Mrs. E. B. Marten. She is a native of California, being born in a cottage amid waving grain, where now the city of San Jose is located.

The gift of inspirational speaking came to her in October, 1883. It came irresistibly, but she fought against public work until Feb. 1887, when she engaged for a year's work in San Jose, for the Psychical Society, her guides giving pure spiritual truths.

She has done considerable work at camps and also in giving parlor lectures, and is also a worker in other lines of thought, such as woman suffrage, politics, the Grange, the Alliance, etc.

She gives inspired poems, too, as rapidly as they can be written, by others. Prophecy is one of her gifts. In the Journal for Sept. 12, 1896, page 584, she mentions a prophecy, which seems to have been fulfilled by the Journal's coming to California. She wrote thus about it:

"The coming of the Journal to the Pacific Coast fulfills the prophecy of Bonita (my Indian guide) made months ago. The latter part of her prophecy, which foretold a strong and influential publication, well sustained will I hope prove as true as the first. Your coming is indeed well for you and well for the Cause. We enjoy the Journal and find it quite preserves its reputation. It seems difficult for our publications to be alive without being sensational; spiritual without being transcendental, but the Journal seems to have found the happy mean—perhaps because it is philosophical."

Another of her gifts is psychometry, giving character readings from letters, with advice as to business, health, etc. She will give such readings from letters, for the next three months, for the benefit of the Journal. See page 704.
Peace or War.

There is a strong tendency in the present day to allow the natural antagonistic forces of the human organism to have full scope in opposing what is thought to be error or wrong-doing. This is the result largely of the present environments on the physical and material plane and is really caused by the numerous ages and centuries of earth-life that have been misdirected through the selfishness and cunning of the world’s would-be leaders and teachers.

The idea of personal gain, whether in position, wealth or influence, has been the ruling thought, and still is, in many quarters, and as long as this is so, there will be the using of force as well as intrigue in obtaining these ends, which appear to be so desirable to those who have them.

All so-called religions are more or less impregnated with the same ideas, and whilst the teachings often may appear to be to the contrary, yet in practice there is very little, if any, difference between the professors of religion and those who are outside the pale of the churches.

Spiritualists who ought, of all people, to know better, seem often influenced by the same trend of thought, only showing how hard it is to shake off the shackles of slavery to this world’s ideas and practices.

"Peace on earth and good will to men" has not as yet been realized, but on the contrary, "War on earth and selfishness in man," seems to be the watch-word. And this war on earth will last as long as there is selfishness in man, each striving to get his own personal ends, to carry out his own personal aims, regardless of the effects that will accrue to his neighbors therefrom.

As long as two individuals or any two classes of individuals oppose each other in antagonism, there will be turmoil and the confusion of battle, and there can only be peace when it is seen and fully recognized that no good can possibly come out of such antagonism. It always takes two to make a quarrel, and therefore if one individual or group of individuals declines to lose their temper, having sufficient control over themselves to decline to fight—showing thus the courage of true bravery as well as the principles of true progress—then, and only then, will wonderful progress in all branches of human life be realized.

In the present day there seems to be abroad a strong spirit of antagonism against Truth as revealed through the (so-called) modern movement of Spiritualism, and as this is the natural result of the work accomplished during the past 50 years of devoted effort, there need be no cause of alarm. The orthodox churches have become alarmed and they have good and sound reasons for this fear, as their power is slipping away from them and they are at last becoming conscious of it, hence their great outcry and the forming of Anti-Spiritualist Associations for the purpose of openly attacking the cause that Spiritualists have so much at heart, and the call is now made for all Spiritualists to stand firm and not "lose their heads," to use a colloquial expression.

We have the power of all truth behind us, and therefore why should we be afraid or act as if we had any fear whatever? Let us go on with our work of teaching the truth, undismayed by any vain roarings and mouthings of those arrayed against us. All vain words on their side, but if we, as Spiritualists, are drawn aside from our path of teaching and proclaiming truth, into fighting these opposing forces with their own weapons—we shall win the day, and for the following reasons: In fighting there is excitement, and when once temper is aroused and lost, then we attract to ourselves those undeveloped influences who are always on the look-out for such opportunities, and the result will be disaster and disgrace because we have allowed the enemy to get into our innermost recesses and strongholds.

But if we stand firm in the pathway of truth and daily duty, then we are sure to be conquerors in the end, because of the force and power of truth that is behind us, re-enforcing every move in the efforts to spread the knowledge of truth, makes us strong to withstand every effort made to cause us to deviate from the straight line of our life-work. Therefore, the advice of the present time is: Do nothing rashly; hold ourselves positive against those who are against us, but do not retaliate in kind.

Truth, in order to prevail, must be spread abroad, and that can best be done by laboring to that end and not in fighting error or the forces that are working in behalf of error.

There is another thought that should have some weight in this matter. There are many thousands (perhaps millions) of people that at the present time are halting between two opinions. Through the evolutions of time, they are in the beginning of the spiritual era of progression and they are feeling the power that is abroad. They do not understand it because of their early training and teachings, but nevertheless they are under this wide-spread influence. These are naturally being attracted to the higher teachings of Modern Spiritualism, and therefore it behooves all true Spiritualists to so act as to confirm this attractive process and cause these wavering ones to come over to our side. But will they do this, if they see that Spiritualists, as a body, show no difference whatever in their actions as compared with the actions of the opposing forces?

If Spiritualists do not show forth in their daily lives and actions something higher, nobler and better than those of the opposing factions, the natural attraction of our philosophy will be nullified and rendered of no account whatever because of the allowing material forces, aims and objects to rule, instead of the spiritual. They will ask the question, "How can I better my spiritual condition by becoming a Spiritualist when I can see to practical difference between them and the so-called orthodox people or professors of religion—both seeming to be actuated by the same thoughts of gaining personal influence in the world—both fighting in the same way to accomplish their ends—both using strong language against each other—both showing very little
of any of the true Christ-principle that should guide and direct—both losing their tempers and self-control, and thus showing that neither has as yet acquired the lesson that the true Spiritualist (that is, one who is trying, with the assistance of the higher powers, to educate and develop his higher self), at least has to learn and teach, that there can be no true progress and development as long as the lower or so-called human nature is allowed to control the earth-life actions instead of that divine higher self which is the true man or woman?"

This is the true object of the earth existence, and as long as it is not sought after, there can be no peace on earth. As the higher self is developed, there comes the understanding in its truest and fullest sense of the brotherhood of man and all that follows in the train of this immortal truth.

Jas. U. Spence.

Be Courageous.

Do not be afraid of the investigation and curiosity that is being aroused all over the country by the new movement intended to crush the life out of the new thought of the century. For of all the knowledge that has come to mankind within the nineteenth century the greatest is that of the immortality of the soul. This hope has always existed in the minds of man, but it has only been a hope, as absolute proof came only with "the tiny raps.

These raps have startled the world and shaken the faith that has existed and been fostered by the priests and clergy. The very fact of their uniting now to crush out of existence the attendants on the new faith that they have become a certainty, shows that they are afraid their power is waning and their churches will be empty.

This agitation will do more to spread the light than any other one thing that could have happened. Spiritualism will receive attention from the secular press that it never would have received had not this organized opposition arisen. Many who have never heard of or really know what Spiritualists believe in, will have a train of thoughts set working that will cause them to investigate. We on the spirit side of life are ready for investigation, and are marshalling a mighty host to give proof that if a man die he shall live again!

For it will be beneficial to the Spiritualists themselves, for it will cause them to band together more closely and forget petty differences. It will cause a revival within themselves and an attempt to show to others the beauties of their faith that is based on knowledge. Many have hugged this close to their hearts, and knowing they should live after death, have been content, not caring to spread the truth for fear of ridicule or opposition.

Now the time has come to stand up for the principles you hold dear, and by organizing more thoroughly, meet the foe bravely. Fear not the result; stand firm for your liberties, and as long as the Spirit World is with you, what care you for opposition?

Spirit John Pierpoint,

Through the organism of Lida B. Browne.

Spirit Photography.

Los Angeles has a spirit photographer who is called a fraud by people who cannot comprehend how spirit, invisible to the ordinary vision, can be photographed. Neither can they comprehend how thought—not only invisible, but heretofore believed to be immaterial—can be photographed, but the evidence of the fact is good. The X-ray finds its way through solid material and enables us to photograph substances hidden from the human eye, yet we do not say the operator is a fraud. It is only when we come within the domain of phenomena called spiritual that we exhibit such extraordinary alertness in the denial of facts and the distortion of evidence. Then we not only cry out against the "imposition," but hunt heaven and earth for evidence to sustain our allegations, and the most strenuous denouncers of the "fraud" are Spiritualists. I do not write this to condemn them. Their action is the natural result of the real impositions practiced in the name of Spiritualism by enemies within its ranks.

Among the objections brought against "the new photography" is the fact that certain faces taken with one sitter have appeared for another—the objectors denying to spirits the privilege they themselves exercise of sitting for a picture whenever they desire coincides with opportunity. These repetitions have not been frequent, and to my mind they are evidence of genuineness, because the operator—if a fraud—is certainly not a fool, and would especially guard against a deception so sure to be found out. Instead of designedly producing such repetitions, the operator is more annoyed by their appearance than is the sitter who hoped to see the face of a friend.

Mr. Andrew Glendenning, writing for the Borderland concerning his own experiments in spirit photography, gives examples of "repetitions," and adds: "Some persons who have no practical acquaintance with psychic photography, imagine that the recurrence of the same picture with various sitters is a sufficient reason for suspecting fraud, but Mr. Trail Taylor obtained on ten plates, with four or five different sitters, abnormal images of one person, not always on the same corners of the plates, and not always looking in the same direction, but always the same head and bust and dress."

Recently there have been developed on negatives taken by our Los Angeles spiritist the faces of persons still in earth life, though, in some instances, known to be thousands of miles distant, and evidently not copies of other pictures, because differing from any ever taken. How the face of a living person, not present at the sitting can be taken without the use of any picture of such person is not now my purpose to inquire. I give the facts in relation to two such cases, and let readers draw their own conclusions.

Another gentleman, residing near Los Angeles, being desirous of getting a likeness of his first wife (deceased), had a sitting unknown to his present wife, who, two miles distant, was at the time thinking of him and wishing to see him. Much to his surprise her features came on the plate instead of the face he hoped
**Spirit Token of Affection.**

Some years ago, while staying in Manchester, England, on a visit to some relations, I had the good fortune to be introduced to, and to meet occasionally at the house of a mutual friend, the now distinguished clairvoyant, Miss McCreadie, whose mediumistic power was then almost unrecognized.

On the third occasion she told me that she saw a male spirit form standing at my side, and from her description I had no difficulty in recognizing it as that of a young cousin who had passed away a few years previously in the United States.

Miss McCreadie confirmed my recognition by giving the earth-name of the spirit as "Sandy," by which he was familiarly known in our family circle.

She next informed me that he was showing her a ring, the color of the stone in which, and the setting, she minutely described. "Sandy" told her that it was his own ring, "purchased with his own money," and that, on account of the services rendered to him in the spirit-world by a brother of mine, who pre-deceased him, and of his personal affection for me, he wished the ring to come into my possession, and be worn by me as a souvenir.

I was rather incredulous about "Sandy" having possessed a ring, as he did not care for jewelry, and was unlikely to spend any money in the purchase of a ring to be worn by himself. However, he proceeded, through Miss McCreadie, to inform me that the ring was being worn by his mother, and begged me to verify his statements by making inquiries on my return to Scotland. This I did, and learned that what had been told me was true, and the description of the ring exact in every particular.

My informant, a younger brother of "Sandy," was astonished at my knowledge of the ring and its history, as he was quite justified in believing that its existence was unknown to anyone outside his own family; certainly, I had never heard of it. As he was one of those who laughed at clairvoyance or any other spiritual phenomena, I did not invite his ridicule by mentioning "Sandy’s" wish that the ring should come into my possession, but, strange to say, in May last (seven years after the first communication received from "Sandy" upon the subject—the long period elapsing between the communication and its fulfillment suggests that lapse of time has in the spirit-world less significance than in this world, where the shortness of existence gives it a relatively large importance) the ring was unexpectedly presented to me, and is now on my finger, a constant and material token to me that "Sandy" in heaven is still pretty much the same affectionate, grateful "Sandy" that he was on earth, and that when I, too, pass over, instead of trembling into the presence of majestic superiorities, his familiar friendly face, among many others already there, will welcome me to the new life.—A. M., in Two Worlds.

**The Anti-Spiritualists.**

Dr. J. B. Wilson, of Cincinnati, O., writes thus to the Blue Grass Blade. He is an Infidel, and views the Anti-Spiritualists from that standpoint: A dispatch from Anderson, Ind., informs the public of the organization of the "National Anti-Spiritual Association." It further states that the ministers of all churches; Catholic as well as Protestant, are taking an active part in this crusade. It seems to us that such action is hypocritical in the extreme, and smacks exceedingly of the disposition to see the mote in a brother's eye. Christians do not believe in the spirits which Spiritualists see and converse with.

Oh, no! But let anyone express disbelief in, or contempt for the doctrine of the Annunciation, and what a righteous rage comes over them. There are no spirits now, but once upon a time, there was a spirit who paid a nocturnal visit to a young girl of Judea, and the result of that visit, culminated in what polite people of today call "an interesting event."

To doubt this now, is to be damned. But let a woman in this enlightened age, educated and experienced women like Alice Carey and her sister Phoebe, and Mrs. Brigham, and Mrs. Lillie, and Mrs. Cora Richmond, declare that they see and converse with spirits, and a holy howl is raised at once. The secret of all this opposition lies in the fact that Spiritualists are Freethinkers. Spiritualism is decimating the ranks of the church, and here is where the shoe pinches. Since the revival of Spiritualism and Theosophy, the church perceptibly weakens.

Christianity claims that some hundreds of years ago, men came back to life as in the case of Samuel, Lazarus and Jesus. Spiritualism claims that thousands of spirits still daily pass between the two worlds, and
manifest their presence by means of certain persons called mediums. It is useless to say that Christianity does not depend upon spirits and mystery for its very existence. The Bible is full of the most remarkable examples of Spiritualism of any book in recorded history. Indeed, if it was divested of the mysterious, the undemonstrable and the spiritual, it would very soon lose its sacred prestige. Ignorance always attaches its faith to mystery.

If spirits in the olden times could hew out a stone and carve the commandments in deep letters upon a solid rock, why should it astonish a Christian if they are still able to do a little scratching upon a slate?

What ridicule mediums, yet believe in the prophets who professed to talk with God? Why deny spirits voices now, yet believe that a voice came to Adam, to Samuel, to Saul, to Noah, to Lot and to Christ? Or the spirit voice that came to Abraham and communicated a certain intelligence, which made the aged Sarah giggle?

What is hurting the preachers most is, they see thousands of their best membership going over to Spiritualism and Theosophy, thus causing a depletion in their numerical strength and revenue.

All through Christendom we find nothing but discord and disagreement as to what is religious verity. "The Pope is the Vicar of Christ" says the Catholic. "The Pope is the mystery of iniquity" shouts the Protestant. "Infants are regenerate by means of priestly sprinkling" cries the Episcopalian. "Sprinkling is not baptism at all—immersion is the true thing—nobody can get to heaven dry shod" shrieks the Baptist. "Jesus died to save the elect only" says one. "Jesus died to save everybody, and everybody will be saved," cries another. "Spiritualism is a fraud—spirits used to speak and appear to the living, but they don't now—there are no true spirits but our spirits,—we never saw or heard them, but we have heard and read of people who said they heard and saw them, therefore it is impossible for any one now to hear and see them," shouts the Methodist.

**Occultism in India.**

Virchand R. Ghandi, a lawyer of Bombay, and the secretary of the Jain order of India, in a late lecture remarked as follows:

This subject is of especial interest at a time when wise men in all nations of the world are studying the problem of the development of the human race. As the nature of the thought depends on surroundings and education, the methods pursued are different in different cases, but the object is the same.

Occultism, briefly, the perfection of man on all planes of his being. There are five avenues of knowledge. The first is through the senses. The second is by the reading of books and other mental processes. The senses perceive only the printed forms of the letters; the knowledge comes through something else—the mind. The third avenue is that of psychic knowledge, by which sights and sounds at a distance may be perceived by one person and not by another. This is sometimes called the sixth sense. The fourth avenue is that avenue by which another person's thoughts may be perceived.

The fifth avenue is true wisdom, requiring no effort, and may be called superconsciousness. This wisdom is the end to be desired, but there is no royal road to this wisdom. By certain methods it may be gained.

**Was Baker Inspiréd?**

Was the impassioned oratory of Edward D. Baker touched by the divine fire of heaven?

Was he inspired as Spiritualists understand the meaning of inspiration?

I heard him speak once in Oregon before the war; just previous to taking his seat in the U. S. Senate from that State. The impression then made upon my mind has remained with me 36 years—that he spoke under direct inspiration from the higher life.

The address was on the then pending conflict between those who held to the right of revolution and reserved States' rights to sever the Union, and those who denied such claims as constituting "Causus Bellum."

The audience was large and amid the vast throng, at the closing of his peroration, I looked about me and saw old and young—stalwart and feeble—hardy pioneers of the Northwest—sobbing and crying like children. What made them cry? Why this weeping by men whose eyes were almost strangers to tears?

There stood Col. Baker, with his handsome smooth face upturned to the heavens, his great liquid eagle eyes, half-closed, with the finely-modulated tones of his rarely eloquent tongue, he was painting a word picture of a vision which he said he saw—and I surely believe he did see it. He saw Washington and Jefferson and all the patriot founders of the Union looking down from their home in the heavens, with grief indescribable at the spectacle of brothers rushing together in a conflict which must deluge the fair soil of liberty with blood—for what? "O, ye Goddess of Liberty, must I say it? For slavery!"

The burning words with which he completed that picture were surely inspired by a real vision, for they gave us a graphic fore-glimpse of what the stern reality in the few following years confirmed.

Never in my life did I see an audience so overpowered with language as there and then.

J. MARION GALE.

Bangor, Wash.

**FRIENDSHIP.** — Someone has said that friendship is the fairest flower that blooms in this cold world of ours. Knowing this to be true, why should not the seeds of that flower be sown in the sacred soil of every human soul, that a fruitage of good deeds, high aspirations, pure thoughts and noble purposes may be harvested before the frosts of the autumn of life have laid us low? Do not mistake acquaintance for friendship; there is a wide difference between the two; the one is fleeting and transitory, the other is an enduring as the soul from which it springs.—*Set.*

Postage Stamps may be sent to this office for fractions of a dollar.
It will be remembered that at the last Convention of the Spiritualists of California this resolution was unanimously adopted:

Resolved, that all chartered Societies be requested to recognize only those mediums who are endorsed by this Association.

This is reasonable and just, and is the only way to reach the desired position. and we hope it will be readily adopted by all the Societies.

If there were no true mediums, there would be no imitators! If there were no pure coins there would be no counterfeiters! Let a decided line of demarcation be at once drawn between the true and the false, the genuine and the fraudulent, the angelic messages and the tricks of rascals.

These avaricious fakirs are deluded by greed, but have no standing in the community, no rich friends to back them, and stand before the world as self-condemned criminals, whose glory is their shame.

A sensational writer lately stated that they already have in San Francisco, Cal., an organization "with blood-curdling oaths, which involved a horrible death to any betrayer," that they command "thousands of dollars" to back up rascality. This is only the scribbling of a visionary writer, without foundation and without consistency!

We have on our desk one of the "Certificates of Membership" in this fake organization, poorly printed and badly indited. On its back is the "Obligation," which is administered to each member, but it contains no penalty whatever,—nor does it intimate or mention any fraudulent object or purpose—that perhaps being reserved for "instructions" after becoming members.

There is enough in it, however, to condemn, without adding sensational matter. Nothing is accomplished by "setting up a man of straw," and valiently to make an onslaught for the purpose of overthrowing that fake. The blood-curdling oath and the thousands of dollars to back up the fake organization never was more than "a man of straw!" We hope by judicious organization to clear out all barnacles of fraud and deception.

One of the principal fakirs here was detected in fraudulent practices in a seance, and exposed before the audience by Dr. Palminbaum, in Oakland, on Sunday, Oct. 24, when he was advertised as "the only great slate-writer and materializer on this Coast,"

President Barrett, was married on Oct. 13, at the parlors of Prof. Fred P. Evans, 42 West Newton St., Boston, Mass. The bride was Miss M. Marguerite Coffyn. After the ceremony, Prof. and Mrs. Evans served a bountiful lunch, and the bride and groom left the next morning for Washington, D. C., to attend the National Convention.

The Journal extends the warmest congratulations to the bridal pair. May their united lives be full of solid happiness.

Violently Shaken Up.—Mrs. Robert L. Stevenson, widow of the celebrated novelist, has arrived from Samoa on her way to England. She mentioned to a reporter for the San Francisco Call the following incident:

About six weeks ago, during the middle of the night, every one else about the house was asleep, when suddenly, without noise of footsteps or sound of any kind, I was lifted violently from my bed and thrown across the room. This was repeated, until, in my despair, I thought I had fallen into the hands of a midnight assassin. Fortunately, I took no harm, and then, when I had calmed down, I came to the conclusion that there had been a violent earthquake. But the doors were fastened, the locks were intact and no one had entered during the night. Burglars were out of the question, and as to the earthquake, nothing about the house was damaged, not even a piece of crockery broken or a picture thrown down. And no one else had been disturbed during the night.

Fred Bell, well known in San Francisco for his lectures here, first for, then against Spiritualism, (all for money), is said to have returned from Europe (if he ever was there) and is now located in Chicago, as we notice by the following item in the Columbus, O., Dispatch of last week:

Prof. Fred Bell (whose Columbus pulpit career will be recalled) is now operating in Chicago as "Dr. Charles Fredericks." His advertisements in the papers describe him as "the famous healer, occult wonder, popular lecturer, teacher and author," and announce that he makes "clairvoyant examination free." The professor has grown stouter and weighs probably 30 pounds more than he did when he lived here, and has the general appearance of a prosperous man.

Women are now admitted to the post-graduate classes of Yale College. This is another advance-step for our sisters in their climbing to equal rights with their brothers.
Persecution.—Mrs. Waishbrooker has received a letter from J. H. Massie, President of the Spiritualist Society, in New Orleans, and the only one in that State, in which, after expressing his appreciation of her books, he says:

We have a hard fight to live here. We are prevented by the laws of our city from healing the sick, practicing magnetic treatment, giving consolation, telling the future, or to take any pay, or even a gift. This ordinance was passed last winter in our city by the new administration. With all we could do we could not prevent it, and since then some of our best healers have been arrested and fined. We work under very great difficulties.

Yes, and it will be the same everywhere, if Spiritualists do not organize and band together—so as to be able to demand their rights.

Among the Older Spiritualists, Dr. G. B. Crane is well known as an energetic worker in the Cause, and his many friends will be glad to learn that he has returned to San Francisco, with his estimable wife. He may be found for some time, at the St. Nicholas Hotel (room 454). For one of such ripe years (over 90) he is quite active, and his mental powers are wonderfully preserved.

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

Miss Ethel Edwards, a girl of sixteen years, who lives with her parents in Detroit, caused a sensation when introduced at Star and Crescent Hall, Sunday, Oct. 10. Miss Edwards knows nothing of Spiritualism as a science or philosophy. Her natural voice is soft and childlike; but as soon as the power takes her, instantly the person is transformed, the voice being full, deep and majestic; the whole act, from the face, in every lineament, is changed to that which is required by the serious work in hand. Her pose of body and gestures are easy and graceful, while the words are tenacious to the finish with all the finish of graceful oratory.—C. W. Burrows, M. D., 132 Michigan street, Detroit, Mich.

Psychic Studies.—Light, London, comments upon the writing of one of the workers in the Spiritual field in San Francisco for nearly 20 years, as follows:

We warmly commend a collection of essays by Albert Morton, entitled "Psychic Studies." The subjects cover a wide and varied field:—Natural conditions, physical and moral education, Conservation of health and life forces, Magnetic, mental and spiritual healing. Mediumship, its uses and abuses, Psychometry, Sympathy, The power and proper exercise of will, etc. The thoughts are wholesome, and sometimes intensely serious, and the expression of them is sober and free from all rhetorical tricks and exaggerations. The little book ought to have a London publisher. The publishing place marked on the cover is A. Morton, Summerland, Santa Barbara county, California.

"Psychic Studies" is for sale at this office. 15 cents, postpaid.

The November "Midland" (Des Moines, Iowa) has a sketch of Vinnie Ream Hoxie, by Isadore Baker. Homes of Lady Somerset, by Alice R. Willard, beautifully pictured, A new route to Alaska's Eldorado, Sketches of Egyptian Life, etc. This beautiful number, with its new and artistic covers, gives abundant promise for the future of "the representative magazine of the Middle-West."


The truths of Hygiene and right living are ably combined with every-day life common sense. It is a book no family should be without. The book itself has no equal, because every fact is tersely stated, without the technical rubbish so often found in books on health. It is a work which even a hurried people can find time to study, and by studying, escape doctor's bills and poisoned bodies.

Improvement in Business. The Miner's Strike, Ireland's Famine, Yellow Fever, The New York Mayor's election, and the events of the time are treated as Current History and Opinion in the November "Journeyman" in pithy editorials with apt exchange comment appended, thereby sustaining the reputation for interest and practical usefulness.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the "Journal" to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.
The National Convention.

Delegates and Spiritualists generally from almost every State and Canada gathered at the hall in Masonic Temple, Washington, D. C., at 10 a.m., Oct. 19, 1897.

There were about 150 delegates with badges of yellow and white ribbon, lettered N. S. A. The hall was tastily decorated, and the platform was filled with flowers. The officers were all present. We gather the following report from the Washington dailies:

After an invitation by Mrs. C. L. V. Richmond, Pres. Barrett made the opening address, outlining the business to be done, and appealed to all the delegates to strive for the best results. He then made the following appointments:

George W. Shook, sergeant-at-arms; Miss Bertha Julin, musical director; John Eggleston, reading clerk. William B. Miller, assistant secretary; I. C. I. Evans, stenographer; Henry Steinberg, doorkeeper.

Mrs. Cora L. V. Richmond welcomed the delegates to Washington in an appropriate address and reminded them of what they owed Spiritualism and themselves and adjured them to work so that there would be no just cause for criticism. She felt certain, she said, that if the proper methods were employed, the cause of Spiritualism would gain recruits throughout the length and breadth of the land. All that was needed was a proper exposition of the great truths which Spiritualism contains.

Rev. A. J. Weaver, "president of the Pine Tree State Association of Spiritualists," in response said: "We have turned our faces to Washington as a Mecca, with hearts overflowing with a determination manifest on all sides among intelligent Spiritualists to draw the line of demarcation between the fraudulent and genuine mediums. The fraud must go."

He recommended that the mass meetings be continued next year, numbering two per month for the next eight months, and that grove meetings be held during the months of May, June, July, August and September next year.

He recommended that a history of Modern Spiritualism from 1848 to the present time be immediately undertaken by the Spiritualists' Association, and that the work should be placed in the hands of Mr. Lyman C. Howe, of Fredonia, N. Y.

SECRETARY'S REPORT.

The report of Secretary Woodbury, showed that the membership of the Association had increased 33 per cent over the past year. Six State Associations were started during this time, a lyceum was dedicated at Norwich, Conn., and several local Associations settled pastors. The library here has been increased by numerous volumes, and the "Efforts of Massachusetts" Union of Spiritualists purchased a home at Waverly for poor Spiritualists. The Spiritualists had cooperated with others to fight ecclesiastical control of government, and had opposed the changing of the constitution.

The Association had determined to put two missionaries in the field to offset the work of the Anti-Spiritualists' Association.

Dr. J. M. Peebles made a stirring speech in his usual interesting manner. He looked like an energetic man in his prime of 75 years old. Mrs. Glading, E. W. Sprague, May S. Pepper, Geo. A. Fuller and Miss Maggie Gaule made stirring addresses.

Dr. Peebles, arguing for better spiritual minstrels, said: "There are three on the spiritual platform who are revolting to true Spiritualists."

Mrs. M. E. Cadwallader announced that the total membership of the National Spiritualists' Association for the year, $18,934; expenses, $18,171; property valuation, $19,944.

On motion of Mr. Hatch, the President's salary was fixed at $1,500 for the ensuing year. A motion to pay the President back salary amounting to over $800 was unanimously carried, as was also the motion that the fine money placed in the treasury should be devoted to this purpose. The salary of the Secretary was fixed at $1,200. The report of the committee on finance, ways and means, was submitted by Mrs. Chairman Byor.

The following report from the Washington convention, with the following officers:

James B. Hatch, Jr., Massachusetts, National Conductor; Chas. W. Standing, Maryland, Assistant Conductor; Mrs. D. H. Martin, New York, Columbia; Guardian; Mrs. Mattie E. Hull, Massachusetts, Secretary; and W. H. Bach, New York, Treasurer.

By cash subscriptions and pledges from the individual representatives of branch Associations, and societies, $2,695 was raised for the purpose of carrying on the work of the Association during the year ending Oct. 1, 1898. The election of officers was unanimous, and resulted as follows:

President, Harrison D. Barrett, of Boston, Mass.; Vice-President, Mrs. Cora L. V. Richmond, of Washington, D. C.; Secretary, Francis B. Woodbury, of Washington, D. C.; Treasurer, George S. Glenn, of Washington, D. C.; trustees, C. H. Stockwell, of Massachusetts; L. V. Moulton, of Michigan; Allen F. Brown, of Texas; H. W. Richardson, of New York, and George A. Fuller, of Massachusetts.

At the evening session the closing scenes of the Convention were expected. Addresses were made by Mrs. C. Dunn, of California, who added: "The closing session of the California State Spiritualists Association was held on October 1, 1898. The election of officers was unanimous, and resulted as follows:"

President, Harrison D. Barrett, of Boston, Mass.; Vice-President, Mrs. Cora L. V. Richmond, of Washington, D. C.; Secretary, Francis B. Woodbury, of Washington, D. C.; Treasurer, George S. Glenn, of Washington, D. C.; trustees, C. H. Stockwell, of Massachusetts; L. V. Moulton, of Michigan; Allen F. Brown, of Texas; H. W. Richardson, of New York, and George A. Fuller, of Massachusetts.

The following document was duly presented and adopted by the Board of Directors of the N. S. A., and the Secretary was instructed to so inform the Societies in California:

"The National Convention of the California State Spiritualists Association, at a meeting held on Oct. 2, adopted the following:

Resolved, That the Secretary be instructed to request the California State Spiritualists Association to surrender all the charters it has issued in this State, to the California State Spiritualists Association, whether it be desired to be granted to us free of charge, for the purpose of carrying on the work of the California State Spiritualists Association in California."

Mrs. Stephens adds: "This is the beginning of better things. Pres. Barrett and myself are very happy.
and send greetings, hoping for the success of the Cause in California."

All Societies which were chartered by the National Association are now requested to send their charters to the Secretary of the State Association to be exchanged without cost. Address John Koch, 1607 Fillmore St., San Francisco, Cal.

Pres. and Mrs. Barrett, (nee Miss Marguerite M. Coffyn) were tendered a reception at Washington, on Wednesday evening, Oct. 20. Congratulations were showered upon the newly wedded pair, and many wishes for their happiness and prosperity were voiced.

**Spiritualist News.**

In this department may be found the cream of the current spiritualist news of the day, culled from several reliable sources.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

**Mrs. Nellie Brigham** is the speaker for the Society at Adelphi Hall, N. Y.

J. C. F. Grumbine will speak in the First Spiritual Temple at Boston, Mass., during November.

Dr. M. Muchenbruch writes from San Jose, that he expects to open a meeting in San Francisco next Sunday.

Mrs. F. A. Logan holds a Circle of Harmony every Sunday at 909 Market street, (top floor) San Francisco. They are growing in interest.

John Slater has returned to San Francisco for a short time and gave a test seance last Sunday at the Metropolitan Temple, to a crowded house.

Abby A. Judson, Worcester, Mass., writes: "My second eye is slow, but I hope to see better before the Winter is over." Read her letter again on page 634.

Mrs. Maudie L. Freitag gave a brief but excellent lecture at Lafayette Hall, San Diego, on Sunday evening, Oct. 24, and followed it with fine convincing ballot tests, as usual.

We learn that Mr. W. H. Yeaw is improving, and will return to San Francisco as soon as possible, but it is a slow process to recover from such an unfortunate accident.

Mrs. S. Cowell, of Oakland, will labor for the Union Society at San Jose during the month of November. She is a wonderful test medium, both on the platform and for private readings.

Prof. W. C. Bowman was duly appreciated at the National Convention, and well represented the California State Association. He is an intellectual and yet sympathetic man, and won many friends there.

Mrs. Sarah Seal, a gifted medium and inspirational speaker, well known for her past labors in San Francisco, is now located for a short time at 1116 Broadway, Oakland, Cal., where she will give readings as usual.

Mrs. Lillie gave an eloquent address last Sunday at Scottish Hall, San Francisco, followed by Mrs. Whitney, whose gift of communications and messages to the satisfaction of all present. These meetings will be continued every Sunday during the coming Winter.

Owing to the increased attendance at, and popularity of, Prof. Walrond's occult lectures and tests at Denver, Colo., Gay's Academy at 1345 Champa st. had a ball capable of seating nearly a thousand persons, which has been taken for the winter. Scientific lectures and tests are given every Sunday evening at 7:30.

Mrs. Emma Hardinge Britten has been ill for some time, caused by bronchitis and inflammatory rheumatism. She is unable to leave her room or even to read the papers—so writes her sister, Mrs. Margaret Wilkinson. Her many friends will learn this with regret. She has been an uniring worker for many years.

The Ladies Aid Social held last Friday, at 605 McAllister street, was a great success. There was a large audience, and an excellent program, in which the following talent took part: Prof. R. Young, Mr. D. N. Place, Miss Nina Cook, Misses De Pew, Miss Merle Colby, Misses Thomas, Miss Maybel Thompson, Miss Daisy F. Place, Dr. Roberts and Mr. Crackbow. At the conclusion of the program, dancing was engaged in until 12 o'clock, all present.

Mrs. Logan's "Circle of Harmony," in the sunny hall, up stairs, 909 Market street San Francisco, was very interesting last Sunday. Mrs. L. C. Cummings, of Bowman, gave a fine address, followed by Mrs. McMeekin, of San Jose, and Mrs. Barnes, inspirationally. Mrs. Logan closed with original poems, and music was rendered by Mr. Norton on the guitar accompanied by the harmonica. This Spiritual meeting will be held every Sunday, between 11 and 2, at the same place.

The Oakland Psychical Society had a grand meeting last Sunday night, the hall being crowded to the doors. Mme. Florence Montague delivered a beautiful and very instructive address, and answered to mental questions. All were well received and appreciated by the audience. The work progresses under such glorious teachings. "To the pure all things are pure," and Mme. Montague's innate refinement in the sunny hall, up stairs, 909 Market street San Francisco, was very interesting last Sunday. Mrs. L. C. Cummings, of Bowman, gave a fine address, followed by Mrs. McMeekin, of San Jose, and Mrs. Barnes, inspirationally. Mrs. Logan closed with original poems, and music was rendered by Mr. Norton on the guitar accompanied by the harmonica. This Spiritual meeting will be held every Sunday, between 11 and 2, at the same place.

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To the Editor:

I am glad to say that I have sufficiently recovered from my illness to resume my work again. I delivered a lecture last Sunday night before the Society at Santa Barbara on "Equality." I will deliver another lecture there on Sunday, Oct. 31, on "Orthodoxy versus Spiritualism." I wish to show readers of the Journal the position or relation of the leaders of past ages to the present age. I found it so much better done than I can hope to do, I transcribed verbatim the entire article from the 6th volume of the "Great Harmonia—Nature's Divine Revelations," "The Great Harmonia," and many other works, all illustrative of the principles on which Spiritualism rests. I would find such a rational basis for the external upward progress of humanity that they would not be drawn aside to follow the will-o'-the-wisps arising from the fogs of the swamps of a dead and ignorant past.

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The manuscripts were separated, and hence the lack of credit on the one referred to, which bore no reference to the "Harmonia." —[Ed.]

From the Boy Orator.

To the Editor:

I am glad to say that I have sufficiently recovered from my illness to resume my work again. I delivered a lecture last Sunday night before the Society at Santa Barbara on "Equality." I will deliver another lecture there on Sunday, Oct. 31, on "Orthodoxy versus Spiritualism."

Prof. W. C. Bowman awakened quite an interest in Spiritualism at Santa Barbara. After he left the place all the ministers in the town commenced to preach on Spiritualism. Some of them took a very reasonable view of our philosophy while others denounced it. They have the excuse that we have never investigated Spiritualism are the last to denounce it. People should investigate any subject before forming an opinion upon it.
Without Test Conditions.

To THE EDITOR:

Having read in the Journal the articles of Mr. Wm. Emmette Coleman on the so-called materializing seances of Mr. C. V. Miller, and having through my own experience with Mr. Miller been forced to the conclusion that the manifestations produced at his seances are not genuine, I felt a desire to see Mr. Coleman and learn from him how he arrived at the conclusion that ‘watched and noted carefully and scientifically everything that happened.” Accordingly, on Oct. 18th, accompanied by my friend C. P. Holt, Associate Editor of Human Nature, a veteran Spiritualist, I called at Mr. Coleman’s office.

We were rather disappointed to learn from Mr. Coleman that he had applied no test conditions whatsoever, and that he had neither searched Mr. Miller’s clothing, nor touched any of the forms that appeared. Still more surprised were we to learn that he had never attended a private sitting with Mr. Miller, but only visited his public seances and like other spectators, merely looked and listened! Replying to my question, whether he had applied any test conditions, Mr. Coleman admitted that he had not. I suggested that the eyes could be deceived by manufactured luminous forms and that the art of a ventriloquist, that therefore, it was not wise in such investigations to rely on one’s eyes and ears, as he had done, but that it would be advisable to have real test conditions. Mr. Coleman replied he was thoroughly convinced that what he had seen was genuine, and for himself he needed no further proof.

I then told Mr. Coleman of my own and other experience at private sittings with Mr. Miller when there was good reason to doubt the genuineness of the manifestations, and he admitted the reasonableness of my grounds for suspicion, provided the facts were as stated. Why not Spiritualists, he asked that the forms of women and children he saw were genuine spirits, though the forms representing men might have been produced by Mr. Miller.

If space would permit I could describe in detail many incidents of my experience with Mr. Miller, which would show that I am as much entitled to my opinion of doubt regarding the materializations as Mr. Coleman is to his opinion of genuineness. But I can see no necessity for a discussion in this matter, when the question of the genuineness of these manifestations can be decided by a method which is simple. The object of our visit to Mr. Coleman was to suggest to him this simple method, which suggests itself to any spirit student.

Let Mr. Coleman and two or three other recognized Spiritualists, who have nothing but friendly feelings toward Mr. Miller, prepare a wooden box of proper size and ventilation, take it to Mr. Miller’s rooms, and after his clothing has been searched, lock Mr. Miller in the box. If that number of etherizations and materializations—some 40 to 60, or even fewer—appear outside of the box, then I feel justified in believing him to be fraudulent.

As long as the question has been publicly raised regarding the genuineness of Mr. Miller’s manifestations, I should think he would be very anxious to have his honesty proven beyond a doubt. Is any genuine medium ever equal to or superior to Mr. Miller? Can you, Mr. Editor, see any reason why Mr. Miller and Mr. Coleman should not accept this or some similar proposition? Why should Mr. Miller so often worry himself with such thoughts as: “If what I have seen is fraud, as some think, it is certainly the most wonderful and marvelous I have ever heard of.” Why should this uncertainty be allowed to exist when, with the simple method here suggested, all doubt can be removed?

That Mr. Coleman “can conceive of no possible way in which Mr. Miller can do what he has told Mr. Coleman what he has seen; the other witness is a lady who has not seen the Miller phenomena herself, but has been told about them by Mr. Miller’s former landlady, and Mr. Coleman describes the method by which he discovered the fact in his own words as follows: “I have been told by the lady herself to whom the landlady said it.”

This is what Mr. Coleman calls testimony and scientific investigation. Whether his demand that someone else should do the work Mr. Miller can do what he has seen and heard—in other words, that someone should perform all the Miller phenomena and show Mr. Coleman how it is done, before he will accept it as a fraud—whether this demand is scientific and wiser than my suggestion of having Mr. Miller prove his own case, I leave for the reader to decide.

In the interest of Spiritualism, in the name of a cause in which he has so honorably served for so many years, I once more appeal to Mr. Coleman to investigate Mr. Miller’s manifestations under test conditions, not only to thoroughly convince himself, but others also.

J. HOLLER.

San Francisco, Cal.

[As both sides have now been heard, we should not give this argument more space. If a seance is given under reasonably strict test conditions, we will detail the results. Such a seance is both reasonable and desirable. Genuine mediums always seek such triumphat proof, and Mr. Miller will doubtlessly give it to a few select and friendly critics.—Ed.]

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mation before. These occult
forces when known, follow the
general law of things. They
become part of the domain of
man, whom they must and do
obey. But, as with steam and
electricity, so is it with these
forces; they say to us: "Man,
though imprisoned us; thou
hast taken us from the free realm
of nature, animal, and proper
place, to be thy slaves and do
thy bidding; but mark well, O
man, we shall obey thee only as
far as thy commands conform to
the laws of our existence; and if
thou dost not respect those laws,
we will kill thee," and true it
has proved; many good and
worthy men have lost their lives
by steam and electricity, not
having conformed to the inner
laws of these forces, and so it is
eminently with the forces of
occultism. They either obey or
kill; or what is worse, perhaps,
they render insane, and many
are, at this moment, their victims.

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.miscellaneous

Dr. John Jewett, a prominent homeopathic physician and pioneer Spiritualist, passed away at his home in Lyons, Mich., Oct. 12, at the age of 88 years. He was born in Saybrook, Conn, March 5, 1809. The Doctor was a well-read man, a fine physician and one who was always ready to help advance the cause of Spiritualism. He commanded the love and respect of the whole community, and his loss is sorely felt by a wide circle of friends. He was a cousin of the late Judge Lyman C. Trumbull of Chicago.

See our Book List on page 702.

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Sister, dearest, are you near me? Do you linger here to-day? Do you love me now as dearly As before you went away? Are you ever watching o'er me That my feet may never stray From the path of love and duty? Guide me, help me on, I pray.

Glad when in my dreams I see you, When I wake and find you there; Feel your touch upon my forehead, Your dear hand upon my hair. Ah, I hope I may be ever Worthy of your loving care, For temptations here are many And the burdens hard to bear. I would so live that in the evening, When my labors here are o'er, You will meet me at the threshold With the loved ones gone before, And may bear me quickly over Where we'll ne'er be parted more.

So lead me onward, gentle spirits, Guide me till I reach that shore.

Florence A. Clark.

Hell—its Symbolism.

In Mark ix:43-47, it says that "it is better to enter life maimed than having two hands—or two eyes—to be cast into hell fire, where the worm dieth not and the fire is never quenched." Without stopping to find the moral of this symbolism, I will assert that every scholar who is fit to teach knows very well that the orthodox idea of hell is not found either in the Jewish or Christian scriptures. To express "that which is in darkness, hidden or invisible, or in the grave," a learned writer says, "the Hebrew writers of the Old Testament used the Hebrew word 'sheol,' and to express the same idea, the writers of the Greek New Testament used the Greek word 'hades,' which is an exact equivalent of the word 'sheol.'"

On the word "hades" the scholarly author of the interlinear translation of Griesbach's Greek Testament says: "The word hades occurs 11 times in the Greek Testament, and is very improperly translated in the common version ten times by the word, 'hell.' It is used in the Greek Testament as a translation of the Hebrew word 'sheol,' which denotes the abode or world of the dead. To translate hades by the word 'hell,' as is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of 'hele'-to cover—attached to it."

He further says: "The primitive significance of 'hell,' which only denotes what was secret or concealed, perfectly corresponds with the Greek term 'hades' and its Hebrew equivalent 'sheol,' but the theological meaning attached to it now by no means expresses it." But the word used in Mark ix:43-47, as above quoted, is neither sheol nor hades, but is the Greek word "gehenna;" and in a note the translator says: "'Gehenna,' the Greek word here translated 'hell,' occurs 12 times in the New Testament. It is the Grecian mode of spelling the Hebrew words which are translated 'the valley of Hinnom.' This valley was also called 'tophet,' a desolation, an abomination, for into this place were cast all kinds of filth with the carcasses of beasts, and the bodies of criminals who had been executed, and continual fires were kept to consume them. As a natural result, the putrefying carcasses were always alive with worms, or maggots. Sennecherib's army of 185,000 men was slain here in one night. Here children were also burned to death in sacrifice to Moloch. Gehenna, then, as occurring in the New Testament, symbolizes only the death and destruction of the body, but in no place signifies a place of eternal torment."

Such being the testimony of every Greek and Hebrew scholar, it is evident that the "undying worm," the "quenchless fire" and the "hell" of the New Testament have its only location in "Gehenna," or "the valley of Hinnom," which was the dumping ground and crematory of the city. But the "fires of hell" have long since been quenched, and every worm has died.

In proof of the statement heading this article, I will quote from Dr. J. M. Peebles, who recently visited the valley of Hinnom—Gehenna, or "hell"—and writes: "I saw vegetation and vines growing luxuriantly in this valley called 'hell' in the New Testament, and I plucked and ate most delicious grapes in Gehenna, the 'hell' mentioned in Mark's gospel." Now, let the children sing, "Oh, what would it be to be there,"—in grape time.

But to the thoughtful mind these bogy stories of a devil and of God's torture-house of fire and...
agony, has two most infamous features: First, the character it gives to God is fiendish and cruel beyond expression, and is more blasphemous than any utterance man ever made. An earthly father who should cast his erring child into a blazing fire and keep it there for half an hour even, would be regarded as a heartless, cruel fiend, who should be forced to take his own medicine. And to charge such an inhuman and devilish act to that great Father whose offspring we all are, is an intensified and aggravated blasphemy which admits of no parallel.

But the worst and most practical feature of all such bogey and ghost stories, is the highly pernicious influence they exert upon our young children and the feeble-minded. They very naturally beget a constitutional state of fear; that is a grievous bondage and a lifelong torment which often ends in insanity. One case in point will illustrate that of millions. A sweet little girl of six awoke one night in terror and ran crying and trembling to her mother's bed. When she was quieted she explained that she had dreamed that both of them had died, and the devil was dragging them away down into his house of fire!

Can anything be more reprehensible, wicked and pernicious than to send little children to any church or Sunday school where their minds and lives are poisoned and polluted with such fetich relics of the lowest barbarism? A thoughtful writer says that "early training is responsible for the vagaries of terror that often lead to insanity." The papers are filled with the sad results of such heathen teaching. A special from Wayne, Neb., recently said: "C. K. Rash returned home last night from a revival meeting, where his mind had become unbalanced through fear, and murdered his wife and three children." And the Oregonian has just reported that three persons have been sent to the insane asylum in Washington as the result of attending a revival meeting. Everyone knows that without the devil bogey and the fires and worms of hell and their hysterical effects there could be no "revivals." Neither could there be one through the preaching of principle and a life of righteousness and love. The poisoning of the minds of innocent children and causing murder and insanity by teaching such fetich relics of barbarism as witches, devils, goblins and hells are such unredeeming and outrageous evils as should no longer be patronized or tolerated. And the war cry should be sounded at once for their immediate abatement.

S. C. Adams.

Salem, Ore.

Test Conditions.

Some seem to limit "test conditions" to mechanical appliances to secure the medium. Experience has proved that all such devices are defective as tests, and that frauds can produce phenomena despite these contrivances. In the East I saw the performances of two noted materializers, who were each put in an iron cage in the cabinet. Notwithstanding this, a long program of bogus materializations was produced by each of them. I saw through the fraud clearly in everything that was done. But the rest of the audience seemed to think it genuine, and it was generally so regarded.

In New York, Mr. Newton had made an iron cage in which a noted medium-fraud was placed during the seances. But the fraud still went on. The cage was no bar to her fraudulencen. Various frauds have been tied in sacks or bags; but the fraudulent phenomena were still produced. Fraud has been tied in all kinds of ways, and yet they produced bogus phenomena.

Moreover, a negative result is no certain proof of fraud. Suppose a medium was confined in a box or cage, and no phenomena resulted. While one would certainly be justified in thinking that this strengthened the allegation of fraud, it would not prove it positively. Genuine mediums often fail just at the most critical times. Clairvoyance is often exhibited, we know, but when put under test conditions, it usually has a negative result. Many times, offers have been of good rewards if clairvoyants would tell the number of a bank-note, or something similar. But these offers are never accepted, and the disbelievers in clairvoyance triumphantly point to these facts as proof that clairvoyance does not exist. That most remarkable genuine medium for physical phenomena, including materialization of hands, etc., D. D. Home, at various times failed to produce phenomena at critical occasions. This failure was regarded as proof of fraud on Home's part by the skeptics present, and to this day Home is deemed a fraud by a great many. Anxiety for results, we know, militates against the production of satisfactory phenomena. In these crucial test-seances the medium, if genuine, must be very anxious as to the result, and the spectators also are unusually anxious. This is almost inevitable, and the production of good results is therefore of more than usual difficulty. The failure to get good results, under such circumstances, is therefore, in itself, no conclusive proof of fraud, and practically leaves the matter in doubt.

The best of all tests in the determination of the nature of mediumistic phenomena is the intellectual one, the application of good sound common-sense to what is seen and heard. What is needed is a strong, clear head, free from emotional swayings, keen power of observation, noting carefully every detail, an analytical, critical mind, ever on the alert, quick to detect all weaknesses in what is presented, with a comprehensive knowledge of the various means by which fraud may be practiced and the manner in which it may be detected. That I am not entirely lacking in these requisities is, I trust, established by the following facts: My writings for the past twenty years have proved that I possess a critical, analytical mind, probing and searching into the weak spots in all matters presented. I am naturally very critical in all things. I believe wholly in the scientific method. I accept nothing in Spiritualism without conclusive proof of its verity. For many years I have been noted for my attacks upon and exposures of materializing frauds. I have been denounced as a Jesuit, an enemy of Spiritualism, by the frauds and their
supporters for my unsparking condemnation of their trickery. In the East I saw at once through the frauds of former materializing mediums, of whom glaring accounts of wonderful phenomena were published in the Spiritualist papers of America and England. In this city I have at once detected the frauds of every materializing medium I have seen except Mr. Miller. I had sittings with two of the noted slate-writers here. I went, expecting to get genuine phenomena, based on the accounts I had heard, but everything that occurred with both of these mediums when I was present was a transparent fraud to me. It is probable that both of them have some genuine psychical power, but none of it was exhibited with me. In all these many cases when I discovered the fraud, I did not apply any mechanical devices to secure the medium, all of which would probably have been no prevention of their fraud, but I used my intellect, my common-sense, my keen observation, my critical, analytical mind. That was all that was needed. I required no cages nor boxes. In all my varied experiences I have never accepted as genuine any phenomenon that has turned out a fraud, never; but I have rejected as fraudulent or unsatisfactory a great deal that most Spiritualists regard as genuine. My record with fraud materializers speaks for itself and is a sufficient answer to any intimation as to my unscientific investigation of anyone. The trained, keen, searching intellect, critical analysis, and common-sense are the best methods of testing psychical phenomena. Of course mechanical appliances have their uses, but the clear unbiased judgment is the court of last resort in all cases.

Wm. Emmette Coleman.

Spirit Communication.

"The laws of nature are universal." Man is the image and likeness of nature. The cerebrospinal system is the nearest representation we have of material which represents the thought-generating and diffusing apparatus. The grey matter generates, the white diffuses. Along the white fibres are ganglia, little brain. These act, as the brain, in cases of emergency.

The Universal Spirit of the Cosmos acts with respect to the material Universe, as the brain of man with respect to the body of man. The various intelligences are to the Universal Spirit what the ganglia are to the brain. This is as far as we may trace it through material agency. Beyond is mystery.

The spirit-world, or life, can make itself known unto us if it deigns to do so. Otherwise it can keep us in the dark. The writer hereof has had some communications with spirit-life which were as plain as those of earth-life, but so beautiful, so awe-inspiring, that it seems sacrilege even to mention them. O, that my spirit-life may realize such joys forever!

Whether those communications were all from spirits gone hence, I am not able to tell. Some represented the departed. Others were, no doubt, temporarily absent from bodies still alive. I don't take the statement of others to guide me. I have made my own tests privately. They do not come at my call. But uncalled, they come, apparently to let me know there is something better in store for me. Their visits are so few and far between! These are the direct evidences I have of spirit communication. They are so plain that to doubt them would be like doubting that I ever saw my mother.

I don't know that it is necessary to believe in order to get into a higher life. The course of nature will take one there. Still, there is a great comfort in knowing. The child did not bring itself into this world. He ought not to take himself out of it. Kind old Mother Nature will accomplish all correctly. But we must be born again. Our status in the coming life will depend on how kind and forgiving we are here. "In as much as ye have done it unto the least of these, my brethren, ye have done it unto me." Let us have no more praying with the voice. When one plants and cultivates a crop of corn, it is a prayer for daily bread; when one helps a poor fellow, it is a prayer for eternal life. In the proportion that we properly use the power we have, we shall be given more power.

Jose Makinson.

Holdrege, Neb.

Thoughts from an Old Worker.

Dr. G. B. Crane writes a very interesting article for the Spiritual Advocate, (at the age of nearly 92), from which we make the following extract:

"I am standing on the cold porch of eternity, which would have been immeasurably colder had it not been warmed by the crucial evidence that a higher existence awaits all who have acted in accordance with their highest conceptions of duty in this, and that I am continuing to act in that direction, in my endeavor to make others see that Longfellow is right in his sententious voice:"

There is no death! What seems so is transition; This life of mortal breath, Is but a suburb of the life elysian, Whose portal we call death.

As a "worker" I claim more credit for my zeal than for ability. I have patronized most of the spiritual papers that have been started in the United States, and am out of pocket a full thousand dollars by my endeavors to establish and sustain the Golden Gate alone. Its failure to act on the policy of conciliation, and studying harmony and fraternity rather than indulging in a dictatorial spirit, led to its ruin. We still have expositors who do not appreciate the maxim of Aristides to-wit: "Whatever is unjust can never be politic."

Spiritual editors should not, like the creedal, assume that they know it all. Harmony is our fundamental desideratum. "To err is human," and we should rectify each other's mistakes in a fraternal spirit, and be thankful for corrections.

Like a band of brothers joined Peace and safety we shall find.

So far I have written with admonitory intention, but senility has not deprived me of a conceit that my long life and devotion to the cause most vital to humanity, have furnished material that will enable me to instruct my fellow sufferers pro bono.

Some of our wise-acres are beginning to claim that we have had enough of spiritual phenom-
The Human Countenance.

It is now almost 18 years since my mother and father passed to spirit-life, in Los Angeles, California. I was in Sedalia, Mo., then, and as yet only an investigator; but even then I prophesied that I should sometime see their faces again before I passed to the unseen. That prophecy has been at last in part fulfilled. It was in the outing tent, or summer home of my beloved friend, Wallace Merrill, near San Luis Obispo. This experience was during the noon hour. The vision began when my eyes were closed, and when they were opened it seemed plainer than before. It was a portion of my mother's face, namely, the mouth, the lips being closed; and all appeared more vivid, plain and beautiful than any human lips ever appeared in the flesh.

How do I know it was my mother's mouth? You seemed to tell me so, even if I had otherwise failed to recognize it. Those lips that had never spoken to me except in love, and which hard-hearted fate had sealed against the influence of song, had broke this seal on rare occasions, while I was a little child, and sung sweet lullabies, among them that blessed song—

"I hear thee speak of the Better Land."

That song outranks all others to-day. Something peculiar in its meter renders it suitable to be sung only as a solo, in subdued tones and with only an occasional note of the accompanying instrument. Is it because it is too sacred for common lips to utter that we so rarely hear it sung?

My mother's lips in this vision appeared as if expressly to confirm all that has been told us of youth being restored in the immortal spheres, to those who on earth had felt the impress of wrinkles and decrepitude; and though the vision was of but a few seconds' duration, I can never forget the enchanting loveliness of their perfect and vivid outline.

There was yet one more vision under about the same circumstances, in this, my friend's house, which I should mention. It was the eye of his mother, their eyes, he informed me, being very much alike. This eye was of a very peculiar expression of mingled kindness and defiance not easily forgotten. I am using his name thus far without his knowledge or consent, which accounts for my caution in the mention of it.

I feel impelled to say, however, that there is lurking in the history of this same man an experience which the people of this world should learn of. It is a three nights' experience with many spirits. It occurred many months ago, and if told in detail would make a pamphlet rivaling that of the "Watseka Wonder," though entirely different from that marvelous story in its general effect when told. I will further say that I labored to persuade my friend that it is an imperative duty he owes to the world to write the particulars of this thrilling experience, omit-
ting no detail that could possibly be made of interest to any reader, and have it published with as little delay as possible. He is a good writer and there is in him the elements of extraordinary mediumship.

THOS. H. B. COTTON.
Oakland, Calif.

Religion—not Theology.

We want a religion that is outside and independent of any church system, and wish to learn its nature and structure without the aid of priest or clergy. The people were never more averse to creeds than now. Theology can stand aside.

Religion, in the truest sense, is a principle or constituent element in the composition of human nature, dependent on the brain for its existence, as shown in the faculties of benevolence, conscientiousness, veneration, hope and spirituality. As the race advances these faculties become enlarged and better developed and they distinguish man from the lower animals. We discover no trace of religion below the plane of human existence.

When we say that religion is a good thing, it should not be understood that we endorse idolatry, total depravity, blood atonement, salvation by faith, eternal damnation, and a hundred other things taught in the name of religion. Those abnormal doctrines are perversions of the true religious faculties in humanity. For these errors and evils we seek a remedy in the education of the masses and in a more complete and harmonious development of human nature, in which the religious sentiment is tempered by love and higher wisdom.

Religion is one of the leading motors of the world's progress and exerts a controlling influence in the direction of events. The affectional, emotional and moral impulses stir the souls of people more effectually than the science and philosophy of the schools. These impulses are the sweet breathings from immortal Edens to nourish the heart and exalt the pure affections—the illuminating flame to warm the moral instincts and inspire incentives to higher effort and nobler deeds.

Religions have changed from age to age with advancing civilization. The divisions, prejudices and intolerances of churches are the natural results of a system based on "an infallible Bible and divine church." Jesus is not to blame for the systems which bear his name, and which are fatal to the free and healthy growth of souls that become subservient to their domination. All that he taught, which appeals to us as the truth, should be preserved and embodied in our lives. But the Bible is not a finality, and no word within it is the last word. True religion has no last word. Like a river of pure water, rising out of an exhaustless fountain, it irrigates the hearts of humanity through which it flows, with a supply of water ever new and fresh.

It gathers in its embrace the good of all religions, in every age and clime, and with its face toward the East, it welcomes the rising sun of every new light. Its creed is truth, more truth. Its method is freedom, more freedom. Its purpose is light, more light. It is not found in a book, written in a creed, preserved in words. Those may describe it and aid it, in part, but true religion is something more than words. It is the invisible substance on which soul-growth depends—the desending influence from the higher heavens into hungry human spirits, by which they are quickened into a newness of inward life.

While creeds shrivel in the search-light of reason, true religion grows stronger and brighter in the hearts of humanity. We lay claim to a religion that is accepted on demonstrable knowledge of future life in another world. We believe in the ministration of angels, but deny the doctrines of vicarious atonement and eternal punishment. We claim that progress for all is more natural and scientific.

Among the various religions that exist we recognize many things that are good. True religion had its apostles whose words left their marks on the scroll of history. Brahma, Joss, Buddha, Zoroaster, Moses, Jesus, Socrates, Mohammed, Luther, Swedenborg and others all lived for noble purposes, and taught a higher and purer life; and they had their predecessors whose names and works have been lost in antiquity.

The humanitarian principle must underlie all true religion. Popular religion with its bloody cross, its unwise, unjust plan of escaping the consequence of sin, its peculiar belief that one can "gather grapes from thorns and figs from thistles" will ultimately pass away, and in its stead will reign a natural, reasonable religion; and hope instead of fear, love instead of intolerance will be the corner-stone of the new temple that shall be built.

Spiritualism embraces the good, the true, the beautiful of all religions and of all human aspirations. It is the saving grace which throughout all ages of superstition, ecclesiastical bondage, intolerance and despotism, has kept alive the torch of liberty and preserved the fadeless principles of truth.

A. H. NICHOLAS.

Buddha and Paul.

These two personages occupy a large space in the history of religious thought. The divine story represents the former, after measureless suffering and self-purification. Buddha gained the right of entering heaven, but with compassion filling his heart "he put his merited reward aside and resolved to remain without to teach and to help until every child of earth should enter heaven before him."

The apostle Paul, however, did not seem to be concerned about those who were in the sloughs—he had, he avowed, "fought the good fight, and henceforth there was laid up for him a crown of righteousness."

When we consider that Buddha lived nearly 700 years before Paul and that the development of religions thought was supposed to be less elevated than in later periods, the wonder is that so unselfish and so beneficent a conception of reformatory matters should be originated in those early times.

Paul had, as he evidently supposed, won a place in Paradise, and was not, apparently, fearful
that the devil would secure a 
goodly portion of humanity.
The great and loving heart of 
the oriental prophet was how­
ever, of a diviner and more gen­
erous soul, not for him to 
enjoy Paradise when his broth­
ers were in moral and intellec­
tual darkness. They must be 
elevated and redeemed.

Which personage is the true 
brother of the Nazarene—the 
noblest son of the Eternal Equi­
y?  
J. H. S.

Our Holy Communion.

There are many persons who 
are curious rather than interested 
in all that pertains to the life 
and the Unseen, go to a " medi­
un " as they would go to a thea­
atre. They go for a sensation, a 
communion between the Seen 
and the Unseen, go to a " medi­
union of life. It is, so to

It is a matter of 

Communion with a friend in 
the Unseen, while under favora­
ble conditions it may assume a 
definite form of appeal to the 
sight or hearing by means of a 
medium, is by no means limited 
to some chance hour thus taken 
at intervals. It is a matter of 
mutual comprehension and sym­
pathy—of spirit to spirit—just 
as in the companionship and 
communion of life. It is, so to 
speak, an achievement of one's 
whole soul, in solitude and in 
silence, in its conscious and 
umerger recognition of the invis­
ible and the divine.—From After 
Her Death, by Lilian Whiting.

If the republic is to be 
redeemed; if the church is to 
regain its pristine glory; if the 
individual is to become a splendid 
type of true civilization, the 
spirit of a cold and gross materi­
alism, that has of late grown 
great at the expense of soul-life, 
must be driven back, and the 
ideal—luminous type of ever­
moving progress, emblem of all 
that is holiest, wisest and nob­
lest in the aspirations of man— 
must once again sway the heart 
and move the mind.—B.O. Flower

The Devil is Essential.

The Rev. Gilham of the Chris­
tian church preached a sermon at McKe­
ney, Ky., in which he affirmed 
that there is no devil. The congregation 
took offense, and when the reverend 
gentleman attempted to speak again 
he was ejected from the house and 
about 20 pistol shots were fired after 
him. So says a telegram in the daily 
papers. They evidently thought 
that religion without a devil was of 
no value. Without a "devil," credal 
religion is powerless, having nothing 
with which to scare its dupes.

The price of growth is suffer­ing, 
says the Banner of Light. Though 
suffering alone do men and nations 
learn the cost of liberty. To grow 
to the glorious liberty of the sons 
and daughters of the Infinite is the 
mission of earth-life. Welcome, then 
every experience that educates 
the soul into a knowledge of truth though 
which the real meaning of suffer­ing 
is made known. Nothing is ever lost, 
hence man reaps the consequences of 
his every act. Let each action serve 
the highest forces of his being, and 
the world will be speedily redeemed 
every form of wrong.
Support the Papers.

Three Spiritualist periodicals were suspended in October. It was a particularly hard month for publications. Of the four new Spiritualist papers which started last Winter, not one now lives! This makes seven in all that have suspended during the past three months. The last one being the Spiritual Advocate, of Cincinnati, Ohio. Those who had paid in advance for the Advocate will hereafter receive a useful pamphlet, of San Antonio, Texas, until their subscriptions expire.

Early in 1897 there were 13 Spiritualist periodicals in the United States. Today there are only seven; and all these, together, have perhaps less subscribers than the Religious-Philosophical Journal, 25 years ago. This is a sad commentary on the Spiritualists of to-day, who do not support their publications and thus show their devotion to the Cause by their works.

Orthodoxy is Liberalizing.

Robert Collier lately preached to his old congregation in Chicago, and this is what he said about the liberal sentiment which is growing in the church.

The orthodoxy of 20 years ago is vastly different from the orthodoxy of today, and each day the beliefs in eternal punishment and everlasting fire are becoming less. The churches are coming into closer relationship, and the time is far away when we shall all be in the same groove, and disputes and controversies will be at an end.

The "leaven" which Spiritualism has placed in the "meat" of human consciousness, is "leavening the whole lump." The orthodoxy is becoming broader every day, as is apparent to all thinking minds. "Cranks" have outlived their day and must pass away. Tom Paine, who wrote "To do good is my religion," was despised and maligned, but his ideas live after he gone and will triumph over all his foes.

Another Fakir in Jail.

At Onset Bay, Mass., Henry B. Foulke, who lately posed as a leader of so-called Theosophists there, is arrested. A lengthy telegram to the daily papers states:

The charge against Foulke is made by agents of the Massachusetts Society for the Prevention of Cruelty to Children, who claim that their investigations of a month past warrant the arrest of at least fifty others of the new cult, and say that warrants will be applied for. Foulke was taken in custody at his cottage here, which has been the temple of the self-proclaimed Theosophists.

He is in jail, being unable to give $2,500 bonds. Mme. Ann Odella Debar is his associate. The prosecution says:

"We preferred only one charge against Foulke, but we have sufficient evidence to convince the jury. We shall pay all of it before the Grand Jury. If Foulke were the only person against whom we have the most startling evidence of immorality, the cause would not be so strong. Fifty so-called Theosophists will be brought into court.

"Some time ago the regular Theosophists renounced Foulke and refused to have anything to do with him on account of his claims to leadership. Since then he has been working with Mme. Debar and others to organize the new cult. One of the plans in connection with the new movement is to open a sanatorium to accommodate 500 patients. He is a native of Philadelphia, and at one time was a real estate lawyer, with a practice paying $10,000 a year. He gave up in 1891 to go into Theosophy.

"Cranks, who want "God in the Constitution" have been working on that line in Australia, as well as America. Many prominent clergymen are opposed to it, and are glad to see it cut off. A Baptist clergyman in the Harbinger of Light, of Sept. 3, says:

"It grieves me exceedingly, as I am sure we must shock every ancient lover of religious liberty, to find eminent theologians striving to impose a dogma on the members of the General Convention by inserting upon a clause recognizing "God as supreme head or ruler of the Universe" this

nothing less than a denial to truth and an infringement of liberty of science, for such a clause would debar men as Huxley, Huxley, Spencer, Tyndall and Bradlaugh, and best of all our high-minded scientists, from admission to the council, while it would render the obligatory on all agriculturists, agnostics, and real thinkers, to believe in positive propagandists of humanitarian opinions, by a cruel, heartless despotism.

Editor Dana. Just before he passed away is said to have remarked: "I was brought up a Calvinist; then I became a Unitarian; then a Swedenborgian. Now I don’t belong to any church. I live in the religion of humanity." He believed in the return of the spirit of the age, and it had been proved to him through his own experience.

Mr. C. V. Miller gave a materializing seance, under strictly test conditions, last Thursday. A committee critically examined the cabinet and everything in it, including every article of clothing worn by the medium, and then fastened the windows and doors, and sealed them. At the close of the seance an examination proves that the seals were unbroken. A detailed report of the seance will be given next week.

Free Meetings. On Sundays are being held in Washington, D. C., by the First Association of Spiritualists in the Temple, 513 Ninth street. Mrs. Cora L. V Richards is the pastor. This is what should be held in every large city at least once every Sunday. All the societies should unite in this, and then we can have other meetings distributed in different parts of the city, that could be done to advantage, as well as to hold circles and meetings for tests during the week evenings.

To the subscribers of The Medium, of Los Angeles, Cal., we desire to say that the only subscription we can receive for filling out the subscriptions of that paper is by the renewal after the expiration of the time limit. As several of our subscriptions expire this month, we hope to have a remittance for the future, from every one. Spiritualists should show them that they are working for the upbuilding of the Cause, and let their actions show it by supporting their periodicals.

Spirit Wrestlers are the cognomen of 4,000 people in Asia, who refuse to fight for the Czar, and are therefore imprisoned at Tiflis. They say they consider the spirit in man as a part of divinity, and the human body as the living temple of God; they therefore take them, and their confessions do not allow them to fight for the Czar. They are drawn from prosperous homes to a dungeon to die and rot, on account of their
Mrs. Ladd-Finnican is very ill with nervous prostration. Her many friends will be deeply pained to learn this fact, and will hasten to show their sympathy, by calling at her residence, 912 Laguna St., San Francisco.

A benefit seance for the Philosophical Journal will be given by Mr. C. V. Miller in the parlors of Mrs. J. Schlesinger, 534 Page street, San Francisco on Monday, November 12, at 7 o'clock. Tickets 30 cents each.

Mrs. Lillian A. Wimble, of Oakland, Cal., says the Call, has been sent to the Napa Insane Asylum, by her husband, because she believes herself to be a clairvoyant medium. The Spiritualists of Oakland should look into the case, and see that the lady has her rights and privileges.

Mrs. W. Weir, magnetic healer and medium, after some months' absence in Salt Lake City, Dunsmir, etc., has returned to her home 1502 7th street, San Francisco, where she gives "sittings" daily, and will receive subscriptions for the Philosophical Journal.

The Oakland Psychical Society has re-engaged Mme. Florence Montague to lecture and occupy its platform for another year with an increased salary. Last Sunday evening there was a large audience, which became enthusiastic over the Madame's eloquent address and psychical demonstrations.

The San Francisco Lyceum Hall was full to overflowing on Sunday, Oct. 31, and the promised surprise by the committees realized all its expectations. The event of the day was a spiritual christening by Mrs. J. J. Whitney, and three little girls were given their spirit names—Star, White Rose, and Love, in addition to their ordinary ones, and the ceremony with the accompanying "red, white and blue flowers," was very interesting.

A pleasant surprise was given the Young People's Society last Thursday evening at 323 Fell street, San Francisco. The usual discussion was postponed, as the committee had prepared a "halloween" entertainment, consisting of songs by Misses Pamperon and Patterson, duet by M. Thompson, and D. Place; original essay on "Hallowe'en," by Miss H. Moulton; recitations by Misses E. Peck, Maxwell and Baer. After a short reading by Pres. Drew on the origin of halloween, there were halloween games and other amusements which were fully enjoyed. Next Saturday, Nov. 13, this Society will give its first entertainment and dance at Crystal Hall, 909 Market street, with a fine program.

Los Angeles News.

At the annual meeting of the Harmonial Spiritual Association, last week, the following officers were elected: President: R. W. Huddleston. Vice-President: W. N. Slocum. Secretary: C. S. Huddleston. Treasurer: A. M. Buck. Trustees: Misses E. Peck, Maxwell and Baer. After a short reading by Pres. Drew, the committee had prepared a "halloween" entertainment, consisting of songs by Misses Pamperon and Patterson, duet by M. Thompson, and D. Place; original essay on "Hallowe'en," by Miss H. Moulton; recitations by Misses E. Peck, Maxwell and Baer. After a short reading by Pres. Drew on the origin of halloween, there were halloween games and other amusements which were fully enjoyed. Next Saturday, Nov. 13, this Society will give its first entertainment and dance at Crystal Hall, 909 Market street, with a fine program.

Frank T. Riple, who served the Harmonials during October, now occupies the platform of the Ladys' Independent Aid Society, where to charge has been made at the door. This is the right plan to conduct spiritual meetings whenever practicable.

Dr. Andrews and the Barnett family will serve the Harmonials until the Congress meets in December. Dr. Andrews will be the speaker, and Mr. Barnett gives tests in the afternoon, and Dr. Louis Schlesinger in the evening.

The Reviewer.

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

This work shows how to unfold the clairvoyant vision, to piece the veil of sense, see and converse with spirits, enter at will into the spiritual world and become a seer and an adept in mystical science. It is a practical work and though small is valuable.


Those who have had experience know a child's susceptibility to strong character-lessons, provided they are interspersed with stories. Dr. Banks has incorporated this idea in his Bible story book.

Little Men and Women, and Byeland, are filled with interesting matter for the children, and should be in every household. 150 Nassau St., N.Y.

The second issue of the new monthly entitled Mind is received, and is filled with excellent matter. This magazine represents the cause of spiritual freedom and universal brotherhood, in all phases of the present thought. Alliances, Pub. Co., 21 W. 31st St., New York. 20 cts. a copy.

Stephen Bonsai writes in the American Monthly Review of Reviews on "The Situation in Spain," taking a general survey of the political conditions under which Sagasta, the new premier, takes the helm. Mr. Bonsai's diplomatic experience in that country qualifies him to write with intelligence and authority at the present crisis in Spanish politics.

The Chauntauquen for November contains an illustrated article on modern tall buildings. New York has one now of 33 stories, beating the Masonic Temple of Chicago by ten stories. There is also the usual quantity of entertaining reading matter. Meadville, Pa. $2 a year.
Los Angeles Notes.

To the Editor:

A number of meetings are being held here. All are well attended, especially the Ladies Independent Aid Society. They hold meetings every Wednesday and Sunday evening at Calefornian Hall, presided over by Mrs. M. T. Longley. The Wednesday meetings are a mixture of spiritual and literary entertainment, and are well attended, while the Sunday meetings are crowded to standing room.

Last Sunday I lectured there on "The Entity of Love," and Mr. John Henley followed with several tests which were fully recognized.

The Society is organized for the benefit of the needy, either material or spiritual, and it certainly lives up to its aim, as the perfectly united efforts of its members prove.

We gave a very nice, enjoyable entertainment, followed by a dance, on Oct. 27, which was a great success, and we hope to give many more, so that we can respond to the calls for help, as all money above expenses is devoted to assisting those who need it. Members and members' friends all work free.

Mrs. Rozilla Elliott.

A Correction.

To the Editor:

I am debarred by your decision as editor of the Journal from replying in extenso to Mr. Holler's numerous inaccuracies regarding an interview, but I am perfectly convinced that he grossly misrepresents me, that, as an act of justice, a contradiction thereof is demanded of me.

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Transit Union.

Dr. H. W. Gould, of San Diego, Cal., passed away on Nov. 2, aged 70 years. Funeral services were held in Lafayette Hall, on Nov. 7, at 10 a.m. He was a thorough believer in the phenomena of Spiritualism, and was particularly enamored with materialization. Dr. Gould was a native of Maine, but has lived in San Diego during the past 18 years, and was quite wealthy, owning several business blocks as well as residential property. We hope some of it will now be used for the good of the Cause.

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

Society's Mission.

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Mrs. Rozilla Elliott.

San Jose Notes.

To the Editor:

Dr. M. Muehlenbruch has just completed a very successful engagement with the First Spiritual Union and the Union is very glad to be able to testify to the value of his services.

During his visit many skeptics have had convincing proofs of the truth of spirit return through the very correct life readings given by him and the spirit messages conveyed through him from loved ones who have passed on before, and even some of his predictions have already been fulfilled.

He has just left the Garden City to begin work in San Francisco, and we wish that the success which has attended his efforts here will be also realized in his new field.

On Tuesday evening, November 2, being his last evening here about 30 members and friends tendered him his good wishes by a farewell party, a very enjoyable evening being spent in social and fraternal intercourse.

Mrs. S. Cowell, of Oakland, will occupy our rostrum during the month of November, and Mrs. E. S. Drew, of San Francisco, during December.

Dr. J. C. Spence, Sec.

P. S.—In my article on page 690, in the 20th line from the bottom of the middle column read, "we shall rue" instead of "win."
"It's all the Work of the Devil."

This is the answer we so often get, after presenting a philosophical argument on Spiritualism—

In the Two Worlds, an English weekly, we find a rich reply to this charge. Mr. Glynn Grant challenged the Rev. W. Skinner to prove his assertion that Spiritualism was of "the Devil." In reply thereto the clergyman asked for answers to the following questions:

1. —Do you accept the Bible as the greatest revelation of God to men? And do you use it as the supreme guide in matters of faith?
2. —Do you believe in the Godhead of Jesus?
3. —Do you believe that an atonement was necessary for man's sin, and that Jesus made that atonement?
4. —Do you believe in a personal Devil, and in any kind of future punishment for sin?

We regret that the demands upon our space will not permit us to give the whole of Mr. Grant's reply, but the gist of it will be gleaned from the following extracts:

I do not object to replying to your questions, but I do object, and that most strenuously, to your shunting off the main line of consideration, the bogey on which you started—the diabolical one. I mean, I do like a man who can boldly stand up and stick to the truth which he feels. You have not made good your allegation that Spiritualists are co-workers with "the Devil"—you have not even attempted to do so—and you have not withdrawn it.

You remark that I know your opinions as an orthodox Christian. I am not aware that I do; the opinions of one orthodox Christian differ from those of another. For example—you and some orthodox Christians believe in a personal Devil, and other orthodox Christians do not; some believe in a hell fire, in which workers with "the Devil," and unbelievers, according to their faiths, will burn forever, and others do not. One Nonconformist divine I heard declare from his pulpit that babes who die unbaptized gnash their toothless gums in hell, and a friend of mine, who is a Church of England clergyman, regards that statement as a revolting fabrication; and so on.

You continue in your last letter to me: "I do not know yours" (my opinion) "as a Spiritualist and a leader of Spiritualists." Then, why do you assert that I am in league with "the Devil?" If you do not know my opinions, how can you charge me thus? Let the people judge.

Now to your questions, which you will count as a kindness if I answer.

Number one consists of two.
(a) The greatest revelation of God to man I consider Nature to be. God is there made manifest; all forms of life proclaim Him. The Bible is a man-made book; and a greater authority than I—Dean Farrar—in a volume thus published, says: "Christians must make their choice between freely admitting that there is a human and therefore a fallible element in the sixty-six books which we call the Bible; or the adoption of the 'reconciliation' which 'may be accepted with ignominious rapture,' but which are so transparently casuistical as to shock the faith of men who are unprejudiced." He makes the admission of the fallible human element in the Bible, and points out limitations and errors in it—the old idea of the Bible no longer tenable. (b) I confine my attention as far as possible to matters of fact, not matters of faith; and I cannot use as a supreme guide a work which is fallible.

Number two. Not, I think, in the same sense that you do. We are all in God and God is in us. I cannot accept the deification of Jesus, I perceiving that it would be contrary to divine manifestations that the Supreme Power of the Universe should become a concentrated essence in a human form, and suffer the ignominious death of the cross in order to rectify a blunder which He is supposed to have made at the creation of man.

Number three. For sin, atonement is necessary, and that atonement must be made by the sinner. Each individual must work out his or her salvation. There is no such convenient and cowardly method of expiating offenses as the orthodox Christian speaks of; and to teach it encourages immoral conduct. One sect teaches confession to and absolution by a priest as sufficient to get rid of the effects of sin to the sinner; another sect teaches that however noble one may have been, an exercise of faith will completely absolve that one. Both declare an absurdity—that the effect of a cause may be arrested, that a natural law broken does not necessarily have a natural result; and both say—Sin, but confess or believe, and all will be well. Let me add to this answer that Spiritualism teaches and demonstrates that that is absolutely and completely erroneous—that the sinner suffers the consequences of the sin; that God is not a lawbreaker, interfering with the operation of His own laws by divine or by human interposition.

Number four. The latter part of this I have just replied to in urging that sin has its reward. And to this allow me to add that teachers of error have a "future" punishment in poignant regrets—most poignant in the case of those who would have known better than to so teach had they taken the trouble to find out and know instead of being content with beliefs, and some beliefs which outrage common sense. The first part of the question need not have been put after what has passed between us.

I know nothing of a personal Devil. In my walks through life I have come across Devils, but never "Satan, Esquire." I allow that your experience seems to have been different; you seem to have had acquaintance with "Mr. Devil." Though you are not a Spiritualist, and do not, according to representations by you, know what Spiritualism teaches, you appear to know that its teachings are from "the Devil." Permit me to observe that in credulity you seem to beat Spiritualists hollow, to assure you that I should be glad if you would introduce me to your Devil, and to inform you that Spiritualism deals with God on God's own lines, and preaches obedience to His laws.
Now, sir, will you answer two questions? Do you consider it good and honorable to defame a body of men, women and children by publicly representing them as in league with your Devil, and neither substantiating the charge nor withdrawing it?

Do you know that in the ranks of Spiritualists are men and women, good and noble, who have achieved the highest distinctions in the regions of the moral sciences and the physical?

GLYNN GRANT.

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Parental Duties,

The following is a report of a lecture on the above subject by Mme. Montague before the Psychological Society, as reported in the Oakland, Cal., Enquirer, Oct. 26:

"That which rules the world, which appeals to all ages and all hearts, which calms frenzied passions and inspires purest sentiments, which is immortalized by poet and musician and brings joy to the home and hope to the Nation." Such was the subject announced by Mme. Montague at last Sunday's lecture, and her words caused a little preliminary thrill among her audience which expected to hear a rhapsody on love. Then came the anti-climax as the speaker's clear, musical accent dropped adown the hall: "It is the cooing, rosy baby."

A perceptible start, an imperceptible pause, then a sound of applause. The parenthood latent in every human heart stirred at the picture thus evoked, the listening attitude grew sympathetic, expectation indulgent. And it was well that it was so. For Madame was in no mind to administer par or soothing syrup, to dwell on parental devotion and filial duty. She was there to arraign every modern parent—past, present, or potential, and call them to account with barbed words; she was there as the defender and apostle of the infant, the protector of the undesired, the purifier of the race. "We hear a great deal about filial duty," she said, "but who will take up the cause of the little helpless one toward whom all duty has been unfulfilled, the unwelcome little stranger ushered without thought or preparation into a world he must curse if he does not bless." Many of the causes of physical degeneration of offspring which science declares to be due to a disregard of natural laws, were delicately discussed and the speaker continued: "And we bewail the steady increase of our criminal population, the multiplication of our irresponsible offenders, we talk of remedying the evil by more extensive reformatories, lunatic asylums, prisons, and we forget that preventative measures reach further than palliative. We guard our flocks and our herds from inherent disease, the precious human stock is alone to be unguarded."

After the diagnosis came the preventative prescription; the pre-natal guardianship, the physical and psychical training incumbent on every man and woman who undertakes parental responsibilities.

And here the lecture became a prose poem. The nest-life of the birds of the air, brooding in mutual tenderness over their helpless charges, the holy reverence of the woman of ancient days for the duties of maternity, the customs of chivalry when maid held herself apart and knight denied himself riotous joys after plighting troth, all these were in turn contrasted with latter-day customs when matrimony becomes synonymous with worldly advancement and a betrothal is the signal for increase of reckless gaiety. Slowly and tenderly were the influences unveiled whereby parents could insure to their offspring sound minds in sound bodies; delicate pure organizations, attuned to healthy living and holy aspiration; strong minds, attentive to the call of duty; strong intellects, capable of appreciating the strides of knowledge; strong hearts, ready for self-sacrifice; fit tabernacles for the Divinity.

But not by easy-going laxity were these things to come, not by avoidance of duty, indulgence in pleasure, worldly greed, in difference to family life. Rather by aspiration and fasting; the power that takes the form of sustained aspiration, the fasting that foregoes all injurious gratification. To the mother who day by day and hour ennobles and purifies herself and her surroundings, bathing her unborn babe in an atmosphere of spiritual light; to the father who day by day and hour renounces sensuality, cultivates higher emotions, brings to his home the strong heart and calm brain of true manhood—to these shall be born a progeny which may redeem the nations and make the morning stars sing together with joy.

C'est l'heure on les enfants parent avec les anges.

Ay, but we be somewhat apt to trust our children to hap-hazard angels. It is well that someone should stand forth now and again to awaken our sleeping consciences. Well that our potential fathers and mothers be reminded of the safest guardian angels for that ante-natal home where a babe hears its first whispers of heaven, the twin guardian angels of the household, a mother's consecration and a father's honor.

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The Dawn Day.

Like the sound of distant thunder
We can hear the light at last.
Light is shining through the darkness
And the gloom of night is past.

The rights of wrong are fast approaching;
Who desires to know the way;
There is a path before your going;
Seek by the path of all the wise.

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Mrs. E. B. Marcon, Psychometrist, 1065, San Jose, Cal.

Mrs. S. E. McLeod, Psycho Therapeutic Healer, 521 Ellis street, San Francisco, Cal.

Mrs. C. R. McMeekin, Medical Clairvoyant and Spiritual Medium, 1112, Broadway, Oakland, Cal.

Mrs. W. D. Place, Spiritual Medium, 318, 13th street, near Market, San Francisco, Cal.

Mrs. S. Shoemaker, Medium, 545, Oak street, San Francisco, Cal.

Mrs. R. S. Smith, Spiritual Medium, 404, Turic st., San Francisco, Cal.

Mrs. C. W. Ulrich, Psychometrist, 1129, Oak street, San Francisco, Cal.

Mrs. H. S. Ulrich, Test and Business Medium, 101, Elizabeth st., Chicago, Ill.

Mrs. Irene Smith, Spiritual Medium, 404, Turic st., San Francisco, Cal.

Mrs. V. Stearns, Psychometrist, 1129, Oak street, San Francisco, Cal.

Telegraphic Rapping Medium, 50, 12th st., San Francisco, Cal.

Mrs. Dr. Tuley, Spiritual Medium, 31 Bell street, San Francisco, Cal.

Mrs. Geo. W. Wilmont, Astrologer, rooms 6 & 7, Opera House Block, Denver, Colo.

Mrs. C. Werneth, Spiritual Medium, 416, Golden Gate Ave., San Francisco, Cal.

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Early Rains and the Flowers.

O, the welcome autumn showers
Come to cheer the thirsty flowers!
How they smile with moistened eye
As the rustling breeze flits by.

How they show their gratitude
By their brightening attitude,
As they lift their pretty heads
Gaily from their earthly beds.

Do they think or do they know
'That the raindrops make them grow?
Do they have their feelings hurt
When they're trampled in the dirt?

Do they miss their fellow flowers
When removed to other bowers?
Do they love some more than others,
As if truly they were brothers?

They do certainly aspire
To reach objects that are higher,
As if emulous, like men,
To equality attain.

San Diego, Cal.

Mrs. C. K. Smith.

The Impending Struggle.

By Spirit John Pierpont, Through the Organism of
Mrs. M. T. Longley.

The nineteenth century is rapidly moving on to its close. It has seen many conflicts and achieved many great deeds. Its victories upon the side of liberty and right have not been few. Empires have been stirred to their profoundest depths and republics have been moved to their foundations by the spirit of the age, which is one of progress and reform. In our opinion, the greatest of conflicts have been those which have waged without resort to physical force and arms. Mental and spiritual battles have been fought, Truth waging against Error, and Knowledge against Ignorance, and the higher powers and forces have prevailed.

Spiritualism is the Star of the century that has arisen and shed its beams along the trackless night of error, lighting millions of lonely travellers out of the gloom of doubt and dread, into the certainty of knowledge and of spiritual truth. Clouds and fogs of superstition, error and opposition have constantly threatened to obscure its light, but the star rides serenely on, its clear and penetrating rays scattering the shadows and sending an illumination of light upon the pathway of humanity that cannot be dimmed.

How beautiful is Truth! How grand and majestic its sovereignty and power! How mighty its influence in the eyes and souls of men! Yet it has its opposing forces, and the hordes of bigotry and injustice, of superstition, error and ignorance marshalled against it, make constant onslaught upon its most valued possessions. Hence, in the march of the ages, we are treated to the spectacle of progress battling withcontending forces and making its way onward only by never-ceasing vigilance and activity.

Spiritualism is a revelation of truth—it is the child of Progress, consequently it is constantly assailed by its foes in the ranks of error and of bigotry.

Churchianity and priestcraft are in danger—they have labored long and secretly to maintain their hold upon humanity, but their power is waning. Desperate means must be resorted to, in order to strengthen their own forces and to weaken those of their enemy—Truth. The Christ spirit is not to be found in them. If it ever abode in the sanctuary where the priest and preacher inculcated error and frightened their hearers into a blind faith and belief in the tenets and creeds of sectarianism, it has long since departed. The close of the nineteenth century is to witness the greatest and sublimest spiritual—or religious—conflict of the ages—a conflict of Truth against Error, Knowledge against Ignorance; not a conflict of physical force and bloodshed, but one of mental prowess and skill.

Intolerance rears its snakish head, and with forked tongue darts its venom of vituperation and slander against the warriors who stand forth to battle with error in the name, and with the weapons of Truth. The liberal church which has grown out of its creedal blindness and opened its eyes to the progress of the age will not take sides with the efforts of churchianity to crush out liberalism, but the preachers and the laymen who are steeped in the errors of theological conservatism, will fight to the bitter end, and will leave no means unspared to vanquish their antagonists. Such institutions as the Y. M. C. A. may be expected to array themselves against the friends of Spiritualism, and we may look for fresh efforts being made to introduce a clause in the Constitution of the United States recognizing God as sov-
ereign and king, and only his avowed worshippers as loyal subjects to the government.

The Anti-Spiritualistic movement, recently inaugurated by clergymen and others of various denominations, is but a sign of the times; a sign that priestcraft and sectarianism is in danger, and that the advocates and followers of the church will leave no stone unturned to raise Spiritualism to its foundations, and to blot the star of progress from the sky of the nineteenth century.

The impending struggle will be a great one, and it behooves all Spiritualists and liberalists who value liberty of thought and speech to stand together, sink- ing little differences of opinion and petty personalities in the one great desire to see Truth protected from its foes.

The need of the hour is of harmony. A common cause should make a common brotherhood. Spiritualists who waste time in bickering over little points of difference while the enemy is consolidating its forces and marching forward to the on­slaught, are unworthy the notice and ministrations of their spirit friends. If Spiritualism does not spiritualize them it is of no value to their souls. If they have not profited by the revelations of life and love and truth which the Cause has brought to the world, they are in need of the schoolmaster and the physician, and have no place in our ranks where only staunch, faithful, and fearless warriors are wanted for the work in hand.

From the battlements of heaven ascended heroes whose souls are in the cause of humanity, who love honor, truth, and liberty, are watching the movements of the age. They note the impending struggle and are equipped for its approach. They are not idle. Their bows are strong and their arrows tipped for flight. All they ask is for harmony and fidelity on the part of their mortal allies and instruments. But Spiritualists must stand together. They must be open-hearted and open-handed in the time of need. Their speakers and mediums and the spiritual press must be fortified for the struggle, if they are to take an efficient part in it for the cause of Truth. Speakers, mediums and editors must be clothed and fed. Their best work cannot be done while their minds are filled with anxiety as to the source from whence their sustenance must come. "The laborer is worthy of his hire" is as true to-day as it was in the first century, and as true for the Spiritualistic laborer as for the priest in his chancel or the clergymen in his pulpit.

Spiritualists, there is a great demand from the spirit world that you organize for good and practical purposes. Co-operation along lines of organization and of harmony in the essential work of Spiritualism, will give to you the victory in the impending struggle, will precipitate its action and speedily close the conflict in the name of Liberty and Truth.

Spiritualism in the 16th Century

Following is an extract from Sir Thomas More's "Utopia" which may interest some of the readers of your valuable JOUR­NAL. Thos. More was born in 1478, and his book "Utopia" made its appearance in 1515. "When they (the Utopians) come from the funeral, they dis­course of his good life and worthy actions, but speak of nothing oftener and with more pleasure than of his serenity at the hour of death. They think such respect paid to the memory of good men is both the greatest incitement to engage others to follow their example and the most acceptable worship that can be offered them; for they believe that though by the imperfection of human sight they are invisible to us, yet they are present among us, and hear those discourses that pass concerning themselves. They believe it inconsistent with the happiness of departed souls not to be at liberty to be where they will; and do not imagine them capable of the ingratitude of not desiring to see those friends with whom they lived on earth in the strict­est bonds of love and kindness; besides, they are persuaded that good men, after death, have these affections; and all other good dispositions, increased rather than diminished, and therefore conclude that they are still among the living, and observe all they say and do. From hence they engage in all their affairs with the greater confidence of success, as trusting to their protection; while this opinion of the presence of their ancestors is a restraint that prevents their engaging in ill designs."

The foregoing speaks for itself. If it is not Spiritualism in the purest and best sense—what is it? The only wonder is, how did it escape the condemnation of the Coverts and Hags­mans of the Dark Ages? Or were the Jesuits of the sixteenth century more liberal than their modern followers?

EMIL LUNDBROM.

How can Spiritualists Command Respect?

It seems to be conceded by Spiritualists themselves that Spiritualism is in a very unsatis­factory condition. Readers of the JOURNAL saw an editorial recently which stated that the condition of Spiritualism in Cali­fornia was deplorable.

Dr. Peebles in the JOURNAL of Oct. 28th tells some plain and unpleasant truths. What he says of trance addresses is true according to my own experience. Some years ago my wife and myself went to hear a Spiritualist lec­ture in Chicago and found an old woman occupying the platform whose name I have fortunately forgotten and whose remarks were so much below mediocrity that we both felt ashamed that we could be found seeking intellec­tual food from such a source.

I have recently spent some hours in attempting to judge of the intellectual value of a book published in 1860, which evidently had little sale, for I do not recollect of ever seeing it advertised, and it claimed to be of the trance order. It is cor­rectly described by Dr. Peebles as "a wilderness of words," etc. Compared with the writ­ings of Dr. Hare, Judge Ed­munds, Robert Dale Owen, Epes Sargent, Prof. Crookes and many other cultivated men it was worse than a tallow dip by the side of an arc light.

Some five or six years ago I was led to buy a book by a now
popular lecturer, of some 400 or 500 pages and as I grew tired of those clauses which were entirely superfluous, adding nothing to the sense, and only designed to fill up the time of a lecture, and I found it might most profitably have been condensed to about one half its bulk and greatly to the credit of its author.

The same criticism may be made of much of the writing in the Spiritualist papers. At one time recently, I was taking four such papers of which the Journal was the smallest. The next in point of size was Light of London. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led to the same result as in the case of the Literary World. The others I am not taking now. Though I have all my time at my command I have no time to spend on blank...
These "scoundrels" are ignorant, are they? What if it should turn out that the most of them are more scientific in their department than the Regulars? I have become acquainted with a multitude of the irregulars, such as electricians, masseurs, magnetists, hydropaths, light and color curists (chromopaths), mental healers and many others all over the United States, and I have found, very commonly, that they have taken some course of study in these departments which our medical colleges, as now constituted, cannot teach or will not teach.

 ignorant, are they? Come now, suppose you become better acquainted with these people whom you so finely arraign. What if these despised ones shall prove themselves, in many cases, able to teach you and your associates? Among these irregulars is a rising science, already formulated into a system, which explains the very process of atomic action, of chemical affinity, of electricity, of magnetism, of nerve force, of the law of pulsation and respiration, of the philosophy of fevers, and of the chemistry and therapeutics of the colored rays. Can you explain any of these things? Can your medical college do so? If not then do not look with such lofty scorn upon those whose science transcends your own.

The truth of this new science has been tested by thousands of experiments. How little do the medical schools know of the philosophy of life, or of basic principles, or the laws of force. A leading physician declares that "medicine is not a science, or anything like a science," and yet, you medical men have misled nearly every state legislature in the country and made them believe that the interests of medical science (?) and the safety of the people require that laws should be made against all physicians and healers except those who have graduated in one of three schools of medicine. By this means you have established a medical trust, one of the worst trusts in the United States.

There are multitudes of magnetic healers, the most of whom are charged with a vitalizing power that comes like the waters of life to nervously exhausted systems—systems which are in dying need of just that kind of force. These healers often work by the hour over the suffering, giving out their life power in the most self-sacrificing manner, and constituting some of those "lazy scoundrels," according to your description, "who want unrestrictedly to prey upon the public, to cheat, maim and kill the poor victims without restraint or hindrance." Sir, do you call those lazy scoundrels that work in this way? Are you medical men willing to do such work? Do you call it maiming and killing people to save so many thousand lives that your methods cannot touch? You must know that in the treatment of nervous diseases especially, your coarser agencies are almost helpless, such complaints being called _scandal medicorum_. As to "maiming and killing," hardly ever is such a thing known as the result of massage or chromopathy, or hydropathy, or Christian science, or mental science, or the other methods of nature. They do not make cripples or paralytics, as is often done with your fierce toxic agencies.

In certain directions you medical men have made vast researches and grand discoveries, for which I give you due credit, but you are still using a large number of most dangerous remedies, so that the public needs too many times more protection against you than against those whom you inveigh against. If your medicines have destroyed more lives than war, famine and pestilence combined, as the eminent Dr. John Mason Good declared; if mercury has caused fifty-one diseases, as your medical books admit; if alcohol has caused seventy-five diseases; if "detailed has hurried thousand to the grave," according to Dr. Hosack; if opium and arsenic and antimony and potassa and strychnine _et cetera omnino_ have slain their hecatombs, it might be more important to put your practitioners in leading strings, although being a lover of liberty, I should not approve of such a thing.

The truth seems to be that these hated healers are curing so many people that your drug
The Christian Scientists claim to have made a half million of cures. I admit that they have a one-sided philosophy, but all noble souls should rejoice that so much good has been done. The vital magnetists have made several million cures, as can be shown. This seems to alarm you, and you rank them among "thieves, murderers and rascals." You hurl big words instead of facts against them.

I have often noticed that when these irregulars heal those invalids that the regulars failed in, the latter will become indignant and invoke these cowardly laws. One of these doctors in Iowa told a woman that her child must die, as he could do nothing more for it. The distressed mother then sent for a masseuse who immediately healed it. This provoked the physician for being thus beaten by a woman, and invoking the law against her, he sent her to prison. The mother used the kind of liberty that you seem to disapprove of. She should have let the child die scientifically. Your law would fine and imprison a person for even rubbing another, if it is done to heal. You call this medical liberty. If Jesus Christ were here in our midst laying on hands and healing, your laws would fine and imprison him.

We have now in our different States, the greatest medical despotism on earth. Germany, famous for her learned physicians, gives free reins to all nature-systems of cure (Naturheilkunde). England does the same. I am not sure concerning France, but I know of chromopath and masseurs there who heal with impunity. Some of the old physicians of India begged the authorities there to shut out other schools of physicians and healers, hypocritically urging the safety of the people, but they were told that all methods of cure should stand on an equal footing. What a rebuke to our country which pretends to be, par excellence, the land of freedom.

The American Health Club of Boston does nobly in demanding that the people shall have a right "to select their own physicians, to employ the same and to compensate them for their services." Then you proceed to say: "Most people are of the opinion that they now possess all these rights." That is, the healer may be permitted to manipulate a patient if he will go to a medical college from three to four years, and spend from one to two thousand dollars in getting a diploma. You put a mountain barrier in his way and call that freedom. The masseur can take a course of study far better suited to his practice than that of a medical college. The chromopath and the electrician can find schools that are far more practical for their department than your institutions, and it is an outrage to put them down and thus make a corner on medical practice, when their services are so much needed. And yet you want these laws for the safety of the people, which means, sub rosa, for the safety of the medical people.

Massachusetts, one of our most advanced States, furnishes an example which may shed some light on this subject. Up to some 30 years ago the medical men had the supreme control in that State. Then the bars were let down, and the irregulars of all kinds came in armed with vital magnetism, steam baths, sun baths, electricity, movement cures, etc. Such a flood tide of quacks must have almost ruined the State, did it not? Let us see. It was demonstrated before their legislature that within that 30 years the inhabitants had become much stronger than before and on the average twice as long lived!! At an evil hour, however, the legislators went to sleep and the people of Massachusetts have been put into the chains again, in as stupid a way as the rest of the States.

Lyman C. Howe was recommended by President Barrett as the Historian of Modern Spiritualism. He is well qualified for the work and we hope he will be appointed to do it.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the Journal to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

We concur in the sentiments expressed in the following item, copied from the Banner of Light:

Our esteemed contemporary, The Progressive Thinker, offers to be one of ten to raise one thousand dollars to place Mr. Moses Hull in the field as National Missionary, to combat the National Anti-Spiritualists' Association. Bro. Hull is well equipped for the position, and will render the Cause good service in that capacity. We hope the fund will be raised at once, and extend to Editor Francis our best wishes for the complete success of his plan. It is well to have a watchful sentinel on guard at such times as these, and Hull will be on the alert to protect Spiritualism from its foes from without and its enemies from within its own household. If he is chosen to fill this important post. Let the responses to the generous offer of Bro. Francis be many and prompt.

In these days, when the Churches have united to destroy Spiritualism, it is essential that we all unite to give them battle. We hope all the periodicals will set the example, by uniting all their energies, in defense of the Cause, before the common enemy. Then let every Spiritualist join in the fray, and do battle valiently. "In union there is strength." If all the Spiritualists unitedly co-operate, the victory will not only be won by them, but disaster will be the result for the credal bigots! The angel world is with us and will direct the battle from the "evergreen mountains of light."

Borderland for October contains 128 pages, filled with interesting matter, and we are sorry to add that with this issue it suspended publication. Mr. Stead desires to devote his whole time to investigation, and suspends this quarterly so as to give him the opportunity. He says he hopes in a year or two to revive it.

This issue contains parting words from the Editor, Miss X. and Julia, biographical sketch, portraits and psychic experiences of the poet Tenney; an article on the psychic experiences of Mrs. Browning, by Sara A. Underwood; News from Mars, The Future of Theosophy, by Mrs. Besant; Mrs. Piper and her New Controls; My Communication with the Apostles, by Prof. J. R. Buchanan; Psychic Healing, and a large number of smaller interesting articles, facts, etc. We very reluctantly say, to "Borderland," on revêt, after an existence of four years, during which it has given to the world a wonderful amount of psychic information.
Prof. Geo. W. Walronnd has just printed new horoscope forms, which are to be copyrighted. They will be particularly useful to students. He gives on them a list of birth-stones and harmonious signs for matrimony and companionship, etc. Let it be distinctly understood that there is no such thing as Fatality. Planetary influences act only upon the physical body and are always amenable to the intelligent mind action. The spiritual man is absolute monarch over every physical condition. Ignorance is the cause of all error and darkness, and Intelligence is the remedy and cure. Our offer to give these charts as premiums should be read by all. See last page.

Dr. Gould of San Diego, Cal., passed to spirit life without remembering the Cause in his Will, though he had property valued at $75,000. How rich Spiritualists can do this is more than we can imagine! What a fine chance is given them to do good with their property, and at the same time lay up treasures where they will count to so much advantage “over there.” Either they do not really believe in the spiritual philosophy or they are blinded by selfishness and greed.

That Spiritual Revival, mentioned on page 704 is evidently not wanted—for though we urged every subscriber in San Francisco to send us the name and address of every other Spiritualist they knew in this City—only two persons gave it any attention. Apathy is the alarming condition! Selfish disinterestedness reigns supreme! It will take more “ Gabriel’s trumpet “ to awake the interest among Spiritualists!

Judge E. S. Holbrook, well known years ago as an able writer and lecturer, passed to spirit life from his late residence in Chicago, on Sunday, Nov. 7, at the advanced age of 81 years. He was a great and good man, one that the angels will welcome home. We attended a seance at his residence over 25 years ago, Maude Lord being the medium.

The Evolutionist is the title of a new semi-monthly Spiritualist periodical of 12 pages, about the size of the JOURNAL, published in Brooklyn, N. Y., by W. W. Sargent, at 75 cents a year. It contains articles of real merit, and if the Spiritualists of the Empire State can support a local periodical, this will give them the opportunity. It deserves success, whether it gets it or not.

Mr. W. H. Yeaw, who met with an accident, as stated on page 664, is slowly recovering. In a letter dated Nov. 9, he says:

Allow me to thank my many friends in California for their prompt expressions of sympathy and good wishes for my recovery. Letters from Hon. I. C. Steele, Col. Samuel D. Gregory and John Koch, were particularly gratifying.

I cannot be “ likened unto the stranger who fell among thievew, for my fall was among dear friends and relatives, who are doing everything possible for my speedy recovery. I expect, ere long, to be at my post in the dear old “land of sunshine, fruit and flowers”—there to remain years vouchsafed to me in the glorious cause of Spiritualism, in which I have spent the better part of my life.

I wish to thank you, Mr. Editor, for standing so bravely by the JOURNAL, under such adverse circumstances as you have had to contend with in San Francisco. The Spiritualists of the Pacific coast will do all in their power to increase the subscriber list of your publication and the brightest and best Spiritualist paper ever printed in California.

W. H. YEAW.

Los Angeles Notes.

There is just now a revival of public interest in spiritual meetings in Los Angeles, owing, in part, to the arrival of Dr. Schlesinger, who came in response to a telegram from the Harmonial Association. From various causes the receipts of this society had fallen below expenses, and to save it from further loss, a combination was effected with Dr. Andrus and the Barnett family, who had been holding meetings at Kramer Hall, and a dispatch was sent to Dr. Schlesinger, who always draws full houses in Los Angeles. The result was, the receipts were more than doubled on the first Sunday of the new arrangement, and the promise is still better for the future.

The music is under the direction of Prof. Barnett. His daughter, known as “Little Zoe,” has a voice of remarkable sweetness, and is a great attraction. Dr. Barnett make the afternoon meetings unusually interesting to seekers after phenomena, while those who are attracted by the philosophy find an able exponent in Dr. Andrus.

The Ladies Independent Aid Society has been forced, by increased attendance, to take a larger hall. They now hold their meetings in the handsome brick building, which, on Sunday last, was crowded, and on Wednesday evening, I am told, every seat was occupied, and standing room in demand. The varied exercises at these meetings and the free admission ensure a large attendance. I wish all spiritual meetings could be free to the public.

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The Spiritual Congress, to open on the 19th of December, promises to be a success so far as speakers and mediums are concerned, and if properly advertised will attract large audiences. Thomas G. Newman, ex-President of the State Spiritual Association, has been solicited by the Committee of Arrangements to preside, and it is confidently expected that he will accept.

Among the speakers and mediums engaged (in addition to local talent) are, Mrs. Julia Schlesinger, of San Francisco, Illinois; Mr. Solome Cowell, Oakand, address and tests; Mrs. Maude L. Freitag, National City, inspirational and test mediums; and Dr. Louis Schlesinger, Michigan, inspirational speaker, and last, but not least, Dr. Louis Schlesinger.

The fact that C. V. Miller, materializing medium, is to be in Los Angeles during the session of the Congress, will be an additional inducement for people in this part of the State to attend.

In view of the “ bluff “ of the Anti-Spiritualist Association that any phenomena produced by any medium in the world will be reproduced by them, and Baldwin, test mediums, will give a large sum of money (given in some periodicals as $500), in others as $1,500, and even as high as $5,000, Dr. K. D. Wise, of Los Angeles, offers to accompany Dr. Schlesinger to Chicago, or elsewhere East, and pay all expenses, provided the challenging parties deposit the money in the hands of impartial judges, and provided also that the reproduction shall be by some other medium, and that the mediums that is the challengers are to prove that the phenomena, as produced through Dr. Schlesinger, can be produced by trick or fraud.

W. N. S.

The Reviewer.


This book is not an exhaustive, scientific analysis of the principles of mental healing, says the author in the preface, but rather as a suggestive and helpful guide. It is not intended to supplant, but simply to lead up to the more profound and extensive works on the same subject.

Intelligence for November is as usual filled with matter of an intellectual and spiritual nature. “The Dogma of Faith,” by Henry Frank, is a wonderful argument against cremation. Among the other excellent articles are, The Psychology of Sleep, by Robert N. Reeves; Scientific Reasons for Mental Healing, by Edwin D. Simpson, M. D.; Philosophy of the Divine Man, by Hudson Geome; The Basis of Immortality, by J. F. Underwood; The Metaphysical Publishing Co., 503 Fifth avenue, N. Y.
important feature of the American Monthly Review of Reviews for November is an illustrated article entitled "Fremont Lakes to the Sea," by Carl Snyder. Mr. Snyder describes the various inventions which have made feasible, through cheapened methods of construction, a great ship canal connecting the Great Lakes with the Atlantic Ocean. It would appear from the figures and estimates set forth in Mr. Snyder's article that canal construction can go on with the Atlanto Ocean. It would be a crowded hall, Mrs. J. J. Whitney will give, on her written writings, Mr. and Mrs. Lille will join with music and speaking. Admission, 10 cents.

The theme for discussion in Mrs. Logan's Circle of Harmony on Sunday, Nov. 7, was the attitude of the great and small, and the death struggle to orthodoxy. These meetings will be continued between 11 and 2, at Pythian Castle, 101 Market street, San Francisco, every Sunday.

The exercises at the Children's Lyceum...
Test Seance by Mr. C. V. Miller.

To the Editor:

A recent correspondent of the Journal demanded that Mr. C. V. Miller should be thoroughly searched, and that many forms should be presented. Mr. Miller has sat under test conditions many times. In 1892 a special seance for this purpose was held in this city. Among those present were Dr. C. A. Bonesteel, W. H. Hitz, George Wilbur, Dr. Dean Clark and a reporter from the daily papers. A committee of gentlemen stripped Mr. Miller and examined every article of clothing. All his underclothing was black. Nothing white was on him. His socks were turned inside out and every garment thoroughly searched. Nothing whatever was found. He was then tied by a rope securely to a chair in the seance room, and the rope sealed with a wax seal. Under these conditions the seance was held. The cabinet was also thoroughly searched. Under these conditions the usual phenomena occurred. Among them was the appearance, on two occasions, of two forms at once. An account of this seance was published in The Better Way, of Cincinnati.

A lady who was present at it has given me an account of it, and I have also read The Better Way narrative. I have seen a lady told, by a lady who was present, of another seance in this city, where similar test conditions were submitted to Mr. Miller, with similar results.

The Santa Cruz Surf and the Santa Cruz Sentinel, both of Nov. 23, 1892, each contain an account of a seance held in that city in which similar searching, etc., of Mr. Miller were made by a committee of gentlemen, and with similar results—a large number of forms having appeared just as usual.

I have read two written certificates, with the photographer's signatures attached of various gentlemen of character, dated Portland, Ore., Aug. 15, and Aug. 22, 1894, stating that on those occasions after similar thorough searching of Mr. Miller, many forms were presented in a satisfactory manner. G. C. Love signs both certificates; the other names differ in the two, among them being C. H. McMillan and H. T. Lashier. I have been told of other seances, where Mr. Miller has sat under test conditions, and with similar results—a large number of forms having appeared just as usual.

Test Seance by Mr. C. V. Miller.

I and myself conducted the investigations at the seance. In addition, there were other Spiritualists present, well-known to me, principally selected by me on account of their success in getting striking manifestations in Mr. Miller's circles. In the personnel of the sitters we wanted to be sure of a truthful report of success, if the phenomena are genuine. Their photographer, well known to me, was also present to take a picture of one whom I had selected, Little Lulu.

Much of the furniture was removed from the room. Only cane-seat chairs for the sitters were left, so that nothing could be concealed in them

Mr. Newman and I made a rigid and thorough search of everything in the room, including the pictures on the walls. The blinds in the bay window were fastened and sealed with strips bearing our signatures, and the doors were also similarly sealed—all being found intact at the end of the seance. Every inch of the cabinet was searched in the presence of the committee by us. I myself went carefully over the whole of it, from top to bottom. I used a table and chair to make a thorough search of the top of the cloth forming the curtains and lining of the cabinet. Not the slightest article that was not exhaustively searched. We searched the entire carpet in and near the cabinet. Both of us were positive there was nothing in the cabinet. There were no materials, no wires, no pockets, no double thickness of cloth, no nothing. It was absolutely empty. There was no possible chance for a confederate to get in, and there was none, I am certain.

After we had searched the cabinet and the room, we never lost sight of it. No one went to or in it but ourselves, till Mr. Miller went in during the seance. The ladies having retired, we searched the room, and saw the cabinet, so that we could be sure that no one went near the cabinet. All of Mr. Miller's clothing, including socks, was removed and thoroughly searched by each of us in turn. We wore nothing white. Every part of every garment was exhaustively searched by us. Nothing was found. After he was dressed, I remained near him until the seance began, and watched that no one passed him anything. When he sat in the chair outside the cabinet to begin the etherizations, I was certain that there was nothing on his person and that there were none in the cabinet.

Under these circumstances some 20 forms with white drapery came from the cabinet, while the medium was sitting outside. They were of various sizes, giving names of men, women and children, most of them being recognized. They appeared outside the cabinet, rising from the floor gradually. A small hand and arm appeared near the cabinet and came near the photographer, who was working above Mr. Miller's head. Some white drapery was seen at the top of the cabinet, that moved up and down and then went away. For Mr. Miller to manipulate this, a wire or stick six or seven feet long would be required.

On the hypothesis that Mr. Miller did all that we saw while he was outside the cabinet, the following are required: (1) Material for the forms to be manipulated and contrivance to make them up and to hold them up; contrivances to open the curtains, bring them out, sometimes quite a distance, turn them round to face certain directions, and discharge them as we saw. During the seance, the curtain near Mr. Miller, through which he can manipulate all this inside the cabinet. I carefully searched every inch of the curtain to find this opening, but the cloth was absolutely intact and the marks of the rope inconceivable how Mr. Miller can make up and work the so-called etherrealizations. (2) The material and the contrivance for lifting the form that appeared outside the cabinet. (3) The hand and arm and the contrivance for rapping on the blinds in the cabinet, several feet distant. As nothing was on his person and nothing in the cabinet, where did all this come from?

At the end of the etherizations, we examined the cabinet, and found nothing. Mr. Miller then went in 20 or more forms appeared during the materializations. On three occasions, two forms, both speaking, were presented during materializations, while one of the ladies present (in each case a friend of mine) was up at the cabinet, talking with one form; a second form appeared that also talked with the photographer. On one occasion Mr. Miller and a form came out together. Mr. Miller wore a sack coat, no vest, and a flowered shirt. A form came out attired in a dress coat, vest, and white shirt, etc., but there could be no contact. This form gave the correct name of a relative of the photographer, and he came up to see the form. Another form gave a female name, which the photographer did not know. One of the contrivances used in the looking tests was this: A form appeared giving a full name and added, "From Texas." A young lady friend sitting beside me at once recognized the cabinet and for making it expand at the sides and for taking it in the cabinet. (1) A wire or stick six or seven feet long to work the drapery at the top of the cabinet. (4) The hand and arm and the contrivance for rapping on the blinds in the cabinet, several feet distant. As nothing was on his person and nothing in the cabinet, where did all this come from?

The last form appearing was little Lulu. Mr. Miller came out of the cabinet and Lulu stood near him while a photograph was taken of them. At the close of the seance Mr. Miller presented himself for search. I found nothing on him nor was aught found in the cabinet. What
became of the various garments worn by the forms seen? It is impossible for a more restraintless, exhaustless search of everything to have been made than was made by Mr. Newman and myself at this seance. Mr. Newman was, if anything, more thorough and complete in investigation than myself. He was determined that every point, however minute, should be covered. The result was that we were completely baffled in our attempts to discover fraud. The conclusion is that remarkable occult power was manifested, or else Mr. Miller must be the most skillful and wonderful magician and conjurer I have ever seen, easily accomplishing many seemly and conscious things. I am awaiting some rational explanation of how he can possibly do the many extraordinary things I have seen at his various seances. I have no more to say on the subject. Here is a copy of Emmett Coleman.

[These “test conditions” were as perfect as we could make them—the search of the cabinet, seance room, furniture and the medium being thorough and critical. There were no machinery, no concealed raiment nor confederates. The light was sufficient so that we could see the outlines of every person present, the guests being seated in a semi-circle, facing the cabinet. Mr. Coleman sat at one end of the curtain and I at the other. Had anyone passed in or out of the cabinet, or moved in their seats, or the medium moved his arms before entering the cabinet, we could have easily detected it, but none of these things occurred. The results were as stated by Mr. Coleman. Readers can draw their own conclusions. Facts are always in order, but mere arguments concerning any medium are not desirable. We hope this may end the matter so far as this medium is concerned.—Ed.]

Telepathy.

Between the two worlds of the Seen and the Unseen there may be perpetual telepathic communion. Telepathy is the language of the spirit, but its purpose is not restricted to the life after death. Spirit to spirit approaches here, whether in or out of the physical body, and he who now lives the life of the spirit, in its radiant energy, its peace, joy and love, shall find himself privileged with direct and conscious communion with his friends in the unseen world. He will find himself in the current of achievement in the midst of constantly enlarging opportunities for usefulness; and so shall life over-

come the fret and jar of transient anxieties and live on the divine plane even while here. As Emerson truly says: “Our painful labors are unnecessary; there is a better way.” To this better way is all humanity moving, and there is approaching a new life of finer achievement, of exaltation, and of gladness. Happiness is the normal state of the spirit as health is the normal state of the body. The life of the spirit is love and peace—the life of radiant energy and abounding joy.

Lillian Whiting.

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Saw the phantom of a faded smile
But sat him down in that place awhile
He beheld on the broad brow lines of thought
When he lay stark dead on the stony floor;

Sever the bonds that bind you to the place
And turn away

TIS THE MONTHLY OF SPIRITUALISM IN AMERICA

[Continued from previous page]

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The Higher Thought.

There is a soul within the soul
In which are felt those holier joys
That from some other immortal roll,
That are too deep for voice.
There is a heart within the heart;
With silent voices it is rife
Vague premonitions begin to start
And tremble into life.
There is a mind within the mind,
In which is born the higher thought.
Shadows glide o'er it undefined,
And pass a glimpse of its Aug.
A glimpse is caught, a shadowy gleam
Flits o'er the mind, as in thought's dawn.
We grasp; but no, 'tis but a dream
And all again is gone.
There is a phantom memory,
As it were of another clime;
That from some fount immortal roll,
As it were of another clime;
A feeling of enraptured rest
Which the nameless all humanity,
And linked with this arc faith and hope,
That are too deep for voice.
There is a bidden seraph lyre,
From some fount immortal roll,
That from some fount immortal roll,
That arc too deep for voice.
A glimpse is caught, a shadowy gleam
Flits o'er the mind, as in thought's dawn.
With heavenly glimpses half complete,
All humanity,
And linked with this arc faith and hope,
That arc too deep for voice.
There is a bidden seraph lyre,
And all again is gone.
As it were of another clime;
A feeling of enraptured rest
Which the nameless all humanity,
And linked with this arc faith and hope,
That arc too deep for voice.
There is a bidden seraph lyre,
And all again is gone.
As it were of another clime;
A feeling of enraptured rest
Which the nameless all humanity,
And linked with this arc faith and hope,
That arc too deep for voice.
There is a bidden seraph lyre,
And linked with this arc faith and hope,
That pierce into the shadowy gloom;
That see the realms which onward ope
Beyond the limits of my thought.

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The subject of this sketch is a native of Germany, but for the past 22 years he has resided in the United States, making San Diego his home a greater portion of the time. He was converted to Spiritualism about six years ago by physical manifestations through his wife. He soon developed clairvoyance, prophecy and the power of healing, the latter two phases to such a remarkable degree that his practice kept him busy early and late. He disliked the idea of going on the platform, but the guides said, "Go," and about three years ago he gave up his lucrative practice and started out in the work. He has since developed psychometry as a leading phase, accurately reading as high as eight articles at once. Mrs. Muehlenbruch is a very estimable lady and an able assistant to the Doctor, being a sweet singer as well as a medium.

Although less than three years before the public as a medium, Dr. Muehlenbruch numbers among his converts a list of "Reverends," "M. D.s," "Ph. D.s," "LL. D.s," and other professional men, which is a record of which but few other mediums, if any, can boast. Some of these persons will be further mentioned in this article.

Having known the Doctor before he became a medium, I have watched his career with interest, and from every source comes enthusiastic praise—no complaints—which shows that "honesty is the best policy" in all transactions.

About three years ago Dr. Muehlenbruch foretold a number of events in my career that seemed as improbable as a trip to the moon, yet one at a time I have seen their fulfillment, contrary to my desires and efforts. However, he has predicted brighter prospects for the next three years, which I would like to see as accurately fulfilled.

As a psychometrist, I have never met his superior. A relative of mine, living in Oklahoma, was suffering from a chronic disease. I sent to him for a lock of hair, thinking to test the Doctor's powers. Upon telling him that I had a letter in my pocket containing a lock of hair, he at once gave the sex, complexion, about the age, and a very good description of the person and his characteristics, before opening the envelope. He then gave an accurate reading of the person's past life, and diagnosed the disease, without any symptom being mentioned, which diagnosis I found, upon writing, to be correct to the minutest symptom.

The Doctor uses no toxic drugs in treating the cases he diagnoses, but makes occasional trips to the mountains, under the instruction of his guides, to gather roots and herbs, which he uses with great success. He keeps a large quantity of these (nature's remedies) constantly on hand. He has practically abandoned magnetic healing, as it drew too much on his other mediums, and the nature-remedies, under the advice of his guides, answer every purpose.
I have advocated that all mediums should do.

The Doctor's permanent address is Box 118, Oakland, Cal., but for a few weeks he is located at 824 McAllister street, San Francisco, and holds meetings every Sunday evening at 111 Larkin St. He held weekly meetings in Oakland for 16 months.

Among those who have been convinced of the fact of spiritual communion through the mediumship of Dr. Muehlenbruch is a professor in the State University of California, who frequently attends his circles, or has private readings, but whose name the Doctor has not asked permission to use; also Rev. E. E. Hammond, a Universalist minister of Oakland; Rev. Carpenter, a Methodist minister of Stockton, Cal., and Dr. Wencelow, a physician of San Jose, all of whom have publicly testified to their entire satisfaction with readings given them. In addition to these, the following extract from a letter to Dr. Muehlenbruch by J. B. Randolph, a well-known Oakland attorney, speaks for itself:

"The programme of my affairs as forecast by you have taken place from time to time like the calculated events in Astronomy. If you can do for others as you did for me you are surely living to as grand a purpose as falls to the lot of any man."

Dr. Muehlenbruch also has many other unsolicited letters testifying to his ability as a psychometrist, prophetic seer and physician. His card will be found in the "Medium's Directory" of the Journal.

ERNEST S. GREEN.

Religion—To do Good.

We like a religion that teaches human responsibility—that gives us liberty to eat meat on Friday, labor on Sunday, and restrain men from lying, cheating, stealing, gambling and swearing on all days of the week—that promotes kindness in ministering to the comforts and need of mortals—a religion of reason and right and not of formal ceremony—one that appeals to the common sense and needs of mankind, gives hope in life and death and yields peace and rest to the soul.

Spiritualism gives to the world a new interpretation of religion. We are not ready to discard religion because it has been abused and perverted—not ready to drop it from our vocabulary. We want to sift this word and its cognates from all impurities and rubbish of past ages, and retain it, and give it to the world pure and unadulterated, both by precept and example. We are going to transform it, or evolve out of it something pure and beautiful.

Yes, we want religion—can't get along without it, for we are determined to be religious by the methods of our new system, in spite of all opposition. "To be good and do good is our religion," which is an absolute necessity to every one who is of a religious nature.

The usual argument against religion is that it makes people worse instead of better. That may be true of some religions, but that is not the case with our system, which, when put into practice, improves people wonderfully. If Christians live lives dishonorable or disgraceful to their profession, it is no good reason why Spiritualists should do so. We can set them an example worthy of emulation.

Religion, to a true Spiritualist, is truth, justice, purity, goodness, spirituality, love, industry, dignity, grace, progress, worship, ethics—it is the philosophy that outlines a plan of right living, and when obeyed it will protect us from whatsoever is bad, wrong and evil.

Each one is free to practice our religion or not, as he chooses, without fear of punishment or expulsion from our body. In the line of human responsibility each one is sole judge and arbiter of his or her own conduct. We take into our congregation all sorts of people, exact of them no vows, and our purpose is to make them good, better.

When evils exist among us, as among other classes and orders, it is not the fault of our system; for it puts up every possible bar to evil; and all who have taken the spiritual truths home to their hearts as well as heads, have reformed their lives accordingly. We need to obey the constant call of the angels "come up higher," for we will never be the wiser or better for knowledge of which we make no practical application.

We cannot afford to lose any truth—we want all of it in our philosophy—we are not afraid of it.

No other word in the English language will fill the place of Religion. Ethics will not do it by a good deal. Some say Altruism is the coming word that will supersede religion; but it will take in both these and still have an abundance of room for more. It is one of the grand departments of Spiritualism, which are science, philosophy, and religion. It is permanently located here.

We can consistently sing that good old song:

'Tis religion that can give
Sweetest pleasures while we live;
And religion will supply
Solid comfort when we die.

After death its joys shall be
Lasting as eternity.

Spiritualism is to be the religion of the world when the world unfolds to a comprehension of its principles. The difference between the Spiritualism of today and that of 1800 years ago lies in the fact that we have a better understanding of its principles, and we are better educated in the sciences. Whether it is esteemed a religion or not, it is undeniable that it has wrought a vast change in the various religions of the world, and affected the social and moral movements of the age. It declares that the spirit, separated from the body, can and does communicate with those still in the body, and presents an array of evidence in its demonstrations that is absolutely overwhelming.

Where is the religion that can equal it in supplying knowledge of the future life? Its phenomena stands the scrutiny of science, and the reason it is not preached in the churches is because the preachers are afraid to investigate it. They do not witness its beautiful demonstrations and hear its living truths lest they should be "almost persuaded" to accept it as the real Apostolic religion, in which the "works follow them that believe." Its teachings embrace a consideration of the being and nature of Deity; of man and his duties and responsibilities; of the origin, nature and destiny of the soul; of rewards and punish-
ments; of heaven and hell; of the utility of prayer and song, and much more of cognate nature. It is based on living facts, and administers to the great needs of the soul—needs which material science and philosophy have been utterly unable to supply. And the greatest of these needs is an assurance of our friends. Assure us of this and we will bear our present ills with courage. This knowledge yields the most complete happiness.

A religion, to be universal, must be in harmony with science and reason and bear the strictest scrutiny. Ours is a reasonable religion. Reason calls for knowledge and demands miracles now, if they were ever performed, while the church demands acceptance of the wonderful past that, they say, can never be repeated.

A. H. NICHOLAS.

Circle Lessons.

Mrs. Emma Rush, the conscious trance speaker, at her home in Santa Barbara, a few months since, in one of their home circles, said among other things, "When anything is well done, it is done by an artist; that is to say, when anything is well done an artist did it." Thinking of this at greater length, there is much consolation for the so-called "jack-at-all-trades," who, without having served an apprenticeship, may yet do various things well, and be happy in knowing that he properly takes his place among the artists of his day to that extent.

Another instruction was to the effect that "many people, in plucking the rose, fail to exercise care, and pluck the thorn with it." In this simple illustration there is to the thoughtful mind, a lesson that "reaches as high as heaven." Though all stand in some degree in need of this lesson, it applies with the greatest emphasis, to the married relation. The essence is this. You who are married, or about to be, apply the lover's tactics as long as you live; namely, let the struggle to please each other, ever be held supreme over all other thought. This is the true secret of perfect wedded bliss. This being true there is no other truth that ever engaged the attention of man that can be of greater importance. How long has the world stood in need of this single thought being definitely fixed in the mind at the proper time! What heaving billows of anguish, what boundless oceans of distress and torture would be prevented by simply having this knowledge, and the greatness to apply it in all the affairs of conjugal existence!

Still another lesson expounded, in one of these home circles, was that "the true object of discipline in this life is to round out the character; not to suppress any part of it. A person may have an overmastering inclination for oratory, and so taste whatever for work with pick and shovel. Yet this very person by bravely taking hold with his own hand and engaging in manual toil for a season, may do himself more good than by a much longer time spent in his favorite calling. Not that the oratory in his nature is to be either condemned or repressed, but that the other element so long neglected, as to become distasteful, is to be cultivated. Repression or stifling, is not true discipline. Do not another, strife, or choke off the dominant impulse; simply let it rest occasionally, while attending to the diligent cultivation of the weaker and more neglected tendencies."

Still another thought was uttered in such slow, low tones that every word was indelibly riveted on the mind of the bearer. The spirit, having called for a stanza of the song "Scatter Seeds of Kindness," afterwards used these words: "Yet how many millions are sowing seeds to-day; and how very few good seeds are sown! Tons and tons of tares are sown for every handful of wheat!" And again: "how very few of the good seeds when sown, ever fall on good ground!" These two sentences seemed to bring the world before the mind's eye in panoramic view; a dark, gloomy picture of rough, craggy, stony landscape, in the darker phase of twilight, with foul weeds on every hand. A man with a basket of seeds in his hand, and so heedless of his work as not even to know or care what might be the character of these seeds, or how rocky the rough, foul ground before him; goes on sowing broadcast without regard to consequences!

Reader, is this picture overdrawn? Let us hope that for once it is; and yet the thought involved, is certainly one to profit by.

Dr. Abner Rush, the husband of the medium above named, is now, and has been for some years engaged in compiling a series of interpretations of the Bible, based strictly upon the nomenclature of, the root meanings of the names found therein, viewed in the light of historical occurrences extending through the ages down to the present time. His work is thoroughly readable as well as unique; and he is assured by his spirit friends that it will be successful in giving to the world—and that for the first time in history—the true pith and meaning of the "scriptures" of the Old and New Testaments; and when once the world gets the full benefit of this light, the Bible will have accomplished its mission and be laid aside. THOS. H. B. COTTON.

Oakland, Cal.

The Coming Contest.

As long as we feel anxious towards our brothers and sisters, and try to control their minds to coincide with our views, we are not competent teachers. There is but one infallible guide for all organized life, and that is the inner light of intelligence, unfolded by obedience to nature's divine law, hence "the law is our schoolmaster," to direct us to that light.

To obey that law "is better than sacrifice," for only by obedience thereto can we unfold the only true light that enlightens all intelligent beings. That light has been called by various names—such as God the Father, God the Son, and God the Holy Ghost, then personified and worshipped, which, to me, is idolatry.

Our coming teachers will go forth armed with the sword of the spirit, which is love to all human beings, and then will be evolved the brother and sisterhood of humanity—a universal republic.

This is the mission of Spirit.
Religion is subjective, denoting the feelings and acts of men which relate to God. It seems proper that we should remember Our Heavenly Father with a reasonable reverence. Religion, without philosophy, is dangerous. It has been said, with a goodly show of truthfulness, that religion has been the cause of more suffering and downright deviltry than all else combined. It caused the first murder of which we have any account.

Beginning with Moses, a murderer, let us see what religion unattended with philosophy has done. This man, after murdering an Egyptian officer became an outlaw and renegade. Passing over his history where he tended the flocks on the banks of the Red Sea, where he learned of the peculiar ebb and flow of the tides on that most peculiar water, we begin at Mt. Sinai.

He received the tables of stone on which were the Ten Commandments. One of these commandments was, "Thou shalt not kill." He promulgated these commandments as fundamental law. Then he started with his people, and left a broad river of blood from there to the Holy Land. From the history, as we take it from the Bible, we are led to believe that every foot of that land has been fertilized with human gore. What a ghastly picture of obedience to the command, "Thou shalt not kill?"

Now comes Jesus, heralded by Seraphs; "Glory to God in the highest, and on earth peace, good will toward men!" "Whatsoever ye would that men do unto you, do ye even so unto them." Love your enemies; bless them that curse you; do good to them that hate you; pray for them that despitefully use you and persecute you." What is the effect of this religion, which is only a rehash of its antecedents?

Even Jesus, himself, is made by the historian to say, "Think not that I am come to send peace on earth; I come not to send peace, but a sword." If Jesus said that, he was only a man. The former are the words of a god; the latter is the expression of the passions of a mere man. I don't believe he ever said it. Kindled by the words of the last quotation, all Christendom has been made a slaughterhouse, and every means of prolonged torture ending in death, has been resorted to; inflamed passions have had full sway.

Modern Spiritualists have a bounden duty. They must sift the Bible, the Vedas, the Tripitaka, the Avesta, the Koran, the Edas, the Book of Mormon, and the Bible of Reason, and throw over all that will not conform to the song of the Seraphs. If you don't want hell, you must go to and make heaven.

JOSE MAKINSON.
Holdrege, Neb.

The Higher Spiritualism.

That Spiritualism has made but little progress in the past 49 years, in this, the land of its birth—when its stupendous foundation is considered—is a fact which every studious Spiritualist will admit. That our philosophy has ever challenged all other systems, and has always been the victor in every contest, is also a fact. Then why is the world not ours? Let one reply who has studied the history, and the causes of the success or failure of the movement in all lands.

Before proceeding, I must request that no reader pass judgment before reading the argument throughout. Spiritualists are prone to jump at erroneous conclusions before listening to all the evidence presented.

Before we can hope for success we must have regular pastors appointed by the year; organize in large bodies, keep our expenditure up by subscriptions, and keep our doors open free to the public for Sunday meetings, which should consist of good lectures and good music, relegating the phenomena to special week evening meetings, or circles, for the purpose. (Since writing this article I notice that President Barrett has made recommendations to the same effect as those made in this paragraph, in his last "Annual Address").

This method would entitle our Sunday notices to a place in the regular church announcements of the daily press.

"But," you say, "speakers fail to attract the audiences that come to witness the phenomena?"

True. But there are more reasons for this than space will allow me to enumerate here. One reason is, because we have treated our speakers so shabbily that we have but few really good speakers on our rostrum. Did Moses Hull, Theodore F. Price or Lyman C. Howe ever fail to draw a good audience where their ability was known? These men are students and can instruct the wisest, hence they attract large audiences of scholarly men.

Another reason is that the class of people who frequent our test-meetings consists of mere curiosity-seekers who go, to see "the spook show," and when they hear an intellectual treat instead of the usual "tests," they return to their Cimmerian haunts instead of the usual "tests," they may venture into the hall without being shocked by the "show" element, the speaker is obliged to seek other fields for a sustenance.

"But," says another, "the phenomena is the basis of our philosophy."

Right again, but so is the alphabet the basis of written language; yet what would we think of a college student reviewing his alphabet daily?

There are deeper depths to fathom; there are higher heights to climb.

Again, the constant demand for "tests" brings upon the rostrum many self-styled mediums, that disgust the intelligent investigator and make him class us all as fools; yet these mediums and
...their friends really imagine that they are doing good.

I believe that a week-evening should be set apart for tests, when a first-class medium can be obtained. If none can be had, then omit the phenomena until, through the mystery-solving and error-challenging philosophy, we get a number “on the anxious-seat”—then send for a good medium—one with a clear rec-ord—one that reads the soul and talks in no uncertain manner with those who dwell in the higher life—one who works in the light, where suspicions never lurk. But do not neglect the home circle, from whence all our great mediums and speakers have graduated and where most Spiritualists have been converted.

Even if we had no other basis for our philosophy than the researches of Prof's Crookes and Wallace of England, and those by the American Society for Psychological Research, with Mrs. Piper, it is sufficient—it is a scientific vindication of all our claims—something which can be said of no other religion.

SPAIN AN OBJECT-LESSON.

There is no such thing in Spain as platform tests, and no professional mediums—at least their periodicals never mention any. The only literature Spiritualism has there is one weekly and half a dozen monthly periodicals; the translated works of Allen Kardec (now 80 years in spirit-life), the works of Gabriel Delanne, Riquelme Flores, Quintin Lopez, Matilde Ras, and a dozen or so of less voluminous writers.

The periodicals, however, are supported without a line of advertising matter.

The phenomena is limited to the private circles; yet in no country is Spiritualism flourishing as in Spain—new societies are constantly springing up and old ones growing. The movement is led by the Count Torres-Solano and others of the first families of the land. It is the zeal of these people that makes converts by the thousands without any phenomena save the experiences of those who read.

The fact is, platform tests and the dark seance are crushing our Cause in America, instead of building it up.

THE CHRISTIAN RELIGION.

With all its demoniacal dogmas and dark-age doctrines, has had no phenomena for 18 centuries, yet numbers its converts by the million, and that in the face of the fact that its leading lights admit that their “gospels” were anonymously written in the century after all the witnesses had passed from earth, thus proving the inauthenticity of any statement made in them.

If people will not believe the testimony of hundreds of the world’s greatest living scientists, philosophers and statesmen—whose names are above reproach—if they cannot believe their honest neighbors—then they would not believe the evidence of their own physical senses if they were to witness the most astounding phenomena.

If Biblical phenomena be true, instead of verifying Christian dogmas, it only proves the truth of Spiritual philosophy.

What we should do, is to distribute tracts to every home in the land, giving a summary of our philosophy, and the testimony of such men as Crookes, Wallace, Zollner, Hodgson, Hare and others, together with rules for forming home circles and for other methods of investigation. I believe everyone can become their own medium, if they will have the patience, study the philosophy deeply and live up to its teachings before beginning.

When an all-convincing test is given, it can reach the ears of but few, yet clearly described in a pamphlet it could reach and convince millions, if attested by competent witnesses. Even if described in the PHILOSOPHICAL JOURNAL it could reach a multitude of investigators.

I believe in elevating our platform by a higher education and by allowing the mediums to hold their own meetings for phenomena independent of our societies. Quarrels over the character of certain mediums have, I believe, broken up all the societies that have ever suspended. Remove this bone of contention and then we shall have harmony.

INSPIRATIONAL SPEAKING.

The studious investigator of our phenomena and philosophy would prefer to hear an address compiled from rare and well-attested facts—even if read from manuscript—to hearing a dozen of the trance or inspirational variety (generally speaking, but of course there are exceptions to all rules), and for the reason that the trance or inspirational lecture contains only the thoughts of one spirit, often expressed in “a wilderness of words,” while the studious speaker will compile the thoughts of a hundred spirits in a single lecture and present them in a concise, interesting and instructive manner. I prefer the music of many words, but I prefer the logic of many facts and deep thoughts.

SPECIAL TO MEDIUMS.

I know a few mediums who guarantee satisfaction in their sittings, and refuse to receive any fee until the investigator is satisfied. These mediums are all prosperous, even in these hard times, and number their converts by the score, among whom are many scientific and professional men.

I have interviewed many skeptics as to their investigations. The answer has been almost invariably:—“I have been to two or three mediums and paid them a dollar each. They told me nothing but what might have been guessed. I am convinced that it is all humbug.”

While this conclusion is unphilosophical, yet who could blame one? Had such been my first experience in investigation, I should have misjudged Spiritualism in the same manner, but if investigation cost me nothing until satisfied, I should have kept on until I found the genuine. Once an investigator finds a medium who can get en rapport with his spirit friends, he will go again and gladly pay a fee.

True, these suggestions are radical, but, in the language of the inspired poet Lowell,—

New occasions teach new duties; Time makes ancient good unco; He must up and ever onward Who would keep abreast of Truth.

ERNEST S. GREEN.
The best known mediums in the country, and that he (Hagaman) holds certificates of endorsement from 18 State Spiritualist Associations, and one from the National Association in Washington, all stating that he is a good medium.

To this President Barrett in the Banner of Light gives the following emphatic reply:

These statements are false in every particular. Hagaman at one time claimed to be a medium, but never had any following among the Spiritualists. His fraudulent practices were too apparent to give him any standing among them. As there are but 15 working State Associations in the United States, six of which have been organized during the past 15 months, Hagaman cannot possibly hold certificates from 18 of them despite his claim to that effect. As a matter of fact, we do not believe that he holds a certificate from even one State Association. He was "ordained" (?) by the Southern Spiritualist Association in the early eighties, and given a certificate of fellowship. This Society soon became defunct, as it was shown that its charter was clearly illegal.

The National Association has just entered upon its fifth year. During its entire existence it has had but one President, and two Secretaries. These officers know that no certificate of endorsement has ever been applied for by J. D. Hagaman, and that none has ever been granted him. It is true that he has used Pres. Barrett's name as a reference and as an endorser of his work, on numerous occasions; but such use was wholly uncalled for, and a clear case of false pretense. Hagaman has been convicted of perjury in several courts, is a self-confessed criminal, and does not hesitate to resort to falsehood and forgery whenever it suits his purpose. Such a man is well qualified to be Secretary of a Christian organization, whose sole aim is the suppression of Spiritualism.

This tells of what material the Anti-Spiritualization is made. If they have any so-called mediums, they are of the fraudulent kind, and such as we are glad to get rid of. If these imposters all combine, with a priest as their leader, to try to crush the true spiritual mediums, it is significant! They were frauds then, by their confession now, and are so yet. We congratulate the churches upon this addition of frauds to their working force! Without their contaminating presence the way is clear for the true and honest mediums.

If there is to be a general bombardment from the credal forts, we shall be ready to engage in the conflict—and Spiritualism will ultimately triumph over all its foes.

Free Literature.

In this, as a progressive people, we are sadly deficient. Credal churches every year spend many thousands of dollars in publishing tracts for free distribution. We are compelled to admit that it is an effective propaganda method.

Advanced spirits, in the spheres beyond, are urging spirits in the flesh to combine their energies, and unite with them in endeavoring to enlighten those "sitting in darkness," to give them "the light of life," and thus to fit them for entering upon a progressive career in the life beyond.

To check the on-slaught of the combined forces which are being arrayed against Spiritualism, this will be a powerful agency—a formidable weapon.

Some friends have suggested that we start a Fund for the distribution of Free Literature, and as soon as possible to issue Tracts on the philosophy and phenomena of Spiritualism.

Until this is done they advise us to print several thousands of an extra copy of the Philosophical Journal, to be filled with choice literature for this purpose, and we will do it, if the funds are provided to defray the expense of this missionary work.

A trifle from each reader of the Journal would create such a Fund, and enable thousands to persevere in philosophy, and in time be convinced of the truth of spirit existence and inter-communication with mankind.

We have calls now for such Free Literature, and have supplied thousands.
of copies of the JOURNAL, but we cannot do all this work alone. It is the privilege of all to help, and we now offer them the chance to do so. Reader, how much will you give to the fund, to start it?

An Inspiration.

Being greatly perplexed with many things, on Oct. 8, we sought our couch at night, and fell asleep. Soon after, while we were conversing with our angel friends, a new “inspirer” came, and in a poem gave us encouragement—our spirit appeared to be free from the body which was lying motionless on the bed.

When the clock struck three in the morning, the spirit seemed to be re-entering the body, and the guides were working over it, trying to bring it again to consciousness, saying: “Arise and write the poem”—“Get up and write it now,” etc.

After some time, sufficient strength was found to arise and light the gas. Then without seeking our clothing, we found a pencil and paper and rapidly wrote what we could remember of the long poem, as follows:

BE ENCOURAGED.
Before I came, it seemed so dark—
My coming is to save;
Stand firm, and be a shining mark;
New courage take—be brave!
Be you as wise as serpents are,
And gentle as a dove;
Discouragements will only mar
The use of a barrel of dynamite.

Too Poor.—An ex-minister writes us as follows:

I am too poor to subscribe for the PHILosophical JOURNAL but I wish some rich man would do a little “missionary work,” in that very way. Can’t you find some “liberal,” who has a liberal purse, and such a liberality and love for priest-ridden humanity and truth, that he will do it? S.C.A.

Yes: we have many who could well afford to subscribe for a hundred or a thousand copies to be sent to such worthy persons as the writer of the above. Let us see if some of them cannot be awakened to duty, without the use of a barrel of dynamite.

Healers.—The supreme court of Ohio has decided against Dr. E. B. France, who brought suit to test the constitutionality of the medical registration law. The Spiritualists and others in Ohio are now deprived by the highest tribunal of the State from employing any but a regular physician, whose practice may be very distasteful. Mediums and healers stand no show whatever.

The Benefit Scamce kindly given to the JOURNAL last Thursday evening, by Mr. C. V. Miller, in the parlor of Mrs. Schlesinger, in this City, was well patronized, and the manifestations were about the same as previously reported, except that there were no “test conditions” imposed, beyond a search of the cabinet and curtains, and the sealing of the doors behind the cabinet. All appeared to be pleased and satisfied—thoroughly enjoying the three hours that were spent together. The JOURNAL returns thanks to its many friends for their presence and encouragement.

Ministers Immoral.

In the San Francisco Chronicle last week we found the following item:

An Eastern preacher has left the pulpit for the race track. About a dozen years ago the pastor of a church in Kansas City would spend a good portion of his six days of the week bucking the frisky wheat market. On the Sabbath day he would sermonize strongly on the follies of this world, with an occasional side swipe at gambling.

And yet they prate about the shortcomings of Spiritualists. When not only the church members but also the ministers are imperfect, should they throw stones at others?

Here is another item trailing around in the papers: “At a church of Indianapolis, Ind,” says the San Francisco Chronicle, “on one communion Sunday they consumed ten gallons of wine.” Either it was a monster organization or they were very dry.

The Spiritual Congress.

The committee of arrangements to make preparations for the Spiritual Congress proposed to be held at Los Angeles, at its last meeting adopted, without dissent, the following and requests its publication:

The present trustees of the Harmonical Spiritual Association of Los Angeles, after accepting office, on November 1st, learned that as successors of the former trustees, they were to act as a committee to make arrangements for the Spiritual Congress proposed to be held in Los Angeles from December 19th to January 2nd, and accordingly began work as such committee, but soon ascertained that it is impossible, at the present time, to secure the cordial cooperation of the Spiritualists of Los Angeles, without which the Congress cannot be made a success, and, as the time selected embraces the holiday season, when the minds of the people are unusually occupied, therefore we deem it best to indefinitely postpone such Congress.

A change in conditions is necessary. When so many men who are willing and anxious to work are living in enforced idleness, and many forced to walk the streets night after night, for lack of the price of a bed—how can we expect a decrease in crime? Unless something is done to change existing conditions, there will be an increase in crime, and the jails will be filled to overflowing.

The Cosmopolitan University conducts classes for home study at any point from which three or more applications may be received. The study year commences in November. Anyone desiring information should address the Secretary, Geo. B. Warne, M. D., 3402 Prairie avenue, Chicago, Ill. Entrance fee, $1. One of the best mediums in Chicago is the director in psychology. It is Mrs. Emma Nickerson Warne, M. D., and the eloquent Spiritualist lecturer, Rev. J. C. F. Grumbine, is president, 7820 Hawthorn Ave., Sta. P, Chicago, Ill.

Henry E. Rogers has returned from Europe, says the N. Y. Herald, and is registered under the name of H. S. Richardson. He was the swindler who robbed inventor Yost of type writer fame, through his bogus mediumship. Spiritualists are warned against him in the Banner of Light.

Postage Stamps may be sent to this office for fractions of a dollar.
Mrs. Wimble, of Oakland, was placed in the Napa Insane Asylum by her husband because of her unbalanced mind. We mentioned the case on page 744 and requested the Spiritualist of Oakland to look into the matter. Mme. Montague stated the facts to the Psychical Society on Nov. 15, and made an impassioned appeal on behalf of the lady. She stated that she was surprised when she read that Mrs. Wimble, with whom she was well acquainted, had been sent to a lunatic asylum. She added that Mrs. Wimble's mind is only slightly unbalanced, that she was perfectly harmless, and that to send such a person to a place where she would be brought into contact with raving maniacs is a great wrong.

A representative of the Call went to the Asylum armed with a letter from Mme. Montague, and saw Dr. Gardner, the physician in charge, but was not allowed to see Mrs. Wimble without authority from her husband.

On the other side her relatives say that "she is not a ward of the State, she is receiving every attention."

Mrs. Wimble's mind is only slightly unbalanced, that she was perfectly harmless, and that to send such a person to a place where she would be brought into contact with raving maniacs is a great wrong.

The Faith and Hope Messenger is the name of a new monthly, published at 50 cents a year, at 497 Franklin avenue, Brooklyn, New York, which is edited by W. J. Couvile. It contains 12 pages of interesting matter, and is neatly printed.

In Search of a Soul, by Horatio W. Dresser. 274 pp. Cloth bound. Boston: Philosophical Publishing Co., 19 Biagden street. $1.50. This book contains a series of essays in interpretation of the higher nature of Man, such as laws and problems of the human mind, absolute being and the higher self, the unity of life, soul growth, etc. It is well written and is intended for those who have begun to realize the altruistic ideal.

The Planet Mars is to be put into communication with the inhabitants of the earth next November, it is announced by astronomers. How it is to be accomplished is not stated.

A new book by Ralph Waldo Trine, "In Tune With the Infinite," bearing the subtitle, Fulness of Peace, Power and Plenty, deals with the power of the interior forces in moulding the every-day conditions of life. Thomas Y. Crowell & Co., New York and Boston.

"Some Little Rhymes," composed at odd times by Wallace E. Nevill, 45 pp. Price 10 cents. This is a neat pamphlet containing 16 poems, by an ex-preacher from Aus­tralia, but now residing in San Fran­cisco. He became a Spiritualist some years ago and is now earning a living at secular work. Many of the rhymes are excellent drives at the old theol­ogy, and have an altruistic tendency.

Dr. Coonley, independent slate­writer, clairvoyant and physical me­dium is located at 1151 Market St., San Francisco, where he gives readings daily. His guides satisfactorily answer sealed questions on slates, by independent writing in the light. Such a question was answered for us a few days ago, and was remarkable.

The Light of the East, a Hindu monthly review, published at 3 Isur Mill's Lane, Calcutta, India, edited by C. O. M. A. Volume six with the October issue. Among its contents we note the following: Spiritual Discipline, Pythagoras, Religious Evolution in India, etc.

Dr. Peebles is still at Hammon­ton, N. J., finishing the last chapters of his new book of travels, which will contain over 500 pages and be finely illustrated.

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In the American Monthly Review of Reviews for November, Mr. Wm. I. Cole gives an account of Boston's interesting experiment in offering free organ recitals to the public. The success of this experiment should lead to similar undertakings in other cities.

The Little Freethinker, edited by that life-long worker in the liberal ranks, and friend of children, Elimina Drake, New England, is illustrated and published monthly, at 25 cents a year, containing short stories, letters on history, literature and interesting information on modern practical subjects, etc. H. G. Green, publisher. 213, E. Indiana St., Chicago, Ill.

Dr. Cornill's history of the Jews in the Open Court for November, has reached its climax in the description of the destruction of Jerusalem by the Chaldeans. Nothing more pitiful, or heroic has been depicted in history than this great catastrophe, and it is now told in a connected, log­i­cal manner in which all that recent criticism has done. Chicago, 324 Dearborn street.

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Mrs. R. S. Lillie's subject last Sun­day at Scottish Hall, San Francisco, was "Spiritualism, Ancient and Mod­ern," showing the bearing of the phenomena of to-day and that of all ancient religions. Mrs. Whitney's tests were many and demonstrated the interest of spirits in our material affairs.
Send out Missionaries.

To the Editor:

In Redding, Cal., there is a woman who is very zealous in Spiritualism. Rappings can be heard at all times about her house. They rap answers to questions. The table will tip in reply to questions. She hears voices when no one is near; also music of heavenly richness. She transfers her thoughts and actions to persons many miles from her home.

We need a good well-developed medium who can live an honest and upright life as well as to give tests, and who does not have to depend upon mediumship for their living. Missionaries should be sent out by the State Association who are well prepared to work in just such places as this.

Redding, Shasta Co., Cal.

S. W. Van Dyke, Sec.

The Work in Denver, Colo.

To the Editor:

Mrs. Dr. Well-Bedell, the newly-appointed missionary of the N. S. A., for Colorado, in connection with Mrs. Mary Lyman, a well-known speaker, Mr. L. W. Van Dyke, the astrologer, who is organizing Temple No. 2, of the Order of the Magi in Denver, Prof. Smith, the healer, and Mr. Larkin, a well-known speaker and reformer, has opened the winter’s work for Spiritualism ... was held last night in Chosen Friends’ hall, which was well attended and much interest evinced in the new movement.

Prof. Fred Evans’ psychic classes in Boston have been productive of much satisfaction, and grand phenomena have been elicited at every seance. He is making many good friends there.

The regular quarterly meeting of the Board of Directors of the California State Spiritualists’ Association will be held at Headquarters, 905 McAllister St., San Francisco, on Saturday evening, Dec. 4.

The Ladies’ Aid Society will hold its regular monthly social, at 905 McAllister street, San Francisco, on Friday, Nov. 26. There will be an entertainment, social, refreshments and dance. Admission 10 cents.

Dr. Alles Tobias still continues her seances at G. A. R. Hall, San Diego. Her Sunday afternoon meetings are spiritual lovefeasts. Her Sunday evening lectures, followed by ballot readings and prophetic tests, are duly appreciated.

Mr. B. A. Stephens of San Diego, has just gone toSeattle, Washington, and the Spiritualists of that city should give him a hearty welcome. He will represent these societies here and probably get a number of new subscribers.

The Mediums’ Protective Association gave Mrs. Jennie Robinson, a testimonial benefit last Saturday evening, at 905 McAllister street, San Francisco. It was well attended, and the entertainment was a decided success. It concluded with a dance.

The Ladies’ Aid Society gave a benefit entertainment to Mrs. Hendee Rogers last Friday evening, at 905 McAllister street, San Francisco. It was a damp and foggy evening, and the audience was not as large as it should have been, for Mrs. Rogers is not only the pioneer medium of this City, but a very successful healer and speaker. Mrs. R. S. Lillie gave a very interesting address on the duty of Spiritualists to care for the aged mediums and workers, and Mr. Lillie attended to the musical part of the programme, with Mrs. Cook at the piano. Mrs. Whitney gave spirit messages for an hour, which were truly marvelous.

Dr. Muchlenbruch’s meeting in the lower hall at 111 Larkin street, San Francisco, last Sunday evening, was full of interest, and many remarkable tests and psychometric readings were given and recognized. They were accompanied with prophecies for the future, which are the most important to the recipient, as he has a remarkable reputation for a prophet. A prophet a few days after the test he told a gentleman that he had three times escaped death by a seeming miracle—once he heard a bullet whistle close to his ear, and once saw him in the water nearly drowned, and again he saw both ankles injured, all of which was fully recognized. The gentleman, Dr. Muchlenbruch, has stated that he had never before seen the medium and that there was no possible way in which he could have obtained any of these facts from anyone living. The Doctor holds another meeting at the same place next Sunday evening.
A voice said, "Gold bags will triumph and there will be want and wailing, riot and bloodshed."

I carefully avoided the subject of politics and elections while my friend and I sat together in the Denver station at 7 o'clock that morning, but she was so earnestly and deeply interested that before we separated she asked me for my impressions concerning the election. I told her what had been given to me. She said, "I greatly fear it will come true."

I ask those whose hearts have been touched by the story of the miners' strike, and how 24 of them were ruthlessly shot down, if it has not already been terribly fulfilled? O. F. SHEPARD.

The Deipnosophist.

He is a curious fellow, this individual whom I will introduce as the "Dinner-Philosopher." This is what he said one day, when a congenial friend and I had joined him for dinner at the Berkeley cafe:

"Speaking of religion," said he, as he proceeded to cut into a juicy tenderloin, "it has always struck me as curious how some people can hold to such purely metaphysical abstractions. Now I claim to be a devout man—at least I thoroughly enjoy religious services, if the music be fine, the preaching not too stupid, and the place one to suggest elegance, beauty and refinement. I confess I cannot worship in a hall, or in one of those old-fashioned box-like buildings which our Puritan forefathers felt to be suitable for public services; but I can and do worship when my surroundings are suitable. I can't help it. But I cannot understand the religion of some people.

"Why should we forever deal with pale abstractions in our religion and philosophy? 'They that wait upon the Lord should renew their strength.' What does waiting upon the Lord mean? Does it mean prayer, meditation, fasting? Perhaps. Is this all it means? I think not. If it were, I am very sure that 'waiting upon the Lord' would not renew one's strength, but would, on the contrary, very soon exhaust it. I am far from being a materialist, in the ordinary sense of the word, and yet, when I hear good persons talk as if the material world were a delusion and a snare, and spiritual things, so-called, the only things to be considered, I feel like taking a materialistic ground as a counter-influence. Now, my idea of renewing one's strength is to supply the system with nourishing food. To be sure, food will not strengthen a dead man—but then, waiting on the Lord will not either. We want neither a wild idealism, which ignores the physical universe, nor a bald materialism, which denies the spiritual forces in man. But I say that eating is the divine mode of renewing one's strength. Is not the Divine Life in this beef-steak? Do not the atoms vibrate with that mysterious force we call life; that force which brought them together and created the animal; whose flesh this is? Is it profane to say that I partake of God's life when I eat this beef-steak? 'Taste, and see that the Lord is good,' says the Psalmist. So say I from a different point of view. Not in levity, but in all seriousness, I affirm that eating is the best way of waiting on the Lord and renewing one's strength. Why should we deny that any form of energy is of the Divine Life, or any substance in the universe the repository thereof? Are there forces in nature which do not belong to God's life? Are there substances not ruled by His Power? Tell me, then, I pray you, to what do they belong? Jesus says, 'a house divided against itself cannot stand,' unless God is all, the Universe is not a unit-verse, but a poly-verse. If God is All, this beef-steak is a part of God; and when I eat it I am partaking of God's life. You may call this pan-theism, yea, even frying-pan-theism; but I see no other."
pertation. I do not say that I endorse the sentiment of the Deipnosophist, but I recommend it to the consideration of the reader.

SOLON LAUER.
San Diego, Cal.

An Explanation.

To the Editor:

Allow me to say a few words—they will be my last in this matter—regarding our interview with Mr. W. E. Coleman. I found many statements in my article seemed to Mr. Coleman "inaccuracies," perhaps an explanation will make the matter plain. My original article was written and in type before Mr. Coleman saw my article. Mr. Coleman and his article appeared on October 28th, but was crowded out that week for lack of space in the JOURNAL. The publication of his article prior to mine made it necessary for me to add to mine several new statements. These additions gave to my article the appearance of disconnectedness that I could not rewrite the whole article, because it was already in type. Furthermore, under instructions from the Editor, I had to condense what I wanted to say into the shortest possible space. These unfavourable circumstances caused utterances that might be construed as "inaccuracies," but they have been made on the true issues in our controversy.

I could see no impropriety in quoting from Mr. Coleman's second article, because in our interview he had used almost the same words that I quoted. Mr. Coleman brings forward instances where he had received to substantiate the allegation of fraud. Would it make any material difference whether I stated that he used these words during the interview, or quoted them from his article?

Another "inaccuracy" crept into my article when I said Mr. Coleman declared he was absolutely positive that no fraud had been perpetrated. I quoted, namely, that hearsay and suspicion were all he had received to substantiate the allegation of fraud. In the second article, Mr. Coleman was present and of which he spoke and wrote. I did not intend to intimate that Mr. Coleman had said that no fraud had ever been perpetrated, and I do not think the readers of my article received such an impression. Being compelled to condense my article, I omitted every impression. Being compelled to condense my article, I omitted everything not absolutely essential. I was speaking of those instances where Mr. Coleman had been present, and it seems to me evident that he could not say he was positive of things happening in seances where he was not present.

But these "inaccuracies" as to time and place are insignificant compared with the true issues in this controversy, and I do not hold them in the least. The object of my article was to show that Mr. Coleman's method of investigation of the manifestations in question could neither be called scientific nor thorough, and consequently his conclusions in this matter could not be relied upon. That I was correct in this assertion Mr. Coleman himself has since admitted, by acceding to my proposition to have a seance under test conditions. Such a seance is reported in last week's JOURNAL to have been held by Mr. Coleman. Not having been present at the seance, of course I am not in position to know, from personal observation, whether the conditions were such as to exclude every possibility of deception. It is to be regretted that a representative of those who claim to have proof of fraudulent practices by the person in question, was not invited to be present at the seance.

J. HOLLER.

Having read my friend J. Holler's account of our interview with Mr. W. Emmett Coleman, published in the issue of Nov. 4th of the PHILOSOPHICAL JOURNAL, I testify that in all essential particulars it is correct.

C. P. HOLT.

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