.

She saw many friends who had gone before, to the spirit world. Then they live, but in another state of existence. Surely the denizens of the spirit world are endeavoring to arrest attention, and demonstrate a continued existence.

Mrs. D. N. Place’s many friends will be glad to learn that she has returned from a very successful visit to Los Angeles, and will be at home to friends and patrons daily except Wednesday, at 229 Fell street, San Francisco, Cal.

Scientists and Spiritualism.

Carl DuPrel in a communication to the *Ueberreinliche Welt* stated that the recent International Psychological Congress in its meeting at Munich carefully excluded from its program and proceedings anything which smacked of Spiritualism or Spiritualism and this has given occasion to the report that the Spiritualists were afraid to appear with any attempt to prove their claims to recognition in a scientific demonstration. Prof. Falcomer had been invited to take part in the proceedings and to give an address on some subject, but when the subject was by him announced to be one on Spiritism he was informed that it would not be allowed to be presented. DuPrel says that somnambulism has been known for 100 years and Spiritism for 50 and a Congress which ignores both of these subjects is 50 or 100 years behind the times. As to the exposure of Eusapia Palladino he also states in the same article that this resulted not from an exposure of Eusapia, but an exposure of the unskillfulness of the investigators who did not know how to handle a delicate instrument like a medium of her caliber.

Rev. N. F. Ravlin, now located at “The Savoy,” cor. Hill and 4th streets, Los Angeles, Cal., is a wonderfully eloquent and powerful speaker, and thoroughly progressive in his ideas. As he intends to spend the next summer in the East, the camp managers should not fail to secure his services at the different camp meetings during the season. He was a Baptist clergyman for 30 years, but about ten years ago he progressed to the higher plane of Spiritualism. Mrs. Ravlin, who will accompany him, is a sweet-spirited lady who wins admirers everywhere.

A New Spiritual Song.—“The Better Way” is the title of an inspired song and chorus by H. M. Higgins, just published by the Darrow-Pattison Music Co., San Diego, Cal. This is the most popular of Mr. Higgins’ many excellent songs, and is always greeted with applause when sung by his author to an audience of Spiritualists.

Do You Want a psychometric reading? If so, please read on the last page a proposition from Mrs. Dr. Wyant, to furnish it to you free, by taking the *Journal* for one year.
Spiritualist News.

Dr. W. P. Haworth and Dr. M. Muelhnenbruch are holding meetings in Gier Hall, 511 14th street, Oakland, Calif., giving Spiritual philosophy and plans for an audience of eager investigators, every Sunday evening. Dr. Muelhnenbruch has been in Oakland nearly a year and is well known and appreciated in that medium. Dr. Haworth is located at the Brunswick and is having good success as a practicing physician, using electro-magnetic and other fine forces.

As a proof that popular interest in Spiritualism is on the increase in San Francisco, we have but to state that Thursday evening there accommodates some 700 people, was filled last Sunday night, the 10th, with people anxious to see and hear the marvelous tests and proofs of spirit return given by the guides of those wonderful mediums, Mrs. J. J. Whitney and Mrs. Maude L. Freitag. Among those present were many who stood high in the annals of our city, and many of those said to be that their friends, whom they had mourned as dead, were still alive, and as full of love and tender interest as they were when here. The medium, which was under the auspices of the State Spiritualist Association, was presided over by State President, T. G. Newman.

Los Angeles Notes.

On Dec. 27th, at the Harmonial Society, W. C. Bowman lectured in the afternoon. In the evening Fred Evans gave exhibitions of his psychic power of phenomenal development to a crowded house. His tests were clear-cut and well received.

On Jan. 3rd Mr. Earle, the noted medium began his labor with the Harmonial Society.

At the first meeting society the interest continued unabated, with Dr. Carpendier and Prof. Allen as speakers, and Mrs. D. N. Place, Mrs. Moon and Mrs. Gould Ames as test mediums.

The Light of Truth Society, under the guidance of E. J. Sawtel, reports a continued increase.

The Truth Seekers still have crowded houses. They depend principally upon home talent, and as a society for the development of young mediums stands far excellence. They have an increasing library which is the source of much attraction.

A grand concert and ball will be given by the Ladies' Harmonial Aid Society of Los Angeles, at New Music Hall, 231 South Spring street, on Thursday, Jan. 28, 1897, at 8 p. m. An excellent program is arranged, including spirit messages by Mr. Earle and Mrs. Fred. P. Evans, a psychography by Prof. Fred. P. Evans, and a vocal solo by Mrs. Emma Sherwood, piano solo by Mrs. Sanford Johnson, violin solo by Miss Genevieve Bach, and a comic recitation by Mr. Barker. Refreshments will also be provided, and a general good time is expected.

The city is full of mediums, and there is a constant increase in interest in Spiritualism among skeptics and almost every meeting of the societies show new faces.

Frank.
The Adamic Creation.

To the Editor:

I offer a few thoughts on immortality from a Bible standpoint, considered or studied from a new point of interpretation concerning the creation of man as recorded in the first two chapters of Genesis. If you will study carefully you will find that God made him or caused him to evolve from the earth under a generic force arising from the crude earth, not stated, but it is to be supposed to be a help-meet for him. All this was done on the seventh day, and then he rested. A pretty good day's work. You will observe it does not say there was no man, but there was not a man to till the ground.

Now, the word man means an animal or creature. If you notice, the image of God spoken of, consisted of the animal of God spoken of, consisted of the animal which grew without culture, etc. As soul here means creature, the first man was a soul, but a dying soul or creature. The difference between the two men consisted in the material from which the two were made: One, like all animals, was from the crude earth, was mutable. How produced it is not stated, but it is to be supposed God created him or caused him to evolve from the earth under a generic law as other animals had evolved.

Now, what was the dust of the ground used to produce a living soul? Or, a soul that could not die?

Science reveals the fact of an aura or odic (odylic) force arising from the earth, which contained all of the elementals of being. It must contain the psychic, mental and spiritual element transmitted from the corporeal being, including the conscious sense which was carried over the mortal or mutable into the immortal state. This putting on the from of the physical body becomes man in the immortal state.

This etheric man inhales or breathes the spirit of lives, or living spirits, becomes a living soul or creature.

The law of analytics or synthetics can make no impression on the creation of the race of Adam or mortality, as the Sethian mind was swallowed up in life, as Paul expresses it. Now this man is the ego and becomes a conscious intelligent because of inducing the soul and spirit into all animate being. Under the laws of evolution he is an ultimate of all subordinate beings and inherently contains the principles of immortality and eternal life.

G. W. Carpenter, M. D.

Washington, D. C.

To the Editor:

Mrs. A. M. Glading of Doylestown, Pa., closed her engagement with our society and went to New York for January, February to Philadelphia, March to Brooklyn, having engagements to June, 1897. She can be addressed at her home in Doylestown, Pa., for engagements from June on, for season of 1897-8. Mrs. Glading is an eminent trance speaker, her lectures being followed by tests and psychometrical readings. Last Sunday the First Association of Spiritualists adopted resolutions commending her work for them.

Goff A. Hall, Sec.

State Agents.

To the Editor:

The Constitution and By-Laws of the National Spiritualists’ Association require that State Agents not more than three in number, shall be appointed in each State in the Union to look after the interests of said Association and the cause of Spiritualism in general, within the borders of the several States. Provisions are also made for the appointment of a number of missionaries-at-large whose duties are fully set forth in the Constitution and By-Laws of the N. S. A. Inquiries have recently been received at this office in regard to the date of the expiration of the commissions issued to the several missionaries and State Agents mentioned above.

The public is requested to note this fact: all commissions expire annually, hence unless the commission bears the signature of Secretary Woodbury and the writer, with the statement on its face that it expires October 21, 1897, S. E. 49, such commissions are null and void. In some instances, parties appointed to these respective offices a year or two ago, still claim to be official representatives of the N. S. A., whereas the fact is, some commissions have expired in ’95, and others still in ’96.

It has been the aim of the N. S. A. to issue commissions to true and tried workers who would reflect credit upon the cause of Spiritualism. In this it has been succeeded, with the exception of a very few instances where appointments have been made upon what seemed to be good recommendations, when the officers of the N. S. A. did not have personal knowledge of the applicant. Only two or three State Agents have been derelict to their duties and some are derelict in their administrative duties. If necessary the N. S. A. will publish the names of those delinquent that the public may be warned away from unfaithful men.

All commissions signed by the writer since October 22, 1896, will expire October 21, 1897.

H. D. Barrett.

Mrs. Richmond and Chicago.

To the Editor:

The Church of the Soul, organized last June (or rather merged from the First Spiritualist Church) holds regular meetings at Schiller Theatre on Sunday mornings. Mrs. Richmond, its pastor (through whom the Church was founded) has officiated every Sunday except one, when she was called to Washington to attend the newly-appointed labor, according to the special convention of the National Association.

The discourses have been of the high order which always come from her inspirations, and have been done on in a steady stream of enlightenment that promises well for the great Spiritual awakening that is upon us.

The Sunday services by no means constitute the whole, or even a majority of the work of Mrs. Richmond. Funerals, christenings, weddings, and anniversaries take up her time and ministrations. She was lately called to Iowa to officiate at a funeral, and immediately returned to Michigan City to attend one there. Last Sunday evening a christening service and ordination called her to the extreme southern portion of the city.

Added to this is “The Band of Harmony,” which has extended its sphere of influence and usefulness by meeting in the three sections of the city alternately, and by adding an afternoon session for the ladies, at which our secretions and spiritics are discussed and the social feature of tea-cup and no end of chat: making those of us who belong to the sterner sex rather envious, as we are only performed to attend one there. However we get a good many spiritual crumbs even if we are denied the previously-served sandwiches and tea.

It is the intention, I understand, to extend the work of the Church of the Soul to many active branches of the several States. Provisions are also made for the appointment of a number of missionaries-at-large whose duties are fully set forth in the Constitution and By-Laws of the N. S. A. Inquiries have recently been received at this office in regard to the date of the expiration of the commissions issued to the several missionaries and State Agents mentioned above.

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H. D. Barrett.

Mrs. Richmond and Chicago.
To the Editor:
I read with interest your remarks on the message of Pres. Barrett, and while I am more inclined to express the superlative significance of the Lyceum movement, I confess surprise at the tacit ignoring of what has been done in this line. Specifically from Pres. Barrett’s message, we would infer that there is a great deficiency of books for its use. At the time he speaks of, the Lyceum was in its infancy, and the Lyceums, in which they have declined. The books which first gave the Lyceum movement its impetus were the “Manual” and “Guide.” There are now more than 30 Lyceums using the Guide, which Pres. Barrett does not enumerate, and it is probable that there are more Lyceum members to-day than at any preceding time.

A. J. Davis, in trance, saw the children in the Summer Land, gathered together. In the Mill of the Ages, and apparently cheaper, but the beautiful binding makes it attractive, and at the same time the price does not greatly exceed the English books. The first edition published two years ago cost a trifle more than fifty cents a copy, without any copyright to the author and I sent them to the Lyceums ordering for 40 cents. I trusted that a second edition, would repay this loss, and this expectation has been met, the third edition being now almost exhausted.

The Manual and Guide furnish together all that is necessary to organize and conduct a Lyceum. They suggest the plan, and mark the line which the teacher should follow, but leaves the work to them, making their own culture imperative in unison with those they teach.

Pres. Barrett makes a sweeping assertion that “the decline of the Lyceum is no doubt due to the lack of spiritual instructions in the text books used as Lyceum guides.” The books now in vogue are valuable, but the inner meaning of Spiritualism has evidently failed to touch the minds of the children.” It is true the Lyceum Guide does not have a program, beginning with prayer, or even an invocation. It does not dismiss with a benediction. It has little to say of Jesus. It leaves all this to the Conductor. Yet it would be appropriate for Pres. Barrett to point out its spiritual deficiencies. It contains selections of the choicest spiritual literature of all ages, and moral lessons on every page.

Hudson Tuttle,
Berlin Heights, O.

[Yes, while there are different degrees of development, and varied tastes must much be left to the conductor of a Lyceum. No programme, be it ever so perfect, will suit all. We need a Lyceum revival, and a paper under some appropriate name, conducted in its interests, would help it along; but it seems as though such was not to be—at least not now—for though the responses to our late announcement are very enthusiastic, they are not sufficiently numerous to support such an important auxiliary. Ed.]

Photographing a Spirit.

To the Editor:
An editorial in the Journal of Dec. 5, entitled “Photographing a Spirit.” I have seen the matter referred to before in the public press. It is very remarkable if true. But who is Prof. Lautrec? What is his record as a scientist? And where can photographs, such as he is alleged to have taken, be obtained? By answering the above questions through the Journal you will enlighten the writer. Geo. C. Twitchel.

Dallas, Tex.

[Prof. Lautrec is a prominent French scientist. We do not know where the photographs can be obtained. You will find another account of a similar nature in this issue of the Journal.—Ed.]

Who are These Spiritualists? and What is Spiritualism?—the pamphlet by Dr. J. M. Peebles, noticed on page 376, is for sale at this office for 15 cts.

The February Session is bright in artistic work. The very newest fashions are carefully shown and cleaned, and comprehensively described, so that in each article shown reproduction is a thing of pleasure. The International News Company, 55 Duane street, New York.

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Seigewick, Ark., Nov. 18.—In regard to the diagnosis of my case, it is perfect in every respect.—MRS. SADIE URDIE.

West Pullman, Ill., Nov. 24.—Your diagnosis of my case, received, and will say that it is correct in every detail.—GEORGE A. WOOD.

Hollister, Cal., Nov. 22.—Your kind letter of the 16th came to hand yesterday, giving a diagnosis of my case, and I must say that it is a very true and correct one—far better than I could have described it myself.—JOHN L. LINDLEAF.

Attabula, O., Nov. 5.—I am in receipt of your letter, and would say that you told me how I feel better than I could myself.—MRS. F. A. APPLEGREE.

Colorado City, Colo., Nov. 23.—I received your diagnosis of my case yesterday, and I will say that it is entirely correct.—CLAIRE PARKER.

St. Edwards, Neb., Nov. 26.—Your answer to my letter of inquiry came last night and greatly surprised me, for I think you diagnosed my case correctly.—MRS. J. O. DISHER.

The most enlightened and successful treatment practiced to-day is the psychic. The wonderful results achieved without the administration of medicines are something wonderful. We set forth no exorbitant claims, but the following will demonstrate that this feature of our treatment is rarely, if ever duplicated:

Central Falls, R. I., 29 Ill. street, Oct. 10.—Today, when your letter came, I was suffering with neuralgia in my face. I took your letter in my hand and laid my head on the table, and then minutes the pain had left me and has not returned.—MRS. M. R. HUMES.

Chiloepe, Mass., Oct. 28.—Last Thursday evening, during our half-hour sitting, I asked you to visit a lady in Springfield and relieve her of her mental depression. I insisted upon it, feeling sure that she would feel better. I have since been told that she did feel better and slept all night that night and worked all day Friday, and said she had not felt so well for four years.—ADA. L. STONE.

Mancelona, Mich., Oct. 9.—One month ago, it hurt me so between my shoulders that at times I could not lean back against a chair. Last Tuesday I ached from my neck down to my kidneys, but that evening, no sooner had I touched your signature than my right hand flew upward, and then I commenced to rub myself, and when I had done this, I found my aches were gone.—MRS. SADIE URDIE.

But the many cases that are thoroughly chronic in their nature, the causes producing the lesions dating back many, many years, require in addition to the foregoing, the most skillful and scientific medical treatment and the wisest discretion in the selection of medicines and their doses, it being an established fact that what is a dose for one person will produce disastrous effects upon another. In our hands medicines act like magic, as the following will demonstrate.

Peoria, Ill., Oct. 14.—Pursuant to your request for information as to my case at weekly intervals, I write to say that, from the first dose, I have noticed an improvement.—O. H. BARKER.

Evans City, Pa., Nov. 14.—I am feeling in splendid health at this writing, thanks to your kind treatment, and the help of God. Dear Doctor, I hope you will live two hundred years, that you may still suffer and healing suffering. I have taken your treatment three weeks, and received more good than from all the medicines I have taken during the whole six years I have had asthma. Wishing you more and still better success, I remain, your ever trusting patient.—MRS. ANNA DANCE.

For an absolutely correct diagnosis and free medical advice concerning your case, address Drs. PEEBLES & BURROUGHS, Indianapolis, Ind., giving name, age, sex and leading symptoms, and you will receive same by return mail.

New Revelation.—An excellent discourse by Mrs. Cora L. W., Richmond, Chicago. Price 10 cents.

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St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON—1 lierewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable pain in her kidneys, but that evening, no sooner had I touched your signature than my right hand flew upward, and then I commenced to rub myself, and when I had done this, I found my aches were gone. We thank you sincerely for having applied for them. When she began taking this last medicine, she had considerable pain in her kidneys, but that evening, no sooner had I touched your signature than my right hand flew upward, and then I commenced to rub myself, and when I had done this, I found my aches were gone. —Mrs. Dr. Dobson-Barker.

Our Lucky Stars. (Continued from page 383.)

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J. C. F. Grumbine's Inspired Books

Mr. Grumbine, known as "White Rose," and prominent on the Spiritualistic rostrum, has written — through his Inspirational Mediumship — the following pamphlets:

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Man's Latent Faculties, and What They Teach.

A TRANCE ADDRESS BY J. J. MORSE.

The topic for our consideration on this occasion is, "Man’s Latent Faculties, and What They Teach." The subject may be approached from several distinct positions. It may be dealt with in regard to those faculties which were latent in the original man, when humanity first appeared upon the stage in this world’s life. It may be treated from a consideration of powers latent in man’s nature now, and which, when developed, shall have their relationships to other and higher forms of terrestrial life; belonging to this world, and so argue a greater development of the possibilities of human nature as generally understood; or, it may be treated from that point of view which will suggest that these latent faculties are in process of development while man is living in this world, so that he may be fitted ultimately to exist upon a higher plane of life entirely, what is usually spoken of as life hereafter! Either of these suggestions would provide ample material for consideration at this time. But we purpose in this connection to take a rough and hasty glance at each of these points in turn, so that we may be able to discover something of the past, of the present and its possibilities, as pertaining to this plane of life, and the future as pertaining to those suggestions and intimations of an immortal man, that have been more or less current in the minds of men ever since the dawn of intellectual life.

You will please imagine that you are in one of the tangled forests of bygone ages. You may say that you have traversed back in your fancy a hundred thousand years. And in this tangled forest of primeval times, you will see strange shapes flitting to and fro. You gaze at them with affright not unmingled with disgust. You turn from them with a feeling of repulsion, and you say: "What strange, what hideous animals they are!" Beetle-browed, coarse featured, stunted in stature, limbs bearing no proportion to the canons of Grecian art, their bodies covered with rough, coarse hair, and presenting an appearance that certainly is startling, not to say affrighting. These denizens of that primeval forest, living almost as lived animals around them, ignorant of the use of fire, scarcely conceiving the possibility of shelter for themselves, and all unconscious of that other faculty of clothes-making, with which you are so familiar—these hairy, coarse creatures were the first men of the human race. "Ah, but that is a fairy tale of science," some one says. "It cannot possibly be true. For was it not the case that man was made some six thousand years ago, and that he was made perfect in form and feature, and endowed with all the graces which the heavenly artificer implanted in his nature? These fairy tales of science must be dismissed. Why, this world did not exist a hundred thousand years
age. What an awful sweep of time it is. How it stretches the mind to conceive it. Oh! no. These men of science are presumptuous. They strain their function too severely when they ask us to believe that a hundred thousand years ago the woods were filled with such brutes as these, who are said to be the ancestors of our worthy selves."

Six thousand years ago is a long time, and yet the student of geology knows, if the text book of the rocks be true, that six thousand years is but a second in the ticking of the eternal dial. And to ask him, in the face of the revelations he gathers from his studies, to limit the coming of man to a period dating only six thousand years ago, is to ask him something that perchance excites a smile and makes him marvel how man can still cling to those Hebraic legends that so woefully misinterpret the actual history of the world. To talk like this, of course, is to excite hostility, we know, and make men think that science is opposed to religion, and then that old-time battle is inaugurated once again, and warring clerics, clashing with their own beliefs against the revelations and speculations of scientific thought, stir up the accustomed doubts, and the issue of truth is obscured thereby. But the ground is clearing, the fog is lifting, and frantic efforts are being made from time to time to reconcile the seeming discrepancies of nature's revelations and theological speculations. Alas! that it should be true that many a man whose intellect might have been engaged in a better cause, has endeavored to reconcile the facts of nature with the creeds of churches, and failed, as they ever will fail, whenever such an endeavor is undertaken.

Oh! this hairy monster, this man, ay, this male and female, the ancestors of the race! Whence came he? Shall we say; with Topsy, that "he growed?" There may be more truth than poetry in it after all, if we take her definition. He growed out of the conditions that produced him, as much a flower upon the tree of life as the rose upon the bush to-day, and as much an orderly product on that great tree of life as is that rose upon the lesser shrub that bears it. He growed. He growed in accordance with that wondrous law to which men have applied the name "evolution," and there he marks the first passage over the border line that separates him, and forever, from the purely animal ancestor whence he has been derived.

But let us look at him. What knows he of the use of fire? of the building of houses? of the planting of seeds? of the reaping of grain? What knows he of clothes, of tools, of arts and crafts? Nothing! His dull eye scarce sparkles when the sunlight falls athwart his path, his sluggish nerve scarce thrillis with a passing emotion; his sole attention and activity are concentrated upon feeding himself; for the first and last lesson that Mother Nature teaches you is that of personal nutrition. He has a female with him. What knows he of that mysterious law called the solemnization of matrimony as by the Episcopal Church, for instance? If he inclined in any direction, he might incline to the doctrines that were once flourishing in a neighboring State, and instead of being a monogamous creature, he may perhaps have been polygamous. And yet from this dull source, from this turgid stream, what waters were destined to flow in crystalline purity. He is the ancestor, remember. His hand untrained, his eye unskilled, that grosser brain of his throbbing in a dull insensate sort of fashion, his purely animal appetites and physical necessities the greatest inspiration of his life. Remember, natural selection has played its part; evolution has done its work, that mighty and mysterious something that has combined all the phenomena of life, has worked through selection and evolution, and lifted the destinies of that hairy ancestor up slowly and surely, not by miracles, not by miraculous interposition; God's hand has not descended and guided the child of the race, but the laws that omnipotence has established have fulfilled their purposes. And the brain grew finer, its convolutions deepened, the nerves grew sensitive, and the eye brighter, and this most marvelous tool that man possesses, the human hand, grew more complex, till at last this brutal man, with yet some remains of his purely animal ancestor, unfolds his nature one step higher; the hair grows less, the eye grows brighter, the body grows more amenable to that something that is beyond it, and slowly he learns certain lessons. Not only does he strive for food, but he strives for shelter; not only the shelter that he finds beneath the leafy groves or in the hollows of the earth, but that shelter which he may make for himself to house him and clothe him, and each step he takes in this direction is something gained for future humanity; and something thus gained is held because of its utility to those who own it, becomes incorporated into their natures, and so is by them handed forward as a possession and inheritance for their successors.

But, you will say, what has this to do with the latent faculties in man? Must we again iterate the statement we have so often made, that there has been nothing put into the nature of the race since the foundations of the race were laid? The faculty to conceive the necessity of food, of shelter, of clothing, of fire, the faculty that enabled men to rise beyond the level of their semi human natures, and bid adieu at last to the brutal elements in them, and merge into barbarism, with all its strange wonders, must surely here be borne in mind. The faculty was a latent faculty in that hairy monster whom we claim as the ancestor of the race. And could you have perceived it, as you were wandering with us in this day-dawn of the past, gazing upon these strange beings, could you have looked upon that low-crowned skull, could you have penetrated that imperfect brain, could you have looked at the mystery of the things there, you would have seen therein the latent elements that afterward laid the foundations of empires, evolved religions, created philosophy, ordered civilization, and lifted man immeasurably by the evolution of his intellect beyond the brute kingdom through which he had formerly passed. The latent faculty that you would then have discovered would have taught you that inevitably as this man unfolded himself, the world's conditions would also improve, and the argument would be,
in a sentence: The improvement of the race ran side by side with the evolution of faculties in man.

Hence, then, this primeval man contains the lesson that the potentialities of human nature were at that time in process of unfoldment.

Let us look at the question from the present. It is not a fairy dream of science that man stands at the summit of all organic development. It is a tolerably well defined and settled opinion among men of science who think upon the experience they are acquainted with. Nature, in producing man—the organic, physical man—has accomplished her purpose under that principle alone. It is scarcely to be expected that she will ever produce a better physical man than she has produced. This, however, may sound as a somewhat noxious statement, and it may be challenged; for we shall be told that it can be demonstrated that this so-called perfect man is by no means the equal of many of the brutes and birds; that in many things the birds and brutes excel him. They can see a longer distance; they can smell more acutely; their nervous systems vibrate more rapidly to causes that scarcely affect men. The fish can live in the water; the bird can live in the air; insects can live in the ground; worms, even, can crawl into the soil. Yet man cannot for any length of time do these things. But the friend of man will say: "He can do a great many things a great deal better and more important, and therefore he can well dispense with those unnecessary things that belong to creatures inferior to himself. If he has reached, organically and evolutionally, the highest point of physical development, and there is no further progress for his organization, how can you suggest the consideration of latent faculties? All that is required is made manifest. Therefore it would seem that there can be nothing that is not made manifest."

The weakness of the argument, however, is this: If the present conditions of human life are the only conditions that will ever prevail, then, of course, the present developments of human life, fitting men to live in this condition, are quite sufficient. But if there may possibly be still other conditions not yet manifest, then we shall have to assert that there must be a corresponding variation of unfoldment in the organization of man to fit him to live in those possibly-to-be-developed conditions. Is there any suggestion that this may be the case? Let us go back a little. We must remember that when nature had succeeded in making the prototypes of the human race, those creatures that lie on the outside of the line were the means whereby the line was crossed, and she, when that line was crossed, left behind the scaffolding by which her building had been erected, so to speak; she had no further use for the agencies in that particular connection and direction, and therefore she left them behind. But as she had created a higher type of organization, it was necessary that a higher type of control for that organization should be evolved. And the leaving behind of the old meant the beginning of the new. The law of evolution is constantly marked by endings and beginnings; and the ending of one series of operations nearly always marks the beginning of a new series of evolutions.

So that when she had evolved an organization that rendered possible intelligent man, that intelligence necessarily manifested itself as a consequence of the requirements and the circumstances of the occasion. When, then, that organization has been perfected, the question arises: Is the perfection of the organization to be accepted as an indication of the fulfillment of the developments of the powers inherent to the organization? In other words, is the perfection of the organization synonymous with the perfected development of the intelligence behind it? May it not be in this case, as in the one already cited, that the perfection and fulfillment of one series of operations which marks their ending may but be the beginning of a still further development of evolution upon a correspondingly higher plane of expression? In each case we may suppose that there are still things to come out of the man beyond the apparent perfection of his organic development, which is only the foundation or scaffolding upon which the future temple is to be builded or erected.—Banner of Light.

(Concluded next week.)

MALEVOLENCE AND HATRED.

The following statement of Archbishop Magee is quoted approvingly by a Spiritualist paper, and as it illustrates the malevolence and hatred of anything of a fraternal nature so common among church people I quote it:

Christ's kingdom, as he himself told us, "is not of this world:" his laws are not for the world, but for the Church; and the attempt to turn them into laws for the State, enforced by civil penalties, would be, as regards those on whom they were to be enforced, an intolerable tyranny; and as regards the State, an impracticable absurdity.

No State which adopted them as its laws could survive for a week. How could a State exist which forgave all its offenders—that is, all the criminal classes—until seventy times seven? Or which never resisted evil, but turned always its right cheek to the smiter; or which gave to every one that asked, and never turned away from any that borrowed? These are all counsels of perfection given to spiritual men, and only endurable or possible so far as men are fitted with the spirit of self-sacrificing love.

For the State, which is a kingdom of this world, to impose these as laws upon all men would be, as regards citizens, as I have said, tyranny; for it respects itself, suicide, Christian Socialism, so-called, is, therefore, a thing intolerable, if enforced; and only tolerable and possible when voluntarily adopted. It is, as I said, only one of many attempts to make the laws of the State and the laws of the Church one. The same is the case with all its predecessors—the Papacy, the Fifth Monarchy men, and the Puritan laws of New England—to certain and speedy failure.

The editor, in quoting this, says "If the orthodox pulpit of America would rise to the same high (?) plane as did this English divine, they would cease their silly strife to get God in the Constitution and try to get genuine grace in their own hearts."

I confess that I am unable to see the application of the editor's remarks. This bishop is opposed to any such thing as mercy or kindness; to the application of the golden rule in business, to forgiveness, and to all that distinguished the teachings from the lex talionis laws of the Jews and taught us to pray that God's will might "be
done on earth as by the angels in Heaven," yet here comes a divine and tells us to disobey these best precepts of the Bible and a Spiritualist editor tells us that if our clergy would "rise to the same high plane......they would cease their silly strife to get God. Jesus (who taught these principles) and the Bible into the Constitution." Did he ever think that it is just because they believe in the gospel of coercion, the gospel of hate, the gospel of force, that they want our Constitution amended to include their creeds? Would this bishop forgive this editor for his able criticisms of the teachings of the church, if he had any law he could enforce against him?

After all, what is the bishop opposing? He is opposed to the very system of government taught by Jesus. If anything in the New Testament is more clear than another, it is that Jesus contemplated the establishment of a social form of government in which the "golden rule" was possible. The "Kingdom of Heaven was at hand in his day, and was established in miniature in Capernum, where Jesus had a community with Judas as its treasurer. He never contemplated the enforcement of his kingdom upon this world by any sort of force. It was to be built up peaceably as the Shakers establish their little families, and to grow till it subordinated everything else. The command to forgive extended farther than to mere friends or brethren in the Church.

As already hinted, religion is made distasteful by this continual disposition to punish somebody; to make them do just what you want them to do. There is a vindictiveness about religious people entirely out of harmony with the spirit of the teachings of Jesus. Their continuous talk is, "Make the laws more severe." "Pile on the mandates to forgive extended farther than to mere friends or brethren in the Church.

S SPIRITUALISM AND CHRISTIANITY.

As Spiritualism meets a universal and vigorous opposition from the Church, it is necessary that Spiritualists should understand the relation between Spiritualism and Christianity.

Pure Spiritualism adopts the ethical code of the higher spiritual realm; the same doctrines that were presented so bravely by Jesus in Jerusalem—doctrines for which he surrendered his life. There is, therefore, entire accord between the ancient Christianity of Jerusalem and the doctrines of modern Spiritualism, and if we would speak with historical correctness we should refer the introduction of Spiritualism to the first 33 years of the 1st century. Then it was that the ancient spirits came to meet Jesus and his disciples—then it was that the marvelous power of healing was fully displayed, with the powers of prophecy and the wonders of materialization. When the great teacher told his reverential disciples that he would return to meet them after his death, he gave the first and grandest materialization the world has ever known; for he came not as a phantom or curious exhibition, but as a great teacher—a master in spiritual science and prophet in religion, to speak with power and urge them to fulfill their missions as he did, at the risk of his life, and they obeyed him.

Never before has the world seen so grand a materialization as the five epiphanies of Jesus—as the church calls them—coming finally on the shores of Galilee and warning Peter that in his old age he would be in prison, which was fully fulfilled when he died in prison at Rome. Notwithstanding this grand example of the man they preferred to worship, the Apostate church has repudiated his example and teachings and made itself the deadly enemy of spiritual communion and materialization.

But why does the Church prohibit us from following the example of Jesus? It is for the same reason that it has always sustained war, despotism and slavery, and resisted every attempt to establish human brotherhood and sustain the rights of the laboring classes.

In the Feudal age, the baron and the bishop united in plundering and oppressing their serfs, and still the Church, which was the bulwark of slavery in this country, is in close alliance with all the combinations of wealth and monopoly against the prosperity of our Republic.

The cause of all this is, that the Church is an Apostate institution. It is not an embodiment of Christianity. It has never had the gospels of the apostles nor any honest scriptural writings. For a hundred years it had no bible at all. It was organized in fraud at Pagan Rome to consolidate the Paganism of Asia in a more powerful form, and every one of its cardinal doctrines, ceremonies, emblems and institutions, from the cross to the eucharist, is borrowed from ancient Paganism, but thinly disguised by the names of Christ and the apostles, mutilated fragments of their writings, and forgeries boldly published in their name. It knew nothing of the history of Jesus and the apostles, and its follower, the Protestant church, is equally ignorant of him whom they claim as their founder.

All Spiritualists should fully understand that the modern Spiritualism of America is a restoration of the ancient Spiritualism founded by Jesus Christ and propogated by John, Paul and the other apostles, while that which is called the Christian church was founded by Pagan priests at Rome upon the principles of Paganism and disguised as Christianity by a fraudulent Bible crammed with interpolations and forgeries, which was
anonymously produced to sustain the Papacy; the compilers and authors of which have never been known.

Christianity was propagated only by spiritual power and eloquent persuasion, but the church founded at Rome, in opposition to Christianity, made a holy alliance with despotism to conquer the world by the sword. It has shed the blood of millions and though now in its decadence is still grasping for power.

Its younger Protestant brother had thrown off the yoke of Rome but still adores the Bible forgery from which it can be relieved only by the demonstrations of Spiritualism.

All this is demonstrated beyond doubt in "Primitive Christianity," which will be published in February, 1897, having been delayed to introduce valuable matter.

Jos. Rodes Buchanan...
before you a man who has seen every-thing in these matters. I have seen flowers fall from my ceiling. I have even been a surprisingly good medium, and have done a great deal of slate-writing. To-day, the greatest savants in the world—geologists, chemists, and most renowned physicists in Eng-land—are beginning to believe in these inexplicable phenomena."

The Daily Chronicle gives the follow-ing from its Paris correspondent:

More than unusual interest is shown in the new piece which Victorien Sardou has just completed. Its title, "Spiritism," is enhanced by the fact that the great French playwright is a fervent Spiritualist, and thoroughly versed in the teaching and practice of modern Occultism. Frequent scenes have taken place at his country house at Marly, with the most startling re-suits. "Spiritisme" will, therefore, be no satire, and during the three acts every phase of the nebulous doctrine will be covered.

The scene will be laid at St. Jean-de-Luz and at Quiberon. Madame Sarah Bernhardt will play the chief role of Madame Robert d'Aubenas, an impassioned woman who is enthralled by what she sees around her, and who is the victim of a worthless lover named Manuel Clavajol. The other marked feminine role will be that of Countess Thecla Vasilevitch (Mile. Marguerite Caron). There will be two physicians in the piece—one is Dr. Parisot, a skeptic and materialist: the other Dr. James Douglas, a Scotch scientist, who in his daily practice takes in the impalpable as no mean factor.

Mrs. Annie Besant, Madam Blar-avatsky's successor as leader of the world's theosophists, is now in India. She, with Mr. Bertram Keightley, was accorded a reception at Bombay, birthplace of the Theosophical soci-ety. The members of the Bombay lodge filled their rooms to overflowing and gave the new High Priestess a most enthusiastic reception. Among other things Mrs. Besant said that Theosophy was progressing; that its books were selling by the thousands; that self respecting newspa-pers were no longer speaking with disrespect of the wisdom religion. In London especially was this manifest. Mrs. Besant is still young in spirit, and exemplifies her religion in her daily life.

Our Two Bodies.—Materializa-tion is very common nowadays, but among the miraculous wonders known to students of the occult, but not yet presented to the public, is the materializing of a medium's astral form at a distant point, writes a correspondent in the Light of Truth. Now, as we have no record of this, I want to sug-gest that some medium who claims ability in this line have photographs of himself and astral body taken simultaneoulsy at different points, before competent witnesses, put upon record, that unbelievers and revilers may be able to substantiate such facts when brought to their notice, and not be left in doubt as to the reputation for credulity, veracity and sanity of their Spiritualist informer. Let someone file the proofs without further delay.

Prof. J. J. Morse was heartily welcomed upon his return to England. At Liverpool he was presented with an illuminated address, appropriately illustrated, and beautifully finished in colors, and mounted in a handsome white and gold frame. The presenta-tion was made at a public meeting; many speeches of cordial welcome gave abundant proof of his popularity at home, as well as in America.

The National Association needs funds in order to place active mission-aries in the field and to publish its reports and some new Tracts. Those who have charge of the wealth of the world now should see to it that some of it goes to Washington to aid the cause represented by our National Association. Address Francis B. Woodbury, Sec., 600 Penn. Ave., S. E., Washington, D. C.

Prof. W. J. Colville writes the following personal item to the Banner of Light, concerning California and her Spiritualist needs and coming opportuni-ties:

Mr. and Mrs. Newman of the Pan-corner Journal, are among the earnest, active Spiritualists of the Pacific Coast, and since that paper has removed from Chicago and be-come a California institution, it has done a great deal to spread the truths of Spiritualism on the Pacific Coast. Typical Californians are so devoted to the Golden West that they want a literature and everything else home-raised, and as the great new West is a progressive region, the time has evidently come when great spiritual enterprises will take on material form and thrive luxuriantly west of the Rockies.

Youth is a Birthright.

Just before starting around the world Dr. Peebles wrote to Bro. Day, of the Banner thus:

Personal friends write me, "You are too old, doctor, to take such a journey alone; you cannot stand what you could when I knew you 50 years ago." Old! I am not old; but in the morning-time of eternal youth.

True, the hairs may have whitened, but the silvered hair of youth is no whit less bright than it was. The brow may have become wrinkled, but the wrinkles are not me. The knees may be weaker, stiffer than 50 years ago, but the knees are not me. The hands may be a little tremulous, but the hands are not me. They are but the instruments that I use. This body of mine is not me, but the taber-nacle, the tent, the house that I live in. I've fashioned it very much to my taste. The head is the topmost portion of the body of mine is not me, but the taber-nacle, the tent, the house that I live in. I've fashioned it very much to my taste. The head is the topmost portion of the...
The Philosphical Journal.

Organization Necessary.

TO THE EDITOR: The choice in the location of your publishing house will add to its usefulness. Surely no paper in the interest of human progress and spiritual truth can boast of better appearance or more intellectual contributors than the Philosophical Journal, or one that gives greater satisfaction to the Spiritualists and progressive minds in general.

That the advanced thought and spiritual literature is not better patronized and supported is due to the disorganized, unsettled condition of the spiritual ranks as shown in the past, and still fetters and binds the wheels of progress.

But a brighter dawn appears kindling new glories in the west and thrilling heart and soul with the prophecy of a new day, as we peer up the vista of the past and see the favorable ground gained in a half century, for—

"Step by step since time began We see the steady gain of man. That all the genes the past has had Remains to make our own time glad; And still the new transcends the old In signs and tokens manifold."

MRS. F. A. LOGAN.
Oakland, Cal.

The Circle of Harmony.

A Spiritual Missionary Bureau.

TO THE EDITOR: I would like to briefly outline a plan which I have in mind for the benefit of the Spiritualists in Kansas and Missouri for the advancement of our cause in those states. The plan is to establish a missionary bureau to locate in Kansas City. My objects are to arrange regular meetings in those places where none are now held. To arrange routes for speakers so that their travelling expenses may be reduced to a minimum and therefore be able to meet the requirements of the present close financial times, providing enough Spiritualists will cooperate and help to arrange meetings in such a way that speakers may be constantly employed.

A bureau of this kind would be of great benefit to both speakers and the public generally, because a variety of speakers could visit each place in succession.

It would also be an advantage to those who wished to secure the services of a lecturer for funeral services, or special meetings, as the whereabouts of each member belonging to the bureau would at all times be known at headquarters and a message could reach them through its agency in a very short time.

A temporary home might also be established for those needing rest. It would also be an advantage to the timid and unsophisticated ones to unfold into harmonious proportions, masses, not in putting myself forward and giving vent to the inspirations that welled up in my soul, but in holding the forces in harmony that there and might do their work through others.

I think Dr. Temple, Cordon White, Maggie Waite, John Mullen, John Satter, Mrs. C. D. Pender and a host of others will bear witness to what is herein written, and never would I have suspended the meetings if halls and advertising had been as free as my services have been for many years.

True loyal souls have done what their limited means would allow, and begged me to continue, but this class were those whose "treasures are in heaven." I miss their happy faces and "God bless you," to-day, but it may be so transcendental that I shall suspend the meetings in a few weeks with renewed strength and power, and come more to the front with inspirations and healing than for some time in the past. I feel it coming, a trip to other localities for a few weeks may prove a mental blessing.

I shall present the merits of the Philosophical Journal and Mrs. Schlesinger's beautiful book, "Workers in the Vineyard."
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 of the person to whom the endorsement is given. Readers are requested to send us short items of news. Interesting incidents of spirit communion should be accompanied by a small donation, if possible, to be used toward the expenses of the edition, and will be published as soon as possible.

Drs. Muehlenbruch and Haworth are holding regular meetings in Oakland every Sunday evening.

Drs. Tryon & Southall give magnetic and electric treatments, at 997 Market street, San Francisco, Calif.

Mrs. Emma F. Jay Bullene is filling a lecture engagement with the Psychical Research Society of Sterling, Kas.

The Childers' Progressive Lyceum will give its next social at 909 Market street, San Francisco, on Friday, Feb. 5, 1897. All are cordially invited.

Dr. N. F. Ravlin gave a discourse on Sunday for the First Society of Los Angeles, followed by Mrs. Peterslie with tests. The Doctor holds seances for development at the Savoy, corner Hill and 4th streets.

A single man about 50 years old, who is thoroughly acquainted with facades, who when a Spiritualist, can find a permanent life home. For particulars address B., San Diego, Calif., enclosing stamp.

The Ladies' Aid Society will give a social and entertainment next Friday Jan. 29, at 326 McAllister street, San Francisco, Calif., enclosing Stamp.

The Children's Progressive Lyceum will give its next social at 909 Market street, San Francisco, on Friday, Feb. 5, 1897. All are cordially invited.

To take subscriptions and make contracts for advertising for the Philosophical Journal.

Dr. W. P. Haworth, electro-magnetic and mental physician is now located at the Bennington Hotel, corner 9th and Washington streets, Oakland, Cal., and is a duly-authorized agent, to take subscriptions and make contracts for the Philosophical Journal.

Holy Communion.—Speaking of the high moral tone of the spirits with whom he communicates, and the great benefit to be derived from communion with them, M. A. Oxon, in his book "Spirit Identity," said:—

Nothing has more impressed me than the breadth of charity and love, the purity and zeal for truth which such spirits show. To commune with them is to be raised above the cares of earth, and to see with keener insight the one thing needful, as the jeweller who ascends the mountain side looks down on the mist and fog that wrap the valley below.

Dr. Peebles once said:—"The fires of Gehenna are permanently quenched. While travelling in Palestine, I walked across this now well-cultivated valley of Hinnom, Gehenna hell-fire. The worms had died, the fire had been quenched, the soil had been tilled, grasses and grain were growing there luxuriantly, and in the vineyards there, our Palestine party plucked and feasted upon most delicious grapes. Think of it—grapes in hell—the Gehenna hell of the New Testament."
Pay the Mediums.

Mediums are very frequently criticized because they charge for their services. Those who complain do not take into consideration the fact that mediums must have food and clothing and shelter, and these supplies cannot be had without money.

The majority of mediums are poor, for this class, it seems, can be more easily reached by the spirit influences than the affluent. The best mediums must give their entire time to the work, and consequently must have remuneration in order to live. As a rule they are kind and sympathetic and the spirit influences freely to those who are too poor to pay.

There are few mediums who do not give more free than paid sittings, and they are always ready to give their services in charitable work. They are frequently imposed upon by those who are unable to pay. Some of these people will visit a medium, get a good reading, perhaps one that moves them to tears, then murmur, "I thank you so much," and then take their leave. If reminded of the fee, they "have no change."

If a person gets a good reading from a medium it should be paid for, same as anything else, and he or she who complains of the charge, or makes a practice of "sponging" tests and messages from the spirit world, has a very small soul indeed. —The Medium.

A Gem.—It was after having descended from gulf to gulf, and from horror to horror, even unto the seventh circle of Inferno, that Dante, returning, and mounting, so to speak, on the shoulders of the Devil, ascended, consolied and victorious, to the same voyage; and we return brotherly and friendly to the seventh circle of Hell, that Dante, the Demon, the Botrell, and eternal consolations of the lute, everywhere present, fills with without the finite Spirit, alone real, alone absolute. Kind that Hell, the Demon, the Botrell, and eternal consolations of the lute, everywhere present, fills with without the finite Spirit, alone real, alone absolute.

The Spirit of Truth.

A Monthly, devoted to the Prophetic Truths of Spiritualism, that now is the time for building up the Kingdom of Heaven on earth—the fructification of Spiritualism. Each number contains testimony from Angelic Spirits in proof thereof. Subscription, $2.00 per year. Address the editor.

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Calm Soul.

Calm soul of all things! make it mine To feel, amid the eager throng, That still the air a peace of thine Man did not make, and cannot mar! The will of neither strive nor cry. The power of nobility, with others give! Calm, calm me more! let nor me die Before I have begun to live.

Matthew Arnold.

"Light Through the Crannies": parallels and teachings from the other side; by Emily E. Reader. Price $1.00. We have received a lot of these new books lately from England, and can fill all orders at once.

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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, no narcotizing, nor any other violence to the system. They simply supplant or outflank the disease, and the patient is well.

Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Backache, Rheumatism, Neuralgia, Colic, all kinds of Inflammations, all kinds of Fevers (except the Typhoid and the Typhus, which require the Negatives), Dermatities of the Stomach and Bowels, such as Dyspepsia, Indigestion, Nausea, Vomiting, Discomfort, Flatulence, etc., Asthma, Heart Disease, Kidney Disease, Bright's Disease, Consumption, Constipation, Coughs, Colds, Catarrh, Female Diseases and Derangements, Dropsey, Piles, Ulcers, Venereal Sore Eyes, Sore Throats, Acute Yellow Fever, Chills, Colds, Scrofulous Sore Eyes, Skin Affections, Sleeplessness, St. Vitus' Dance, Threatened Miscarriage, Whooping Cough, etc.

Buy the Negative Powders for Typhoid Fever, Typhus Fever, Paralysis, Dengue, and all kinds of Inflammations, and all kinds of Fevers, except the Typhoid and the Typhus, which require the Positives. The Powders can also be used for Motion from Paralysis of the Nervous System.

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This is a book of rare quality and worth. It is rightly named. It is full to the brim with "life and light," and is truly life and light—"from above." It is long since we have read pages of deeper spiritual insight or more aglow with that joy and peace which comes from the consciousness of present immortality and the union of the human spirit with the divine. Every page sings: every paragraph flashes sunshine; every sentence tells one feel—"how beautiful it is to be alive!"—alive with the life of God. Its spirit is the spirit of Emerson, and Thoreau, and Tawael, and the writers of the twenty-third Psalm and the Jesus of the incompaerable parables. Any one to whom the spiritual life is a reality will find this book a source of great inspiration. —The Unitarian (Boston).  

This book shows the author as philosopher, preacher and poet all in one, and in each, a man of no common insight and power. Able to impart delight and sweet refreshment to all lovers of the higher ways of the spirit.—Boston Commonwealthe.  

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One drifts with the tide, whither she may. The other steers lightly the even path. Lightly guided, and guarded, and reaches in time
The port she sailed for, a warm or cold clime.

Thus ever in life guard and guide well
The tiniest beginning, who can tell
The results when attained, may surprise all thought
With which the beginning our ideas had wrought.

The beginning of this little circle may end Any day in the bright sun or in the cold. The unfoldment of soul, so perfect may be. Each all the beauties of heaven may see.

The beginning is here, let us each try to do All in our power, that we may attain to That great perfection and unfoldment of soul Which makes of the Universe one perfect whole.

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In Response to Many Inquiries from all Parts of the country About the Railway and Dock Construction Co.,

The Officials hereby give full information in Regard to the Company, its Business and Prospects.

The company offers 20,000 shares of stock for sale in lots to suit purchasers at $20 per share. The par value is $100 per share—full paid and unassessable—stockholders have no individual liability whatsoever. The company has no indebtedness of any kind—is in solid financial condition—and, as there are no bonds nor mortgages, all the earnings go to the stockholders.

The adoption of this Company's system of construction by the United States Government, or any Foreign Government, or of construction by the United States Government, as there are no bonds nor mortgages, by any one of the large cities in America holders have no individual liability whatsover.

Application are pouring in from engineers, contractors and railway officials. These men are quick to see the certainty of profit. They are perhaps better able to judge than others, because, 373 railway companies are now preparing to build 20,547 miles of new line. The great superiority of the Railway and Dock Construction Company's system of solid, substantial, indestructible treble work is causing the demand in the railroad lines.

Estimated earnings from this one source of profit will pay $7 per share annual dividends—this is equal to 35 per cent. cash dividends per year on stock bought now at present price of $20 per share.

Other and larger sources of profit will come from contracts now in view, viz.: In place of the old wooden docks, covered by temporary sheds, which now disfigure the water fronts of our cities, this company build solid, indestructible piers, on which piers, wharves, or vessel buildings are put up just the same as on land.

Private owners of dock property as well as dock officials in the numerous cities are becoming aware of the great advantage of using the Railway and Dock Construction Company's system of building solid, indestructible piers to make a solid foundation, upon which large buildings can be erected, from which they can get big revenues for rentals, etc.

$27,000,000 have already been expended in improving Southern harbors and their approaches.

In projects now under way over fifty million dollars will be spent in improving navigation and making the country on jetties, breakwaters, and other work in which the Indestructible Pile is a great necessity.

The city of New York is spending $5,000,000 a year improving the city waterfront.

In a private conversation Hon. J. Serce Cram, ex-president of the Board of Dock Commissioners said: "There is an immense, as yet unthought of, system of construction." The U.S. Senate Committee have recommended the great necessity of eighty million dollars for the protection of our seacoast. About ten millions a year will be spent during the next eight years.

The New York Government spent about $10,000,000 in deepening the entrance to the Mississippi to divert tidal action. This style of work is supplanted in future by the Railway and Dock Construction Company's system. $6,000,000 has already been expended on a project for a breakwater at Galveston; they are simply long rock dumped into the water. Each jetty is about 4½ miles long and forms a continuous pyramid 100 feet wide at the bottom, tapering to 15 feet wide at the top above the water.

The Railway and Dock Construction Company builds buildings the same size at the bottom as the top and before this enormous waste of stone and labor. This company advocates the adoption of this company's system of indestructible jetties to deepen the Mississipppi.

To provide additional funds to execute some of this work the company offer 20,000 shares to the public in lots to sell at the low price of $20.00 per share in order to have the stock quickly taken. There are no other common stock issued.

The money derived from the sale of stock, when not used in profitable construction work, remains in the company's treasury. Many leading experts say: "This company's system of construction is coming into universal use is building all improvements in rivers and harbors."

As the business in sight is too large for this company to handle alone the subsidiary companies now being organized in the principal States each pay a certain amount in cash and one-thousand of their capital stock into the Railway and Dock Construction Co.'s treasury. In addition to large sums in cash the company will receive about $20,000,000 00 in securities in this way, on which dividends will be paid from the earnings of the subsidiary companies. Some of the findings of Railway and Dock Construction stock.

With a large surplus and ample cash working capital the company will hold for investments of the public at the lower price of $20.00 a share now offered at $20, when all details are completed.

Application will be made to list the shares on the stock exchange.

Owing to the financial depression and uncertainty before the election the Railway & Dock Construction Company would not accept applications for work amounting to about three millions of dollars. They were offered first mortgage bonds to be sold at that time in New York or London at satisfactory prices. English bankers are now negotiating to place a large block of Railway and Dock Construction stock and apply for an official quotation on the London Stock Exchange.


Address all applications for stock and remit for the number of shares wanted to the Financial Agents of the company, GEO. W. DUNN & CO., Bankers, 2 Wall St., New York.

railway and dock construction company build buildings the same size at the bottom as the top and before this enormous waste of stone and labor. this company advocates the adoption of this company's system of indestructible jetties to deepen the mississippi. to provide additional funds to execute some of this work the company offer 20,000 shares to the public in lots to sell at the low price of $20.00 per share in order to have the stock quickly taken. there are no other common stock issued. the money derived from the sale of stock, when not used in profitable construction work, remains in the company's treasury. many leading experts say: "this company's system of construction is coming into universal use is building all improvements in rivers and harbors ." as the business in sight is too large for this company to handle alone the subsidiary companies now being organized in the principal states each pay a certain amount in cash and one-thousand of their capital stock into the railway and dock construction co.'s treasury. in addition to large sums in cash the company will receive about $20,000,000 00 in securities in this way, on which dividends will be paid from the earnings of the subsidiary companies. some of the findings of railway and dock construction stock. with a large surplus and ample cash working capital the company will hold for investments of the public at the lower price of $20.00 a share now offered at $20, when all details are completed. application will be made to list the shares on the stock exchange. owing to the financial depression and uncertainty before the election the railway & dock construction company would not accept applications for work amounting to about three millions of dollars. they were offered first mortgage bonds to be sold at that time in new york or london at satisfactory prices. english bankers are now negotiating to place a large block of railway and dock construction stock and apply for an official quotation on the london stock exchange. among the stockholders are geo. w. dayton, esq., of new york; eugene harvey, esq., banker, philadelphia, pa.; r. a. e. dayton, esq., counsellor at law, st. louis; b. m. b. foreman, contractor, new york; g. a. hayunga, esq., capitalist, new york; r. m. stambrough, esq., capitalist, kingston, n. y.; w. a. childs, esq., cashier rockville national bank, new paltz, n. y.; w. a. childs, esq., of the calumet and hecla copper company, calumet, mich.; george b. shellhorn, esq., receiver, montgomery, tuscaloosa and memphis railway co., montgomery, ala.; y. carrery, esq., of the canadian pacific railway company, field, b. c., canada.; howard swineford esq., of the chicago, rock island and pacific insurance, dunkirk, n. y., and other gentlemen of high standing in financial, railroad and political circles. address all applications for stock and remit for the number of shares wanted to the financial agents of the company, geo. w. dunn & co., bankers, 2 wall st., new york. by check, draft, money order, registered letter or by express; or have the stock sent by express c. o. d. the right is reserved to reject any application for stock, and to allot only a part of the shares applied for, and to advance the price without notice.
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