Wisdom.

Wisdom is an attribute of the divine in universal nature. It is also a power inherent in man, by virtue of his near relationship with the divine, and because of the possible unfoldment of divine powers within his finite nature. Although as finite beings we do not and cannot at all times comprehend the whys and wherefores of its manifestation, owing to the fact that all human developments are subject to the laws of limitation and environment, yet all can in some degree discriminate between a wise and an unwise act.

But few have not at some period of life committed an act which proved to be a very great mistake and caused much annoyance, trouble and sorrow. We find ourselves too often prone to err in our estimates and judgments of our surroundings, and others form and harbor thoughts which prejudice our minds, and in an unguarded moment we are apt to give expression to unwarrantable conclusions, which set in motion elements of evil. How often have individuals, families, societies and communities suffered because of unwise thoughts, actions and counsels of unwise persons? If these are promoters of trouble, misery, sorrow and all that tends to make us unhappy, what are we to do? What should we strive to attain?

My answer is, Wisdom. Is it obtainable? Yes! How? This is the question that should interest every member of this society. As each must have learned through some experience that the accomplishment of any task, the acquisition of any knowledge, or the attainment of our highest ideal of the purpose of life, ever must be the result of personal efforts; constant exercise of all the faculties of the mind, conjointly with a healthy body, harmonizing all the desires, objects, and aims in life, with the "all good," will undoubtedly culminate in a manifestation of wisdom.

There are many avenues which lead to wisdom; there is much that we must learn, overcome and master, as we advance. We must become discreet, prudent, cautious and judicious. Our understandings must be opened up by the knowledge of the little things of life, and by growth and development advance into a general knowledge of the arts and sciences. Knowledge is probably the broadest avenue leading to human development. It enlightens, expands, refines, elevates, invigorates, and in all respects improves the individual. If directed and guided by wisdom, it does more than aught else to elevate men and women to positions of honor and distinction in society or nation. Do not misunderstand me; I said if guided by wisdom, knowledge will do this. For there are innumerable examples of persons having possessed knowledge, but lacking wisdom, because victims of dissipation and licentiousness, which seem to prove an old adage, that "Much learning makes some men the greater rogues and villains." This naturally leads our minds to contemplate the great importance of gaining wisdom and power! By the adoption of the proper methods of education, beginning with the little things that lie at our feet; correcting whatever evil habits we may have acquired, and gaining a victory over our inclinations to do wrong. Then slowly but surely will we begin to tread the paths of industry and frugality, which lead to wealth and by wisdom systematically.

Divide each day, to find an equal proportion for work, recreation, rest and sleep. When we have done this, we have a good foundation for the physical structure—a grand edifice, a temple, fit for the indwelling of a spirit, an immortal soul, where it can grow and unfold its divine possibilities and manifest its wisdom.

Wisdom is defined as "a faculty of forming the fittest and truest judgment in any matter presented for consideration; a combination of discernment, discretion and sagacity; and is sometimes used in a sense synonymous with discretion or prudence." Knowledge is not wisdom. Knowledge has several steps—such as the perception of facts, the accumulation of facts, but does not include action, nor the power of judging what methods are best to be pursued, or in means for attaining these ends. Prudence,
discretion and other terms are sometimes used as synonymous with wisdom but are only particular phases of wisdom.

Wisdom is the highest expression of all the accumulated knowledge and experiences of the ages. It is the outgrowth of a cultured mind—the development of the mental faculties, the unfolding of possibilities, the power of perception by and through which we are enabled to comprehend the principles and problems of life. Possessed of this power we are able to direct our minds into the right channels of thought, to have control of all the bodily functions—so that we may do the right thing at the right time and in the right place. Then it will be impossible for greediness, envy, malice, selfishness, or injustice, to hold sway, or in any way dominate over human action.

Wisdom and Knowledge, far from being one, have often no connection. Knowledge dwells in heads replete with thoughts of other men; Wisdom in minds attentive to their own. Knowledge, a rude, unprofitable mass; the mere materials with which Wisdom builds; Wisdom, a rude, unprofitable mass; the mere materials with which Wisdom builds. Knowledge is proud that he has learned so much; Wisdom is humble that he knows no more.

The family

Prophecy and Science.

On Monday evening, Sep. 20, Dr. Sivartha delivered a lecture in the parlor of Mrs. Drake, 521 13th street, Oakland, Cal. He asserts that the two great factors working together for the construction and completion of human character on earth, are prophecy and science. He tells us that many prophecies of ancient Bible times are still unfulfilled. From his standpoint, the true meaning of the word evolution is not to be narrowed down exclusively, nor chiefly, to the idea of the gradual development of man from the lower order of animals. Rather it means his development from the domination of the lower powers and instincts of his own nature into that of the higher order of his faculties.

Comparing the brain of the fish with that in man, and taking into account the scaley coat of the former, the doctor concludes that the fish is endowed with a good degree of motor power, but very little sensation. Comparing the brain of the highest type of the ape tribe, with that of man, that which is well talked of as the "missing link" means not only specimen, tribe or race of animals, but at least 20 or 30 grades or links, forming indeed quite a respectable chain in itself, intervening between the highest specimen of lower animals and the lowest type of man.

The unfolding of the human character through the brain is a process literally upward and forward. Starting with the Egyptian civilization, he illustrated by their architecture, and especially by the shape of the pyramids, that in them the dominant thought expanded downward and backward; and that they were incapable of progressing beyond this outward expression. This fact proved the arrested development of that nation and was itself a sure prophecy of their downfall.

Next the Mongolian race progressed to the development of filial love. The nations of India established the development of the imagination still higher in range among the human faculties, and slightly further forward in the brain. The American nation completed the development of this same faculty. Assyria, Chaldea, Media, Palestine and certain other nations developed organs lying directly behind the ear and pointing backward. The vengeful and vindictive thus dominated the Semitic civilization. The legislation of Moses, in some respects, far surpasses that of to-day. The Greek and Roman civilization developed faculties of the brain pointing a little more upward.

The Christian civilization resulted in 

family.

It is now known, that we have been called upon to give up for a time our beloved Pastor, Mrs. Cora L. V. Richmond. It is not necessary for me to say, the necessity for this separation, has brought to us an overwhelming sense of sadness and irreparable loss, for the tie which for 21 years has bound us so closely together as pastor and people is too well known to leave room for doubt. At the close of last season, some of us felt intuitively that a shadow was lurking somewhere near us; but this was met so promptly, that we fondly hoped all danger had been averted, but the higher powers willed it otherwise, and during the church vacation, the arrangements were completed, which were to deprive us of that which we hold most precious in life, the ministry of our pastor and her guides.

We have submitted because we must, but only to the extent of giving her one year’s vacation, during which time we shall suspend our Sunday service, subject to any visits she may be able to make us. For 21 years we have been privileged to drink at this never-failing source of inspiration; for us the table has been bountifully spread, and we ought (if we are not) to be willing to yield for a season, but the break comes at a critical period in the history of the Church of the Soul, for still in its infancy, we feel (humanly speaking) that it needs the guiding hand of its beloved founder and her inspirers.

Farewell to Mrs. Richmond.

The Christian civilization resulted in 

family.
The first official announcement many of our people had of their great loss was when they were summoned together to bid her farewell, and in consequence of this, and the fact that Mrs. Richmond had to leave the city at once, to the great regret of all, we were unable to give her a fitting farewell as has ever been our wont.

On Thursday, Sept. 2, however, the Band of Harmony met at the charming home of our Secretary where every preparation had been made to make the meeting worthy of the occasion. Everywhere beautiful flowers met the eye but it was impossible even for these to chase away the gloom that shadowed every heart.

The theme of the afternoon and evening, was of course, the coming separation, and as usual words of comfort and cheer came to us from the guides, and tributes of love and loyalty from the members of the Band to her who will ever hold their hearts in her own keeping.

The farewell was reserved for the Sunday service which was held in Handell Hall, which was crowded with those anxious to hear her valedictory, and to look for the last time, perhaps for months, upon the beloved face that has so often brought joy and sunshine into our hearts.

The program was a special one, the first feature of which was a double christening. Vocal and instrumental solos were given, and Mrs. C. Catlin gave the following farewell address, in the name of the Church of the Soul, presenting, as a parting gift, a magnificent basket of American beauties:

"Perhaps for the first time in the history of this society, the call that summoned us together, brought with it a feeling of overwhelming sadness, for full well we know that it would be strange indeed after all these years of faithful ministration and such loving companionship, if we could respond to such a summons without a tugging at the heartstrings, and a sense of irreparable loss......"

"For 21 years we have listened to the words of truth and wisdom, as they have fallen from your eloquent lips; for 21 years we have sat before the panorama of your wonderful inspiration, page by page has been unrolled before our spiritual vision each page containing some new revelation, unsealing some hidden depth, and making manifest the mysteries of the ages, but we rejoice to know, that while these revelations have carried us backward, into the by-gone ages, forward, into that dispensation for which we longingly wait, upward to that realm beyond the skies, yet ever before us have been kept as of the first importance those principles, that meet the needs of the present hour......"

"We have only a feeling of fraternal love towards our brethren in Washington, notwithstanding the fact, that what is joy to them, is Gethsemane to us......"

"In thus bidding you farewell, we do not separate the different branches of the work, for the Sunday School, the Band of Harmony and the Church of the Soul, are one in the present shadow and future hope; as one we shall watch, as one we shall pray, as one our eyes will be turned toward Washington as to the casket, which holds for the present our peerless jewel, and as one we shall hall with delight the call that will summon us together to welcome you home.

And now, dearly beloved Water Lily, we ask you to accept as our parting gift the buds we offer, for what could speak to you our love so potent as these? May the matchless symmetry of their form, the perfect harmony of their tints, and the pure sweetness of their perfume, be symbolic of the year that is before you......"

"In the name of your people, in the name of all who love you, tenderly, lovingly, loyally, we say, Farewell......"

MRS. C. CATLIN.

After responding to this, Mrs. Richmond proceeded to give her last words for the present to her own people, taking for her text the comforting words of the great Teacher, "My peace I leave with you," and as with characteristic eloquence she spoke of the past and the present. Many grave ways to the emotions which they could not restrain.

We have still, however, the beacon light of hope, and we are already looking forward to the time when she shall be restored to us, and we shall again welcome her home.

**Spirituality.**

It is announced by some persons, by some mediums speaking as they say under influence of their guides that the questioning investigating spirit is an indication of lack of spirituality. This assumption is used sometimes apparently to discourage scrutiny of pretensions which are questionable, and even to cast reflections upon the careful and thorough investigator.

As though spirituality were but another name for credulity, for the uncritical acceptance of whatever is related! As though verification were wrong and culpability were a virtue!

There is, it is true, a stubborn incredulity which is not according to reason, such as Galileo had to encounter, such as make ignorant or bigotted people treat with supercilious contempt anything beyond their own personal experience, but free and fearless inquiry, indicating as it does, mental flexibility, is one of the proofs of the truly spiritual mind, which is the mind dominated not by authority, not by prejudices, but by love of truth, by a disposition and readiness to search for it, by charity, kindness, helpfulness, and by elevation of thought.

Such a mind possesses spontaneity. It is not blinded by bigotry, it is not bound by authority, it is not chained by custom, it is not dwarfed by dogma; it is open to new light from every direction, and ready to "prove all things and hold fast to that which is good."

Spirituality is not synonymous with credulity, superstition, pietism, religious fanaticism, or emotional excitement. It does not depend upon any special belief. It was not lacking in Spinoza or in John Stuart Mill, and the writings of George Eliot abundantly show that it dominated the mind of that strong, fine and beautiful personality. On the other hand it is conspicuous by its absence in many ecclesiastics, in many of the most orthodox clergymen, in many of the pro-
fessional religious and spiritual teachers who repeat parrotlike, week after week, expressions which are uttered and assented to without thought, or with but a minimum of thought and a maximum of automatism.

When a preacher or a medium finds fault with a fair-minded investigator of their claims on the ground that he is deficient in spirituality, simply because he wishes to verify, as far as is practicable, what is affirmed, the deficiency is more likely to be in the person who makes this statement than in the man who is spending money and time in trying to get at the truth.

B. F. Underwood.

**Ancient and Modern Prophecy.**

My attention has been called to a pamphlet entitled, "Try the Spirits," by H. L. Hastings, in which the author gives the reasons why Christians believe in the plenary inspiration of the Bible, and at the same time reject Modern Spiritualism.

Mr. Hastings' arguments, outside of those refuted by his own statements, may be summed up briefly as follows:

1. That the divinity of the Bible is proven by its fulfilled prophecies, which modern mediums have failed to duplicate.

2. That these inspired writers condemned consulting the spirits.

3. That all the great inventions of the age were brought out in lands "where the Bible was read and honored."

**Christianity vs. Science.**

I will answer the last proposition first, as it is only necessary to state that these great inventions, strangely enough, are not the work of believers in the Bible. Crookes, Hare and Wallace are avowed Spiritualists, while Edison's hand was controlled by a spirit to write messages in his father's circles at three years of age, thus proving him to be a remarkable medium.

Christianity has ever opposed inventions and all the advances of science as "works of the devil." It burned Bruno at the stake and murdered Galileo for advocating the rotundity of the earth, because the Bible declared it was flat and had "four corners." It even shrieked "devil" at Franklin and Morse, but these men gave us electricity and the telegraph just the same.

**Modern Prophecies.**

Although Mr. Hastings' psychological researches seem to have been very extensive and successful in some lines, yet he seems to have been unfortunate in his search for prophetic mediums. I might cite scores of cases to prove that we have as remarkable prophets in the ranks of Spiritualism as any mentioned in the Bible, but space will only permit a very brief mention of two or three for which I can personally vouch.

C. H. Green, an uncle of mine living at Fall River, Wis., was at a seance at the home of a Mr. Hughes, in Elysin, Minn., in 1860, when he saw a vision of a living map of the Southern States—its mountain ranges, its rivers, and blood on the ground where every great battle was afterwards fought. That vision also showed that slavery would be abolished; that Rome would instigate war between France and the Germans, which would result in a republic for France. He also saw that Methodists (he was then one himself) would join with Catholics and other sects to check liberal thought and crush out Spiritualism.

How well these prophecies have been fulfilled history bears record, the last mentioned being fulfilled to the letter when Catholic priests, Methodist and other preachers of nearly all denominations met in Anderson, Ind., and formed a National Anti-Spiritualistic Association, on the 9th ult. Since then his spirit guides have given him many prophecies and they have never failed of fulfillment, save of course those that are yet in the future—one being that universal freedom of thought would reign in 1905, and that ecclesiastical dogmatism would then sink to rise no more.

In the "Mediumistic Experiences of John Brown, the Medium of the Rockies," who is now 80 years of age and has been a medium from birth, I find many prophecies even more remarkable, in some respects, than any of biblical record, all vouched for by competent witnesses. I am personally and well acquainted with John Brown, and know that it would be impossible for this "good Samaritan," who constantly grieves over the sorrows of humanity (forgetting his own) to even think of deception.

Two and a half years ago, two mediums, Dr. M. Muehlenbruch and Mrs. S. Cowell, both of Oakland, Cal., at present, were then in San Diego, where I was then publishing a paper, and each gave me a reading, in which they foretold every important event in my eventful career since that time, all of which seemed impossible to me then, and though I struggled against "fate," yet all the events were brought about suddenly, unexpectedly and contrary to my own volition. My residence in San Francisco as the present time is the fulfillment of one of these prophecies.

**Prophecy of the Bicycle.**

La Revue Spirite (still published in Paris) for June, 1866—over 31 years ago—contains an article by Allen Kardec, in which he relates that in a dream, during the night of the 24th of April, previous, he was shown the following inscription upon a wall: "We have discovered that caoutchouc, rolled round a wheel, will make a league in ten minutes, provided that the road—" and at this point the words became illegible. In his effort to decipher them Kardec awoke and immediately noted down the words he had read; to which, however he failed to attach any meaning. But to-day, when the wheels of every bicycle are surrounded by a pneumatic tube composed of caoutchouc, and a far greater speed than 18 miles an hour is obtained upon them, the prophetic meaning of the revelation is plain enough.

The numerous works of this same Allen Kardec, upon Spiritualism and the development of mediumship, have been translated into all the languages of Europe, and are widely circulated and read in all lands.

**Mother Shipton's Prophecy.**

Outside of the Bible we have records of wonderful prophets in all lands and in all historic ages. Amongst these are the famous prophecies of Mother...
IS ANCIENT HISTORY RELIABLE?

There are many scientific writers who give valid proofs that many of the Bible prophecies were written after their fulfillment. Moses, for instance, if he be the author of the penta- teuch, as theologians claim, tells of his own death, and tells of events that occurred 500 years later in the past tense, and then says, "and it is so even unto this day," leaving the inference that another lapse of centuries had passed. The only way, in my opinion, for commentators to explain these discrepancies, is to assume that Moses had two in- carnations, the last being for a thousand years, surrounded in mystery.

All history ante-dating the printing press may be called pre-historic mythology, founded upon certain facts. My reason for this supposition is, that the church had full power of all Christendom, and after it had burned the great Alexandrian library, thus sweeping away the history of the ages, it was easy enough, with the spies of the Inquisition haunting all who could read and write, to capture and destroy all historical docu-

ments that did not accord with the views of the church. All books not destroyed were revised to aid the priests in keeping the people in ignorance and slavery to their superstitions. But the printing press broke the power of the priests, and the people at last are awaking from the hyp-notic power of the long night of the dark ages, and Truth comes back to earth once more.

SOME OF THE NEW-TESTAMENT INCONSISTENCIES.

I have heard Christians admit that there were contradictions in the Old Testament, but deny that there were any in the New. I could give 50 or more, but two or three must suffice here:

"God is not the author of confusion, but of peace."—I. Cor. xiv:33. "I came not to send peace, but a sword."—Luke xii:49.

While on this subject I cannot refrain from giving an Old Testament quotation: "Blessed be the Lord, my strength, who teacheth my hands to war and my fingers to fight."—Ps. exlv:1.


"All power is given to me in heaven and in earth."—Matt. xxvii:18. "And he could there do no mighty work."—vi:5.

DOES THE BIBLE PROHIBIT SPIRIT COMMUNION?

If we accept some of the Old Testament writers, it does, but if we take the New Testament, we find Paul saying, in the 1st Corinthians, 12th chapter:

"Now concerning spiritual gifts, brethren, I would not have you ignorant." He then enumerates most of the phases of medium- ship, as seen to-day.

AN INTERPOLATION IS PROVEN.

Now, among these gifts Paul mentions "discerning of spirits," adding, as he does after each phase, "but the same spirit." If there be but one spirit, how could there be the gift of "discerning spirits?"—mark you, the word is used in the plural.

In this same chapter Paul argues that as the different mem- bers are necessary to the body, so are the mediums possessing these various phases, or "gifts," necessary to the church as a body. How do Christians dodge this chapter and its argument?

ERNEST S. GREEN.

Support the Cause.

We have not been led to believe that heavenly mansions and crowns could be purchased by money donations to our Cause, and yet we have all learned that worldly possessions will be bar- riers to our spiritual progress if we are selfishly tied thereto. Thus, by giving freely, we expand our soul-natures into that unsellishness which gives prom- ise of spiritual reward and the approbation of our spirit-guides. We have learned that conse- quences are inevitable.

To the Cause of truth we should give, and be protected in our giving. We should not wait until our heirs may fight our bequests, but give while we can see the fruits of our gifts, and know they are properly applied. But, if bequests are made, they should not be permitted to be legally denied by virtue of our lack of capacity to properly util- ize. Our legal status must be maintained! For that we are organizing, and to that end, more than for propaganda, should we look to the National Spiritualists' Association. The Babe will is to be a test case. All your legal rights are wrapped up in that appeal to the courts. If it costs one dollar (or more) than the bequests, our rights as a religious body shall be protected.

There are others ready to make bequests to the public cause of Spiritualism. They should be protected! And nearly every city is preparing to solicit funds to build a spiritual temple. Not- ably, Rochester desires to erect a Fox memorial. Funds for all these are being solicited, and the donors want to know that their donations will have legal protec- tion. To secure all this, we should first help the National Spiritualists' Association to de- fend the Babe will.

G. W. KATES.

You don't know how well I like the JOURNAL. My friends, too, like to read it. Each copy is worth three times the cost for a whole year. I anxiously wait for its arrival every week.—MRS. DR. SEELEY.
Words of Warning.

The time has come when Spiritualists should realize that they must either stand firm and fight valiantly for their rights, for their privileges, for their principles, and for their liberties—or else to lie down and let their enemies crush them with despotic power and frenzied passion. So far, Spiritualists have been quite content to enjoy their grand philosophy alone, and not put forth the least energy, either to enlighten their fellow men or to organize for self defense. They have folded their arms with delight upon being freed from the dogmatic creeds and horrible delusions of their forefathers, but have done comparatively nothing to perpetuate their philosophy. They have neglected their opportunities to instill into the rising generation the love of the truth, and their children are growing up in utter indifference concerning the glorious truths which have been such a consolation to them. Maligning in the Sunday Schools of the churches, for the sake of popularity or for selfish reasons, and becoming entirely unconcerned in matters of so much importance as the philosophy of this life and that which is to come, some of them are getting to think their parents fanatics or lunatics, who have extricated themselves from the popular religions of the day without reason or sense—all because of the apathy which reigns supreme among Spiritualists.

San Francisco, however, has taken a step in the right direction, by organizing a "Young People's Society of Spiritual Endeavor," the objects of which are set forth on another page of this Journal. We would like to see at least a thousand such organizations spring up throughout the land, as well as an equal number of new lyceums for the children.

The generation of active, working, wide-awake and enthusiastic Spiritualists is fast passing away, and where are the successors who should be coming on to take their places? Echo asks, where? Our Lyceums are neglected; and but few young people mingle in our gatherings. Why? Because they do not find the organized enjoyments prepared for them that the churches provide for their youth. In this, it is time to call a halt. Let us bestir ourselves, and awake to the dangerous ground we are occupying.

The New Woman, a sprightly publication, of Topeka, Kan., calls attention to another danger which threatens us. It says:...
An Astounding Seance.

Mr. E. Dawson Rogers, editor of Light, London, England, thus records some of his experiences with the celebrated D. D. Home, the medium, over 30 years ago, in a recent lecture:

At his first seance he witnessed phenomena which he regarded as astounding. The experimenters, among whom were some of the highest in the land (so far as titles and social position were concerned) sat at a round table. They had no other light than wax candles on the table, and, as a member of the Press, he was given every facility to test the genuineness of the manifestations.

He commenced by asking that the table cover should be removed, for various raps had been heard, and he wished to make sure that these were not produced by any concealed mechanism. Failing to discover any artificial appliance, he next requested the table to be removed to another part of the room, and this was done, but the raps continued to come.

Noticing an accordion on a side table, he asked whether it could not be played, having heard that the playing of an accordion by an unseen agency was among the phenomena obtained in connection with Mr. Home's mediumship. A reply having been received in the affirmative, he went over and fetched the accordion, his position being at a large table on the opposite side of the medium. He then inquired into whose hands the accordion should be given, whereupon it was signified by raps that it should be handed to Mr. Home. He was about to rise in order to hand it to Mr. Home, when it suddenly quitted his hands, and passed across the table into the hands of the medium. Mr. Home then held the instrument bottom side up, and several tunes were played upon it, many of them being chosen by members of the circle. He then objected that although he could see that Mr. Home was holding the accordion upside down he could not see the lower end, upon which he was asked to go and sit beside the medium; he then saw the accordion moving up and down as though it were being manipulated by some invisible performer underneath.

After that, he had come to the conclusion regarding Spiritualism that there was "something in it," a conclusion at which many other people arrived at the same time, and that was as far as some of them ever got.

This was the frame of mind of many of those persons who were called "Psychical Researchers," and who would never be anything else.

Mr. Rogers kept up his investigation, and for 30 years has been a pronounced Spiritualist. He now edits Light, of London, England, one of the most reliable and efficient periodicals advocating spiritual philosophy.


This is a large and important work by a well-known Orientalist. It contains ten studies, which, owing to selection of the subjects, make the book a valuable picture of ancient and modern faiths, except Christianity, which is only touched upon when necessary in the all-embracing Science of Comparative Religion.

The books were on the following subjects: Jainism and Buddhism; Trans-Indian Religions; Zoroastrism; Hinduism, Vedas, and Vedantism; Lao-tze and Taoism; Confucius and his Faith; The Elohim of Hebrews; The Jehovah of Hebrews; Sacred Books of the West; Mahamad, Islam, and Maka, with short texts of all the faiths and philosophies.

The subjects are not only of immediate but enduring interest—historically, literary, and religiously, more especially to the peoples concerned, and the governing and administrative classes of Trans-India—English, French, Dutch, Javanese, Siamese, Tongkinis, and Cochinese. The first two studies enter minutely into the very conditions, type, religious, and political history of these and other adjoining states and nations, of which little is really known even by themselves, and still less by their rulers, conquerors, or suzerain lords.

As regards ancient Indian history, the author advances strong reasons against the popular belief that Aryans were, either in India or further eastward, the first or chief civilizations; attributing this to Dravidio-Turanians and Mongol people who entered India from the West and North, probably a thousand or more years before Aryans touched the Ganges.

There is a great deal in this volume to prove that man's first cultus was arboreal, or as now termed, a worship of the divinities of vegetation, as of its spirits of groves, trees, corn and such like. This cult is here shown to be as strong in India and Trans-India as among Tyrians and Greeks and Latinas. Thus the author holds that all early gods were but rural or tribal divinities embodying the sensuous tendencies of the human intellect, a fact which is needed and ignorant; that there is little to choose between the ruddy Etruscan god of groves, the Pelasgian Dodona, Aryan Zeus, and the Al, Aie or Elohim of Semites.

The monographs on Zoroaster, Lao-tze, Confucius and Mahomad place these leaders of multitudes more succinctly and graphically before us than has yet been done, and bring out the many features heretofore overlooked or insufficiently dealt with; and the adjoining chronological tables supply a wealth of information most necessary to have at hand in these important studies.

Good Advice.—Dr. Usher, the spirit guide of Mrs. M. A. Ellis, 233 Valencia street, San Francisco, sends the following for publication in the Journal:

How can we, as Spiritualists, continue to retain health, a face and form and countenance through which shines a radiant light of the angels—a face which expresses the grandest language of humanity? I will tell you. Never let it be thought that you have it in the home: bear no condemnation for anyone: think not of the mistakes of others, but see that we do our own work well: help the poor and needy when in distress; be prudent in all things: get what we get honestly; look well for old age; take care of what we get, so that care will not make its impress on our brow: make the body a palace for the angels to visit; have no discord at home: make the body attractive: always talk on pleasant subjects: cultivate music, both within the soul and at home.

Let all Spiritualists do what they can to sustain the Philosophical Journal—subscribe for it and send it to others, so as to increase its influence and spread the truth.

There is nothing strange or supernatural about spirit return. It is just as if a friend or relative has been off on a journey and returns to pay you a visit. As you would welcome a mortal who has thus been absent, so should you be ever ready to welcome and entertain the spirit friends who call on you.


The title of this book hardly suggests the racy and interesting character of the contents. The author writes that his own parish is near enough to a large city to feel its pulsations, and to touch and be touched by its larger life, yet far enough away from it to be out of reach of its noise and strife. "Looking out through the narrow loop-hole of this tower of observation," he writes, "I have seen an inch of the ministerial world pass in review and have had leisure to observe and study a great variety of ministerial types. Some 20 of these types he has described.

Postal Stamps may be sent to this office for fractions of a dollar.
In Memory of James G. Clark.

Mrs. Dr. Cora A. Morse held a very interesting memorial and song service at her residence, 621 O'Farrell street, San Francisco, last Saturday evening, in commemoration of the poet, composer and singer of reform and spiritual songs, Prof. James G. Clark, who passed to the higher life on September 17, at 4 p.m., at Pasadena, Cal.

After Prof. Petersilea, the world-renowned piano virtuoso, had rendered Chopin's dead march, in his inimitable style, Mrs. Dr. Morse read from some of Mr. Clark's letters, and one from the lady who cared for him during his last months, describing his struggles and the buoyancy of spirit in the departing hours.

Prof. J. S. Loveland then spoke of his intercourse with Prof. Clark during many years, relating several instances which exhibited his grand poetic nature and sublime ideas, his labors in the reform movements, and the effect of his labors for humanity.

Several of Prof. Clark's compositions were sung, together with other vocal selections, among the singers being the accomplished Mme. Waltz.

Several speakers related incidents of their acquaintance with him, and referring to many of his poems and their origin, as well as their association with him in his labors for humanity.

Space forbids further record of the speeches, songs, music and other exercises, but we will state that for over two hours the audience was treated to an interesting program, which will not soon be forgotten.

The room was tastily decorated with flowers, and on an easel was his picture, surrounded with green leaves. Beside this was another easel bearing a framed canvass on which was painted the title of one of his songs which was beautifully read by Mrs. Hickok, "Lord Keep My Memory Green."

The friends of James G. Clark are trying to raise funds to pay his doctor's bills and publish his latest poems. Subscriptions for this purpose may be sent to Mrs. Havens, 154 East Colorado street, Pasadena, Cal.

Mind is the title of a new monthly of liberal thought, edited by John Emery McLean. "Life" Building, N. Y. The initial number contains many articles by well-known writers, prominent among which are "Automatic Writing," by B. F. Underwood; "Vibratory Affinity," by C. B. Newcomb, etc. 20 cents a copy.

Independent Slate-Writing.

Prof. Fred P. Evans was invited to go to Malone, N. Y., and with his marvelous mediumistic powers has astonished the people and made many Spiritualists. The four newspapers have given much space to the matter. Prof. Evans thus writes concerning his work there:

My public seance in the opera house was a grand success. Mr. and Mrs. Scott G. Boyce were instrumental in bringing me to Malone, and are certainly deserving of great praise for the fearless manner in which they stood up for the truth in the face of a vast amount of educated prejudice. Now all my seance and lecture in the opera house was attended by the best people of Malone, and all went away deeply impressed with what they saw and heard.

If some apology for a medium does not come here and undo the good I have been the means of doing, Spiritualism will be respected. I have been the guest of Mr. and Mrs. Boyce and have been treated royally. I leave here for Boston, on Sept. 25.

Here are some of the notices of the press of the Malone:

The professor, who has the appearance of sincerity and earnestness, preceded by a very effective address from the Spiritualistic standpoint, calling attention to the mysteries of nature every day so commonly observed about us that we accept them as unexplained, the professor opened with the beautiful vocal duet, "Becco's Last March," by Mr. and Mrs. Petersilea and Miss Florence Montague, previous to departing from the lady who cared for him during his last months, describing his struggles and the buoyancy of spirit in the departing hours.

Space forbids further record of the speeches, songs, music and other exercises, but we will state that for over two hours the audience was treated to an interesting program, which will not soon be forgotten.

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The Farewell Soiree

By Prof. Petersilea and Mrs. Petersilea, previous to departing for their home among the orange groves, near Los Angeles, was a most enjoyable affair, their parlors being crowded with representative San Francisco people. The exercises were opened with the beautiful vocal duet, "Moonlight on the Rhine," by Prof. Petersilea and his accomplished young pupil, Mr. Mark Ellis, who took the first tenor part. After the professor had played some of the "chef-d'ceurs" of Beethoven and Chopin, Mr. Ellis sang with Souffl Messiah with great appreciation of the grand work done by Mr. and Mrs. Petersilea and a hope for their speedy return to San Francisco.

"The Tie that Binds," the song sung at the late State Convention, has met with such favor that Prof. Richard Young is composing the music to two more by the same author, Mr. A. P. Wilbur. It is time that Spiritualists were singing their own songs.

Transition.

Mrs. Angeline Metzgar, widow of Capt. Metzgar, passed from earth life, on Wednesday, Sept. 22, at her residence in East Oakland, after a painful but patiently borne illness. Mrs. Metzgar had been a staunch Spiritualist for many years, and was a prominent member of the Oakland Psychical Society. She was beloved and respected by the community. The funeral services were held according to her special request at Brown's Undertaking parlors, in Oakland, Mme. Florence Montague officiating. The ceremony being beautiful and touching in every detail was attended by a large number of well-known friends.

The body was buried in the Masonic Cemetery, by the side of her husband and son, whose spirits preceded the noble wife and mother to that radiant home constructed by good deeds and kind words, those mansions of beauty, results of loving actions and duty.
Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from various sources.

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

Any questions or requests for information, should be sent to this office.

Dr. W. P. Haworth is in San Diego, on business, and lectured at Grand Army Hall on Sunday, Sept. 26.

Mrs. J. J. Whitney has returned to 213 Stockton street, San Francisco, where she may hereafter be found.

Carrie Fuller Weatherford lectured in Des Moines, Iowa, on Sept. 26, and then went to Atlantic, Iowa, for October.

Mme. Montague and Dr. Sivarth occupied the platform of the Psychical Society at Oakland last Sunday evening, the meeting being an exceedingly interesting one.

Mr. Wm. Emmette Coleman will have an article in next week's Journal on Mother Sadie's materializing seance, through the mediumship of C. V. Miller.

Next Thursday evening, at Scottish Hall, Mme. Montague, the noted London medium, will answer the odd questions and read psychometrically.

Mrs. Schlessinger will give an illustrated lecture on "Picturesque Switzerland."

The "Boy Orator," Charles Anderson, is slowly recuperating, at the home of Bishop A. Beals, in Summerland, Cal., where he is having the best of nursing and care. His condition is such that but a trifle might snap the cord binding the body to the spirit.

Mrs. Schlesinger's lecture on "Picturesque Ireland" last Thursday at Scottish Hall, San Francisco, was exceedingly interesting, and the written questions were answered by the guides of Madame Montague in a marvelous manner.

A representative of the Spokane (Wash.) Chronicle accepted an invitation to visit Dr. Schlesinger at the Sherman House, and was given in full the latest news and personal items he knows that the Doctor could have had no knowledge of, and other startling proofs of the mysterious power he possesses. The Doctor is having great success there.

The Young People's Society had a "merry-go-round party" on Sept. 30, at 323 Fell street, San Francisco, conducted thus: The young ladies and gentlemen were seated alternately and numbered, each couple being partners, who had to entertain each other for five minutes or pay a forfeit, then the numbers moved on to the next partner, thus every five minutes each had a new partner. Subjects were written on a large blackboard placed where all could see, any at a loss for a subject could choose from it. Needless to say all became acquainted and had a most enjoyable time.

The musical program was rendered and refreshments served. There were 34 young people present and all pronounced it a success. Next Thursday there will be a drawing contest. All interested are invited.

The Daily Call of last Sunday contained a lengthy description of Mme. Montague's psychometric readings and the answering of questions, both at the meeting in Portland and in San Francisco. We will give some of these a place in next week's Journal.

The meetings of Prof. Geo. W. Wallingford in Denver, Colo., are crowded. More than 50 lost Sunday could not gain admittance. He devotes each lecture to Spiritual and Occult sciences, the modus operandi of psychic force and how to utilize this power in our thoughts, words and deeds. He then concludes with delineations of spirits and messages.

Transition of Mrs. Wiggin.

Mrs. Amanda D. Wiggin, who 30 years ago, was one of the few mediums residing in California, and was the first ordained here, passed to the higher life on Monday, Sept. 27, aged 67 years and four months. The earthly end came at the residence of Mr. S. D. Dye, where she had gone for better care during her last illness. Mrs. Wiggin, born at Meredith Bridge, N. H., May 8, 1830, brought into her childhood until 1865, in Salem, Mass., where she married. Mr. Chase, her husband, lost his life in the service of his country during the civil war. Being a fair-haired, smiling, impressional medium, Mrs. Chase received many remarkable messages during the war concerning occurrences on the battle field, the truth of which was afterwards confirmed. Having already a doubt the spirit source of the information received through her, left a widow, she came to California in 1865, and in Sep., 1868, was married to Mr. Harry Wiggin before a large audience, the ceremony being performed by Mrs. Laura Cuppy. In 1875 Mrs. Wiggin, on account of illness, lost her mediumship, and never fully regained it. Her spiritual perception, however, remained. She often held seances at her own residence, and was a frequent speaker at the Spiritualist Sunday evening meetings, and in every relation of life, the worthiness of her example, and finally the beauty and joy of her transition—free from fear, free from doubt, and full of that peace and satisfaction that only a knowledge of the life beyond can give.

The music was by the choir of the Harmonial Society, with solos by Mrs. Schlesinger. "I'll Take My Dawn a Glorious Morning." The closing piece by the choir was "Home of the Soul."

Mr. Albert Willi was referred to the Committee on the Investigation Committee.

A special meeting of the State Board was held at the M. W. M. Hall last Saturday, at which considerable routine business was done.

Letters were read and placed on file from Pres. Barrett and Sec. Woodbury of the National Spiritualists' Association, Mrs. H. D. Wrenn, A. B. Cooley and H. Grant.

Application for endorsement from Mr. Albert Willi was referred to the Investigation Committee.

A proposition was made to establish a centrally-located headquarters in San Francisco, where citizens and visitors may be welcome during all business hours, daily; to maintain a bureau of information, directory of speakers, mediums and workers, and to maintain a centrally-located headquarters in San Francisco, where citizens and visitors may be welcome during all business hours, daily; to maintain a bureau of information, directory of speakers, mediums and workers, and to hold a monthly assembly at which questions relative to spiritualism may be decided, according to the response it obtains.

Protection Certificates issued to mediums. Fee $1.00.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association—695 McAllister street.
To Interest Young People.

TO THE EDITOR:

For a long time past Spiritualists have felt the need of something to interest and win young people, and a few friends met at 323 Fell street, on July 21, to take the preliminary steps toward forming a Young People's Society. On July 31 an organization was completed and named "The Young People's Society of Spiritual Endeavor," with 19 members and the following officers: Pres., Mrs. L. S. Drew; Vice-Pres., Mrs. Daisye Keagan; Sec., Mr. E. I. Daugheney; Treas., Mr. A. Morse. The object is to promote a moral life among its members, to increase their mutual acquaintance and to make them better and more useful citizens.

It meets every Thursday evening at 323 Fell street. The evening is devoted to music and other entertainment. A leader is chosen each meeting to prepare a paper, or talk on a subject, the discussion of which is usually participated in by all.

On Thursday, September 23, a paper was prepared and read by W. T. Jones, on the subject "Wisdom," which all enjoyed so much that it was unanimously voted to ask the Philosophical Journal to publish it, that others might perhaps gain some "Wisdom," by reading.

On Thursday evening, Sept. 30, we had a merry-go-round party.

All who are interested in young people are invited to attend.

MRS. L. S. DREW, Pres.

Letter from Abby A. Judson.

TO THE EDITOR:

This letter is written to explain my long silence in the newspapers, and why I am not engaged in any public work.

In January, 1896, my brother had a stroke of paralysis affecting his left side, and on Feb. 28, I removed him from an Insane Hospital, after an incarceration of 32 years, to my rooms at 323 Fell street, where pain can never come.

During the last six months of his life he fed me every morsel as he lay flat in his bed, and never once did he fail to say, "Thank you, dear." Through my instrumentality his reason was restored, his rare intellect gave tokens of pristine brightness, and his last distinct words spoke his love for me.

As I have not lectured for fifteen months, and may never be strong enough to lecture again, I am almost wholly dependent on the sale of my books. I earnestly hope that my friends will extend their sale, and thus aid not only me, but the cause we love.

My address is Worcester, Mass.

Abby A. Judson.

The International Jubilee.

TO THE EDITOR:

The International Jubilee of Modern Spiritualism will be held June 1 to 26, 1896, at Rochester, N. Y., Mr. J. B. Hatch, Jr., of Boston, Mass., has been appointed to arrange for and take charge of the Children's Lyceum Department, sessions of which will be held during the celebration. All the prominent Lyceum workers will be invited to assist. As a result a great revival of interest in the Lyceum is anticipated.

Mr. W. W. Duggars, of Glenora, N. Y., is the foreign correspondent.

Mr. W. H. Bach is in charge of the spirit Art Department, which will be one of the pleasing features.

The undersigned visited a number of the principal camps this season, the people showing an enthusiastic interest. The management of the camps visited extended a very cordial welcome and courteous assistance with the result of liberal donations or subscription, or both. Much more money is needed, however, and every true Spiritualist ought to send in a donation or subscription at once that we may not only have funds to carry on the work, but also to do what can be depended upon later to pay all expenses.

Those who read this, please remember that your name and address and that of all Spiritualists in your vicinity, is wanted to be published, but that we may, if possible, ascertain our number in the United States, and that circulars relating to the Jubilee may be sent them.

The name of every society and its officers, together with the position of the test medium is also wanted. Remember to donate or subscribe liberally to aid in this celebration.

FRANK WALKER, General Manager, Hamburg, N. Y.

Circulate Good Books.

TO THE EDITOR:

With the renewal of my subscription for your valuable paper came Mrs. Dulcy's letter entitled "Heaven, A Narrative of Personal Experiences After the Change called Death," which I have perused with great interest.

It is a most interesting book that will induce all readers to try and lead better lives. It coincides with my ideas of a continued existence and its environments, with an opportunity to progress from ignorance into knowledge and wisdom.

This book should be in the hands of every Spiritualist, to lend and keep in circulation continually. Stop and think, ye close-fisted Spiritualists, what an opportunity to do good—for $1 provide yourself with a clean Spiritual weekly paper and a first-class Spiritual book. You get the book as a premium for investing less than two cents a week for the Philosophical Journal.

I would rather go without one meal a day but what I would do this much for the cause, and making glad the heart of the editor who toils unceasingly to feed our hungry souls with truth, knowledge, and peace, and to lead and keep in circulation continually. Stop and think, ye close-fisted Spiritualists, what an opportunity to do good—for $1 provide yourself with a clean Spiritual weekly paper and a first-class Spiritual book. You get the book as a premium for investing less than two cents a week for the Philosophical Journal.

STATE OF OHIO, CITY OF TOLEDO, SS.

FRANK S. CHENEY makes oath that he is the seminal partner of the corporation known as F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that the firm is lawfully using the sum of ONE THOUSAND DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S Cатarrh Cure.

FRANK S. CHENEY.

Subscribed to before me and subscribed in my presence, this 6th day of December, 1886.

A W. LAGAN

Notary Public.

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TOledo, O.

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It is claimed that this book is not a mere compilation and refinement of some original. It is believed to contain information upon the most vital points of Occultism and Theosophy that can be found elsewhere. It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian and Babylonian efforts are made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GREAT SCIENCE OF LIFE.

The following are among the claims made for the work by friends of the spiritual investigator: this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth a guide, philosopher and friend. To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Theosopher it will become a divine revelation of SCIENCE.

OPINIONS OF PRESS AND PEOPLE.

A noble, philosophical and instructive work.—Emma Hardinge Britten.

A work of remarkable ability and interest.—Dr. J. R. Buchholz.

A remarkably concise, clear and forcibly interesting work. It is more clear and intelligible than any other work on like subjects.—J. Morse.

A careful reading of "The Light of Egypt" discovers the beginning of a new sect in Occultism which will probably cause exciting discussion on Western Occultists the subtile, delusive dogmas of Karma and Re-incarnation.

It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such a plain and simple style as to be within the easy comprehension of any cultivated, scholarly reader.

—Chicago Daily Inter Ocean.

The author presents a theory of first causes which is well fitted to challenge attention and to excite much reflection—Hartford Daily Times.

As an exposition of Occultism, or the philosophy of the Orient, from a Western standpoint, this is a remarkable production. The philosophy of the book is simple, plain, and unequivocal, and so far reaching in its scope as to take in all that relates to the divine ego-man in his manifold relations to time and eternity—the past, present and future.—Daily Tribune, Salt Lake City.

This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the Occult world.—Detroit Commercial Advertiser.

It is an Occultism and not a Theosophical one. It is a book entirely new in its scope, and must excite wide attention—Kansas City Journal.

It is highly interesting, the writing is clear, and it comes at an opportune time to eliminate from the Wisdom Religion all the rudiments of unphilosophical superstitions of the otherwise beautiful structure of Theosophy.—Kansas Herald.

What will particularly commend the book to many in this country is that it is the first successful attempt to elucidate the Theosophical platon and clear to anyone not a special student.—San Francisco Chronicle.

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What e'er now is, or e'er shall be,
Hath e'er been in the past—the
Life, the body as we see,
For aye and aye shall last
All through the ages, "nothing new,"
Was born to change the scene,
Of body or of spirit, true,
No new forms e'er have been.

The low may rise to higher sphere,
As others have of yore;
But nothing new or better appear,
Since what has been before.
The grand events we now behold
Have come to us in time;
That each successive step shall bring
The life that is, is rising fair,

The spirits that remain on earth
Must re-incarnate be,
Until a life shall give them birth
In realms of high and free,
Still from the lower forms must spring
The lower life to be,
Is but a step to heaven.

The changes all are given.

The fullness that we see.

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The changes all are given.

The fullness that we see.

The life that is, is rising fair,
Womanhood.

Dimples lengthen into lines—Lines of beauty still—Silently playing strength In a woman’s will. Brown that sorrow’s lips have kissed, Triumph not lost. Stamped with quiet majesty, Felt but undefined. Ever the next letter one With a nameless bond, Borrowing hidden power Of the soul beyond. Power to live and keep the heart Unclouded and pure. Power to smile when tears would start, Suffer and endure. Happiness subdued, but deep—Kin in joy above. Found in sacrifice of self, Bending life’s best energies To the highest good; Gentle, beautiful, sublime—This is womanhood.

SARAH LOUISE MITCHELL.

Form of Bequest.

Remember the JOURNAL in your Will—this is a duty you owe to the Cause, as well as to yourselves, if you desire to advance in the spirit world. Here is a form to help you. If your Will is already made out, preface it by the following:

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Healing powers are being repeated over and over again through the mediumship of Mrs. Dr. Dobson-Barker, who, for the past year and a half has...
James G. Clark, the "poet of the people," who passed to spirit life on Sept. 17, 1897, at Pasadena, Cal., was born in Constantia, N. Y., in 1830, and when but three years old he sang "The Star of Bethlehem," without missing a word or note.

When 21 years of age he acquired a reputation as a concert singer of rare ability, and was engaged by Mr. Ossian E. Dodge, manager of the most popular concert quartet in New England, as musical composer for his company. It was during this engagement that Mr. Clark brought out such universally-popular songs as "The Old Mountain Tree," "The Rover's Grave," "Meet Me by the Running Brook," and "The Rock of Liberty."

These inspiring lyrics and ballads were followed by those beautiful hymns, "The Evergreen Mountains of Life," "Where the Roses Never Wither," "The Beautiful Hills," and "The Isles of By and By." Of these songs Dr. A. P. Miller, a well-known poet and critic, writes: "These songs have for 30 years been received by all classes as forming a group of original and perfect lyrics adapted to every platform and hall, whether sacred or secular. To say this, detracts nothing from his songs of love and freedom. It is only saying that they are the St. Elias, the Tacoma, the Hood, and the Shasta, which out-tower all other song peaks and reach those heights where the sunshine is eternal and the view universal."

No other individual of the present age has been such a potent factor in the destruction of creedal bigotry and the establishment of universal brotherhood, as has this inspired author and his songs and poems. One of the most powerful of these "new-time" poems was "The Voice of the People," which commences with these lines:

Swing inward, O gates of the Future;  
Swing outward ye doors of the past;  
For the soul of the people is moving;  
And rising from slumber at last.

B. O. Flower has given two excellent biographical sketches of Mr. Clark in the Arena, with some of his best poems, one of which he closes with this just tribute: "It is difficult to conceive a picture more inspiring than this patriarch of Freedom, whose brow is already lighted with the dawn of another life, fronting the morning with eyes of fire and voice rich, full and clear, now persuasive, now imperious, but never faltering, as he delivers the messages of eternal truth, progress and justice."

E. S. G.
Madame Montague.

The San Francisco Daily Call, of Sunday, October 3, contains a lengthy article on Madame Montague and Her Wonderful Psychometric Readings and Power of Looking Beyond the Veil," from which we give the following excerpts:

A female figure glides swiftly and silently up the central isle, throws off a long cloak and steps unassumingly upon a platform all redolent of fragrant purity. Flowers entwined upon the platform curtains, flowers massed and scattered on the platform pedestals, flowers breathing rich aroma from the platform steps. And, amid this suggestion of spiritual essences this Apostle of Spiritualism, a picturesque figure, her red robe caught in across her throat, and gradually of Slavonic blood lurking in its veins.

Rapidly she passes, once or twice, her hand over her brow, across her throat, and gradually the clear, open glance is contracted, the pupils drawn together, the sensitive mouth becomes set, the delicate nostrils acquire a pinched look. So she sits for a few moments, self-absorbed, as one in the mesmeric state. Then, with quick, graceful gesture, she steps forward, flower-framed, to address her audience. Her accent is French—markedly so.

On a small pedestal are heaped divers personal adornments appertaining to various members of the audience, and these are to be subjected to "psychometric readings."

Every movement is dramatic, every word tells; but if this be art, then has Madame acquired the perfection of spontaneous art; for actions seem emotional and unstudied, glance and expression have the strained look of a soul at high tension harkening to far away influences. "This is an old watch and chain," says Madame, casting the chain round her neck and pressing the watch to her temple; "You the owner?" She pauses, walks to and fro rapidly, listens to the tick, tick. "Yes, you are."

And then followed an exposition of the owner's character, his physique, his ambitions, and in more veiled language, his difficulties, opportunities, duties and proper course of action. "And to your question the answer is yes. Now stand up and say, do you understand?"

A tall, well-built man stands up with the nervous air peculiar to the modest sex in such circumstances. Madame points at him with a little bow.

"It is your watch? Do you understand? Am I right?"

"I guess that's so, Madame."

She has already turned away and is probing another watch, walking up and down, listening, thinking, with restless, supple movement. Again the character is read, directions are given, hope or patience are suggested. And so through a strange gamut of trinkets linked to personal histories. But each reading is interesting to but one individual. Suddenly there is a pause. Madame speaks wearily:

"There are too many," she says. "I cannot read them all to-night; I am not strong enough."

Here the writer describes in detail how she sent a strong telepathic or mental impulse to the medium, which had the effect of inducing her to pick up and read a coin belonging to the writer. Not only was the character delineation satisfactory, but long-forgotten incidents in her past life were given. The narrative then continues:

Whatever she may be—telepathist or psychometrist—one thing she assuredly is not—an impostor.

The second experience is less poetic. The San Francisco hall is large and cold and half empty; the platform is flowerless; the audience has been de-magnetized by a stereoscopic lecture and is in no wise attuned to the introductory hymn. Madame, as she steps on, is plainly conscious of the unsympathetic element and makes a pathetic little allusion to the difficulty of working under such conditions. Her work to-night consists in answering written questions. From a table heaped up with little slips of paper question after question is drawn and read aloud, while Madame, with strained ear and nerves patently quivering to the extended taper finger-tips, listens, snatches, tears up the paper almost ere the reader has finished, uttering her voluble answer without pause or hesitation. One marked test there undoubtedly is—of Madame's extraordinary readiness, command of language and capacity for delivering an extemore harangue on the most unpromising texts. Whether she be asked her opinion on stage qualifications, spiritual communion, social inequalities, the character of the Patriarch Abraham or the prospects of the questioner, she never loses the fraction of a second in considering her answer. It pours from her in a torrent of graphic, piquant phrase. The most trifling query makes a good text for the exposition of her views.

And the views of Madame, or rather of the WE she introduces so quaintly, are by no means commonplace; rather they are calculated to make the hair of the orthodox stand on end. "So WE do not consider Abraham a model character," cries the speaker, and forthwith follows an analysis of the patriarch which would petrify the ordinary Sunday-school teacher.

"No, we do not wear the cross as a religious symbol, but as an emblem of the forces of the Universe," is the preliminary to a discourse on electricity. But whatever the views expressed by Madame when in the plural state they are invariably directed toward integrity of life, nobility of aspiration, development of the higher self. Naught but what is refining and purifying is to be learned from the active, exalted figure, with its eager gesture and impassioned words: while now and again comes a flash of keen humor, as when it is said of the written American constitution that its most eloquently suggestive items were its blanks.

And of the woman herself, the unassuming, winsome woman of the platform who is no longer
WE, what shall I say? First and foremost that she has that faith which, according to George Eliot, is the true mountain-remover—faith in herself. Madame firmly believes in her mission; she walks the earth as one "encompassed with a cloud of witnesses:" she is never alone, never free from spiritual companionship. From earliest childhood she has heard "voices." From earliest childhood she has spoken words that seemed to be dictated by an outer, not an inner, consciousness. And now, when she ascends the platform, whether to lecture or answer questions, she never troubles over the manner or the matter of her speech; but she is the instrument through which some higher influence breathes its message.

Shakespeare mentioned, a little while ago, that there are more things in heaven and earth than our philosophy dreams of. Despite the progress of science we have not yet contrived to improve upon Shakespeare's dictum, 'Science, despite itself, works for immaterialism; all its provings reveal the existence of unsuspected, impalpable forces which depend upon the invisible world—forces whose very strength lies in their inherent delicacy. When natures like Mme. Montague's claim to have come in undefinable contact with some of these forces we cannot oppose the argument of our own less delicately organized systems. Till proof to the contrary be shown, we can but suppose that to certain finely balanced supersenses it is given to catch glimpses "behind the veil."

ROSE DE BOHEME.

Progressive Development.

I have reached a rather phenomenal age of earth-life, and for some years past I have felt it my privilege to retire from labor, both secular and spiritual, and here I will add, "en passant," that I find studious thinking as exhausting of physical activities as was formerly bodily labor.

I feel myself now on the cold porch of eternity and realize more sensibly than in early life, the significance of the words in an old poem: "Every beating pulse counts one in numberless," but the diminution of the number does not alarm me as it would have done if I had not been relieved from the "fire and brimstone" theories of future existence, in which I was brought up, by the rational teachings of the spiritual philosophy.

But for those teachings I might now, at the portals or the invisible world, be recalling the frightful songs I used to hear at revival meetings in which were these terrific lines:

And now the aged dinner goes,
Ladened with guilt and heavy woes,
Down to the regions of the dead
With endless curses on his head.

Why old men who have struggled through life, among the surroundings in which they were providentially placed, by a law of nature, and who, by the way, have been good citizens, always acting in accordance with their highest conception of duty to their fellow mortals, deserved to suffer "endless curses." I could never no more conceive that I could ethically understand its compatibility with justice, human or divine; but it is "Christianity," as defined by our innumerable and diversified sectarian religious, and it involves the solecism of confounding the finite with the infinite, thereby punishing the sin of a day by an endless penalty—an infinite punishment for a finite offense.

I hold that it is impolitic and absurd for our expositors to inveigh against Gospel religion, as primitively understood, and simply suicidal to affiliate with materialistic Ingersollism, as some of our people and camp-meetings do, but with this I will leave the more vigorous minds, that figure in the _Journal of Sept. 30_, to deal. I will add, however, without intending individual distinction that Mr. Coleman's address to the State Convention ought, for the good of the Cause and humanity in general, to be published in every paper, at home or abroad.

Some of our friends are claiming that phenomenal evidence is no longer necessary to ensure progressive development of our philosophy. I am thinking that they might as reasonably believe that the earth has already received a sufficiency of solar warmth, to meet all of its future necessities.

Contemporaneous experiences are amply sufficient to convince investigators of the present generation that mind can exist independent of physical organization and that such minds do exist and that some of them who have been "born of the spirit," in the occult language used by the Nazarene to Nicodemus, do return and communicate through mediums—a knowledge of facts that none remaining in earth-life are aware of, is certain, or the evidence of our senses is useless.

But we are so constituted that we cannot resist belief of what we see, hear and touch, where trickery or deception is impossible and consequently we are compelled by ocular, tangible and intellectual proof to believe that Job's inquiry, "If a man die shall he live again," is entitled to an affirmative answer.

Small things may lead to astounding results. Newton saw the apple fall and it served as an elementary hint by which the physical laws of the Universe were revealed to man, and the tiny rap led to the revelation of his immortality. G. B. CRANE.

St. Helena, Cal.

Spiritualism as a Science.—No. 4.

Christianity is a belief in what was and a philosophy that originated with it at the time. Spiritualism would be its simulacrum if deprived of the phenomena. The light so far received would be collated, hooked, set up as dogma and progress would naturally cease. But as long as the gates are kept ajar, new revelations will be poured upon us, which are a power for good in the world and our only hope of redeeming mankind from superstition and mental slavery.

Spiritualists have shed the clearest light on the next world, have kept the gates ajar, and without this light Materialism would crush out all light and hope and fill the world with despair. Hosts of departed spirits hold communings with their survivors, imparting accounts of personal experiences in the life beyond, and teach mortals how best to train themselves as aspi-

The Philosophical Journal.
rants for peace and joy in the inevitable hereafter. One who is convinced of the truth cares not for the form of the phenomenon so much as the intelligence the spirit manifests—the intelligent proof of its identity.

If death leaves memory, love, hope, reason and consciousness unimpaired, it cannot be a very serious thing to die. What would we think of an artist who destroyed his finest work of art and carefully preserved the unfinished, hasty sketches? Would God destroy his masterpiece and leave his minor creations like the sand and rocks and material things to continue forever? That which humanity craves is absolute proof of the existence of incarnated beings. And the creation of the desire implies, of necessity, a provision for its satisfaction. The fact that mankind naturally anticipate life beyond the grave is an evidence of such life. A universal desire for a continuance of our present conscious existence is a fact of presumptive, if not positive proof of a life beyond. But what we have so steadily desired to know we now possess the full proof of.

Spiritualism has brought a revelation that contains no doubt and leaves no room for dispute, giving positive knowledge rather than mere hints. Faith is nowise impaired thereby, but strengthened all the more—it now has a firmer basis to rest upon—it builds higher and broader than it did before.

Spiritualism has gone out beyond its pale into the hearts of the churches, and it has entered dominions where the church has always feared to tread. It has led many Materialists to a belief in immortality, and has so lighted the way that there is no gloom. It has destroyed superstition in the fields of science until earth, air, water, fire and other elements were forced to yield their secrets unto man. But the great question of immortal life was still unsolved. Science is not yet able to enter into spiritual fields through fear of being obliged to give up many of its theories, and establish itself upon a new foundation. It has changed the world of religious thought concerning the construction of the Universe, but it deals wholly with material things, and up to the present time has persistently ignored and sneered at the idea of a spiritual science. We have no reassuring answer from science to our most potent inquiry, "Does the soul live after death?"

The agonizing cry, wrung from the sorrowing hearts of many millions, rings painfully across the ages. "Tell us, ye winged winds that move round these worlds, do our loved ones yet live?" And backward floats the answer: "We know not: it is a mystery still." "Tell us, ye mitred priests of old, tell us if there is life beyond the grave." And time sends back the answer from the tombs of the ages: "It is mystery still. We believe and hope."

Spiritualism presents a just view of man's duty, destiny, and immortal relations. It has made a greater mark in the religious and intellectual development of the age than all other causes combined. The mental world is stirred to its very depths and agitated as never before. It is a vast movement in the ocean of thought. The dead speak and assure us of their identity, that they live and love beyond the thin veil which conceals the immortal from the mortal gaze. Life's pains and burdens are light, now that we know they bear us toward the goal where face to face we meet, where partings are unknown.

It requires no prophetic endowment to claim for Spiritualism universal acceptance in the not very far distant future of our earth. Notwithstanding tempestuous billows of thought that now retard its progress—that system which is founded upon facts and capable of demonstrative proof, which offers all the heart craves, the fancy delights in and the judgment approves must make its way in the world.

A. H. Nicholas.

A Study in Hypnotism.

The speaker took issue with the London Lancet, which journal has announced the "passing of hypnotism." He said: "The day of frothy hypnotism, the fad of society, the plaything of the few, the fancy of an idle hour, is passing, but the hypnotism which seeks to demonstrate
psychical truths, to establish a point of connection between the deeper states of human consciousness and a something beyond, this is the hypnotism which has come to stay until the psychological problems which have perplexed the ages have been solved to the satisfaction of mankind."

The doctor discussed at length the law of suggestion; the subliminal self; the transfer of sensibility; the exteriorization of the senses; thought photography; mental telegraphy; the thought machine; photography of the vital radiation; stage and street "mind-reading," as contrasted with real mind-reading; clairvoyance, clairaudience, and other spiritual faculties; and then proceeded to criticize the Psychological Researchers for claiming psychical phenomena to be due to physical causes simply, ignoring a possible spiritual hypothesis. "There seems to be a lamentable lack of originality in psychological research," he said.

"The real meaning of this is somewhat obscure, but I fancy it is because the investigation of the subliminal self tends to support the spiritualistic hypothesis. It would never do to admit this. Why? Because science has declared that death ends all; because the medical fraternity has not discovered a soul; because the church declares that there is no knowledge of soul and after-life outside the Bible, and there is hesitancy about pressing this mighty trinity to declare that for centuries it has been in the wrong."

Touching the study of hypnotism and the subconscious states by the Psychological Researchers and scientists abroad, Dr. Hidden said: "What passes for the subconscious state is often nothing of the kind, and many of the exhibitions of double personality are but the mischievous workings of a fun-loving subject. Not that the subject intends to deceive, but because the earlier stage of hypnosis is but states of hypnotic intoxication, in which the subject betrays an excited perception and love of mimicry, quickly perceives the nature of the experiment, and as quickly responds. This is the dream-stage of hypnotism, or what is known to mesmerists as the charmed state; it is only just below the level of normal consciousness. It is not the true subjective condition, and does not reveal the real subliminal self; the latter is brought to the surface only in the deep somnambulistic sleep, a state familiar to all who practice mesmeric methods, but overlooked by writers and investigators according to the Braud system, and probably entirely unknown to them. The absurd mechanical fixity of gaze in modern hypnotism acts as an aid in inducing a state bordering the hypnotic, but it is not true hypnosis; in the latter we have spontaneity and ease, and in the other a stupid, mechanical state, hardly worthy serious study and investigation."

Hypnotism in medicine and surgery were touched upon, and the doctor insisted that the tapping of the "stream of consciousness" developed in hypnosis offered to the medical fraternity a field of study "equal in importance to minor vivisection, microbe culture and the manufacture of toxine ferment." If not, he wished to know why not?

Touching the subject of "danger in hypnotism," Dr. Hidden insisted that there is no danger, as alleged. He smiled at the mention of hospital and laboratory experiments as proof that hypnotism may be used as an aid in crime and the practice of immorality, and said: "Obedience to command is the unwritten law in laboratory and hospital. The patient is expected to obey, and strive to please. The patient is well aware that nothing more serious than wooden pistols, paper daggers and imaginary poison, will be utilized for experimental work. Little wonder successful results are reported. The patient cannot be made, however, to commit real crime in real life; and why? Because the subject is never at the mercy of the operator. There is no such thing as true automatism or helpless obedience. The subject is not really asleep, but very much awake in hypnosis. The perceptions are heightened and the subject keenly alert and suspicious. The subject is not a slave, but a being armed with superior powers of resistance."

"Hypnotics are prompt to resent undue familiarity, and treat with superb scorn suggestions tending to the practice of immorality. It is a singular fact, but true, that while liquor makes one quarrelsome and impure, hypnotic intoxication makes one reach out to the ideal, and this tendency acts as a barrier to wrong doing."

"But, urges the skeptic, this may be true with respect to the good man and woman, but how about the criminally inclined? To which I reply: It would be a hard task to make the hypnotized criminal commit crime. The evil disposed, once hypnotized, are the first to argue against wrong-doing, the first to appeal to the hypnotist to aid them in walking in the paths of the upright. If we persist in our efforts to make them do wrong, we awaken a powerful element of fear, which acts as an insuperable barrier to the commission of crime or moral excesses."

"Danger is the hypnotic bogey," he said in closing, "and we cannot hope to establish hypnotism upon a scientific basis until this bogey has been banished. Hypnotism is a natural phenomenon, evoked by natural means, and if we are to master its phenomena it must be by natural rather than the mechanical hypnotism so much in vogue."

"The subliminal self is a fact. The particular point in life which witnesses its primary manifestations is not half so important as the possibility of its continuance independent of the physical organism. What becomes of the subliminal self when life goes out—does it go with it? Is it lost, banished, blotted out of existence—this marvelous manifestation of intelligence, force, energy? I regard the subliminal self kin to the soul, man, and believe that when Death—life's mighty hypnotist—induces final hypnosis, it leaves this tenement house of clay for a newer life in a field of newer activities and vaster possibilities than this life can afford."

The foregoing is an abstract of my lecture, as it appeared in the Banner. I hold advanced opinions regarding the Cause worthy of publicity. After 27
years of practical experience in hypnotism. I know that I am in the right, and feel that while the spiritual journals are exploiting the opinions of foreigners anent the subject, it is in order to give one of their own a chance to be heard. C. W. Hidden.

Soul Growth.

If we feel, we interpret our feelings by analysis; but when our feelings are beyond our interpretation there is a constant struggle between the desire and the incapability. For instance, (use a flower as an illustration) a flower placed in a room with the light excluded, the sequel is an imperfect flower. It takes heat, light and moisture to make a perfect flower.

It takes education and the advantages of intellectual intercourse with people and books to express the undercurrent of knowledge, soul language. Without the power to express or interpret that language there is a constant struggle between the strong current that moves our souls and the incapability of expression. There is an imprisonment of forces that rebel and starve for the light of day.

The forces held in check by ignorance and by lack of advantages to grow, lack the power of expression. We starve intellectually for the lack of advantages to strengthen our capabilities of expression and thought, for expression is the growth of thought. The expression is the channel of growth. When expression is checked by lack of advantages, thought is checked to an extent, and thoughts that come crowding on us and have no channel of escape by expression (I mean definition in our own souls) cause a starved condition of our forces that we interpret wrongly, as a rule.

Oh, how many times forces stronger than we can understand, are bound up by these chains. They rebel and cause us to slowly starve for the beauty, the depth of something we know not what. We hold out our hands, mentally, to grasp something to satisfy our starved condition; but we find nothing to satisfy.

Some have the power of expression in their soul so strongly that they can move worlds by their pen; others so strongly that they can move thousands to tears or laughter at their will. There are many ways of expression when we find then.

But there are more often souls slowly starving to death through lack of this power. If we have not the power of expression we cannot express or exchange thoughts, consequently there is no great growth, intellectually or spiritually. I am convinced that spiritual growth depends largely on the advantages of expression. By expression, I mean in souls as well as through the use of language.

MRS. S. E. CASE.

Mind-Reading.

This is a common explanation of an evidence presented in proof of Spiritualism. Strange as it may seem, it is regarded as an offset against such evidence until it is removed by the Spiritualist giving evidence that such could not be the case. In this I think we make a great mistake. There are two parties, the churchmen and the Materialists, with whom we are in controversy as to the evidences of Spiritualism; and neither of them can afford to make such an argument; for by doing so, they admit the very basic principles of Spiritualism. For, if anything in the world demonstrates that a man is a spirit, here and now, mind-reading does.

Let us take the churchman first: I relate a test case to him: His answer is, "the medium read your mind." Grant it; but now please tell us how the medium read my mind. Was it printed on it, in tangible letters? No. Was it manifested to any outward sense? No. Then it was a spiritual perception, wasn't it? The same kind of a perception Jesus manifested when he talked to the woman of Samaria, and "told her all she ever did." This was the evidence upon which the Messiahship of Jesus was founded; but if we must explain psychometry of to-day by mind-reading, so can we explain away the Messiahship of Jesus.

Let us next take the materialist. Of all the people in the world, the materialist should be the last to talk about mind-reading. To admit it, he must surrender his whole theory. To him the five senses are the avenues of all our information. We can receive nothing through any other source. If, then, the mind is read, it is done by one of the senses. Something in the mind addresses itself, either occularly or orally. If it is not thus addressed there must be another sense than the five senses—what is it? The Materialist does not pretend to tell. If he does not know, how can he claim to dispute with those who claim to know, and who have experimented on that line till they have reduced the matter to a science? The fact that one person may read the minds of others, and tell them what had so escaped their attention for years that it requires an effort to recall it evidence that there is something within man that transcends the powers of the five senses. Call it mind-reading. I grant it; now explain mind-reading in harmony with your materialism, and you will have won your point. But if you cannot, you have admitted all the Spiritualists claim. Unless you can touch a thought with your fingers, see it with your natural eyes, or hear it with your ears, you cannot escape the conclusion that there are spiritual perceptions which in some individuals far transcends all the material organs of sensation and perception by which we come in contact with the material world.

Norton, Kans. D. W. HULL.
Awakened Interest.

There is an air of activity in and about San Francisco, among the Spiritualists. All seem to be on the qui vive, feeling assured that something of importance is about to happen. There appears to be a more harmonious feeling all around since the State Convention.

The new Board of Directors are making plans for active work, and if they are sustained (by the necessary means being provided) there will be a long step in advance to show, when the next State Convention meets.

The Board contemplates the opening of conveniently-located Headquarters in San Francisco, where visitors, who come to this city daily from all parts of the State on business, may find a friendly hand and social intercourse, as well as a place to obtain reliable information. They will also maintain a reading room and Spiritual library, open during all business hours daily. This is a very important matter and will have considerable influence for good in the community.

As these matters are in the interests of all the Spiritualists of the State, as well as the whole Coast, they should feel it their duty to help the matter along by a donation (according to their means) and to do it at once. Send to John Koch, Sec., 1907 Fillmore street, San Francisco; or to this office, if more convenient or desirable. We will see that the funds get into the State Association Treasury.

If the response is timely and plentiful, missionaries will be sent out this Fall and Winter into the various counties of the State, to build up new Societies and revive old ones, and to work for the upbuilding of the Cause generally.

Awake: buckle on the armor anew; as valiant soldiers, raise the flag of Truth and defend it bravely. The flag of Spiritualism is the standard of right, of justice, of equity, and of humanity. It is the emblem of the "brotherhood of man" and "eternal progression."

Reader, do you appreciate it? Do you love it enough to sustain it? If so, let us hear from you with a generous donation to the Treasury of the California Spiritualists' Association.

Special Notice.

After last week's JOURNAL was on the press, we were notified by Bro. Lunt, editor and publisher of The Medium, of Los Angeles, Cal., that he could no longer continue the publication of that periodical, for lack of sufficient material encouragement and support.

He sent us his whole subscription list, and we hurriedly made arrangements to send each subscriber last week's JOURNAL with a supplemental slip containing the following letter, explaining the reason for so doing:

To the Subscribers of The Medium, Los Angeles, Cal.

Finding that it is impossible to continue publication of The Medium under existing circumstances, I have been compelled to discontinue it, and have made arrangements with Mr. Newman to supply the PHILOSOPHICAL JOURNAL to all subscribers during the full time for which they have paid.

I trust that this may be satisfactory to all, and that those that have stood by the Medium will become staunch friends of the JOURNAL, now the only Spiritualist weekly on this Coast.

Deeply regretting that circumstances have compelled the suspension of my paper; with heartfelt thanks to all who have been its friends in deeds as well as words; and with only kind feelings and best wishes for everybody. Fraternally yours,

Los Angeles, Oct. 2, 1897.

ED. D. LUNT.

As many of the subscriptions expire during the remaining weeks of this year, we hope that each one will promptly renew the subscription to the JOURNAL, and thus help to support one Spiritualist weekly on this Coast.

To those who were taking both the PHILOSOPHICAL JOURNAL and The Medium, and are by this arrangement entitled to two copies each week, as long as they had paid for them, we suggest that each one send us the name of some one else to whom one may be sent, and thus "spread the light," of our philosophy, and offer them its consolation.

As we get no remuneration for supplying The Medium's list, no one will expect us to extend the date on the JOURNAL, for the unexpired time on The Medium—it is a fine chance to let their light shine, for a few months, into the homes of others. If you have no person to whom you wish to send it, we have a list of persons who greatly desire its visits, but are too poor to pay for it. We have sent it free as long as we could, and only ceased to do so when compelled from sheer necessity. We will cheerfully send to them if so instructed, for they are hungry for "the bread of life."

Let us hear from all such duplicate subscribers at once.

Dr. G. B. Crane, St. Helena, Cal., offers to donate a lot of spiritual books, to help start the library of the State Association in this City. We know that the Board of Directors will be glad to receive them, and this noble example should be followed by others, who have valuable literature which is not now being used for the enlightenment of the present age. It is now nearly certain that the library and reading room will be established, as heretofore outlined. It ought to be done, and therefore must be done. In our next issue we hope to be able to mention the time and place of its being instituted with appropriate ceremonies.

New Churches may start on the foundation laid by Spiritualism, but they cannot stand the "blasts of time," and soon go to pieces, while Spiritualism grows, spreads and carries the truth to every land.
Debate on Spiritualism.

A public discussion took place in Anderson, Ind., between Moses Hull and W. R. Covert, at the University Chapel, on Spiritualism. It began on Oct. 5 and continued for four evenings. A telegram on Oct. 6 to the daily papers reads thus:

Moses Hull represents the National Spiritualists’ Association, and W. R. Covert of St. Louis represents the National Anti-Spiritualistic Association.

Hull opened, and for the first two nights will affirm that “Modern Spiritualism is in harmony with the teachings of history, reason and the Bible.” The last two nights Covert affirms that “Spiritualism, as a system of religion and philosophy is a delusion, a fraud and a lie.”

Dr. J. M. Peebles of San Diego, Cal., represents the Spiritualists’ Association; D. J. Hagaman, of Adrian, Mich., the Anti-Spiritualistic Association; John Pence, an Indiana banker, is moderator. In the audience are Mr. B., the Anti-Spiritualistic Association; D. J. Hagaman, of Adrian, Mich., tbe Anti-Spiritualistic Association; John Pence, an Indiana banker, is moderator. In the audience are

Can a Spirit Use a Telephone?

Borderland has the following strange story which was furnished and vouched for by “an esteemed correspondent.”

Last summer an elderly friend of mine (we will call him Mr. B.) was sitting at home with his wife, in the suburbs of a provincial town, when a letter arrived saying that his daughter was unwell, and would, on the 30th, return to her home in the suburbs of a neighboring town. He immediately asked what the matter was, and received the startling reply: “Go to your father’s house at once. Poor Nelly is dead.”

To further complete her salvation, she afterward, in a similar manner, cut off the little finger of her right hand, and later chopped off her right index finger.

Even that did not satisfy her idea of self-punishment, for she essayed to inflict upon herself wounds in the feet and hands similar to those seen in the images of Jesus. She got no further in this than to drive a six-penny nail through her right foot. In spite of the wound thus made, Mrs. Falck the next day walked to church at Los Angeles, covering the 26 miles round trip in one day, as has been her custom every Sunday for years.

For confirmation of her claim that chopping off her fingers was in obedience to divine direction she shows that the three fingers healed perfectly without surgical aid, leaving on the tips of each stump a scar shaped like a cross.

She was evidently driven to insanity by religious enthusiasm and orthodox teachings of the atonement.

The mass meeting at Nashville, Tenn., was a great success. The auditorium of the Nashville Centennial was offered for the meeting by the Governor, the Mayor and Aldermen, as well as the management of the Fair. All the daily papers gave full and fair reports of the meeting. A well organized body which respects itself generally commands the respect of others. Concerted, organized and unified efforts are our cardinal points.

Pres. H. D. Barrett was unable to attend the Nashville Convention on account of having received an injury. We hope it is not a serious injury.

The Mystical World, a Spiritualist monthly, published in London, England, ends its career with the October issue. We shall miss its regular visits, as will many others who have been its admirers, contributors and supporters.

A Religious Lunatic.

Mrs. J. Falck, living at Palms, near Los Angeles, Cal., is an enthusiastic Sanctionist, and she feels bound, among other penitential acts, to commit mayhem upon herself. A correspondent of the daily Call makes this statement of the case:

Some time ago she felt convinced that unless she cut off the little finger of her left hand, she would not go to heaven. With a table-knife and hammer she amputated that member at the first joint, and to The Call correspondent declared that she did not feel any pain from the operation.

The effect of the present crusade of the Anti-Spiritualists will be good in the end, for it will unify and consolidate the devotees of Spiritualism. Light, the able Spiritualist periodical of London, England, makes these comments on the movement:

We are not prepared to deny that bogus mediums have provoked this onslaught, but the new Association will not find it easy to discriminate. If it makes the effort to discriminate, it will have to investigate; and that will be charming. But, while investigation must lead to belief, persecution will fire up believers, and good will be done both ways.

Mrs. Peter Sickles, the lady whose illness we mentioned on page 408, passed away last Saturday at 10 p.m. She was confined to her bed for 19 months and suffered intensely. The funeral was held on Monday morning, and the body cremated at Odd Fellow’s Cemetery. Mrs. R. S. Lillie and Mrs. Dr. Morse assisted at the funeral, with musical selections by Madame Waltz and Mr. Morse.

The Progressive Lyceum—The San Francisco Progressive Lyceum held a large and very interesting session on Oct. 3, an unusual number of adults being present. Mrs Louise Drew, while in a trance state, told the children of a child’s experience in spirit life. Mr. W. T. James paid a grateful tribute to the memory of James G. Clark, and read one of his poems. The “silver chain” reading and lesson was about the “spiritual commandments” and showed progress in spiritual teaching. The children are unfolding and developing decided talent, and if we had enough faithful teachers our school would be very much larger.—C. H. W.

John Brown, Sr., the “Medium of the Rockies,” is quite unwell again, and confined to his room. The last time he visited this office, he remarked that he was quite anxious to lay off the physical, and be “at home” over there, but he is so genial, so spiritual and so lovable that we should miss him here. There would be many vacant chairs, where he is known and his companionship loved.
**Spiritualist News.**

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source. The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned. Readers are requested to send us short Items of news. Interesting incidents of spirit communication and well authenticated spirit phenomena are always welcome, and will be published as soon as possible.

W. J. Colville is in Boston. Dr. J. M. Temple is in Chicago. Dr. C. W. Hidden has gone to Boston, Mass. Dr. Dean Clarke, the veteran speaker, is in Boston. Moses Hull speaks in Buffalo, N. Y., during November.

Maggie Waite is now in Chicago, Ills., and located at 1219 Mich. ave.

W. H. Bach is going to Washington, D. C., to attend the National Convention.

J. M. Arnold has held very successful meetings in Delphos, Kansas, this season.

Mrs. R. S. Lillie will give a lecture at Scottish Hall next Sunday evening, and Mrs. J. J. Whitney will follow with spirit messages.

Mrs. Georgie Cooley was at Littleport, Iowa, lecturing and giving tests to good audiences. Leaving there she went to Galena, Ill.

Mrs. Sarah E. Bromwell is pastor of the Endeavor Society, at 1 South Hoyne ave., Chicago, where it holds Sunday evening meetings.

Mrs. C. Wermouth, an excellent business and test medium, has an advertisement on page 653. Her circles are very interesting.

Mrs. M. A. Ellis was last week elected vice-president of the Peoples’ Society, San Francisco, to fill the vacancy caused by the resignation of Mrs. M. A. Ellis.

Mme. Young's psychometric readings, at 605 McAllister street, San Francisco, last Sunday evening, were very convincing to the audience. The hall was crowded in every part.

Mrs. H. C. Busbyhead, of San Diego, Cal., an intellectual and advanced Spiritualist, has been ill for the past 10 months, but we are glad to inform her many friends that she is now convalescing.

Mrs. Katie Heussmann held a fine test sitting at 111 Larkin street, San Francisco, last Sunday evening. Her manifestations are convincing and baffles the most critical investigation of skeptics.

Mona Schlesinger will give an illustrated lecture on "Bonnie Scotland" at Scottish Hall, on Thursday evening, Oct. 14, and Mme. Montague will answer questions and read psychometric lessons.

Prof. Lockwood is in Chicago (98 Ogden ave.) suffering with hay fever. His lecture engagements are: Norwich, Conn., in Nov.; Boston, in Dec.; Philadelphia, in Jan. and Feb.; Pittsburgh, Pa., in March. We hope he will be able to fill all his engagements.

The Lake View Spiritual Union, Chicago, has resumed its regular Sunday afternoon meetings at Hillinger’s hall, corner Sheffield and Belmont avenues. The meetings will be conducted by Mr. and Mrs. Carl A. Wickland, missionaries of the N. S. A.

The Ladies’ Aid Society held its annual meeting last week and adopted amendments to the Constitution, admitting gentleman to voice and vote, and electing officers as follows: Mrs. Smith, Pres.; Mrs. Sawyer, Vice-Pres.; Miss Carman, Sec.; Mrs. E. H. Parker, Treas., who with Mesdames Place, Small, Whitney, Drew and Stocum, form the Board of Directors.

Certificate rates can be secured for the National Convention from any of the large towns located in Ohio, Indiana, Illinois, and Michigan—the western boundary being the Mississippi River. Pay full fare, and get a certificate from the ticket agent for the National Spiritualist Convention. Tickets can be secured on Oct. 16, good to return three days after the Convention closes.

The San Francisco Lyceum was well attended last Sunday morning by old and young, and the children made the session very interesting by their words of wisdom and recitations. Quite a number of adult visitors took part in and seemed to enjoy the clairistiche exercises. Dr. Carpenter gave the children a very interesting little talk on the age and formation of the earth we live upon and will follow with others. Mr. M. S. Norton also interested them with the subject of the Sunflower adopted as the Emblem of Spiritualism. If any of our readers are unable to tell, we would suggest that they turn to the Lyceum for light.

**The Reviewer.**

The frontispiece to the October Open Court, a handsome half-tone portrait of Goethe, is accompanied by a biographical sketch of the great German poet, emphasizing his significance as a prophet of the leading movements in religion and science of the nineteenth century.

The October number of the American Monthly Review of Reviews contains a series of striking cartoons, both American and foreign, adding suggestive editorial comment. This department of the Review forms a really valuable chapter, each month, of "Current History in Caricature."

Food for the thoughtful reader, who seeks not only entertainment, but also instruction and enlightenment, is furnished in the October number of The American Monthly Review of Reviews. We can fully recommend this Blood Purifier in the country to day.

No Family once knowing its Magic Powers to Kill Pain and Reduce Fever, at all. Small dark circles, which are very satisfactory: and writing long messages at other times, which are given her clairaudiently. At our little weekly circle in the afternoon, we have had several visits from our arisen brother, James G. Clark, who is brought to us to gain strength, and each time is presented to the Circle with a reference more like himself in brightness and beauty. He is very happy to be free, and surrounded by loved ones who preceded him, and sends a kind greeting to all friends, desiring them to rejoice for him and to hold no thought of sorrow or regret. L. M. DeLano.

San Diego, Cal.

A Free bureau of information on spiritual and free-thought subjects at 505 Turkst.: 12 to 3 p.m. Dr. Peters.

**CLARIVOCANCE**

Is a natural gift possessed by all. It can be developed in your own home without expense. In the interest of truth and honest mediumship, we shall be glad to send anyone, free or charge, information which will enable him to develop this gift.

Address, with stamp for reply.

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These Salts are taken from the most wonderful Mineral Water found on the Gulf of the Thousand Springs, and are the best Blood Purifier in the country to day.

No Family once knowing its Magic Powers to Kill Pain and Reduce Fever, at all. Information, will be with, but not fail to try it. Full Directions in every box. Address for California, MRS. HENDERSON, 129 Taylor street, San Francisco.

[We can fully recommend this Blood Purifier.—Ed.]
To the Editor:
I thank you for your advanced thoughts presented in the "Journal. They help me so much on the way out of the darkness in which I have been confined. How much I wish that all thinking people might read your spiritual dissertations.

Dear co-worker, let me also thank you for the precious books you sold me. Especially am I delighted with the works of Dr. Pembis and Moses Hull. May the good and wise spirits bless them for their good work.

Will I not say that the new philosophy teaches that good work reflects a fruition to the doer. Blessed, is it not?

May love and wisdom come to you, and all who labor for the emancipation of humanity; yes, to all may it come. A HUMBLE MISSIONARY.
San Francisco, Cal., Oct. 1, 1897.

The Light of Egypt.

To the Editor:
It is a source of great pleasure to me to notice that another edition of "The Light of Egypt" is issued at $1 per copy in paper covers, and $2 in cloth. This will give your numerous readers an opportunity to procure one of the most learned, instructive and scientific works of the age. As a member of the Hermetic Brotherhood and other orders, I can personally testify to the vast amount of scientific and rational knowledge it contains, concerning the science of the soul and the stars. No student in astrology and planetary laws should be without this work one single day. It is the "open sesame" to Truth.

Geo. W. Walkond.
Denver, Colo., Oct. 1, 1897.

Open Your Eyes.

To the Editor:
A sample copy of the "Philosophical Journal" was given to a prominent family of San Francisco. "They all read and re-read the copy, and said, 'What is this? Where can we learn more of it?' The result was that several books on Spiritualism were purchased and the Journal subscribed for.

Sisters and brothers: after reading it yourself, give the "Journal" to all you know, for it will pay you well. Let the light shine.

A Co-Worker.

The Babe Will.

To the Editor:
What are you going to do about it? Have you forwarded your dollar to defend the Babe Will? If not, please do so at once.

If Spiritualism is dear to you, if it has blessed you, if you want in the future Spiritualists to have the right to Will their papers to be published, and be sustained by the law so doing, then send your dollar at once to aid in the defense of the Will of our loyal sister, Mrs. Babe.—FRANCIS B. WOODBURY, Sec., 600 Penn. Ave., Washington, D. C.

Opened Their Eyes.

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What are you going to do about it? Have you forwarded your dollar to position the babe Will? If not, please do so at once.

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Entered into rest, Tuesday, Sep. 28, at his home near Alviso, Capt. Thatcher F. Barnes, aged 68 years and five months. The change came suddenly from heart failure, while he was busy with his evening work. "The Captain" was a California pioneer. He passed from earth loved and honored by a wide circle of friends. He leaves a widow and two daughters, Mrs. Emma A. Fiske and Mrs. Eudora B. Marcen, to sorrow for his absence; yet comforted with the knowledge that "Ever near them, though unseen, the dear departed walks."

An old "haunted" cabin near Grand Haven, Mich., is just now the subject of a deal of talk in that section. Four Grand Haven men, occupying the cabin as a fishing camp, were badly frightened by unaccountable noises and left pel-mel. Some 17 years ago an old hermit lived there and was found one day dead with a bullet wound in his side. Ever since then, at certain seasons of the year, psychical phenomena play a big part in the old man's cabin.—Exch.
At the Mother Sadie seance, Sept. 27, at C. V. Miller's,—which I attended at the invitation of Mr. Miller,—I have seen no evidence whatever of fraud on the part of Mr. Miller. If what I have seen is fraud, as some think, it is certainly the most wonderful and marvelous I have ever heard or read of, and can only be account for by a method in which Mr. Miller can do the things seen and heard. At the conclusion of the Sadie seance I examined the floor, etc., of the cabinet, which is the bay window fronting on Leavenworth street, and I also went in the room beneath the seance room, and examined the ceiling, etc. I did not find anywhere any trap doors or openings, or any indications of a room under the cabinet. Another form gave the correct name of the father of Mr. Miller's residence. At Mrs. Schlesinger's while Mr. Miller sat outside the cabinet, 40 forms came out of it and spoke. The question is one that I publish an account of in the Journal. The intelligences conducting the seance stated that owing to the illness of the medium the seance was not as good as they wished it to have been; but to me it seemed that no apology was necessary for the medium. It was a varied and interesting nature, lasting for over two hours and a half. The usual number occurred of materializations while Mr. Miller was seated outside the cabinet, and of materializations while he was inside. Most of the forms appearing during the seance gave names that were recognized, and they were largely those of the relatives and friends of the sitters. Among them was the form of a child, a relative of mine, that gave its name and stated the correct relationship that I sustain to it. Another form gave the correct name of the father of Mr. Carlyle Petersilea. Another calling itself John Bundy greeted me and went up to the cabinet, knelt down outside of it and spoke. The question of the identity of the spirits communicating is one of the greatest cruxes in all forms of mediumship; and, of course, it is impossible for me to determine as to the personal identity of all the forms of mediumship; and, of course, it is impossible for me to determine as to the personal identity of the multitude of forms that constantly present themselves at Mr. Miller's seances. I have a tentative opinion on the subject, but no knowledge.

Wm. EMMETTE COLEMAN.
San Francisco, Cal.

The Spirit of Truth.

A Monthly, devoted to the Prophetic Truths of Spiritualism, that now is the time for building up the infant mind of the spirit of Spiritualism. Each number contains testimony from all parts of the United States in the form of letters of commendation. Free to every New Subscriber (sending $1.00 for a year) to the Philosophical Journal, if no other Premium is desired.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

Spence's Positive and Negative Powders

Mailed, on receipt of price.

1 Box, $1.00. 6 Boxes, $5.00.

The Powders can be used for certain and uniform results, at all times, in all climates, in all varieties of diseases, and with patients of both sexes and of all ages. The Positive and Negative Powders have been household remedies in thousands of families for 25 years; and, in many cases, they have been handed down to the second generation.

Many physicians have used the Positive and Negative Powders in their practice and have found them of the highest value. They continue to use them as long as they follow the practice of medicine.

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

Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colic, and all kinds of Inflammations; all kinds of FEVERS (except the Typhoid and the Typhus, which require the NIGERINE), Derangements of the Stomach and Bowels, such as Indigestion, Diarrhea, Flux, Dysentery, Asthma, Heart Disease, Kidney Disease, Bronchitis, Consumption, Constipation, Coughs, Colds, Catarrh, Female Diseases and Derangements, Dropsy, Fits, Scrofula, Scrofulous Sore Eyes, Seminal Weakness, Sleeplessness, and loss of SIGHT, TASTE, HEARING, FEELING, or Motion from Paralysis of the Nerves.

Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colic, and all kinds of Inflammations; all kinds of FEVERS (except the Typhoid and the Typhus, which require the NIGERINE), Derangements of the Stomach and Bowels, such as Indigestion, Diarrhea, Flux, Dysentery, Asthma, Heart Disease, Kidney Disease, Bronchitis, Consumption, Constipation, Coughs, Colds, Catarrh, Female Diseases and Derangements, Dropsy, Fits, Scrofula, Scrofulous Sore Eyes, Seminal Weakness, Sleeplessness, and loss of SIGHT, TASTE, HEARING, FEELING, or Motion from Paralysis of the Nerves.

BOOK FREE.

Mrs. E. B. Duffey's Book, entitled "HEAVEN: a Narrative of Personal Experiences after the Change called Death." This thrilling recital will be read with more than ordinary interest by every thoughtful person. (Price 2 cents.) An exchange says; "This is a narrative occurred under circumstances of distress and after death, of a spirit that returns and gives it graphically, through the Me dium, a personal account of the beyond; being one of the most common secrets. The book we commend in Spiritual literature for many a day.

We will mail this Pamphlet FREE to every NEW Subscriber (sending $1.00 for a year) to the Philosophical Journal, if no other Premium is desired.

THOMAS G. NEWMAN, Editor & Publisher,
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Automatic or Spirit Writing with Other Psychic Experiences

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In Cloth Binding, $1.50.
In Paper Cover, postpaid, $1.00.

THOMAS G. NEWMAN,
San Francisco, Cal.
Thoughts, After Listening to a
Revival Sermon.

Who are the righteous? Are they of the
church?
Not always. I pray thee, my friend;
Ofttimes they are found with infidel creeds,
And heterodox views without end.

Is the church always right? Seldom, I know;
They live in a long buried past;
Of this new source they stand on the
brink,
And eternal damnation hold fast.

The God of the church is a God of wrath;
With malice and vengeance is filled:
"He hateth all our woes and mocks at our
fears"—
A curse to mankind he has wielded.

Prescription is their stock in trade.
Before their words, our souls they prey;
For no small amount they owe us,
Which would do good to us and the Cause
that they serve.

If the creed which his children need,
Would do good to us and the Cause
they serve,
Then let us send the names and
addresses
For 8 months for 25 cents each. Here
are the names:

Mrs. Eggert-Aitken, Healer, 320 McAllis-
ter street, San Francisco, Cal.

Mrs. Dr. Dobson Barker, Healer, Box
122 San Jose street, San Francisco, Cal.

Mrs. Dr. James A. Bliss, Clairvoyant,
San Diego, Cal.

Geo. W. Carpender, M. D., (Psychometric
and Magnetoscope) 1025 Harrison street, San
Francisco, Cal. (Applications for Luetonic
Diseases.

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lor test and healing meeting every Sunday
eve at 323 Fell st., 10c. Sittings daily $1.

Mrs. Esther Dye, Healer, 125 West
Sixth street, Los Angeles, Cal.

Mrs. Rozilla Elliott, Spiritual Medium
& Inspirational Speaker, 442 S Los Angeles
street, Los Angeles, Cal.

Mrs. M. A. Ellis, Inspirational and Test
Medium, 293 Valencia st., San Francisco.

Prof. Fred. S. Evans, Slate-Writing, 39
West 28th street, New York City, N. Y.

Mrs. Ladd Finnigan, Spiritual Medium,
912 Laguna street, San Francisco, Cal.

Mrs. Mona Francis, Spiritual Medium
(Independent Slate-Writing) 118 Haight st.,
San Francisco, Cal.

Mrs. Kate Hokies, Spiritual Medium, 701
McAllister street, San Francisco, Cal.

Mrs. S. E. McLeod, Psycho Therapeutic
Healer, 511 Ellis street, San Francisco.

C. V. Miller, Spiritual Medium, 409
Leavemore street, San Francisco, Cal.

Mrs. L. N. Place, Spiritual Medium, 5271/2
33th street, San Francisco, Cal.

Mrs. Peabody & Burroughs, Psychic, Phy-
icians, Box 177, Indianapolis, Ind.

Mrs. Hendee-Rogers, Spiritual Medium,
129 Taylor street, San Francisco, Cal.

Mrs. Sarah Seal, Readings, Room 14,
118 S. Francisco street, San Jose, Cal.

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By a divine presence near;
My heart is filled with yearning
And to my lips comes the prayer.

Oh, sweet angels, cluster round me,
Give this tired spirit rest;
This is a duty you owe to the Cause,
as well as a duty you owe to me.

Make me strong to resist temptation,
For such constitutes God's heaven.

Lift me higher, oh, sweet angels,
Make my thoughts of things more noble,
Duty, out of such part of my personal estate as may legally be devoted by will to some charitable purpose, and in preference to other legacies and bequests thereout.

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CHURCH AND STATE.

U. G. FIGLEY, J. P.

In religious circles the subjects under most consideration, is, whether the preachers shall have a monopoly, as well as other high-stepping gentlemen; whether man, when the change called death has come, lies down and passes into an eternal sleep, or whether a man shall seek to know where God (Nature) doth rule, and how and why he does so, and how gladly and kindly he teaches his children to be helpful, one to another, both in earth and spirit life, and also between these two worlds; for one is but the stepping-stone to the other, and where the earth-life is useful, the spirit-life cannot help being such, only ten times more grand and noble.

If all saw the matter as Spiritualists and kindred mystic societies see it, they would not fail to enlist in the grandest army that ever existed—the army of love and usefulness, between life and death, dark and dawn, good and bad, and become of the white-robed trumpeters of victory over every evil of soul and body. Some do not accept because others do, and some do not because they are not constitutionally able to, from the phrenological standpoint. They might as well be a pillar of salt or a chunk of mud in the river Nile. People will not be any further advanced in spiritual affairs in 70 years than they now are, if they remain attached to some hide-bound orthodox institution that neither learns anything or imparts anything. Orthodox folks are not doing any especial good, because they don't practice what they preach, or preach what they practice. They interpret the Bible to suit themselves, but do not seem to believe it, yet will not countenance a different interpretation or construction by those outside of orthodoxy.

In spite of the creed and the 39 articles of faith, and other brain-warping articles of religious confederation, there are preachers and communicants who will persist in thinking, and then out-spokenly telling what they think, vide Drs. Briggs, Smith, MacQueary, Woodrow, Rusk and others. The shackles of a man-made Christianity failed to hold them, and the result is that they have been experiencing the effect of a Christ-made Christianity, the only kind accepted by those who can distinguish the difference between natural and revealed religion. And all this disturbance in religious circles received an increased momentum and incentive about sixty years ago, when the phenomena produced among the Shakers, and that augmented by the Fox girls at Hydesville, N. Y., later on, awoke the world to the fact that there was such a thing as existence beyond the grave.

And ever since then
All manner of men,
The deaf, the blind and the mute;

Such is the case. The philosophy of existence, as taught and preached by Rosicrucians, Magi, Spiritualists and other illuminati, has been steadily stolen and engrafted into the theology of the modern church, thus by degrees eliminating the old theory of hell-fire and brimstone, an almighty God and his twin, the almighty Devil. The doctrines of Primitive Christianity are thus by degrees again gaining a foothold in the churches. Forty years ago preachers were obliged (figuratively speaking) to take the cap off from the mouth of hell, and taking the trembling sinner by the nape of the neck, hold him over the hole to catch a glimpse of his prospective future home, while the preachers expended the anger of a God of love, and the changeableness of an unchangeable God, and endeavored to make their congregations comprehend how God was his own son, his own father, as well as his own brother, through the doctrine of the trinity. The preacher preached what he pleased and told the people they would go to hell if they didn't believe him and go to church. Now, the preacher preaches to suit his congregations, and when he fails to do so, they tell him to go to—Chicago.

And yet there are thousands who hold to the old fossilized mediæval ideas of church government and church doctrine, and persist in forcing upon the
American people the fact that the United States Constitution does not contain any reference to God or Jesus Christ. This is sad, as the present government has withstood half a dozen wars of more or less magnitude, and will no doubt be perfectly able to hold its own through the coming struggle between labor and capital that now seems to be at its very door.

These pious busy-bodies who know no more what constitutes real religion and patriotism than Balaam's fabled animal did of the destruction of Jerusalem, have been semi-occasionally trying to bulldoze the American Congress to have the preamble of the Constitution amended as follows:

"We, the people of the United States humbly acknowledging Almighty God as the source of all authority and power in civil society, to ordain and establish liberty to ourselves and our posterity, provide for the common defense, promote the general welfare, and secure the blessings of justice, to constitute a Christian Government, and to have the preamble of the Constitution amended as follows:

"We, the people of the United States humbly acknowledging Almighty God as the source of all authority and power in civil government; the Lord Jesus Christ as the ruler among the nations, his revealed will as the supreme law of the land, in order to constitute a Christian Government and in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, to ordain and establish this constitution for the United States of America."

Every officer, should these God-worshippers carry the day, would be obliged to swear that he was a Christian before being allowed to take his seat. During the war with Tripoli, in 1798, General Washington said, "This government is in no wise founded upon the Christian religion," and at another time, "Every one has the established right to worship God according to the dictates of his own conscience." The world must learn to worship "truth, where it is found, on Christian or on heathen ground." There never was a time, there never will be a time, when everybody will hold the same opinion, exactly, upon the same subject. Liberty of the press, of speech, of religion, must never be abolished. If such ever happens another Dark Age epoch will prevail. It is no man's or woman's business if his or her neighbor is a Christian, a Jew, a Mohammedan, a Buddhist, or anything else, or nothing. Whether they are Democrats, Republicans, Populists, Prohibitionists, or nothing. The crucial test must be, are they honest, truthful, virtuous? Watch the Protestants of the cast-iron dark-age brand, as much as you watch the Catholic. I believe a majority of the people of the United States are very well satisfied with religious matters as they are. And if they refuse the moneyed platitudes of the "high" churchistes, religious freedom will remain safe.

Church and State united have in all ages of the world committed enough deviltiy; it needs no further experience — especially the United States does not care to make a trial of it. Politics and religion are corrupt enough as they are.

In conclusion, I would say, make a careful study of the religions and political questions, in a candid and unpreserved manner, and for one book in the course, I would heartily recommend that marvelous work by the noted Prof. J. R. Buchanan, "Primitive Christianity," for an authentic account of what the religion and teaching of the man of Nazareth really was, and how remarkably well it agrees with the ideas of Modern Spiritualists. I urge a careful reading of it by all unbiased minds. There is much food for thought in it, and it is an able refutation of the claims of "Antiquity Unveiled." I am glad that the second volume of "Primitive Christianity" is ready to be published.

**Spirit and Flesh.**

He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

I am convinced that there ought to be a change in current ideas, methods of expression and general understanding of what is called Spiritualism, or Spiritual doctrines. And this change of opinion should embrace the leaders as well as the rank and file of those who claim to be exponents of Spiritualism. It is a large subject and cannot be exhaustively considered in one article and hence will not be attempted here and now.

Anything that has an effect upon the moral and spiritual well-being of mankind is of incalculable value, for its operations are in both the physical and spiritual planes and the material well-being is enhanced as well as the spiritual. If spiritual truth is what its advocates claim it to be, and there is no doubt of that, then the material life of its adherents should manifest itself conserving power, for the action of spirit power is to lift the material life up to that of the spirit. There are many reasons for the defects and failures found in the forces presented for the betterment of humanity, and none so sure of the undoing of these forces as the injustice and misjudgment of man. "Thou shalt not wrest judgment," is the appeal from all sides to humanity, for a thing is of value, or otherwise, according to the price which we attach to it; and a fair valuation and just judgment are dependent upon knowledge, or a better understanding of conditions than the superficial. "Ignorance is no excuse in law" for wrong doing, and in the important and vital realm of religion it ought to be equally true. But ignorance of principles, workings and results, are generally the sources of the injustice meted out to any and all causes of moral worth. Religion occupies a most important place among the problems of the day, for religion is the ideal life. Ideals and the attainment of them—peace, faith, love, power and inspiration are all the objects of infinite study, discussion and experiment. The spiritual life is without doubt the greatest of questions, and its answer encounters many serious obstacles. One of the gravest of these is that of exaggeration, and if, in the solution of this problem, there is an exaggeration of the perils of man's condition, progression and final redemption, the chances are favorable for an increase of the bondage of superstition and fear. It also ought not to be lost sight of, that we not only must have a positive, uplifting, conserving religion, but that the test of new principles and opinions is in their power to promote righteousness, and nothing else. These are a few of the dangers that present themselves in the way of so
answer to this most important
question.
There are two phases to every
man's progress into truth,
that in which he is made more
useful to his family, the com-
munity in which he lives and his
country, and that which helps
him to grow in manly stature
earnestness and fidelity. Or, the
phase of development in himself,
and the phase of his reaction
upon his environment. One is
personal in its development, the
other is general. One acts upon
the receptive faculties, the other
upon the will and the powers of
action.
Religion or the attainment, the
realization of ideals, comprises
both of these phases, and is
essentially the function of the
spiritual life. Because it is the
function of the spiritual life to
redeem both body and soul, or to
prove that the acts of the body
are the worthy exponents of the
spiritual power within.
All things represent a state of
progress, activity and labor. In
man, there is an element that
does not enter into the activity
of the material or animal crea-
tion. For the activity of man
to show intelligent creative
purpose to reach the attainment
of his thoughts and conceptions.
The spiritual life is the highest
of all life. The material life is
experimental, and holds nothing
beyond the instincts, habits and
processes of the animal, indicat-
ing neither liberty or progress.
The spiritual life is not experi-
mental, but is the inevitable re-
result of human progress and holds
within itself the seeds of success
or failure. This spiritual life in
the material life of man is a
prophecy: and we also judge of
man's progress by his works as
demonstrating the realization of
his conception of the power of
spirit life.
These manifestations of spirit
life vary, just as the principle
of life varies in the rose and
lily, but it is only in the details,
and each man manifests the dis-
tinct progress of his conscious
soul development, or spiritual
life. These manifestations of
spiritual life in the material life
of man reveal every secret spring
of his being, or all that this
mysterious and wonderful being,
man, seeks to hide within him-
self. "As man thinketh in his
heart, so is he." is so, because
there is ever a motive or purpose
behind every action, and every
action reveals its motive—so, the
manifestation, or the absence of
manifestation of spiritual life,
reveals the animating purpose
or motive of the man.
The points that I have thus
far touched upon and that I
desire to be remembered are.—
A change necessary in the public
estimation of Spiritualism and
brought about by Spiritualists.
The public and Spiritualists gener-
ally ignorant of the principles, work-
ings and results of Spiritualism, but
that is no excuse.
Religion, or the progress of man
into truth, affects him personally,
and his environment.
Spiritual life manifests itself in
the material life and reveals the secret
springs of man's action.
Let us see how these relate to
the progress and well being of
Spiritualism. Bear in mind that
the word "soweth" which ap-
ppears twice in the verse from
"Galatians," quoted at the open-
ing of this article has the signifi-
cance of development or attain-
ment of what has been the con-
ception of life.
We find everywhere a great
mass of pre-conceived judgments
that are not founded upon un-
biased investigation or direct
research. Commonplace expres-
sions of distrust, suspicion, doubt,
and every synonym indicative of
heresy is accredited to the be-
liever in Spiritualism. For Spir-
itualism is regarded as some sort
of disreputable association with
the powers of darkness—some
phase of occult science border-
ing on the domain of fraud, de-
ception, and the like, rather than
a light, a guide, a power to uplift
to a better life. But the word
"Spiritualism" is coming, more
and more, to mean something
beyond trance, clairvoyance,
clairaudience, slate-writing, or
the tests of mediums. Still,
there has been such a close con-
nection between these tests, and
the declaration of principles,
that the former have been one
of the causes for the degradation
of truth. The value of Spiritu-
alism is not gauged by any physi-
ical phenomenon and if that is
the prompting motive it is worth
just that and nothing more.
"A wicked man taketh a gift
out of his bosom to pervert the
ways of judgment." "A gift
doth blind the eyes of the wise
and pervert the words of the
righteous." "Every man is a
friend to him that giveth gifts."
These three quotations from the
Bible speak of the gain to be
given out of others by the giv-
ing of gifts; and so it may be
said that any message or mani-
festation that stands in the place
of eternal truth and principle is
simply a "gift," to pervert judg-
ment, darken the spiritual un-
derstanding and lead captive the
human soul. If it is a stain upon
any man to labor, work or en-
gage in any profession only
to gratify personal ambition or to
acquire money, what shall be
said of the degradation and dis-
honor that is brought upon truth
when religion is espoused for
the sake of good clothes, food,
material well being or for that
most miserable venality—phe-
nomena. I do not hesitate to
affirm that a religion of "tests,"
or in which tests are made the
object of the research of nine
persons out of ten—that such a
religion is one of the most de-
grading, immoral and anti-reli-
gious conceptions extant.
Religion is attainment—a prac-
tical growth out of the real into
the ideal—a progression in deed
and life, from the material into
the spiritual. It is not "a gift
of God," but is growth and attai-
ainment; and he who would
do his petty tasks in religion for
the glorification of his own nar-
row ambition, is despicable at
heart, and his work or religion
is contemptible. Here is the
cause of most of the contempt,
opprobrium and distrust cast
upon the principles of truth as
revealed by spiritual philosophy.
It is these workers without ideals,
of narrow ambition and selfish
desires, talented and clever it
may be, but goaded on by desire
or lust, or whipped by want—
low-lived mercenary vampires
sucking the blood of humanity,
destroying the spiritual life of
mankind, and selling the honor,
manliness and integrity of hu-
manity for self-glorification.
Instead of flying from the field
of dishonor because prompted
by higher motives than self, they
betray the longings of mankind
with the gift of "tests."
Working neither for their own
honor, or the good of humanity, sacrificing their fellow-men and the Cause for self-interest, they spread the disease of contempt for right methods, contempt for justice, honesty, and love of their fellow-men.

Knowing themselves to be involved in transactions regarded as questionable in their nature, they do not believe in a disinterested love for humanity, or in those compensations of soul that come from unselfish devotion and sacrifice. Judging the rest of mankind by what they know themselves to be, they foster avarice and selfishness, and by an ingenious but miserable fabrication, it is sold to everyone who will bid for it. Stealing the semblance of the livery of heaven they lead souls away from the higher truths into starvation and death.

GEO. W. BRADFORD.

**Power of Thought.**

Thought is the result of raising or translating vibrations of color or sound into self-consciousness by the quality of egoism which is inherent in everything. By visual vibration we see, by auditory vibrations we hear, by tangible vibrations we have the sense of touch, etc. Through the avenue of these various senses and sense organs man gains a knowledge of the Universe in which he lives. There are, however, senses and centers which belong to octaves of life higher as well as lower than the material aspect of its manifestations. These all have their correspondences and correlations, and aid and take part by their actions and interaction in producing an eventual consciousness or self-consciousness which is the end result of all evolution and involution. Spirit is the same thing as consciousness. The Universe is embodied consciousness. This in order to know itself throws itself into the many forms, states and conditions we see about us.

Between these many forms thus thrown out there begins a ceaseless and eternal action. This action and influence in the consciousness embodied in man is sensed as thought. Every action is dependent upon and the result of some previous action. Every thought is the result of some previous thought. Upon the quality of that preceding thought, as might be said upon the chemically pure nature of that preceding thought, depends the resulting compound or new thought. Thoughts like chemicals will only unite in definite proportions and according to their affinities. Hydrogen gas and oxygen united in certain proportions form water—a compound utterly different from either of the constituents which go to make it up. This union or any similar union of substances taking place in nature, on the earth or in the solar systems would be the physical correspondence of thought operation in universal or Kosmic mind. Earthquakes, volcanic eruptions, seismic disturbances of all kinds, as well as the building up of a flower, all come under this head.

When we have a new thought it means that a compounding of elements in some part of our nature has occurred. We become conscious of this changed relation of things and call it thought. A beautiful thought may be the result of a perfect blending of colors or vibrations on a high plane of our natures and brought about by high aspirations or desire. The resulting new color or vibration then registers on our brain mind, and even the physical brain molecules marshal and arrange themselves according to the thought. Beautiful and high thoughts build up the nature and even the physical body. Evil, vicious thoughts destroy the nature and tear down the physical. High aspirations produce perfect harmony of thought, this produces harmony of form and character, so that in truth “we are pictures painted by our own thinking.”—Esch.

**The Garden of Life.**

Children, beautiful flowers, if properly cared for, how great a blessing they will be to themselves and to others if we show them the path of usefulness!

Let us give them pure love and teach them to help themselves. This childhood, or “early morning,” let it be made bright, so that no darkness may prevent their progress. As soon as they understand it themselves let us give them our love and watch all opportunities to teach them for their good.

Look into nature; a field may be well adapted to one class of vegetation and not to another; on account of the chemicals in the ground, the location or climate. So it would be well to encourage all the highest facilities you see in a child. The child in its early stages may be well adapted for an artist. It would not do to make something different of it—a mechanic, engineer, doctor, gardener, farmer, merchant or a lawyer. It would miss its mark, if environments keep the right vocation from the child.

If we live for self, we are not fulfilling our mission, nor are we just to ourselves or our neighbors.

Let love, yes, universal love reign supreme. Reach out your arms in love towards all mankind and call them sisters and brothers; no matter to what color or race they belong. All belong to the garden of life, and each has his mission to perform.

Let us gather up the roses,
Flowers strown to fill your path.
Gather all, let none be wary,
Give them all their due part;
Give them all the love they want;
Cheer them with a helping hand.

CARL EBEBRARD.

**Brahma and Buddha.**

In the pantheon of progress Brahma appears as our first representative idealist. In the many solitudes of Oriental antiquity, and in the subsequent additions of mythology and Hindoo religions, Brahma became inseparably identified and compounded with the chief Deity in Cosmogony. Analyzing the organic and spiritual contemplations as individual thoughts of this reformer and lawgiver among the Aribico-Hindoos, I find much of the best, the truest and wisest inspirations of eternal truth. Some of his revelations do not suffer when placed beside the best sayings in modern scriptures. The thoughts of Brahma when viewed in the light of golden-eyed Aurora, do not seem extravagant or unnatural. They are fanciful and marvelously absurd only when measured by
the standard of feeling and utilitarianism so popular in modern Europe and young America.

Under the dreamful affluence of eastern atmospheres and Nature's diets, Brahma's mind discerned in the dim vista and vortex of matter, two formative personalities. They were friendly divinities, in fact; but practically, their operations were positively antagonistic. Substance or matter, being created by the original chief Divinity, who was subsequently named Brahma, the opposing divinities commenced their dual labors.

Preservation was a universal duty assigned to the god Nieuw; while to the god Sieu was appropriated the co-extensive mission of destruction. Decomposition, therefore, was balanced by fresh combinations—innovation at one extreme and renovation at the other. The gospel of inherent justice or of natural and invariable compensation was thus proclaimed. Brahminical speculations, and mythologies and traditions clustered in rich profusion about this fundamental inspiration.

The thoughts and sentimental extravagances of the original and subsequent disciples, are interesting and thrillingly suggestive. The lover of Occidental religions, if blest with a clear and unprejudiced eye, need but peruse the sacred Vedas of the learned Hindoos. This wonderful compilation of thoughts and traditions is equalled only by the Shaster and the Shaster commentaries on the first collection called the Vedas.

Protestant ignorance of the nineteenth century does not deter or intimidate the investigation of the truth-loving and truth-seeking of the free. The true reader of antiquity discovers the "footprints of the CreatoM on the precipitous temperament of the most ancient Chaldean, Hindoo, Assyrian or Persian. "God is the one Creator of all things," says the Brahmanical book Baghvd Ghetto. "He is immaterial above all human conception, invisible in every eye, eternal, omnipotent, knowing all things, and present everywhere. God is Brahma, a perfect sphere without beginning or end." The true followers of this system are, or were, reserved and highly brilliant scholars. Physicians of remotest antiquity, astronomers also, and many devout priests were of this order. The centralization of interest and instructions that followed the fundamental idea of Brahma demonstrates the proposition that all instructions arise from systems or theories which originate from the few first thoughts that crystallize about some one "idea." But we welcome this reformer in the pantheon of progress.

But repudiating Brahma's "thoughts" and all the Hindoo institutions as unfit for modern digestion, I ask your spirit to feel the sweetness and ubiquitous congeniality of his and their central daring idea. What was it? you enquire. Answer, that in all things, throughout the realm of mind or matter, two opposing principles rule and work the same. Who can reject the heart-begotten truth? Who can realize that it was perceived and received ages and ages prior to the existence of Greece and Rome? An omnipresent duality of adequate and omniscient divinities. The one positive, conservative and feminine by nature; the other a masculine force equally intelligent and potent, disintegrating and distributing all things.

Now, let it be never forgotten that all modern philosophical science and scientific religions, perfectly substantiate this Brahmanical idea. No medical student can deny it, for it speaks from the doubleness of every form and function. No chemical student can reject it, for it sweeps like an infallible principle through every solid and fluid, every compound and element, every force and substance, every acid and alkali, within the scope of his perceptions and demonstrations. In short, the Hindoo "idea" is neither eastern nor western—it is not a growth of latitudes and zones and diets, but divested of its multifarious oriental egotisms and local specialties, the Principle streams effulgently and impartially forth from every centre or spirit toward every point in the boundless circumference!

BUDDHA

Comes next upon the stage. He appeareth like a Luther among the priests and receivers of Brahma. He too, spoke from the "delectable mountain" of inspiration and ideas. His temperament and his thoughts corresponded, it is true, but they do not very deeply concern his posterity. Yet it is but just to mark the steps of his stupendous and valiant reform.

The faithful Brahmanas held the Shaster and Vedas as sacred authorities from heaven, sent to the earth's inhabitants. Buddha imperiously said "I tell ye nay" and thus influenced vast numbers to reject the venerated volumes.

The followers of Brahma believed in and committed most soul-revolting bloody sacrifices. Buddha said "the old deeds of darkness shall no more be done," and his disciples refused to obey the supposed sacred commandments of Brahma, the great creator of all things. The party distinctions and institutional casts which came of Brahma's systems were uncompromisingly assailed and abolished by the courageous Buddha.

The Divine Spirit, in the religions of this protestant idealist in ancient Hindustan, swept through the Shoomadoo sanctuary, or temple of the images, like the summer wind that lovingly creeps from flower to flower. Buddha's vehement invocation to the Holy Spirit in the air, and the beliefs which then prevailed respecting its manner of visitation, is somewhat suggestive of Bryant's "Fall:

He hears me! See his proud top, and now Among the nearer groves, chestnut and oak, Are tossing their green boughs about. He comes So where the grassy meadow runs in waves The deep distressing silence of the scene Break up with mingling of unnumbered sounds And never motion. He is come, Shaking a shower of blossoms from the trees And bearing on their fragrance: and he brings Music of birds, and rustling of young boughs. The sound of swaying branches and the Voice of distant waterfalls.

Nothing is more sweet and soul-stirring than Buddha's vision of this Holy Spirit that visits pagodas, and also the faithful people who, in silence and perfection of devotion, repair to the Shoomadoo and other great temples of worship.
The ministers of the new dispensation—that is, the Buddhistic priests of the Testament—were not only recognized to be as moral and just as the common people and believers, but far more, they were bound "to celibacy and chastity and if married before their initiation, the marriage was dissolved. They must not do so much as touch a woman, or even a female infant, or any female animal." This reference is for the purpose of developing the idea, within the many useless thoughts and ordinances of Buddha. It is the same impersonal indwelling inspiration that cropped out in another, in after ages "straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

On this principle of strict devotion to spirit crucifying and degrading material form, the world has developed several degrading material form, the idea itself is immortal and universal, and is the spiritual property of every man, the thoughts and actions of its many conscious receivers have been egotistic and absurd.

Although the idea of perfect righteousness in one's allegiance and conduct to whatever is good, true, divine and beautiful—to the pure, just, loving, wise and merciful—is a principle of the spirit, ever present and influential with the conscientious and practical in religion, yet when any one person or a company of persons accept it as a rule of life, with the egotistic by-laws and provisions and prescriptions of the chieftain thereunto affixed, the result is short-sighted formalities and blind devotions. In proof of this, behold the Buddhists, both priests and common people, at their long penalties and worshipful prayers.

Because it is true that "straight is the gate and narrow is the way that leadeth unto life," am I to assume as equally true Buddha's propositions and thoughts respecting its application to my individuality, or the egotistic prescription of any other physician?

Each, as an individual existence, must solve the divine riddle for himself faithfully and thoroughly—must take the jewel from its Hindoo setting, the diamond from the perturbed Ganges of specialties—place it upon your own breast, wherein, by inheritance, it secretly shines; let its full light shine upon the throne of Reason, and then do what Conscience orders.

Buddhistical consecration and self-abnegation were not as I am perfectly aware by impression, more imperative and sacrificing to selfish interests than those of the antecedent Brahmanical orders of religionists, against which (like Luther) the inspired Buddha lifted up his mighty voice and fixed his wide distributed power. The parental sacrifices to the god of the Ganges, their loyal performances before the lifeless Krishna in the temple of Juggernaut, and beneath the ponderous wheels of his car; the martyrdom by burning of beautiful and sacrely-related persons upon the blazing altar—all go to establish that Brahmanical religionists were ignorantly formal and in need of reform; in short, that Buddha was to Brahma what Jesus was to Moses, or Luther to Catholic Rome; and nothing is more palpable in the background than that just as Luther retained many opinions, and perpetuated, as sacred, certain ceremonies of the papal development; or as Jesus nullified a few parts and endorsed more of the Mosaic dispensation and faith. So Buddha rejected a great number of Brahma's doctrines and requisitions, but at the same time he adopted and enforced a greater list of the Hindoo faiths and forms as true and binding upon each priest and devotee. Yet, in one principle or impersonal idea, Buddha was in expression a new revelation.

All over the immeasurable Universe, it is equally true, "straight is the gate, and narrow is the way that leadeth to life," and no person ever attained "life" upon any other or less imperative principle. No soul ever became self-possessed, and related consciously to its infinite parents in love and wisdom, on terms less or different.

Therefore, as already urged, while we cannot adopt the Hindu crystallizations and egotistic orientalisms which enfold and linger about the truth, we intuitively accept the idea itself, because, in short it is an element of all spirit, and teaches the sovereign law of all truth. Hence, we welcome this reformer to the pantheon of progress.

Joseph Tilley.

Wonderful Possibilities.

Could the spiritual vision of the present man be unfolded but for a moment, to realize the mighty forces of nature that will one day be at his command, he would become dizzy at the contemplation of such wondrous possibilities. The electro-magnetic energy that holds worlds in their orbits, and neutralizes the power of gravitation, is but one of those powers that awaits the growing genius of man to utilize. The magnetic force is the attractive or centripetal power; the electric force is the repellent or centrifugal power. A machine will be invented, in the near future, that will combine these into a single electro-magnetic force, and with this force the power of gravitation will be neutralized. Then the world's traffic will be as readily carried in the air as now it is upon the ground. The forces of the Universe await only the dissipation of ignorance, selfishness and greed to bless and harmonize the world.—Lucy A. Mallory.

It will assuredly come—that time of perfection when man, the more his reason is persuaded of a better future, will need the less to seek therefrom the motives for action: when he will do the right because it is the right, and not because there are affixed arbitrary guerdons which prevent his deluded vision from recognizing the inner, better rewards. It will assuredly come—that time of a new, immortal, evangelical, and we may read its promise in the elementary school-book of the New Covenant. —Plutarch.

Sincerity.—The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away, but when a man makes a gift of his daily life and practice it is plain that the truth, whatever it may be, has possessed him.—James Russell Lowell.
Shopping will then be done by pneumatic tubes, sky-scraping buildings will tower to 80 or 40 stories, and the "wish" will be the "lifting-car" to that grand elevation.

Religion will have assumed a different phase, becoming humanitarian rather than sectarian, "while intercourse with the spirits of the departed will then be as common as prayer is to-day." Then "disease will disappear and the healing power of mind will assert its supremacy among all races," and "immortality will be recognized by science.

The latter is just what Spiritualism came to do, and is but the fore-runner of that day of millennial glory, bearing "glad tidings of great joy" to a suffering world.

Organization of Frauds.

Two Spiritualist weeklies in the Eastern States have published statements that there exists in San Francisco, an Association of Fraudulent Mediums bound together by a "blood-curdling oath, which involved a horrible death to any betrayer." That "this association has grown so powerful that it already commands thousands of dollars in a fund to buy up delegates to the National Spiritualists' Association and the various State Associations" this Fall, etc. These startling assertions induces Dr. J. M. Peebles to write the following communication to the Journal:

To the Editor:

No man abominates a fraud more than I do, and especially a fraud masquerading as a Spiritualist medium. In the past it has been my duty to expose several tramps professing mediumship. But if pulling out the tares, care must be taken not to injure the wheat. I have not only heard, but have read in a Spiritualist paper that there was a "fraud combination" in San Francisco, "organized" to deceive, cheat, and defraud the public in the name of Spiritualism? Is this so? Is it susceptible of proof? Hints and insinuations will not do. Often, insinuations are the basest sort of lies, and slanders. If there is a Spiritualistic fraud organization in San Francisco, let the cloak be stripped away. Any decent rational Spiritualist knowing—"I repeat, knowing that this "combination" exists and does not lift the mask and expose the counterfeiters is himself an abettor to the almost unpardonable villainy. He is just to "cause a sensation."

Charlatans, frauds and fakirs abound in all the large cities, both here and elsewhere, and they cannot be too strongly condemned, but anyone who writes such a fabrication as the "statement" mentioned in the first paragraph of this article about a "combination" with thousands of dollars to back it, is a greater foe to the Cause, and more to be despised, than any other fraud! The injury to the Cause in this City and State by the publication of such fictitious "scare-crows" is incalculable.

We agree with Dr. Peebles that we must weed out the "char," but the "wheat" must not be injured, through unskillful work! The State Board may certainly be trusted to do it. It is made up entirely of men of business, men of honor, men of integrity and force. It will handle without gloves any unworthy person who asks its endorsement, and societies of Spiritualists in California should employ no others. Then fraudulent mediumship will be powerless to injure the Cause, for it will be outside of the organized body, and have no connection with it.
Missionary Work.

Here is a sample of the MANY requests we have for spiritual reading matter. We have sent several copies of the Journal to these poor sisters—all we could spare. There is a fine opportunity for those getting two copies (one from the late Medium list) to send the extra one where it will do the most good. We have a large list of such needy Spiritualists. Here is the letter:

My mother and I are alone here. I do not know of a Spiritualist anywhere near us, and we get very lonely sometimes. If any of your many readers have any Spiritual papers that they have read, we would be so glad to get them to read. I would not depend on any one's kindness, if I was able to take a paper, but we are too poor, and my mother is very feeble, and all the pleasure she has is to read. She formerly subscribed for the Journal, and is an admirer of it, and would still take it if we were able.

KATIE MAJOR.
Arabela, Scotland Co., Mo.

Among our subscribers, there are many who could well afford to subscribe for 100 copies for a year (yes even 1000 copies) to send to such poor souls as these, to cheer their lonely pathway. And when they meet them “over there,” they will be sorry that they have not done so. They should use their wealth “here and now” to feed the hungry, physically and spiritually, and thus “lay up treasures in the spirit-world.”

Accident to Mr. W. H. Yeaw.

An accident occurred to Mr. W. H. Yeaw on Oct. 4, who was visiting relatives and friends, at Leominster, Mass. He was on his way to the National Convention, to represent the California State Spiritualists’ Association.

Mr. Yeaw had been visiting his brother, and in the evening was returning to the home of Mrs. Holman, where he was stopping. He was walking on the “common” side of Park street. No electric lights were lit, as there had been a moon shining, but it had got so low that Park street was quite dark. The town scale had been removed leaving a hole about 12 feet wide which was left unprotected. Mr. Yeaw being in the shadow, did not see the hole and fell into it. He struck on one knee, and it is feared that the knee-cap is broken. He was assisted out and taken to Mrs. Holman’s by a man who was passing that way, where medical aid was procured, and he is receiving all necessary attention. Such a dangerous place should have been fenced in, to prevent accidents. Some one is evidently liable for damages in this case. Such carelessness is very reprehensible.

LATER.—Miss Juliette Yeaw wrote us since the above was in type that her brother sustained a compound fracture of the left knee. She adds:

The injured limb was skillfully dressed and placed in a plaster cast, and the prospect is for six weeks in bed, and what lies beyond no one can yet correctly tell.

He displays great fortitude and is very cheerful, but of course it is a bitter disappointment, as he cannot serve as delegate to the National Association Convention, or visit the many dear friends he longed to see; nor return, at present, to the distant home and business requiring his attention.

Insane.—Geo. Vanier, living in San Francisco, was last week arrested for cruelty to his children, by torturing them without cause. He has been idle for two years, and was supported by his wife and eldest boy, aided by their friends. He whipped the baby until it fainted and its mother feared it was dying, the only excuse being that the mother appealed to a society for their protection. He has been a member of the church and the Y. M. C. A., and calls on God for defense. He has spent most of his time for years in Bible reading and prayer—without doubt copying the methods of an angry God, who is by the priests said to be torturing in hell all those outside of the pale of the church. Such a revolting and diabolical doctrine is enough to drive all men insane, if they could believe it.

Mrs. Mary Garrett, a medium at Findlay, O., has arrested Rev. W. R. Covert, one of the “Anti-Spiritualist” leaders, on a charge of malicious libel, he having in a public address, said she was an immoral character (the words he uttered being too vile to print). He gave bail.

One new subscriber from each person who reads this, sent to us before the close of the present year, is asking but little—but it would be to us a grand inspiration, as well as a material help. Will each reader please either send us that new subscriber, or forward to us a year’s subscription for some friend, to whom it may be (with its premium book, the “Mediumistic Experiences of John Brown”) a messenger of light and truth? We appeal to you, dear reader, to do this. The Journal is laboring earnestly for the cause you profess to love, for the glorious philosophy, and in its defense when attacked by its enemies. Will you not help it along in its labor of love and duty?

Perhaps nothing so much excites wonder and disappointment as the failure of the unseen beings to remember names and events which, we say, “They must know if they are the beings they claim to be.” This is the ground for many a conclusion that the communicating person is “a lying spirit.”

That seems to us to be a very hasty judgment. Even in earth-life it frequently happens that persons—especially those who have lived varied lives—almost entirely forget names and incidents connected with earlier periods of their history. But the parting with the earthly body and the entrance into a new mode of existence—to say nothing of the fresh and perhaps astonishing experiences of spirit-life—may make earthly reminiscences well-nigh impossible. What we call “stupidity” or impersonation may really indicate the reaching of an immensely higher plane.—Light.

Just So.—The following item is from the Free-Thought Magazine for October, and expresses very clearly a significant proposition. It says:

Christians are now organizing to put down Spiritualism. The Spiritualists are the only people who are trying to prove what Christians have always claimed, that people live after death. The Christians’ attempt to destroy Spiritualism looks very much like a man’s trying to saw off the limb upon which he depends for support.

Yes, Christians claim it without having any proof. We know it, and demonstrate its truth every day. Christians are dogmatically blind and detestably inconsistent.

The American Sentinel is the only Christian periodical that we know of in America which advocates the entire separation of Church and State. It has done good work against the God-in-the-Constitution cranks, and the Sabbatarian bigots, and we are glad to note its success, having added to its circulation during the present year 5,000 copies. A similar increase should be given to the Journal before next New Year’s day.

See our Book List on page 670.
Spiritualist News.

In this department may be found the cream of the most important news of the day, culled from every available source.

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

In order to send us the items of news, interesting incidents of spirit communion and development, and other such matters as are welcome, and will be published as soon as possible.

Prof. Mingo, 834 Mission street, San Francisco, has been quite ill, but is now recovering.

Mrs. D. N. Place of San Francisco, has been ill for a week past, but is now recovering.

Dr. Tuley, left San Francisco for the Trinity mines some time ago, but was taken sick and after several weeks of illness, has returned to recuperate.

We regret to learn that Mr. J. J. Whitney of this City is unwell—having had a paralytic stroke. His many friends are glad to say, that his agonsies were great, but the good spirits cared for her tenderly on her advent to spirit life. She is a strong guide.

Dr. Max Muehlenbruch is now recovering for the month of October at San Jose, Cal., where he is having splendid success. He has developed the power of taking eight articles at once and giving psychometrical readings to all without their knowing, from one to the other, and giving independent messages at the same time—all being recognized. He contemplates spending the month of November in San Francisco, we are informed, before returning to Oakland. His permanent address is Box 118, Oakland, Cal.

Mrs. F. A. Logan has returned to the city to return the "Circle of Harmony," renewed in strength and fervent in spirit. She will be welcomed by her many friends, as her meeting, the unfolding of the talents of all who wish to participate. The platform is free to all who will aid, in the spirit of harmony, for the betterment of the whole. No door fee. Voluntary contributions will be taken to defray expenses. Remember the place and time: Sundays, 11 to 2, upstairs in Templar Hall, Python Castle, 9063 Market street, San Francisco, Cal. Sunday and quiet.

The Reviewer.

"The Captain's Dream" is the title of a short story by Paul Tyner, which forms the October number of The Temple. It deals with a strange episode in a life, bringing into prominence deep metaphysical truths, especially in its application to spiritual and mental development, and to the power of controlling and commanding conditions.

At a meeting of the Board of Directors last Saturday, Mr. A. Willet was granted a Protection Certificate. The application of Mrs. Sudan for protection was referred to the Investigation Committee.

The secretary was directed to write to the Chartered Societies, calling attention to the resolution passed at the Annual Convention, that they be requested to recognize only those mediums who are endorsed by this Association.

The following resolution was read, and action thereon deferred until the next quarterly meeting: "Resolved that no medium requiring darkness for the production of phenomena, shall be eligible for ordination, endorsement or protection by this Association."

The subscription Certificates issued to mediums, for a year, are $1.00.

Copies of the Constitution and By-Laws can be obtained free at the business office of the State Association—605 McAllister street, San Francisco.

The Investigating Committee of the State Board of Directors meets on the second Wednesday evening of each month at 605 McAllister street, San Francisco.

many startling assertions from Christian authorities and historical records. This article presents an introduction for use in combats with sceptics. 10 cents a copy. Metaphysical Pub. Co., 505 8th Ave., N. Y.

"Aluminum: A Newcomer Among the Metals" is an article in the American Monthly Review of Reviews which gives the history of the invention and development of the American process for the manufacture of that metal at Niagara Falls and in Pennsylvania.

Dr. C. B. Burnish, Paulshoro, N. J., has started a monthly of eight pages, entitled A Letter, at 25 cents a year. It contains many good spiritual thoughts and practical words.

The "Light of Egypt" is received. It is handsome in print and appearance. I consider it a truly superior and interesting book.—M. F. COLEMAN, NANTUCKET, MASS.

At a meeting of the Board of Directors last Saturday, Mr. A. Willet was granted a Protection Certificate. The application of Mrs. Sudan for protection was referred to the Investigation Committee.

The following resolution was read, and action thereon deferred until the next quarterly meeting: "Resolved that no medium requiring darkness for the production of phenomena, shall be eligible for ordination, endorsement or protection by this Association."
The Cause in Dayton, O.

To the Editor:

What a comfort it is to the Spiritualists of Dayton, Ohio, to know that since the Denton Association has closed its doors, we have not lost heart but that the Spiritualistic cloud has shown a silver lining. As the snows that crown the Alps are touched by the sunlight, so the seeker after spiritual truth is cheered by the truth. There is no mystery to him who fears not to investigate that there is no death. None die, but all return to those who obey the heart's impulses. What a consolation it is to know that no God throws himself across our path to keep our loved-ones away.

Those truths were made apparent last Sunday afternoon by our speaker, J. B. Everetts, of Piqua, O., who was greeted with a crowded house. We hope the cause for better conditions is implanted, but the effects of the teaching are upon us with full force; and we have as much to do now to combat that, as to present suggestions or ideas for a change that will afford relief. We look forward and upward with bright hopes without fear of the future.

Franklin Thompson, Sec.

Concerning Christian Dogmas.

To the Editor:

At the last day of the Parliament of Religions at Chicago, Christopher J. Higginson, a native of the Peloponnesus, and a priest of the Bosporal and Patriarchal Throne of the Orthodox Church in Syria and the Whole East, in his address said: "I believe that God has preserved the Koran, and also preserved Islam, because He is the author of the dogmas and dogmas of the Christians."

This statement of a Christian prelate of high rank astonished some of the sectarians who were not conversant with the facts, and disproves there is no death. It is in entire accord with Col. Higginson's statement of the salutary effects of that religion in Africa. In his great address in Chicago, at the Parliament of Religions, that eminent theologian, Rev. Dr. Momerie, Episcopal, of London, Eng., in speaking of the religions of the world said, after quoting the words of Christ, as follows: "Not every one who saith to me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father." "Mohammed," says Dr. Momerie, "taught the same doctrine of justification by work: 'It is not the flesh and blood ye sacrificed; it is your works, and not your words.'" Woefully Mohammedanism is not understood by those theologians who condemn it so harshly. Certainly the Archimandite who resides among the adherents of that faith ought to be good piety and refuse to help the needy."

YOUNG ANDERSON, the "Boy Orator," went away, after a month's work, leaving a good record. He is sure to develop into a great inspirational speaker.

Mrs. Freitag has been with us for a month, but has had to cancel her engagement on account of ill health.

Bro. Willcox still presides over the meetings of their own in Kramer's Hall next Sunday, assisted by Dr. Andrews, of Grand Rapids, Mich., who is a fine speaker.

The Barnetts contemplate opening meetings of their own in Kramer's Hall next Sunday, assisted by Dr. Andrews, of Grand Rapids, Mich., who is a fine speaker.

The Ladies' Independent Aid Society, of which Mrs. M. T. Longley is president, are now holding Sunday evening meetings, in addition to their regular Wednesday evening sessions, at Caledonia Hall, and have crowded houses. They are preparing for a grand benefit entertainment, musical and literary—to be given at Music Hall, Wednesday evening, Oct. 20th. The program is an exceptionally fine one.

The Sawkins family, which has been pretty thoroughly ventilated by the Spiritualists of the East, opened a week's engagement at the Orpheum Theatre in this city last Monday. The Sawkins were expositors of all the tricks and deceptions of spirit mediums, including those of John Slater, Anna Eva Fay, and many others named. This week they have a great spiritualistic medium, a so remarkably attenuated, and was received with such marked expressions of disgust by the audience, that the manager "fired" the outfit the second night.

Short Studies in the Science of Comparative Religion. From this fact I have been more especially those of Asia, by Major-General J. G. R. Forlong, F. R. S., author of "Rivers of Life." 903 pp. Cloth, $8. For sale at this office.
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Fever, Rheumatism, Sciatica, Colic, 
and the patient is well.
Noe can say that her art is not fair—name sake of every man should include the word —fair. They have not been the grace, and that I have written with that, Thy wave*.

Oh, Mania Barbara— thy features fair—

Thy mighty mountains oo

My vole In praise to thee, I, prayerful,

The while the ben* run* and the Brother*

Hinging the praise of some wise (//tentap;

Have not the power within them to dispel

Mo pause I in the middle of my song',

Hasting the day, and "chold!"

White M ailed, Into the harbor slide and

Hours 12

and "< is and the Cause

would do good to < is and the Cause

to ua at the earliest opportunity.

If our readers (who are in our
debt) could but realize

them,

who are in our

of the day,

the half

them,

to pay

m hold

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From to pass away;
We build our castles many,
But in a trios they fail.
For God has said "mortality
Is stamped upon us all."

Our lives are full of shadows,
Our laurels are bright.
But this we know: no love is lost—
It blossoms in the sky.
When we have crossed the river,
And gained the spirit land,
We'll feel that God has garnered,
With his own holy hand,
Each love, each hope, each holy
Thought, each all one dear,
As random to redeem the wrong
That we have suffered here.
We know, we part like wanderers
Adrift on boundless sea
But still we know affection lives
Through all eternity.

It knows no death, and if we victor's
Crown were from heaven
Then shall this gem, this gift divine
Outshine all others there.
And so it shall be
We lay our loves ones by to rest,
And say, "This will be done,"
To God's own hand, and so 'tis best.

Nor need we cross the river's brink,
Dividing love from love,
To know that ministering angels
To us on earth are given;
They open wide their portals,
And come with silent tread
To say to us who love them,
"We are not with the dead."

They bring us light in darkness
And hope in our despair,
They tell of God's great glory,
The homes they've builded there.
Of peace and rest eternal,
Of love made pure, divine;
The builder's corner stone of life,
That in God's crown shall shine.

Supreme for men and angels,
Earth and heaven do prove
Love roosts upon the heart of man
In the world below, for God is love.

But dear ones, not Farewell!
I troop with you more
With reverence deep thy hands
On life's dark rugged shore.

The words of comfort in my
Darkest hours thou'rt given;
The ones I've inspired,
Born not of earth but heaven,
Shall live while memory lives,
And whencesoever
I raise my thoughts above.
You twain shall not forgotten be.

Long years of rest and peace be thine,
And as you near the goal
May lamps shine from your heart still,
Till soul shall blend with soul,
And from the thousand voices
Of loved lips, best
Thou'll hear the world's of greeting,
"To the weary we give rest."

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Our Children and our Speakers.

J. M. PEEBLES, M. D.

What Spiritualist has not heard of Belle Bush? What Spiritualist has not read the beautiful poems of Belle Bush, that for 20 years and more, through Spiritualist journals, have dropped from her pen like pearls? What Spiritualist has not heard of the Belvidere Seminary, an educational seminary of high rank, of easy access to New York and Philadelphia (only two or three hours ride), owned and supervised by those staunch Spiritualists, the Bush sisters? But how many Spiritualists are patronizing this Institution?

Where do Roman Catholics send their children? To ask, is to answer the question. Bishop Purcell of Cincinnati said a number of years ago, “Give us Catholics the education of our children for the first ten, twelve, or fifteen years of their lives, and we have no fear of Protestantism in any of its hydra forms after that.” Where do Baptists and Presbyterians send their children? And where are Spiritualists (sadly and sorrowfully I ask) sending theirs?

How many good-meaning, but not far-seeing Spiritualists send their children to Roman Catholic or Orthodox institutions of learning, where sectarian creeds and Calvinistic dogmas are infused into their young and sensitive minds; and when they graduate from these schools and colleges, they go to the parental home conduct the funeral services some sectarian parson to mouth sepulchral prayers, and preach ecclesiastical dogmas of eternal death and damnation. Many, very many times, during the past 45 years, have I known occurrences of this kind to transpire. Such, or similar cases are still transpiring. And yet, Spiritualists are patronizing and paying out their money to support these schools!

Do I hear some Spiritualists say, “We don’t want our children’s minds taught or directed towards any religion—or towards any ism.”

No matter what you want or do not want touching this matter, your children’s minds, comparable to sheets of white paper, will receive impressions from some source and they will be taught some “ism” either in the street, the Sunday school, the young people’s prayer meeting, the church oyster supper, or the church gambling fair, to raise money for sectarian purposes.

Thoughts, auras, and psychic influences are in the air—are in all grades of social life, and your children necessarily must and will be influenced by this religious creed or that. Then is it not better, dear friends, for you to have altars in your own homes, refined amusements in your own parlors, and plenty of Spiritualist and Liberal literature for your loved ones to read around your own happy firesides? And when your dear children become old enough to send away to school or college, is it not better?—is it not infinitely wiser to send them to some liberal educational institution such as the Belvidere Seminary.

Writing of this institution, I write what I know—write from personal observation. The seminary building, large and commodious, stands upon a graded bluff, overlooking beautiful valleys and far-away mountains. Students attending this school, have, with all possible home comforts, the highest moral and spiritual culture.
The government of this seminary is based upon the Golden Rule, and the pupils are always under the maternal supervision of its principals or assistants; where they are taught that education is character-building, and that truth, honesty, and purity constitute the highest aims of life.

While the pupils in this seminary have regular hours for rest, recreation, and excursions to the neighboring hills, their attention is called to health, hygiene, the potency of light, the law of heredity, the necessity of personal cleanliness, and the cause and effect that abound everywhere. Adult students are here prepared for business pursuits and for college.

It seems to me, all things considered, that Spiritualists and Liberals should patronize this seminary, located at Belvidere, New Jersey, only a few hours from New York and Philadelphia, and of easy access from other cities and towns in the country. Write these Bush Sisters for circular.

TRAINING SCHOOL.

Touching the all-important matter of education, I cannot conscientiously omit that school for training, and otherwise aiding public speakers, instituted and conducted in Ohio under the auspices of Moses Hull, that prince of Biblical scholars as well as adept in both spiritual science and logic, and A. J. Weaver of Old Orchards, Maine. This latter gentleman, a graduate from a noted New England college, under the supervision of a denomination with a double-lock creed, founded in 1803—a creed that the sect caddies as doth the bear its first cub—a creed that the sect caddies over, as doth the pullet over her first-laid egg, never thinking that there's a nest full of better ones on the way. Brother Weaver, having burst away from the shackles of creed-craft and added to his faith knowledge, is now a religious freeman.

The value of such a training school as the one inaugurated by Brother Hull, can scarcely be estimated. It was needed. The hour was ripe for it. The prosperity of Spiritualism demanded it. Phenomena were and are necessities to those who need them; but to be eternally listening to the "rap," and eternally repeating "A, B, C," will never grasp and digest the literature that makes glad this waning century, nor open up to us the glories that make radiant the evergreen mountains of immortality. Who has not been chagrined at the murdering of English upon our platforms?

Too much of our public trance speaking has been trance flop-doodle—a wilderness of words—a tangled forest of adjectives, as devoid of culture and science and logic as is Nova Zembla of our June's roses. And when a half-developed Medium, with no mental training, pops up on the platform and announces the subject, "Where and What is God?" I do not doubt the honesty of the Medium, or the good intention of the Spirit, but the instrument has been neither sandpapered or polished. Why, the most eminent musician in spirit-land could not play Mozart's 12th Mass on a cornstalk fiddle.

Does someone say,—"Young trance speakers must creep before they can walk." Granted, but let them do their creeping on the home floor, rather than upon the public rostrum, before the gaze of the curious on the one hand, and the cultured upon the other.

The Spiritualist platform is not "going out of date," as one writer affirms. It is those that have not properly filled it that are being "given the go-by" by the thinking, growing public. Not being on the Spiritualist rostrum as a speaker, I can afford to write fearlessly as I trust truthfully. Committees listen; secure the services of first-class Speakers, and get up music, stirring, inspiring, first-class music, and the crowd will come.

Don't forget to send your children to the Belvidere Seminary.

Spiritual truths, however, nourish, strengthen, develop, purify and liberate mankind from those lower material forces. Nothing can be more honorable or worthy of respect than the faithful promulgation of spiritual truths. And it is but just that those who teach them should have a just remuneration for so doing; it would be a disgrace to have it otherwise. Spiritual truth is too noble, too refining, too elevating to be put aside for the husks of tests. Spiritual enlightenment is the category of those things whose value cannot be computed, and yet, "tests" are preferred before it.

What else can account for the barrenness, leanness of soul, intellectual, spiritual and temporal of mankind that characterizes their attitude toward spiritual philosophy, but that those who are taught prefer to fill themselves with the husks, rather than with that which quickens and strengthens the best of mind and heart?

How can life have any meaning to such? How can truth, justice, and purity be of any value to them? How can there be any vitality at the source of human activities when the aimless, empty activity of such persons weakens and becomes paralyzed? How can the individual help becoming debilitated, if there is no higher conception, no conscious irresistible impulse toward faith in the progress of humanity? How can the individual have any intense realization of the value of life, or the necessity of action, if there is no concentration of the energies of the soul in being, and doing? No.

There must be something more than these manifestations, these phenomena. Men must believe in themselves, in the power of Spirit Life, and that the union of natural and spiritual power will produce something of wide general benefit to humanity. Believing this, man does not need "tests" to fasten his thought and faith to, but "sees" God is every act of nature, "hears" God's voice in human activities, and is so "inspired," impregnated with the things eternal.

Spirit and Flesh.

(Concluded from page 660).

"Spiritualism appeals to monarch and peasant alike. It is a gospel of hope and liberty. He is the free man whom truth makes free. —G. H. Bibbings."
that the things of the world seem trivial and unworthy. When his thought reaches out across the worlds, when he fathoms the depths, measures the heights, lays bare the foundations of things,—when his thought and attention are all fixed upon eternal realities, when he goes under lowly conditions, takes up most humble tasks and transforms them by the power of love, has the joy of doing good, and witnesses the joy of those to whom he has come with the light and power of truth, then he excites our admiration and kindles our zeal to imitate. Such a man, such men, an association of such men, have caught the spark of the sacred Fire. They are irresistible. Like a strong, mighty wind they shake the very foundation of superstition, causing terror and dismay to those who prefer the works of evil and darkness to those of light and love. When we look at such men how keenly we feel that their life is truly godlike,—incomparable to any earthly thing, because the only real things are those that come to us through the incoming of the spiritual life. When we see such men, we see that the greatness and sanctity of their lives cannot be reached except through the same channels of consecration and self-sacrifice.

Now, no organization, society or church can move harmoniously with the progress of its principles unless all of its members are united, and the progress of the whole is as important to each individual as the progress of the individual. No progression is of importance unless each member is included in it, and the work, or part, that each accomplishes is a work that is done for the others. Individual progression is not "a road paved with good intentions," on which we walk proudly and firmly into the spiritual life,—but it is a road of self-surrender, of forsaking all that we have been, of an active, working, living will, given unrestrainedly to the direction and guidance of spirit power. It is a totally different kind of motive from that which has hitherto swayed the soul of man. It is something above and beyond man — something in whose strength we shall find our firmness, and in whose attributes of love, purity and humility we shall be glad to hide our selfishness, wickedness and self-esteem.

But no progress can be made except in such a way as to manifest the perfection of the spirit life. "That which is born of the flesh, is flesh."

Do you know what "flesh" means? It means corruption, decay. Everyone knows what decay means. We also know that "flesh" means the natural affections, amiability, desires, purposes, and vows, all, coarsened and brutalized by the grossness of the material condition, and all under the ban of decay. There is no power in the natural man that can arrest the decay of the things that pertain to the flesh. You cannot improve upon the order of nature's growth and development; you cannot improve upon or alter your own existence, by yourself or by any act of your will; you can grow no higher than your own level, and the level of the natural man is clearly defined, and shown to be base and repulsive, for it is selfishness, impurity, carnal desire and decay: but "that which is born of the Spirit is Spirit."

Everyone readily acknowledges that he suffers from the infirmities of the body; from a darkened mind; from every and all evidences of the curse of the flesh. No one enjoys such a condition—no one seeks to live continuously in some state, "For we know that the whole creation groaneth and travaileth together in pain until now—waiting for the redemption of our bodies." Yet the whole world of mankind seeks for and strives to realize its ideal of happiness. Everything however is unsatisfactory, there must be change. There must be light, life and peace somewhere, hence the restless, unfruiting search for them. Man cannot develop these things (light, life and peace), but he can receive them from above, and utilize them. The unseen forces of the spirit so enter the human heart that the old impulses, passions, desires and ambitions are transformed, made new by the life of the spirit using these human powers in the manifestation of its life.

You become conscious of their constant operation upon you.

You co-operate in the work of these spirit forces and trust yourself to their guidance.

You realize the attainment of growth and power as the truth permeates your whole being, bringing you into knowledge, light, and that condition essential to harmony of life and teaching, making this union a harmonious illustration of spirit life.

This union of the human and the divine,—the divine being the ruling, guiding power and presence, is the only way, the only truth, and the only life. This only, is the right, the true way of thinking and living. It is only by this union of the divine with the human that the human is developed into a likeness of the divine.

It is only by this union of the divine with the human that the spirit's power takes possession of the soul and makes the authority of God in exact harmony with human freedom.

It is only by this union of the divine and human that the eager desires of the soul, the doubts, fears, and intense longing and sacred earnestness in regard to these things of deepest import,—it is only by this union that the heart becomes as peaceful as day, changing the restless, unhappy, troubled being into an empire of love, joy, peace and fullness of life.

Geo. W. Bradford.

Death is a Natural Result.

Life is like a pantomime in which birth, marriage and death are the principal events. Constantly the scenes are changing but after all, it is the same old story which has been enacted since the beginning of time. With rejoicing, or sorrow, a soul is brought into life, and with rejoicing or sorrow, it departs into the unseen. The flame of existence seems to be like the candle's flickering light. In a strong draught of air, its spark is quenched, yet it can be relighted by the unseen mysterious power of immortality.

The mysterious problem of the change called death haunts one constantly, yet is it more mar-
from the unseen world which will be given to mortals.

In time, the knowledge of the hereafter will be counted as a spiritual science. Grieve not for your departed, but go down the valley of darkness in firm and trusting faith, knowing that those who have passed beyond still exist. It is only the dust that has returned to dust. The spirit has gone to the Great Spirit who gave it. Grieve not for the frail, cast-off, earthly garment from which the life has departed, but rather, rejoice and be exceeding glad that one more immortal now begins his true existence in the land beyond the river—which men call Eternity!

RAY LAURANCE.

Franklin Falls, N. H.

Nearness of the Unseen.

Dr. C. W. Hidden of Newburyport, Mass., lectured on this subject at Fitchburg, Mass., and the following report appeared in the Evening Mail, of Oct. 4:

Dr. Hidden opened by detailing a conversation with a venerable clergyman, who described a vision which his wife had seen during her dying moments; this was followed by a repetition of the argument the speaker had used to convince the clergyman that "loved ones have returned to bear his wife company through the valley of the shadow, and on, past the still waters, to that rest-haven whence we are all tending."

There is no such thing as supernatural. Supernatural means above the natural. To be above the natural is to be unnatural or unreal; to be unreal is to be unreasonable, above reason; to be above reason is absurd; the fact is, all is real or the reverse is the result; the unreal is beyond finite reasoning.

It is unfair to dismiss the subject by declaring that it matters little whether there is another life or not, because if it is true that the so-called dead live and can influence the living, then we may look, naturally, to a persistent warfare between good and evil, for the law which allows the good man to survive, provides that the bad shall live also; thus it will be seen that the nearness of the unseen is of vast importance to the world.

It is begging the question to say that it has not been demonstrated satisfactorily that we live on, for science has proved that matter and force cannot be destroyed; and, as physical life is a blending of matter and force, there must of necessity be a continuity of existence in some form; we prove conclusively by returning friends that it is a conscious, intelligent state of existence.

He discussed the two-sided nature of man, as illustrated by the objective and subjective self or selves, his life-long practice of hypnotism enabling him to treat the subject in a very interesting way. The phenomena of Spiritualism, may be properly divided thus: 1, phenomena which may be attributed to the working of the subjective mind. 3, phenomena which may be attributed to the working of the subjective mind, and which relates us to the unseen.

He treated each division in a candid manner and concluded with the statement that there are states beside which the subjective mind explains some things, but not all. There remains a respectable collection of facts which can only find legitimate explanation in line with the spiritual hypothesis.

Development.

A question has been asked me by an architect in the State of New York, who wished to know what my impression is as to his being soon developed as a healer and speaker. The query elicited the following reply, which may perhaps be beneficial to other readers as well:

"We are all healers and speakers. We are not all 'developed' in the same degree in any phase of power. Now I apprehend that in your particular case, as in all, this developing process is one of growth—first the blade, then the ear, then the full corn in the ear."

"Again: The best way to begin development in any line is to first 'know thyself'—the prominences as well as depres-
sions of ones own character. He will then be best able to know just what needs cultivating, and the cycles of developing process. The healer, above all things, should possess a sound mind in a healthy body. Having these, you should test your powers for yourself, and know far better than any other one what your present status is, and the prospect of a career. Without the necessary qualifications (physical and spiritual health) for a foundation, no superstructure can possibly be erected that will be satisfactory. With them you have nothing to dread; for the spirit world is far more anxious to help us than we are to accept of their aid.

"The mistake made by such vast numbers is to forestall the aid of spirit friends at the very outset of a coveted career by undertaking to force the professional phase into the experience, thus making it a money-getting arrangement; whereas all higher spirits live apart from the sordid element of character, leaving it for such as are more closely allied to our own plane.

"Now I always have thought, and the conviction grows with experience,—that the two lines should run parallel; but being parallel, should never touch or cross—to wit: the honest accumulation of money on the one hand, and the cultivation of our gifts, independently of the money question, on the other hand." Thos. H. B. Cotton.

**Spiritual Prophecies.**

A series of articles by Rev. T. E. Allen in the *Banner of Light*, deserves a careful perusal. He quotes a prophecy from Emma Hardinge's "Twenty Years of Modern American Spiritualism," which has, thus far, been strikingly verified.

The first twenty years, it was said, "would complete a special cycle in the spiritual movement." During that period the work of the Spiritualist would be to conduct a stern and unyielding warfare against the world without, to revolutionize old ideas, uproot stereotyped errors, and do battle with priestcraft and schoolcraft, ignorance and bigotry.

At the close of that cycle, the next fifteen years, "many marked changes of a discouraging character would overshadow the Cause, but these would proceed chiefly from within, rather than from without the ranks." "The worst foes of Spiritualism will be those of its own household, and the cruelest stabs against it, will be dealt by the hands of Spiritualists themselves."

"Still another fifteen years would be required before the first principles of a true science could be evolved." "During that period the phenomena of spirit communion would be silently yet surely wrested from the hands of the spoiler, and its religious teachings be rescued from the vagaries of speculative theorists, in order to ground it on the rock of immutable and well-proven truth."

"At the close of this third epoch Modern Spiritualism would celebrate its Jubilee, and triumphantly enter upon its possession of the promised land, wherein the unity of Science and Religion should be fully demonstrated."

Prophecy is relied upon by many seers as the clear proof of the divine origin and authenticity of the Bible. But the gift of prophecy has appeared in many countries, and all ages and people have shared in it. It is not peculiar to any book or dispensation. It is a faculty of the human mind, as much as music or language; but is most remarkable in cases of spiritual sensitives, who come en rapport with spheres of wisdom and the realm of causes, and receive direct impressions from superior minds familiar with the laws and relations that determine the course of events. History has its cycles, epochs, periods and climaxes.

After a flow of spiritual inspiration, including many years of close communion between the human family and the spiritual world, and many marvels of mediumistic phenomena, the tide ebbs, and slowly the wave of spiritual light and power recedes, and the minds of men grow obtuse to spiritual things, and drift into the valley of materialism, moral stupor and religious apathy. But all do not go down in the night of sense.

All the way down the ages, there have been prophets, and seers, and holy men, and startling revelations of local, if not general, significance. But when the spiritual tide returns, the world is newly baptized, and a dispensation sets in, and prophets and seers become common, as they have within the last 50 years.

In A. J. Davis' writings, previous to the advent of spiritual phenomena, some remarkable prophecies were made; one of them being the declaration that spirits are often with us, and impress and direct us, though we do not sense their presence; and that "this fact will soon break upon the world in the form of a living demonstration."

The "Year of Jubilee" foretold by the guides of Mrs. Harding, is at hand. Already the preparations are in process for the celebration of the Fiftieth Anniversary of Modern Spiritualism in June, 1898, at Rochester, N. Y. This completes the third cycle as foretold by Mrs. Harding's guides.— Cassadaguan.

Wisdom, Strength and Beauty are three priceless jewels to the human soul. Wisdom guides and directs its actions, and gives good council unto others. Strength sustains and supports it in its hours of pain and suffering, and furnishes an example worthy of emulation by others in teaching men to endure for the sake of advancing their souls in valor and goodness. Beauty clothes the soul with the white raiment of purity, and gives it its most resplendent robes—an upright character and a sincere devotion to truth.—*Ezech.*

"Somebody has answered the call of the angels, and the result is here—in the growing strength of the Spiritual movement. The secular press is more amiable, and that is a sure sign that we are going forward—they are beginning to respect us because we respect ourselves and our truths.—*J. J. Morse.*

**Postage Stamps** may be sent to this office for fractions of a dollar.
the American Theatre, New York, they be ready to become angels, when and tolerant. In that way only can eloquence, urging them to contribute worked upon their feelings by bis Christian Alliance stood recently in most learn to be patient, forbearant grace to the Cause to have it so! It
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about nothings," bidding dissensions
then take another bounding step in
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cording to the speaker, is destined to
reform the world as no other religion
ever has, because it contains the genuine science of God.

Not a word of abuse of other creeds
was uttered by the speaker. He did not believe that any church could
build itself up by detracting from the merits of another; telling that others
were bad did not make Spiritualism
better. His lecture throughout was
full of pleasing anecdote, pathos one
minute and the next filled with the
humor of refinement. He urged upon
all to live exemplary lives, because
a man would be punished hereafter for
the deeds done in the body, and as he
lived so would he soul progress in spirit­land.

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Not Angels Yet.

A Spiritualist at an English con­
vention said that he had found that
Spiritualist Societies do not consist of
saints and angels; that Spiritualists
were only human beings—and some
had bad tempers too.

There are many cities where only
good Society could be sustained in
a prosperous condition, and yet
there are from three to a dozen, all
languishing because of the bad tem­
ers of the members.

This ought to cease. It is a dis­
grace to the Cause to have it so! It
is a by-word and a reproach! All
must learn to be patient, forbearant
and tolerant. In that way only can they be ready to become angels, when
called to pass over the border.

Burning Eloquence.

The Rev. A. B. Simpson of the
Christian Alliance stood recently in
the American Theatre, New York,
before an immense audience, and so
worked upon their feelings by his eloquence, urging them to contribute
to foreign missions, that they sub­scribed $78,000 before the meeting
closed. One man gave his farm, an­other gave part of his library, and
several gave amounts of $10,000,
$5,000 and $2,500 each.

Magnetic force, as subtle as elec­
tricity, forced these people to do what
in their cooler moments they may have
cause to regret.

Besides, the suggestion of this money
which is used for this purpose is
thrown away in trying to convert
people from religions which are often
superior to the one sought to be forced
upon them—when there are thousands
in our own country who are actually
starving for bread, because of the
business stagnation which has thrown
them out of employment, when they
are anxious to work to support their
families.

Such action is a disgrace to our civil­
zation, as well as to humanity.

Anti-Spiritualists Inharmonious.

As might be expected, those who
organized to annihilate Spiritualism
are already disagreeing. "Whom the
gods would destroy, they first
make mad," said an ancient writer,
and it is usually true. In a letter
from Findlay, O., on Oct. 14, we have the following report of matters there:

The recent attack on Spiritualism
by the "Antis" has made it rather exciting in this section of the country. Mr. Hull and Mr. Covert held the
debate according to announcement. Covert was so vicious in the closing speeches that the audience was ter­
rible excited; hisses and cries of "put him out," were heard from different

Mr. Hull reviewed the work of the "Antis" in the Opera House in this city on Sunday. The meeting of last night was well attended, and the
Morning Republic comes out to-day with the following report of it:

"After a fervent invocation by Mrs.
Hull and several hymns by the choir,
Mr. Hull advanced to the front of the
rostrum, and from the text, "Can any good thing come out of Nazareth," preached such a sermon as kept his hearers
spell-bound for the two hours that
followed. His manner was sincere,
earnest, and devout, and his logic pro­
found. He is a forceful speaker, courteous and gentle. There is an air
of refinement about him that com­
mands respect, and the wondrous eloquence of the man, combined with his large knowledge of history, both sacred and profane, car­
rried conviction to those who heard
him.

"He spoke of the phenomena and
the philosophy of Spiritualism and
asserted that they made men better
in every way. They could not help
being made better when they firmly
and sincerely believe that those whom
they loved and who had crossed the
dark river of death were watching
their every action. Spiritualism, ac­
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postpaid to Foreign Countries.
The Gift of Prophecy.

A remarkable prediction and its tragic fulfillment, is given in the "Two Worlds," for Oct. 8, 1897. It reads thus:

The mediums who will be present and take part in the Congress are mediums possessing rare gifts and are known throughout the country for honesty and integrity.

Decoration of Food, etc.

By direction of Congress, the Department of Agriculture is investigating the character and extent of the adulteration of foods and drugs. As it affects health, and legitimate trade, it is thought proper to ask for information on this subject, to be sent direct to the Chemical Division of the Department of Agriculture, Washington, D.C. No matter can be of more importance to the people than that of the adulteration of foods and drugs sold them. The Department simply desires a concise statement of facts, which can be fully substantiated if necessary, and not theories.

Prof. Crookes' eminently scientific work, entitled "Researches in the Phenomena of Spiritualism," teems with valuable and irrefutable testimony of the highest order. Price $1.50. It can be obtained at this office.

A New Temple.—The First Spiritualist Union of Norwich, Conn., has just dedicated its new home, having purchased a building and furnished it as a Spiritual Temple and Home. This is just what should be done in San Francisco, and we hope it will be done before long. J. Clegg Wright gave a grand opening lecture.

Testing of the Babe Will affords an excellent opportunity for Spiritualist attorneys to show their interest in the Cause. Let them take a hand in it and ascertain whether Spiritualists have any rights before the law. If Spiritualists cannot bequeath their property for the Cause, they should give it while yet in the flesh, to spread the light and truth. Now is the accepted time. This is the day for active work. Then let them help the workers.

As a rule the editor gets a thousand and kicks to one cares. Once in a while he gets a kind word, and it warms and cheers his weather-beaten, storm-racked heart. Most people are afraid to tell an editor when he writes an article that peculiarly pleases them (for fear of making him proud, we suppose); but if they find anything that does not accord precisely with their views, they will neglect their business to tell him of it.—Exchange.
This useful auxiliary will soon be opened in San Francisco, if others will do as our old friend Dr. G. B. Crane has done, as shown by the following letter:

After writing my former letter, mentioned on page 647, it occurred to my mind what my valued friend, Warren Chase says in the preface to his "Forty Years on the Spiritual Rostrum," viz. : He did "not write for money, as I should need it for so short a time."

So with my books that have been accumulating for "forty years" plus. From some of them knowledge can be obtained immeasurably more valuable than money, and I wish to make it accessible to the greatest possible number. Temporarily, my time for its use is brief indeed — a short time," as Chase says of the money.

I think, too, of Wesley's summary of human duty — "Do all possible good and avoid everything evil, as far as possible."

For the above-indicated purpose, I will send to your care the following named books, soon as I can learn of the existence of an organized Spiritual Library in San Francisco:

- Primitive Christianity and Modern Spiritualism—Eugene Crowell. 2 vols., 1000 p.
- Dogmatic Theology—G. B. Stebbins.
- Proceedings of the Psychical Research Society.
- The Scientific Basis of Spiritualism—Epes Sargent.
- Contrasts in Spirit Life—S. Bowles.
- Psychic Sciences—Albert Morton.
- After Dogmatic Theology, What I—G. B. Stebbins.
- Spirit People—W. H. Harrison.
- Experiences in Spirit Life—Elsie Reynolds.
- Why She Became a Spiritualist in Twelve Lectures—Abby A. Judson.
- Forty Years on the Spiritual Rostrum—Warren Chase.
- Book of Mediums—Allen Kardec.
- Psychic Sciences—Albert Morton.
- Shadows—by that great old veteran, John Wetherbee.
- Poems—by Mrs. F. A. Logan.
- Poems—by Mrs. A. Judson.
- New Miss of Another Life—Francis J. Lippitt.
- Poems—by Dr. Dean Clark.

And to close the catalogue I would send, what to me, at the present time, is the grandest of the books, "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.

This is an interesting presentation of the Silver question in the form of a modern story, with all the accompanying embellishments of plot and hero usual to fiction.

MATERIALIZATION AND OTHER SPIRITUAL PHENOMENA FROM A SCIENTIFIC STANDPOINT

L. H. DALTON AND J. V. WALLACE

This is a strictly scientific treatise of the subject. It gives no miraculous stories, but logically presents the facts, in a fair, conservative manner, leaving the reader to form his own conclusions.

It gives the Spiritualist a scientific foundation on which to rest, and the skeptic something which he cannot explain other than upon the Spiritualistic basis. Anyone who is disposed to dismiss the subject with a smile should read this book, and then the laugh will be on the other side. All investigators as well as mediums and Spiritualists should not fail to read this book.

THE FALL OF LUEFEL, AND OTHER ESSAYS AND POEMS,

H. A. COOLEY, CANNINGTON, E.

Price $1.00.

This book contains rich and pithy essays on the mystery of Godliness, the Removal of the Temple, Socialism, the Egyptian Monuments Symbols of the Circle and the Cross, Khandalla and Nature Worship, Modern Idolatry and the New Life Superstition, Nirvana, or the Rest of Attainment, and other topics. It will be read with interest by the student and philosopher.

SPIRITUALISM IN THE LIGHT OF THOESOPHY, by the Countess Constance Wachtmeister. 16pp. Published at the office of MERCURY 414 Mason street, San Francisco. 5 cents.

The Countess describes her experiences with spiritual phenomena, being a medium, in a very interesting manner. But upon embracing Thesopby she says she tightly closed the door of mediumship, and never once opened it again.

She says that Spiritualism was brought to view by Atlantean Adepts, to stop the rush toward Materialism; that these Adepts incarnated into the Indians and "brought forward this grand movement of Spiritualism."

She admits all the phenomena, but says that it retards the upward flight of spirits, and must not be encouraged. The Countess presents the subject in a very charming manner, and one cannot help reading it even though differing from her conclusions.

Her occult experiences conclusively prove all that Spiritualists claim.
Mr. Whitney is sufficiently recovered to be out again.

We are glad to state that Mrs. Kate Hoskins is again able to be out.

Dr. L. Schlesinger has returned to his home, 554 Page street, San Francisco.

Mrs. Irene Smith held a free meeting last Monday at 997 Market street.

Prof. Carlyle Petersilie is located at 344 South Hill street, Los Angeles, Cal.

Moses Hull speaks in Buffalo during November, and in Cleveland during December.

Mr. F. Schermerhorn is in Columbus, O., lecturing for the First Spiritual Society.

Mrs. Cora L. V. Richmond is located in Washington, D. C., at 434 K street, N. W.

Geo. H. Brooks is speaking in Milwaukee, Wis. Address him at 558 Milwaukee street.

Mrs. Nellie Brigham is to return to England next spring, where her labors are highly appreciated.

Maggie Gaule closed an engagement in Pittsburg, Pa., in time to go to the National Convention in Washington.

Mme. Young is quite feeble, and unable to give private readings. Her guides give strength for her platform work.

Rev. Alpheus Iden, 527 South 13th street, Richmond, Ind., is a recent convert from the Christian Church there.

John Brown, Sr., is still very ill, and greatly improved from internal inflammation. He will soon be relieved. Call at 942 Mission Street.

Every Sunday evening through the winter Mrs. Lillie and Mrs. Whitney will hold a meeting at Scottish Hall, San Francisco.

Mr. Covert, the Anti-Spiritualist who was sued in Findlay, O., by a medium for slander, gave bonds for his appearance for trial.

The First Society of New York, meeting at the Tuxedo, 637 Madison avenue, has J. Clegg, W. Wright and E. W. Emerson as speakers.

On Friday, Oct. 29, the Ladies' Aid Society holds its monthly entertainment at 605 McAllister street, San Francisco. Be sure to go.

Mr. and Mrs. Lillie have furnished a flat at 2119 Leavenworth street, San Francisco, which has an ocean view, making it pleasant and inspiring.

On Oct. 28, at Mrs. Dr. Morse's Hall, 621 O'Farrell street, San Francisco, the usual free meeting will be held. Mrs. Lillie will speak. All are invited.

Last Sunday evening a large audience greeted Mrs. R. S. Lillie at Scottish Hall, San Francisco, who gave an eloquent lecture on the relations of Spiritualistic movements to other humanitarian movements. Mrs. J. J. Whitney followed with marvelous tests and answers to questions, which elicited general applause.

At the Lyceum in San Francisco, last Sunday, two little girls gave fine recitations on "Our New Baby," and "Nobody's Child," Dr. Carpenter tried to persuade the children to be truthful. M. S. Norton interested them with stories of other countries, and showed that faces indicate the character. The conductor promised a pleasant surprise for next Sunday.

Dr. Alice Tobias has been successfully holding meetings at the G. A. R. Hall, San Diego, for the past two months. Three weeks ago she gave, for the benefit of her phase-true public slate-writing. Those present were more than pleased with the result. During the meeting loud raps were heard all over the room. She has been promised othericalization, that the forms could be seen on the rostrum during her lectures.

Prof. and Mrs. Fred P. Evans were accorded an informal reception on Oct. 7, at Boston. Pres. H. D. Barrett acted as Master of Ceremonies. There was a large assembly, and Prof. Evans gave the guests a slate-writing. On one of the slates, 14 messages appeared, duly signed by the spirit friends of some present. All were delighted, and gave the Prof. a hearty welcome to Boston. He will hold psychic classes at 42 West Newton street, Boston, Mass.

Informal Reception.

The Ladies' Spiritual Aid Association, the Society of Progressive Spiritualists and the Mediums' Protective Association, Prof. R. S. Young, Dr. Roberts and Mr. Place. The whole affair was well managed and proved to be a great success. The damp weather kept many away who would otherwise have been present. Mrs. J. T. Lillie was indisposed and unable to be present, to the general regret.

In British Columbia.

The Spiritualists of Nanaimo, British Columbia, held a social in honor of Geo. P. Colby, a medium and lecturer. On the evening of Oct. 7th, Mr. Campbell presided, and presented the medium with an interesting farewell address, printed on satin, nicely decorated, and in form of a bannette, signed by the officers and members of the Society.

In the course of the eloquent reply Mr. Colby delivered, he said: "The heart that could not respond to the deep sympathy extended to him, must be as irresponsible as the rocks on the hillside," and feelingly thanked the friends of the Association and the friends of Spiritualism in the city for their cordiality and kindness.

Los Angeles Notes.

Eight Spiritual meetings are now held in Los Angeles every Sunday—four during the day, and four in the evening, all very well attended.

At the Harmonial Society on Thursday, the excellent addresses, answers to questions and clear-cut tests by Frank T. Ripley drew increasingly large audiences.

The Ladies' Independent Aid Society now hold public meetings twice a week, Sunday and Wednesday evenings, at Caledonia Hall. Last Sunday the main address was by Mrs. Longley, the president of the Society.

At Kramer Hall, on Fifth street, scientific lectures on the Spiritual philosophy are given by Dr. Charles Andrews, of Michigan, with tests and messages by Mr. Barnett, and music by Mr. Barnett and Miss Zoe; a very instructive and pleasing performance throughout, afternoon and evening.

Truthseekers have a conference meeting in the morning, and an address with tests in the evening. This society, mainly for the encouragement of newly-developed mediums and speakers, is doing good work, and the meetings are interesting to the public as well as useful to those who go there for development.

Preparations for the "Spiritual Congress" under the direction of the Spiritualists of Southern California, are going on vigorously, and with fair prospect of success. Arrangements are being made to secure some of the best speakers and mediums of California, but the program can be made much more advanced to be given to the public.

Mrs. Maude L. Freitag, who for several weeks has been ill at the residence of Mrs. Cornic, in Los Angeles, returns to San Diego on the 23rd, and if able, will resume her work there on Sunday evening.

W. N. S.
Promoting the Cause.

To the Editor:

You were very kind to help the Median in the manner you have and I hope you will be well repaid, and that the "Philosophical Journal" will prosper, promoting the true cause of Spiritualism throughout the land.

Mary Nulton.

Escondido, Cal.

The "Y. P. S. Institute."

To the Editor:

The Young Peoples' Spiritual Institute continues to make progress and receive favorable commendation. It is the most important movement made by Spiritualists in a long time.

This is not a society for children—but for adults: the principal desire being to enlist young and middle aged friends of our cause. It is for social, mental and spiritual culture. A library and reading-room will be encouraged by every local Institute.

The genius of young members will advance every possible interest of associates. One of the first things to be done will be to subscribe for all of the spiritual papers so the members may be able to become better informed of the public cause. Too many Spiritualists fail to read the papers; and many (even society officers) do not know the names or record of prominent speakers and mediums.

I am rejoiced to see an occasional report of some local young peoples' spiritual society. They should all be co-operative and organized upon a similar basis. The "Y. P. S. Institute" may oe able to become better informed and a cooperative and organized upon a similar basis.

The "Y. P. S. Institute." will prosper, promoting the true cause of Spiritualism throughout the land.

\$50 for a Scientific Test.

To the Editor:

Would you kindly give prominence to the following offer of the California Psychical Society in the next issue of your interesting journal? By doing so you will do good work for truth.

Maurice V. Samuels.

The California Psychical Society offers fifty dollars to any person who will produce physical phenomena under strictly test conditions. Address Secretary, Room 306 Parrott Building, San Francisco, Cal.

Additional Phenomena at Mr. Miller's Seances.

To the Editor:

Since I wrote the account of the Mother Sadie seance, published in the "Philosophical Journal" of October 14, I have attended two more seances at Mr. Miller's where before there was nothing so far as I am aware of, that was not previously seen were witnessed by me, justice and truth demand that I publish some account thereof. Every facility has been afforded me by Mr. Miller for the observation and taking notes of the phenomena, and the intelligences productive of the manifestations appear to have exerted themselves to evidence to me the true nature of the remarkable occurrences that take place in Mr. Miller's presence.

I invariably sit close to the cabinet, and at my last visit I sat about a foot from it, right beside Mr. Miller, during the seances, as no one was outside of the cabinet. On this occasion I saw some of the most striking of the manifestations described by me below. Aunt Betsy, the conductor of the cabinet exercises, put her face right up to mine and gave me her features, and various other forms were very close to me. Conversing with Mr. Miller while he was seated outside of the cabinet on this occasion, I learned that I had witnessed the remarkable phenomena that occasionally happens at his seances, and he asked the spirits to produce it for me, which they at once did. This will be described below.

The following are a few of the wonderful things I have observed at these seances: On two occasions I have seen a child form come from the cabinet and stand at least a foot distant from the curtain, give its name, be recognized, the name being spoken, recognizing it, and then sink down gradually to the floor, where it stood away from the cabinet, fading away from sight until only a small piece of white stuff was left on the floor, the piece remained but a few seconds and then vanished from my sight,—no part of the form or its drapery going into the cabinet. A child came from the cabinet, turned around and faced me, sitting near the cabinet, gave the name of a deceased relative of mine, and named my relationship to it. It returned to the cabinet, hut it left on the floor where it had stood a piece of white stuff. No part of the form went into the cabinet. The entire process of materialization and dematerialization took place independently of the cabinet.

None of the material came from or went into the cabinet. It was all made from empty space and vanished into empty space again. Here we had materialization of a woman, her de materialization, and re-materialization instantaneous of a man, followed by re-materialization of a woman, the process being independent of the cabinet.

On several occasions I saw two fully materialized forms come from the cabinet at once, both talking and greeting friends. In every case, neither of the two could have been the medium, as he is much larger than either of them. At one time, while a young man was conversing and talking, he forming a picture of his deceased sister, she being only a foot from me and her voice clearly heard, a second female form came out at the cabinet opening, gave her name, and her relative came up to her, talked with her, and was kissed by her. Two unmistakable female forms were talking with their friends standing beside them at the same time.

The Medium, that appeared on a number of occasions at each seance, talks, laughs, sings and kisses other children, at my last visit went to the top of the cabinet twice in succession and spoke from there. She was not materialized, her voice being heard in the folds of the curtain, and sid down to the floor gradually, from her exalted position. Mr. Miller formerly resided on Post street, and while there, a leading Spiritualist lady interviewed his landlady. The latter...
declared that she knew Miller's phenomena to be genuine, because she had seen little Lulu materialize and talk, first in the presence of Mr. Miller, then in the presence of the house. This I have recently been told by the lady herself to whom the landlady said it. In an interview with Lulu, Mr. Miller, in a most friendly manner, showed her that present landlady—who resides in the house in which he now lives, she told me that she was very suspicious of the Miller phenomena at first, but that she soon began to believe in them. She now knows them to be genuine, as she has seen Lulu and other spirits materialize in all parts of the house. We thus have two independent testimonies, one from Mr. Miller himself, and the other from an independent source. The cabinet manifestations of Lulu are one of the most remarkable things connected with the Miller phenomena, and in the interest of truth and honest mechanism, we shall be glad to send to anyone, free of charge, information that will enable them to develop this gift.

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