Interesting Phenomena.

Rev. Minot J. Savage is a Unitarian minister of Boston, Mass., who is also an earnest Spiritualist, and was occasioned to help on such subjects from one of his lectures we take the following interesting relations of phenomena. He had been discussing hypnotism, telegraphy, etc., and was fruitfully contributing to the collection of spiritual manifestations he had:

Now, I wish to enter on the other phases of these manifestations. I have picked them out of my own personal experience almost at random. I have come to know with perfect certainty that there is some power that I cannot account for as that of the mind embodied, that is able to move physical objects, that is able to accomplish results in the physical sphere, and perhaps right here you will be interested in my telling you a question to a point that Prof. Eliot Cross has made with a good deal of force. He says that the material world is above all things matter.

Now, he says, if we discover some force which is able to move a particle of matter which is no larger than a pin's head in a way which seems all right, the traverse this force of gravity, here he says it is the Rubicon, and we have come across. I speak of it in my mind to himself, and it is what I believe our Materialists and all the stock whatever in ordinary psychic investigation as told me that it were a delicate matter subject to ordinary piano with five or six other men and had that whole thing lifted in the air simultaneously there, a great deal like a little reflection on a toch of a woman's hand. He believes that: I believe that: I have a friend in the presence of his toy of 14 acting as a means of carrying objects.

I had always supposed he has sat upon his library table and was lifted up in the air and carried across the room. I did not know there were any such says that he has asked the force, whatever it was, to make the table. I sat down and wrote Ellen made heavy; he has asked to have it made light and it was so light that he could lift it with one of his fingers. Those children of mine, I was told by scientific men with scientific instruments.

The strange psychic power was revealed to me by scientific men with scientific instruments.

This friend of mine in her life gave me a problem that I could not even try to solve by any reference to this world. I can not give you the matter in detail. Most wonderful cases are so rare that they cannot be published, they can be told. I had a lady friend, however, who had been dead as we say, for three or four months, and a friend that I prized most highly, a lady I had known since my boyhood. I was told to sit at this table with a personal friend, not a public medium, the wife of a leading physician in Boston. She possessed this psychic power, whatever it is. She who so easily wants to be compared to myself to tell me with money to consent to sit with any stranger unless I was satisfied that many members of her own family, some of her sisters, did not know she was there. But she possessed this psychic power in a wonderful degree. I was sitting with this

day. She was a trance medium, there were the ordinary readings and messages by the alphabet, and then she was an automatic writer, her hand was controlled, and, by the way her hand would write when she was reading a book or engaging in conversation with me about some other subject, while she was utterly unconscious of what she was writing. Now it would be a large, striking, dazzling, business medium, but it was not. It was a mental channel, and in no case anything like her own character. This day this friend of mine had over lived, so there was no possibility of her guessing or surmising anything. How came these two pages of note paper written? I took it up in perfect silence and looked at it and read it, and said to myself, if it were possible I would be willing to take my

This friend claimed to be present. It occurred to me to make a little test. So I said to her, 'Do you know where your sister Ellen is this move?' She was the only sister then living, and married and living in Maine, and this sitting was in Boston. I had reason for supposing that Ellen would be likely to be away from home in another part of the State. There were certain family reasons that made me think so, that all my mental prepossessions were in favor of her being away. The answer came, 'No, I don't know where she is; I have no hopes to know where she is.' I put it to her, 'Can you send or go? Won't you try and find her by interest or influence of place?' And she answered, 'Shall I wait?' She said, 'Yes,' and we sat for about fifteen minutes, and then the table began to move. I said, 'What is it?' She gave her name and said she had returned. I asked where Ellen was. She said, 'She is at home in her own house; she is just getting ready to go out.' I sat down and wrote her a letter, and said, 'I will explain why I want to know sometime, but now just answer where you were on such a day and such an hour, and what you were doing.' The answer came: 'I was at home that day as usual, and about the hour you say of it. I made a call on one of the neighbors.' Here was a little bit of news that came 200 miles a little faster than the telegraph, and that made under the power of physiology or I could have known anything.

Now, if you will pardon me, I will tell another case which is a little more

The next week we had another sitting. This dead friend came to me and said, 'I have a case which is a little more

I had never seen the presence of his toy of 14 acting as a means of carrying objects.

I had always supposed he has sat upon his library table and was lifted up in the air and carried across the room. I did not know there were any such says that he has asked the force, whatever it was, to make the table. I sat down and wrote Ellen made heavy; he has asked to have it made light and it was so light that he could lift it with one of his fingers. Those children of mine, I was told by scientific men with scientific instruments.

1. Between 10 & 11th-STS.
of peace, we must cease abusing our blind brothers and sisters, and show them by our every-day actions that we are their friends. If we abuse them, we shall not only lose their trust, but we will prove by our works that we are not only Sympathizers in word, but also in actions; for example is the greatest teacher on earth, and we will then do a living right to those in darkness, and by our actions we will prove our belief in science.

For the benefit of those who hold the view that there are certain moral and spiritual natures, I will give an experience I had some 20 years ago. The medium was sitting beside me in the circle, when his control and I was asking him to take control. About 100 spirits tried to take his place, and asked him to come to us. He then left the medium who told him to take control, and as long as he did not control himself he was liable to be disturbed by such surroundings. I am sure that I could say much more on the subject, but a hint is sufficient.

Summarized, Cal.
A. C. Dunn

Is the Struggle now on?

The article "General McCollum's Dream," in the Chicago Tribune, has intensely interested me. The following views seem of especial importance in the future trials of this nation from enemies and opponents of the whole earth.

I. Students of the past have taught us that in the future, we will have as much as we can do. Then why can't they all do it?

II. The "oppressors of the whole earth" spoken of, the "powers of today," is a fact that is slowly but surely coming.

III. The future trials of this nation have not presented themselves as they have been.

IV. The future trials of this nation have not been the subject of any public discussion.

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IX. The future trials of this nation have not been the subject of any public discussion.

X. The future trials of this nation have not been the subject of any public discussion.

The Status of the Soul.

I have been reading and studying the conceptions of other minds for years, and also making observations of the world of spirit, and most carefully studying the reminiscences of what seemed to throw light on the subject of the soul. I do not claim any especial knowledge of the soul, but I have formed conclusions not consistent with the present conceptions.

I have been utterly unable to conceive of the possibility, or to find a ray of evidence on the subject of the soul, or the subject of physical existence. I do not claim to have a "physical form," but I have formed conclusions not consistent with the present conceptions.

The thoughts which I have received and, for the present at least, adopted, is that the organization of the soul or spirit is coeval with that of the physical body. I think the elementary gorm of soul life is a spark of divinity from the eternal fountain of life, which takes on organic existence simultaneously with the human form, and grows through all the periods of the human life as a dual of the physical form, to perfect stature; the final outcome is the inorganic part of that form in every respect. When delivered of the physical form before reaching the stature of manhood or womanhood, that it is taken to the spirit land and nourished to that
The Philosophical Journal.

There is no fact more clear to me than the spiritual communication I have received.

The very fact that the soul is spiritual in its nature is in itself a proof to us that the soul is incapable of a physical form. The soul is spiritual, not physical.

Slowly the clouds rolled by, the sun shone out against the mountains, and the grass grew around the sick man, he felt its influence. Light again came to his eyes, he knew better, he lives. He will never know from what source he got his help, until he wakes up in the other world.

Put me in as he said, no mistake made in the higher law? To one able to read the language of the perfect law there will come to him, always. The inquiry, the true state of facts and ideas, he will find. The two metaphysicians will be told of the fact, in a language he cannot understand, his knowledge does not go no farther. Loving friends may kill, by their false statements, the patient, but he will be cured.

Law of the Spirit.

The spiritual laws, when compared with material laws, make a contrast as great as the difference between the sun and the moon. The sun, clear, clear, clear, daylight, and the darkness at night, when no moon is shining. The materialist reasons from cause and effect, as he sees material laws and rules applied.

With the causal factor, from a material standpoint, there seem to be so many exceptions to every known rule, that a man may easily believe there is in fact no such thing as a thing. Danger lurks in the most simple things of our every day life. Explosions of gas frequently occur from piles of coal, from dust in a chimney, and on account of our ignorance of the danger things are killed. There have been eyes that were able to pene- 

there are eye witnesses of bright flashes of light, that could see objects in the same way as the false perceptions of the sick man, and the sick man is called a witch of materials.

with to treat a sick man. The man being beyond middle age, the human clay was hard to make. He ate young grist at the first day of his physical form, that the food of the spirit here in the earth form is largely dependent on the food of the spirit. There is another spirit, one that is almost entirely in the earlier years. But aside from that fact, nature has spread a beautiful feast for all men as soon as they learn to crave and partake of that feast. The taint is much more and more, by mind and soul, when the food is given to the growing soul. In this we see the general trend to be this: "That produces life, and the soul of the man he loves; that feeds the soul of the man he loves." 

WANTED—A GENUINE MUSEUM.

I have received a copy of the Life, dated Sept. 15, 1879, by a disciple of one of the most famous of the New New-Worlds, and a corresponding one of the newspapers. We have the same soul in common, but I thought I was coming on the "Golden Gate." We have the same soul in common, but I cannot hope to return, and I am preparing to go to the fourth dimension. I cannot write for the result was not for the sake of many thousands of others, but for the sake of my own life and the life of another. I have no desire to give up a statement of facts showing the truths of the New World Museum and the facts to which attention is drawn.

A little stronger, I indignantly refused, and my denial of the scandalous charge and gave me the best answer. I have no doubt that some decent people have been turned inside out. If wanted by mail, add 20 per cent for postage.

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The Religio-Philosophical Journal.

An Object Lesson.

The former editor of the Sara A. Undex wood, whose health has been outlist's Association have their hands full at the time, should be marked by a line drawn around the article. The Religio-Philosophical Journal, or uncanny about it. Every family of half a dozen persons has someone in the group through whom the unseen intelligences can manifest their presence in no other way than through mediumship, or "belief" about Spiritualism. It consists of an absolute knowledge of a continued existence after the death of the mortal body into dust and vapor.

Children's Lyceums.

The childhood mind is plastic and yielding. It is the recipient of a thousand influences, which if not as lasting as life, are very enduring, affecting the soul or the soul of coming years. None will dispute that beliefs affect character and conduct. They necessarily must. And yet many Spiritualists, after the sorrows and tears and struggles incident to breaking away from crooks and cramping confessions of faith—that normally shackled if not cursed them for years— are to-day sending their children to sectarian Sunday Schools and Roman Catholic institutions of education. Is this consistent? Is it advisable?

Clearing the Air.

Under this heading, Light, of London, England, makes the following observations which will interest not only the Spiritualists of California, but those of the world generally.

The California State Convention of Spiritualists has adopted a Statement of Principles in which it says: "The mission of Spiritualism is to establish a rational religion in the minds of men, based upon the operation of natural laws; to wage warfare upon ignorance, superstition, and all forms of supernaturalism." This last statement "to wage warfare upon ignorance and superstition, and all forms of supernaturalism," is one which is likely to astonish the uninitiated, who generally hold that ignorance, superstition and supernaturalism are the distinguishing characteristics of Spiritualism. But that only shows how little the world sometimes knows of its own best interests.

We hold that the Spiritualists of California are strictly accurate. Spiritualists, as a rule, are people who desire to know, and who desire to know, at least put themselves in the way of knowledge. We do not claim anything so absurd as that we are, as a people, more honest, more upright, more respectably dressed than others; we are, indeed, far more likely to confess that we shall be well satisfied to win such a coming into the kingdom as is now promised to those who become as little children. But we do claim that in cultivating a "mind to beard and not to fear," in not favoring "closed questions," we can never be rightly accused of anything but a desire to put down ignorance. We do not wish to be faulty in our methods and hasty in our conclusions, for, in all events, we are up in arms against the conscious or unconscious Straussers of a truth; and what we say is, that for a long time, much true, indeed, has been in danger of straggling.

He who would do some great thing in this life must apply himself to the work with such a concentration of his forces as, to live the immortal state of consciousness is not attained by living—cultivating more and more of the Life of Love.—LUCY A. MAILLOXY.
Immortality

1: ECydesville, Rochester, and London.

elegantly gotten up, and illustrated with pictures in Babylonia, child marriage in India, wreath, etc. treats of a great variety of subjects, such as the antiquity of history, discoveries in Babylon, child marriage in India, wreath, etc.

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Letter from John Brown, Sr.

To the Editor:

Tam still dwell up in the narrow confines of the flesh, bedfast. My last sick days are numbered, and the hour of my departure is at hand. I purpose that the Liberator endeavors to make the people understand that the abolition of slavery is the mission of the present age. The time is ripe for a great movement in this direction. The negro is the only race of people who are not enjoying the fruits of civilization. They are the victims of a great injustice, and we should be thankful that our work may bring home to them the privilege of being citizens of the greatest empires in the world. Let us help them to realize the importance of being citizens of the greatest empires in the world. Let us help them to realize the importance of being citizens of the greatest empires in the world.

A Bid for Mule-Money

To the Editor:

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The Sifting Process.

To the Editor:

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Letter from Chicago, Ill.

To the Editor:

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Games for Children

Children require amusement, and to furnish them such as will not only entertain but educate and elevate them requires talent and taste. The improvements made through the eye are the most definite and interesting I have ever known. Some of the facts have come home to me, and I am very anxious to see them carried out. I am enclosing you a bill of what I understand to be a very successful experiment in thisdirection. It is entitled "The Sifting Process." It is a monthly magazine devoted to the science of Spiritualism, and contains a wealth of information on the subject. Some of the facts have come home to me, and I am very anxious to see them carried out. I am enclosing you a bill of what I understand to be a very successful experiment in this direction.

W.M. FORSTER, M.D.
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The Secret of Life, or Harmonic Vibrations, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the Electric and Magnetic Forces of the body—How to develop the Manly System and New Energy without mechanical means. The only natural method of rousing the Manly System is to cultivate and use the Electric and Magnetic Forces of the body—How to develop the Manly System and New Energy without mechanical means. The only natural method of rousing the Manly System is to cultivate and use the Electric and Magnetic Forces of the body—How to develop the Manly System and New Energy without mechanical means. The only natural method of rousing the Manly System is to cultivate and use the Electric and Magnetic Forces of the body—How to develop the Manly System and New Energy without mechanical means. The only natural method of rousing the Manly System is to cultivate and use the Electric and Magnetic Forces of the body—How to develop the Manly System and New Energy without mechanical means. 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Mr. A. J. Davis, Professor Physiology, writes thus: "I take pleasure in sending to you a copy of the book mentioned above. It is excellent in all respects, and I am sure you will find it of great service to you. It teaches the hands of the teacher in every profession and no family can afford to be without it. Cost $2.00."

Mrs. T. Josephine Nichols, Providence, R. I., writes: "The book mentioned above is excellent in all respects, and I am sure you will find it of great service to you. It teaches the hands of the teacher in every profession and no family can afford to be without it. Cost $2.00."
Man in Early Times—the childhood of the World by Prof. Edward Chas. Perry. A Talk on these subjects would be too long for publication in our limited space, and so we do not mention it here, but will reserve it for another opportunity.

Dr. York's Lecture.—Dr. J. C. York, the noted Spanish scientist, spoke at Booth-

An editorial note was published in The Philosophical Journal, including information about Dr. York's lecture on Spanish science.

Dr. York is a noted Spanish scientist who has made significant contributions to the field of science, particularly in the area of physiology and medicine. His lecture was well-received and prompted discussions among attendees.

Celestial Dynamics.—For some time this book, by the author of "Light and Air," has been out of print. A new edition now ready can be had for only $1.50. The book is a study of the influence of celestial mechanics upon the life of the individual, and is a valuable contribution to the field of scientific study.

The book, titled "Celestial Dynamics," delves into the workings of celestial mechanics and its impact on individual lives. It is a significant work in the field of scientific study and is now available in a new edition.

Society and Meetings:—The California State Spiritualist Association will hold meetings in various locations throughout the state. These meetings are open to the public and serve as platforms for spiritual and educational discussions.

Mrs. J. T. F. NORTON, Box 187, Chicago, Ills.

Mrs. J. T. F. NORTON, the noted liberal lecturer, spoke at the Foundation Hall, on Friday evening, Nov. 25. The social features of the entertainment were very successful, and full inscriptions will be taken for three months at 25 cents each. Here is an opportunity to assist in spreading this wonderful truth, without cost to yourself. We shall be glad to receive all small amounts.

Don't forget that a copy of "As It Is to Be," by Cornelia D. Bishop, is in print and ready for distribution. This book is a valuable contribution to the field of spiritual study and is available for purchase.

The book, "As It Is to Be," is a valuable contribution to the field of spiritual study. It is now in print and ready for distribution. It is available for purchase at a cost of 50 cents per copy.

The Journal is devoted to the promotion of spiritual teachings and the advancement of spiritual knowledge. It is published monthly and is available for purchase at a cost of 50 cents per copy.
Body Found by a Clairvoyant.

Mr. C. H. Newell, Swanton, Vt., sends us the following account of the locating of the body of Miss Huse, in Masonic Lake, after divers had failed to find it. A New Hampshire paper dated Nov. 5, 1898, gave the following concerning it:

The deep excitement and suspense of the past few days regarding the whereabouts of Miss Bertha M. Huse, who disappeared from her home at the corner of South and Wells streets, Enfield, Monday morning, was brought to a climax by the discovery of the body at 10:30 o'clock Thursday morning at the end of the bridge where she was last seen.

It was the old story of disappointment in love, a broken engagement, mental derangement and ultimately suicide. Miss Huse was rational enough on all other topics, but was subject at times to fits of melancholy, during which she would utter the statement, "Nobody cares for me." Monday morning she arose before her parents and dressed herself, putting on her hat, shawl and a new pair of rubber boots and went out about 8 o'clock. Several persons saw her pass down Main street toward the lake, and a family near the Shaker bridge saw her pass by and stop across the street where which is nearly a quarter of a mile in length.

The absence from the house was not discovered till nearly 8 o'clock, and as she was not feeling well for a few days, her mother thought she would let her sleep, but upon going to call her found her gone, an alarm was given and search begun.

Searching books were procured, and an attempt made to drag the lake alongside the bridge, which is largely constructed of logs, brush and stone, with three or four water passes, but the logs and brush made it impossible to make any progress, and a diver was sent from Boston, as the woods and brush were run over by divers in less than a mile. The boy had been heard in the dense woods in the vicinity, and a party of hunters and woodsmen had been out some days without the slightest result. Printed descriptions of the missing girl had been scattered around, but no one had seen her.

And now comes the strangest part of the story. Wednesday night Mrs. Geo. Titus, who was at Lebanon, was seated with a peculiar fit in the night, from which her husbad, to whom she had been married less than two months, tried to arouse her. She told him then, what he did not know before, that she possessed clairvoyant powers, and that she had seen the girl and had been able to see where the missing Enfield girl was.

A few minutes later Mrs. Titus went into another trance, and knowing this time what it was, her husband did not take her at first. The next day morning, as the result of the trance, Mrs. Titus took the 7 o'clock train for Enfield. She found the diver and told him where he would find the body. The diver and others were incredulous and laughed at her, but Mrs. Titus was so positive that finally the diver agreed to search the place she suggested to convince her that she was right. Mrs. Titus told the diver that he would find the body between two logs at the Shaker end of the bridge, that she was up to the side; and he would see the new rubber sticking up just where she had indicated.

There was no body in sight, but he took hold of the rubber and the girl's hat floated to the surface. That was the work of only a few minutes to recover the body when once located. Being out of breath as it was, the diver could not see it, and no dynamite charge would have disproved it between those logs without wrecking the bridge.

Had it not been for Mrs. Titus the case would undoubtedly have been added to the list of undiscovered mysteries and the parasites of the girl, who are highly respectable people, would have been presumed dead.

Mrs. Titus does not do this work for money, in fact she does it to do it at all. It makes her sick afterwards and she is now confined to her bed.

Thought Transference.

SIR WILLIAM CROOKES.

Sirs William Crookes remarks thus: "I have glimpses of something like coherence among the strange elusive phenomena of something like continuity between those unexplained forms and laws already known." His outspoken utterances of late on parochial philosophy have compelled attention in the scientific and thinking world, and they not only treat the subjects he puts forward with respect, but actually want to learn more about them. He fully believes that thoughts can be transferred around the world at the will of the thinker, as will be seen by the following extract:

"It would be well to begin with telepathy; with the fundamental law, as I believe it to be that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense; that knowledge may enter the human mind without being capable of being used in any other way, nor transmitted by any means, except by ordinary physical means."
Can't Swallow It.

The principles declared true and to be the essence of Spirituality as set forth by the great poet, and as expounded by the author as wide of the truth. They declare fourfold. "That so-called death makes no change whatever upon individual character, but that it enters the spirit world in the body as absolutely the same person in all respects. That is to say, if a person is a liar or thief, he will be so in the spirit world, no change whatever upon individual character."

Let us for the moment consider a scientific standpoint and show the fallacious inconsistency of that principle.

The "individual character" referred to here is as man is here on earth. It has not been here as a corporeal frame. The earth condition of individuality is left here, for the spirit's own business. It is subject to change. The spirit individuality cannot change, for it is unchangeable. If the spirit acquires an immoral character or individuality it is not susceptible to change, it is not susceptible to change. If it has, it will be left behind. The spirit has no individuality after death. The earth condition of individuality is left here, for the spirit's own business. It is subject to change. The spirit individuality cannot change, for it is unchangeable. If the spirit acquires an immoral character or individuality it is not susceptible to change, it is not susceptible to change.

After death it takes about three days for the entire spirit to leave the body, as it took Christ three days to rise from the tomb; yet often the spirit can leave the body instantly, as a breath, and death is only an abandonment of the body, as persons will abandon things that are useless over their dead bodies with feelings of amusement in the ignorance of the pompous clergyman, who vainly say that they have "lost" it all.

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The Philosophical Journal

I have made the tree, and its importance is not to cease to be a part of the tree, it is now individualized from the parent tree. It is still a part of the tree, and the life is unbroken. The little thought is a seedling from whose trunk grows a new life. But the scion is the creature: the force of power which placed the germ of the oak in the earth is the creature scion with the scion, so with man. As soon as the scion begins to grow, it begins to do. The same parts and the embryo tree, the center of life, comes up and pushes itself into the light and the two halves of the scion begin to give of their sustenance or life-substance to the tree. They do not lose their function of the scion, or change all and the life-giving qualities go to the tree—"the spirit returns to the God who gave it"—the animating force becomes one with the animating force which started the life in the germ.

The germ is given the power of growth, expansion of life, and reproduction. But if it has the power to create, then, why causes the acorn to produce a walnut by and by. It becomes the power of man, till man grows and unfolds God's life and becomes one with that, as one. But the acorn is the creature: the force of power which placed the germ of the oak in the earth is the creature acorn with the acorn, so with man. When came the oak and all of the multiple actions of thought and life we see from it.

We can imagine the tree as the acorn is the power, of life, to develop and become the oak, die or change and all the life-giving qualities go to the tree—"the spirit returns to the God who gave it." Spiritualism teaches us that we can either kill or cure with our thoughts. Spiritualism tells us that we can either kill or cure with our thoughts.

I am a psychometrist and test medium and know whereof I speak.

Many of these so-called platform test-fighters have come to me for advice in public halls. My second guess is, the spirit knows how to look out for himself, as you are against the public phenomena, and yy be for something to help them along.

Let us unite, abandoning selfishness and jealousy, stop talking against each other of bad will be the first step, if we understand the mental phenomena, which teaches that we can either kill or cure with our thoughts. Spiritualism teaches us that we can either kill or cure with our thoughts. Spiritualism tells us that we can either kill or cure with our thoughts.

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The Philosophical Journal

THOMAS G. NEWMAN, Editor.

San Francisco, Calif., December 8, 1888.

Independent Slate-Writing.

This is one of the most convincing phases of mediumship. To know that, while no human hand touches the tiny pencil, it travels the extent of the slate and writes words purporting to be present, also answers mental or oral questions, showing intelligence—this七八道 mediumship is the most skeptical of all.

The means of knowing it is by providing new slates or cleaning them after full examination, and being certain that no chemicals are used or facings put on them. By hearing the writing distinctly while being done, and by seeing the pencil move and form the letters and words in full daylight or under strong gas or electric illumination. All this is done through the mediumship of Mrs. M. Francis, of San Francisco, who has been honored by an invitation through Mr. W. EmmetColeman, to go to St. Petersburg, Russia, to demonstrate Spiritualism in the Imperial Family.

In order to carry out their nefarious designs on the State Association, the ex-filers, with sorcery-speeches of seers, have dared to accuse Mrs. Francis (who was ordained by the State Association last month) of fraud. Mr. W. E. Coleman offered additional testimony on the charges of fraudulent mediumship against persons holding endorsement certificates of the State Association, which was received without objection. In answer to a question, Mr. Coleman said that all but one of the alleged transactions occurred several years ago, and he was informed that by the Constitution the Board consider charges of transactions occurring before the endorsement no longer valid.

The Board then went into executive session, and Commissions were read from Mrs. Fish Schlaeger, assailing the official organ of the State Association, and printed material by Mr. J. W. Whitney, offering rebutting testimony, and particularly contending that the attempted scheme of blackmail, offering to substantiate charges of fraudulent mediumship if she would give $200, etc. were her motives, was positively refused to appear before the Board to substantiate the testimonies offered on Nov. 5, which he was by vote then requested to do, because the depositions were religious organizations of a religious denomination.

Resolved, that until evidence is presented by reputable witnesses, of fraudulent practices by mediums occurring after their endorsement by this Board, we can take no action in the matter. Carried unanimously.

The Board decided and gave notice that in case any proposal is taken from the decision of the Board to the State Convention by any person, that due notice must be served upon the Board, through the Secretary, at least 30 days prior to the meeting of the Convention, in order to have such appeal given proper place on the program.

The following was then unanimously adopted: ___________

Resolved, that Mr. W. Emmet Coleman, who presented this Board the charges of fraud against mediums, is no doubt, conscientious, but may have been actuated by motives.

After due deliberation and discussion, the following was adopted unanimously:

Resolved, that we hereby revoke and recall all the Certificates of Endorsement hereafter issued by this Association which are hereby declared to be null and void on January 1st, 1889, and we call upon each holder of such certificates to return the same to us and apply for the new form, which may be issued, after due investigation, free of charge.

No further business appearing, the Board adjourned at 5 p.m. to meet again on Saturday, January 7, at 5 p.m.

Thomas G. Newman, Sec.
The Philosophical Journal.

The Editor is not responsible for the opinions of correspondents.

From Evansville, Ind.

To the Editor:

This city has about 73,000 people and is a very organized Spiritualist Society. Although many are too busy to support the members, in order to make it a strong and influential Society of the future, the best growth comes when the spiritual good comes when the religious good comes. The Society is located in the western portion of the city, and I have heard from the reports that the members are occasionally visiting the departed. I f the Society could gather all the people that have ever been glad in the realm of spirits, the Society would be the most powerful in the city.

Mrs. Lovisa Sanford, wife of W. P. Sanford, is a very influential member of the Society. She has been very active in the work of the Society, and is greatly respected by the members. Her influence has been very beneficial to the Society, and she has done much to further its growth.

The Society meets every Sunday. She has given many lectures and recitations, and has given many tokens of love brought by the departed to the members of the Society. She has given many tokens of love to the members of the Society, and has done much to further the work of the Society.

The Society has planned a more influential Society in the future, save old records musty with age. This spirit, be he angel or devil, was not the first spirit that has been seen in the Society. This spirit has come to the Society, and has made many appearances. This spirit has been seen by many people, and has done much to further the work of the Society.

The Lyceum Guide, Mrs. Hoag, a veteran Baptist minister, has been conducting an independent congregation, who actually recited a poem by Mrs. Hull. The poetry was read by Mr. Hill, and was received with applause. The hall was completely filled, and the audience was delighted with the recitations.

The first experiment was to hand two slates to the committee of six members, and they were requested to suggest four names, one of which would be the name of the member. The second experiment was to hold two slates to the committee of six members, and they were requested to suggest four names, one of which would be the name of the member. The third experiment was to hold two slates to the committee of six members, and they were requested to suggest four names, one of which would be the name of the member.

The fourth experiment was to hold two slates to the committee of six members, and they were requested to suggest four names, one of which would be the name of the member. These experiments were conducted under the supervision of a committee of six ladies and gentlemen, all known to the Society.

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There's a Land.

There's a land that's lain in the sunlight, Dead land, where the winds never blow. But there's a Land, oh! there's a Land!

There's a land where the bells are all clear and you may hear the bells from the morn to the even—But there's a Land, oh! there's a Land!

There's a land where the skies are all clear and the stars shine out like pearls—But there's a Land, oh! there's a Land!

There's a land where the trees are all green and the streams run clear and sweet—But there's a Land, oh! there's a Land!

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Medium Directory

C. E. WATKINS, M. D.

A Book on Chronic Disease Sent for a 2-cent Stamp.

Send name, case in full and two 5-cent stamps and pleasing relation and we will send you a diagnosis of your case free and what you can do in treating it. Send name and address to Dr. C. E. Watkins, 229 Ellis St, San Francisco, Cal.

BOOK FREE.

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 25 cents.) An exchange says: "This is a narrative of personal experiences after death, of a spirit that returns to earth, written one year after the event. The work is destined to read, to show what some of those who have passed through the most stupendous change, think on their spiritual literature for a day."

We will mail this Book FREE to every N.W. Subscriber sending $1.00 (or a year) to the Belgie-Philosophical Journal, for no special course, beyond Sections.

THOMAS G. NEWMAN, Editor and Publisher.

Wisdom and Power for You!

MENTAL HEALING. Hypnotism, Psychopathy, and the Expression of Intellect. A clear and concise presentation of study selected from original writings on the above subjects. You will be enabled to take care of yourself and those about you. (Price 50 cents.)

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OCCULT FORCES.

UNVEILING the great science of Occultism, its practice, and powers. The science of Occultism is the science of the invisible, and the invisible is the power of the world. The powers of the universe, their nature and development, the forces of the earth, and the secrets of nature, are all within the grasp of the Occultist. The science of Occultism is the science of the invisible, and the invisible is the power of the world. The powers of the universe, their nature and development, the forces of the earth, and the secrets of nature, are all within the grasp of the Occultist.

College of Fine Forces.

(Psycho-Magnetism!) A new method of learning and teaching by which students are enabled to become master in the science of Occultism.


The Independent State-Writer.

Your Future Revealed. To all souls in the Land of the Spirit, and all persons interested in Occultism, Psychics, and the Supernatural, a book of the highest importance. A complete medium of Prophecy, and a guide to all who desire to know the future.

THOMAS G. NEWMAN, Editor and Publisher.

The Watseka Wonder!

A singular copy of the Watseka Wonder, illustrated paper devoted to Spiritualism, Hypnotism, and Occultism, has been received for the perusal of the Editor. It is the work of K. B. H. Cooper, of Watseka, Ill., and is entitled "The Watseka Wonder." It contains valuable matter of intense interest, and is an excellent medium of Prophecy.

Mary Lynch Vennum, by W. F. STEVENSON.

Mary Reynolds, Case of Death. (Overturns the facts of the matter.) By M. A. BALLARD, San Francisco, Cal.

THOMAS G. NEWMAN, Editor and Publisher.

LIGHT OF TRUTH.

A singular copy of the "Light of Truth" has been received from Mr. C. F. W. X., of San Francisco, Cal. This paper is devoted to Spiritualism, Hypnotism, and Occultism, and is issued weekly.

THOMAS G. NEWMAN, Editor and Publisher.

The Mediiumistic Experiences.

JOHN BROWN.

The "Medium of the Rockies," which covers a period of about 70 years, including marvelous escape from savage Indians through spirit guides—having the body to visit the spirit-world—describing the methods used by spirits to communicate—Condemn to Condemn a Remarkable Manifestation of Spiritual power-prophetic visions, &c. Price 50 cents, postpaid.

This Book Given FREE as a Premium.

GIVEN FREE as a Premium.

All new subscribers can have this book as a present, by mentioning it when sending in their subscriptions.

Or they may take a copy of "Heaven" by Mrs. Duller, as they may wish.
Dr. York’s Lecture.—"Why I am not a Christian," was the topic upon which Dr. York discussed Sunday evening at 190 Market St. The discourse was so well received that the lecture is to be repeated. The lecture was delivered in the presence of a large audience and ended with the question, "Is there life after death?"

Journey of the Soul.—The journey of the soul is a subject of much interest to many people. The soul is said to be the essence of man, and its journey is said to be a journey of the spirit. The lecture was well attended and filled with interesting reflections. The conclusion of the lecture was that the soul is not a physical thing, but a spiritual entity.

Universal Spiritual Association.—At 7 p.m. Sunday evening, the speaker introduced the universal spiritual association, which was organized to promote the advancement of spiritual science. The association was well received by the audience and ended with the expression of confidence in its work.

San Francisco Review.—The San Francisco review is a weekly publication, containing articles on various subjects, including the latest news and events. The review was well received by the audience and ended with the expression of confidence in its work.

Dr. York’s Lecture.—"The journey of the soul" was the topic of the lecture, which was delivered in the presence of a large audience. The lecture was well received and ended with the conclusion that the soul is not a physical thing, but a spiritual entity.

A letter to the Editor.—A letter to the editor was written by a member of the association, expressing his views on the subject of the journey of the soul. The letter was well received and ended with the expression of confidence in its work.

The work of the association is well received by the public and is growing in popularity. The association is working hard to promote the advancement of spiritual science and to spread the teachings of the journey of the soul.
Saved by a Presentiment.

In the Journal dated Dec. 1, we noted the fact that Miss Maud Miller, daughter of Josquin Miller, was prevented by her spirit friends from remaining in the Baldwin Hotel on the night of its destruction. She had been giving accounts of her experience to a reporter:

"I did everything possible, to get into dreamland, but I stayed right here. I counted sheep, said the multiplication table and thought of all the tiresome things I could calmly say. I even recalled my school parts and went through quite a long rehearsal, but for all that remained wide awake.

"In the hotel I fortunately met an acquaintance and persuaded him to escort me down to the residence of Mrs. St. Mary, at the corner of Sixth and Fourth streets. There I passed the night and only knew of the dreadful burning of the Baldwin until morning. I had not discovered the hotel was situated far from the staircase and I awoke when I thought what would have been my experience had I remained there. As it is I have lost everything I had on, except the clothing I stand in. I am not generally nervous, and have no memory at all of any apparition, but I shall always feel that something strange impelled me to leave the house that night.

At 11 o'clock in the morning the people assembled at their regular rehearsal at the theater, and wandered about for Miss Miller's appearance or definite news of her fate. From what was said and the story of her lucky spell of nervousness was told.

Dead Girl Raised.

The following is from a special dispatch to the San Francisco Examiner:

There was a great excitement among the Tauranga natives, who live near Auckland, New Zealand, owing to the reported resurrection of a dead girl. Miss Maude Miller, or the spirit of a girl named Maude Miller, had been seen in the presence of the Maoris, and the natives believe she has become subject to herself of malice and death.

When Ehan arrived at the scene of the death he found the "tangi" or native wake proceeded over the body, and told the mourners to cease crying, as Maata would be returned to them. The girl's friends stood around in a circle. Ehan then placed his hand over the dead girl's forehead, performing what is called a "tangi," and pronounced her to be in the Rangi (the Heavens). Since her recovery the evil spirit had apparently left her, as she is subject to the fits of melancholy that formerly marked her life.

Miss Maud Miller.

Daughter of Josquin Miller.

State-Writing Phenomena.

I recently attended a meeting where Bishop Garrison's fraudulent methods were exhibited, and after seeing a performance of the same, I felt inclined to think Mr. Garrison was using the evidence we have been watching and that of spirit communication through the most remarkable mediums of the time, in state-writing platform and in the form of a fraudulent medium in San Francisco that has had years to investi- gate and I have discovered by every conceivable method, under strict test conditions, the evidence on which Mr. Garrison often gave to prove that all those phenomena manifested were fraudulent.

It says that the state-writing, according to Fred Evans, consisted in having a false bottom to his writing from these mediums I will give you my readers only one example from each of them.

When Dr. Stansbury was at Stockton, nine or ten years ago, on his way East, I took a pair of large slates which I had bought, binged them together, put my name, date, and some private marks on them, written with the sharp point of a file. We ate in his room at the Commercial Hotel, I had made holes through the frames of the slates, cleaned them off and put on a complete set of the slates covered with messages from spirit friends, and 50 names of Stockton people in spirit-life.

A year or two later I attended a camp-meeting in Oakland. While there I went over to Stockton and found that Mr. Evans had a sitting with Fred Evans, taking the same slates I had used at Dr. Stansbury's, with the writing still on one side of them. I saw him at Fred's. Now if your guides can't write as well as on those slates locked, I will not lock them, but I prefer to leave the writing from Stansbury on the other side, while I roll them back to leave one side free to write on. My wife had recently died and I was anxious for a message from her. In a few moments he said, "I have a message to leave for you," and by his direction laid the slates on the floor, four feet from where we sat. He told me when to take them but he did not touch them. On unlocking him I found one of the slates covered with messages from two very near and dear friends, and the other slate with a long message from my long absent wife.

I then took two slates at random from a pile on his table and asked him to have the names of my family friends on them. Without writing any names. He directed me to clean the slates off and place them on the floor and then take them up, eight or ten names of my family friends were written on them, and the other end of those names was the name of a dear friend of my daughter. This friend had recently passed over, and the medium had no possible way of knowing of her or that she was a daughter's friend. The medium did not try to touch the slates at all and those settings were in a broad daylight.

When the Brockways were here they invited me to come and test their state-writing and report my results. I took those same slates to them, cleaned off one side and locked a Maori girl named Marata, giving no numbers inside. There was written a message from my old family physician, Dr. Grant, on one side. "Continue to investigate; we can come." On the other side was written, "I have had to take a mirror to read it. We write on these slates to let you know what writing on locked slates as well."

Medium's Guide.

At this sitting I took two other slates, cleaned them, and asked them to write a message from a spirit friend, and I was returned a message by a spirit friend telling me to continue to investigate; we can come."

Now you wonder that I am surprised to hear of such a thing. I have had unusual privileges for investigating state-writing from the three mediums and have made my own conclusions in each case. Of some 25 slates covered with
are certain spirits, unraveled or degenerated, and thus because of their weakness or incompleteness bound to this plane. There is spirit is not possible and probably that the exercises of an extreme passion, as anger, hatred, envy, ambition, greed or animal passion on the part of an individual mortal being might have a tendency to get up an spirit that was in any similar attention or attachment to him, to the same passions, and as a spirit weak, would not obey the spirit rather than the will of human beings, when he had expended his force, it might be transposed and absorbed by the spirit, and at a certain point more because strong and thus becoming the controlling forces of the man, and then, we give up the absorbed force to the man, or else that he was not guilty of every known law of health and nature, and finally the force being reabsorbed and expanded the body dies, would not the spirit degenerate and earth-bound, be the justest victim of victim to a spiritual form by which he would not speak or be attracted by their spiritual evildoers?

It seems to be the impression among certain people that by sending messages, commandments, originated with Christ, Judaism. No spirit was out on an abstinence, mother being, as far as I know, opposed to the practice of licking, and in these days a person whose example is held as in line with the principles of Judaism, does not use intoxicants as a beverage, and is also a part of many religious practices. Thus the gentiles of to-day is an abstainer from intoxicating drinks, according with the Baptist religion, and consequently is of a gentile, or a German, or a Jew. It is well known that many people are interested in the Baptist faith that commandments as the Jews, and with the addition of the prohibition of intoxicants, is in accordance with the commandments of Christ as the Christians. When it is considered that a terrible wastage is caused by the use of intoxicants— a custom which the Naskari did not prohibit the use of in many instances for their own use; Buddha lived about 700 years before Christ, and I am not sure, even now that he was a Buddhist, is also hostile to strong drink.

The Conflict of Opinions.

As an optimist I must regard all the "little unimportant tricks of the ancient sages," as legitimate factors in the processes of evolution, and therefore of the ultimate establishment of society and the divine remains. In all these an optimist, a moralist, the Animists, the kindling of the fires that burn the buildings to the ground to the ground. The Differences of opinion are magnified and intensified by the force of the influence, and are aroused by the conflict. People seen through colored spectacles, and the writers in their psychic aura that obscures much and colors all they look at through the spiritual cloud.

A fraud detected and exposed, leads to further implications, and so on. As to such tricks, the matter of the class and the ignorant of the human being on this plane for either good or evil. When we consider that the theory of obscuration acceptance at all must necessarily include the phenomena of moods and impulses that relate to certain minds and well-balanced intuitions, as well as to the weak and morbid; and this is the fact, and we can use such spirit or entity to be sufficiently potent to affect the average human being on this plane for either good or evil. Thus when we consider that the theory of obscuration acceptance at all must necessarily include the phenomena of moods and impulses that relate to certain minds and well-balanced intuitions, as well as to the weak and morbid; and this is the fact, and we can use such spirit or entity to be sufficiently potent to affect the average human being on this plane for either good or evil. Thus when we consider that the theory of obscuration acceptance at all must necessarily include the phenomena of moods and impulses that relate to certain minds and well-balanced intuitions, as well as to the weak and morbid; and this is the fact, and we can use such spirit or entity to be sufficiently potent to affect the average human being on this plane for either good or evil.
The Philosopher Journal

lessons are not lost, and the more severe they may be, the more whets our appetite for it, the more desirable it is, and the more lovable it becomes. The spirit of life and unfold its pages, so that it is a pleasure to us, on the earth plane, to profy. If our losses and some doubt reared, in due time all things seem unfathomable now to earth's children will be as an open book; that all who seek and find, in a great measure be corrected many of the truths which show the seeds of life with the wares of our hopes and ambitions.

We would counsel those of lost heart and wavers in faith, to look forward to the future unfoldings of the spirit. Do not cast down and allow yourselves to throw a shadow over the life of a struggling brother. Suffer also in October, 1899. We earnestly that he may see the glory of a future existence, and help him to prepare to receive us, that future education which awakes the unfoldment of our future being, as surely as the blue mist of the evening follow the sunset and close of earth's work. Automatic writing through the mediumship of Lina York-Bloomfield.

What we are Here for.

"Why not show up the frauds who pose as mediums?" asks an investigator. Because we are born to show up the genuine one that occurs through mediumship and teach the philosophy that results therefrom.

A church paper does not fill its pages with the doings of the friends in the church, with the good found therein. It leaves the former to the secular papers—our morning, and those who live on that kind of mental paludism. We do the same. But because there is not quite so much fraud among Spiritualistic preachers as among Christian preachers we suppose it is due to the reason that the latter furnishes the larger percentage—perhaps a small matter of fraud in local churches in our favor.

We do not envy them this priority by any means, though, like other people, we hope to disavow such as of their kind—saying a Christian is one who follows Christ, one who would say a Spiritualist is one who obeys the law of God and humanity, both meaning the same thing in principle.

The tree is known by its fruit; not by its barnacles or decayed limbs.

The foregoing is from the Light of Truth. By the same rule I should say; a paper which is run by confessed frauds, only devoted to hunting frauds, and supported by fraud schools, is a not Spiritualist paper.

Certainly, the vilest sinner should be given a chance of rehabilitation and the confidence of honest people, but not until he repents and abandons his sins. The theory of a brother or sister "fraud" is no sign of repentence.

J. MARION GALE.

Spain and Spirit Isabella.

The following is from the spirit of Isabella, Queen of Spain, written by Mrs. Hallard: I come very quickly when the time arrives that I can do a few words, "to keep me busy in the spirit of truth, but that does not deter me from visiting earth scenes when I can be of any benefit to humanity."

I would like to see greater results from the labor that I, as a spirit, am endeavoring to accomplish. That does not prevent or hinder me from persevering, for it is only through constant effort in behalf of earth's children will great good be accomplished.

I am greatly interested in my poor and impoverished country on account not only of its late war, but also of the lost standing in morals and religion. True, the people are not wholly to blame for the unfortunate state to which they have been reduced—but much is due to those persons in high places who care not for the degradation of a people, provided they themselves are possessed of those animal comforts which are too often satisfying to the minds of most men.

Prison and priestcraft have left their demoralizing influence upon the people, and only time and the persistent efforts of not a few, who are in good, will ever bring them to a realization of their degradation, and be the means of true eyes so that they may in part behold the error of their ways with a desire for reform. I am in good. In the mediumship of Lina York-Bloomfield I have been instructed to warn the public of this necessity. If one adult and one child can meet in a half hour or less, I believe the public will be attracted and come. I must confess that the good work is crooked and to take privately from an office a list of names in my mind, give the names and money to the whole affair with malice.

TRIANTON, Mass.

PAMMY N. LEONARD.

The National Lyceum.

This organization was affected at Washington, D. C. by Mrs. J. B. Hatch, Jr., of Boston, Mass., as Conductor, and Mrs. Matie E. H. Holt, of Newlyn, Mass., as Secretary, also a full corps of officers.

As a long-time worker in the Lyceum and one of the N. S. L. A. Trustees, I feel that the time has come for me to be publicly aggressive and active. In the Lyceum, the N. S. L. A. (National Spiritualistic Lyceum Association) will in good time send out an organization, to be more effectual in lessons, books, music, parachreses, etc., to help in this work as a practical helper.

The possible good of the N. S. L. A. cannot be doubted, and we presume that every Spiritualist who embraces organization will admit of all, more readily than we might make.

The first need is to secure all local Lyceums as to make easier for this beautiful charter to be prepared, and the Constitution and By-Laws will be issued to adults for 50 cents, and to children for 25 cents. These are legitimate means to raise revenue, and will be applied to the public work. (No salaries are paid officers). Let us co-operate. Apply soon as possible for charters or certificates. Each Lyceum will be entitled to delegate at the N. S. L. A. convention to be held in September, 1899, to be held at the place and date in good.

Rockford, N. Y.

G. W. KATES.

SECOND-HAND BOOKS.

[One copy only of each of these books is for sale at the office. An early application is therefore necessary. I want no mail, and 50 cents per post.]
The Religio-Philosophical Journal,

**The Mediums of Philadelphia.**

The mediums of Philadelphia, Pa., who were arrested in September, 1900, for fortunetelling, created considerable interest all over the country, and though long delayed, all will be pleased to learn the outcome. President T. M. Locke gives the following, in the *Inquirer*, on the novel and ingenious argument of Mrs. H. Kilgore, who appeared for the mediums:

In the brief she presented to the court she contended that as the mediums were mere tools because clairvoyance is a natural power, government cannot legislate against what is a fact in science; hence there can be no pretense of prosecution by clairvoyance, and the indictment presented a case of sedition and conspiracy to obstruct the officers of the faculty of clairvoyance. It is their duty to ascertain the existence of the religion of clairvoyance, to use their powers, and it is the right of the religious associations to claim the ministers whom they have ordained shall be as their clairvoyants, and that it is their right to make use of the same for their own purposes, and for the acquisition of property and reputation.

Judge Gordon said that, in view of the question being a new and novel one, he would not be justified in deciding it, and said that it ought to be taken to the Supreme Court, as much public interest being involved as it was decided. And for another very good reason, the Supreme Court only had the right to set aside an act of the Legislature. After mature deliberation and consultation with Mr. H. B. Hill and others, he concluded that she would put the mediums on trial. Wednesday, Nov. 28, the case was called, with President Judge Finletter on the bench. The commonwealth produced the defense, and the case was taken up by the defendant, Mr. Kilgore, and agreed to submit one case, which Mrs. Kilgore proceeded to do, as this man Weaver had bought all the charges against the mediums.

A special telegram to the **Columbus Dispatch**, Columbus, Ohio, says that "John Philip Sousa, the famous composer and band leader, is ill at Hotel Bates, the result of a severe cold taken in Wisconsin. The physician in attendance says it will be several days before Mr. Sousa can resume his travels with the band."

The **Band** was to appear at Chillicothe, Mo., at the Metropolitan House, but Sousa was not with the Band.

Manager Robinson declares that he had a previous arrangement with which Spiritism supplied, by driving many to insanity, in all ages of the world.

**G. W. Kates,** *Evening Journal,* writes: "Greetings, Brother Newman. Accept my sincere compliments for your earnest defense of mediums. There is too much crying fraud."

**Paul Tyner and Horatio Dresser** are now editors of the *Arena*. Their periodicals, the *Temple* and the *Journal of Practical Metaphysics*, are consolidated with the *Arena*. We wish the new means and the new management all possible success.

We hear a great deal said about the Children's Lyceum, and the need for more work is frequently urged. But that work is not neglected. The Lyceum does not lack public workers to lead those who are repeatedly asking for instruction and help.

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**A Salvation Prize Fight.**

One of the most unique and astonishing things in the world, occurred last week in San Francisco, at the Salvation Army headquarters. This is a notice which the daily papers contained about it.

The power of darkness and the power of light, represented, respectively, by Private Sawyer and Lindon of the Salvation Army, will meet in a ten-round go in the Army's barracks on upper Market street next Thursday at 8 p.m. Speaking of the event Major Winchell, the Salvation matchmaker and referee, said: "The object of the fight is to illustrate the constant warfare that is being waged between God and the devil for possession of the souls of men. It will be no false fight, but on the square. Although, if it were permissible to bet on the outcome, it would be safe to stake your money on the power of light. There wouldn't be much of an object lesson in a victory for the other side."

The power of Darkness Sawyer and Power of Light Lindon, both of whom are in the heavy weight class, are already in active training for the prize fight, and are rapidly familiarizing themselves with the virtues of uppercuts, jabs in the wind and left hooks on the jaw as factors in the struggle for a knockout and victory.

The gate receipts will be devoted to the liquidation of the Army's expenses. The purse, of course, will be the glory of the case.

---

**T. M. Locke,** Editor, of the California State Spiritualists' Association has declared all its endorsements of mediums null and void at the end of 1898: it cannot be held responsible for any one until it issues new certificates. This ends all controversy between it and the "fraud-hunters." New matter only can now be considered. This affair was much like a tornado; as fast as it passed, the journals will resume its usual course, and again give plenty of good spiritual food to its many readers.

A friend suggests that an effort be made, by circulating the *Journal*, to create an interest in propaganda work. We supply the Journal three months for $5, and there are many who could send as little as $5 to four friends, as missionaries. We have already some success, and if this plan is marked with blue, the one receiving it is informed that it is paid for three months by a friend, with the hopes that at the end of this time he will send another for a year, or at least three or six months. If not, it will then stop, without further notice.

The California Lunacy Commission has on file papers which show that within the past few days there have been four commitments from Southern California, in each case the cause of insanity is given as mental strain and each of the patients is known to have been a disciple of an alleged "healer," who is known for his followers as "Mammy Willard." This woman claims to be the wife of Christ, and has created a great deal of excitement among the negroes in the southern part of California. It is reported that one of her disciples starved himself to death, which Spiritualism supplied, by driving many to insanity, in all ages of the world.

*G. W. Kates, Echothery, N. Y.,* writes: "Greetings, Brother Newman. Accept my sincere compliments for your earnest defense of mediums. There is too much crying fraud."

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**Mr. E. W. Wailes,** the English trance speaker, recently lectured before a large audience in New York, and rightly claimed that human race needed freedom, morally, morally and spiritually, says an exchange. In the hour of trial and bereavement man needed knowledge and light, and the sale of the book three nights before. He dreamed that Sousa was not with his band and he determined at that time that if this should prove to be the case he would call the concert off. The result was that a free pass was returned to each having ticketing, so that there might be no dissatisfaction.

**The Margins of Salvation, speaking as President of the Salvation Army in Boston, said that, in a scientific point of view, we live in a small portion of knowledge, surrounded on all sides by the unexplored regions of imponderable mystery. From age to age the enormous labor of successive generations works a small strip from the desert, and pushes forward the frontiers of knowledge. In spiritual truth, we may add, there likewise is a great unknown region, not on the face of the doors, but into which we are only admitted step by step, and sometimes very slowly. Our moral is: "Follow on to know," if you wish to know.—Two Worlds.**
One evening at the "Troll" I heard a story that pleased me. It was a marvelous tale, told by a marvelous man named Mr. Executive. He spoke in a deep, growly voice, and the audience was silent. The story was about a man named Colonel Brady. He was my kind of man, and I knew he would understand my feelings. Colonel Brady is my kind of man.

[...]

The events of the past week were too much for me. I was unable to express my feelings, so I decided to write about them. I hope to see the end of all this.

I attended the Circle of Harmony for the past week, and I have received several copies of the Liberating Monitor. I hope to see the end of all this.
The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest as being in the highest degree of advance criticism, of all schools of thought.

It teaches—How to cultivate and use the vibrations—How to develop their power—How to use them—How to control them—How to control the vibrations through the senses.

The Law of Life, by Dr. John H. P. Peebles, is a great book for the age. The author says:

"The law of life is: 'All things are for the good of all things.'"

He also says:

"The power of the vibrations is the power to create.
C. E. WATKINS, M. D.

X Book on Chronic Disease Sent for a Scent Stamp.

Send any name in Full and two Scent Stamps for a sample copy of "X Book on Chronic Disease." We will try and make the price of treatment fair to the patient. Send no money with your order, and you are dissatisfied with your present treatment, return the book, and have your money refunded.

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H O W TO O B T A I N M O D E R N M E D I C I N E ,
By Dr. W. R. S. HART.
The Spirit of harmony prevails, which is evidence that the evening, Dec. 26th, in the upper hall-

program for our 27th Christmas enter-
tendance. The words of wisdom,, reci-
greeted Mrs. R. S. Lillie at Odd Fellows'
are very happy in thinking of Santa
were propounded by the audience which
formed the foundation of the discourse.

The discourse concluded with an improv
...
A Psychic Experience.

Mrs. Sara A. Underwood, the able author of the book on "Spirit Writing, and other Psychical Experiences," sends the following for the "Borderland" department of this Journal. It is the "experience" of Mrs. Elizabeth Cady Stanton, the noted advocate of "Women's Rights."

CURIOS STORY OF A NIGHT AT AN INDIANAPOLIS HOTEL.

While under the direction of the Lyceum Bureau, during the decade 1870-1890, I traveled eight months in the year, from October to June, mostly in the Western States, speaking nearly every night. It was my custom in the large cities always to stay at the same hotel, that the landlord and clerks might know me, and I might be received at any hour of the night. It was possible I always secured a room on the second floor with a balcony, for safety in case of fire.

One night I arrived rather late at Indianapolis, having previously telegraphed that I was coming. It was crowded, as was usual, and I was most anxious to get away from the noisy crowd, to go to bed. I left the gas burning, and looked under the bed in vain. No one was there, the gas was still burning, the door locked, everything as I left it on going to sleep. So I concluded the terrible experience I had just had must have been a nightmare, and as I was thoroughly tired by my long journey of the previous day, my excitement was soon overcome and I fell asleep again.

Only a few moments had elapsed, however, when I again felt the clutches of those desperate arms, and my ears were filled with the sound of that piercing shriek: "Oh, save me, mother! Save me!" Terribly frightened, I sprang from the bed in horror. But all was still. I searched the room in vain. No one was there, the gas was still burning, the door locked, everything as I left it on going to sleep.

In the introduction Mr. B. F. Underwood says: "Several times Mrs. Underwood's views on subjects in regard to which she has very pronounced opinions, have been vigorously combatted and long discussions between herself and the intelligence using her hand have resulted. She has, to my positive knowledge, written in this automatic way statements which included matter of fact information, unknown to her and unknown to me, showing that the intelligence which supplied the thought and controlled the hand to write, had access to sources of knowledge beyond the conscious reach of the psychic."

In this story that has come under my observation, have purported to be from extra-mundane minds and almost invariably from spirits that once dwelt in the flesh, now disappear and freed from material conditions. The intelligence manifested in the writing shows varying degrees of conception and power of expression, indicating apparently the presence at different times, of different personalities.

"Probably automatic writing and trance-speaking are of a kindred nature, and the less common phenomenon of voice-hearing may have a similar basis. Socrates, who is regarded as the wisest man of the ancient world, had his daemon that warned him against danger, and often, as he believed, showed him the way to that wisdom greater than his own, Joan of Arc, following the voices, led the soldiers of France to victory..."

"It is not improbable to my mind that much of so-called sacred literature of the world was written by scribes who were moved to write by intelligences which they could not identify with their own, and which they believed were divine. The Koran, the sacred authority and guide for many millions of people, was believed produced in this super-normal manner, and may it not be true of some of the books of the Bible..."

"Spiritualism wisely teaches us that all 'communications' and revelations, from whatever source they proceed to come, should be tested by their intrinsic worth, and not by the fashion they proceed to emanate or the names by which they are endorsed."

This book by Mrs. Underwood is entitled "Automatic or Spirit Writing, with other Psychical Experiences," and is for sale at this office. It has lately been reduced in price. The cloth edition (originally $1.50) is now sold at $1.00. The paper edition (originally $1.00) will now be sent for 50 cents. It contains twenty-five chapters, and is intensively interesting throughout.

The sensations propounded by Mr. B. F. Underwood are answered most fully by the intelligences through the 'handwriting' (a guide and others) and cover the whole subject of the philosophy of Spiritualism, as well as the experiences of spirits after so-called death.
Spiritualism in Brazil.

Although Brazilian Kardesic is very orthodox, it is deeply tinged by native characteristics and religious tendencies. Our South American Spiritualists are more emotional than classical. In accepting the new doctrines, they do not always reject their own superstitions. The great majority of this new Catholicism, before they were Spiritualists, and thus it happens that theirs are often supposed to act as their spiritual directors and to favor them with direct communications from the departed. At present, however, a strongly religious tone prevails—prayers are offered to the ascended spirits of the good dead being heard by the Magistrate's office. It was the privilege of the Secretaries to be the first to inaugurate this practice, in the case of Mrs. H. Hill of Philadelphia, one of the best Spiritualists of the city, including that of the following a period of time.

The chief witness against the defense was the 'case of Mrs. Blythe, a successful lawyer at the prosecution and appealed against the 

J. S. F. I. H. said he—"Mr. H. Blythe, Mr. Blythe, the able lawyer at the prosecution and appealed against the 

the services, the witness hesitated and sneered. He had personally attended a seance given by Mrs. Blythe, who had distinctly stated previous to the trial that she would receive their money. Therefore, Mr. Blythe goes on to say that the house could not be sustained, and that of obtaining their money. Mr. Blythe for a further series of spirit occurrences at the Lady's methods of dealing with frauds, and none of his witnesses have been able to deny that such a thing is a fact, and are looking for such a thing as telegraphy and is a remarkably changed man.

His wife and sister are delighted with the change, and Mr. H. is just as earnest in extolling his belief in Spiritualism as he was in extolling it a year ago. He says that his life is happier, his health better, and he is able to revisit his experiences, and is fully convinced that such a thing as Spiritualism is a fact, and is looking for further developments. It is even within the bounds of possibility to send messages without the aid of conducting wires, and investigate a new plane to establish the fact that it is possible to transfer thought without the aid of a mechanical instrument, the brain being the operator and the vibrations the conductor. Now these discoveries and inventions are but a means to an end.

To mention that spirit communication is a fact, one cannot escape the bounds of possibility, would seem to be grating, so speak, to the ears of some doctors, while others think that such a thing as a fact, and is looking for further developments. It is even within the bounds of possibility to send messages without the aid of conducting wires, and investigate a new plane to establish the fact that it is possible to transfer thought without the aid of a mechanical instrument, the brain being the operator and the vibrations the conductor. Now these discoveries and inventions are but a means to an end.

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Cultivate Intelligence.

In intelligence or in animal form can be fed and grown from a spark to a gigantic culture that is needed. All intelligence has life and growth in it. When we realize little the enormity of crimes we unconsciously commit to animals, for although of the lower order, there is an extension of all the senses and demoralise with our usage. They are not advanced farther and can take in a darker sphere of thought, it will not. This is the recognition of the possibility of such a community. A little is acknowledged, but it may be possible that it can be taken for what it is, and it is by no means binding. Facts are what we want.

1. It is pretty safe to presume that spirits debarce can and do communicate with the living friends who still remain on the earth plane as the latter are desirous of communicating with them.

2. It would be unreasonable to imagine that they had forgotten the mode of civilized, communicating with us while on the earth plane.

3. It is absolutely safe to presume that they do not use the same instruments for the communication of their thoughts as we use on the earth plane.

4. It should appear very reasonable to believe that they are trying equally as much to keep communication with us as we are to do likewise with them.

5. Remember then we may infer that spirits debarce possess knowledge and means whereby to reach us on the earth plane while we possess the means we lack the knowledge of how to utilise the facilities and capabilities with them in the spirit plane. Knowledge on our part therefore would appear to be the off duty of necessity to establish communication with spirits debarce. It certainly is possible and I confess I think the lines are already in working order.

6. The evidence and opinions of such men as Sir W. Crookes, Dr. Hodgson and other scientists are a weighty argument in favor of the fact. It is worthy of remark that these men are not influenced by religious sentiment and do not prejudice facts are their game. Go ahead with your good work, Doctor. Give your attention to the points of either public or private opinions. It may be appealed to you to know if there is any time past in the ponders great renown, discoveries and inventions need to be reached, having been considered too good for the anti-Christ.

Weighing Sunlight.

In reply to Mrs. Florence's query about spiritual storms making in the atmosphere (Dec. 1), Mr. Stoddard says that "Prof. Tyndall invented scales that weighed the manifestations. It is wise to confess our ignorance that we may thereby secure the truth." We supplicate any publication issued at rates printed on them, either by the work of Thomas O. Newell, 1420 Market St., bet. 10th and 11th Sts., San Francisco.
The Philosophical Journal.

Jubilee at Philadelphia.

More than fifty years ago a little band of believers in manifestations from the unseen world united to form the First Association of Spiritualists of Philadelphia, and for half a century they have kept together, until now, as the oldest organization of Spiritualists in the world, they thought it proper to hold a jubilee on Monday and Tuesday, Dec. 7th and 8th. Among the many workers present were Mrs. M. T. Longley and W. J. Colville, and Mrs. M. E. Cadwallader Steever, the President of the Society, presided.

Mrs. Longley said that "Spiritualism comes in the name of the eternal fountain of life, the gateway to the spiritual world, the gate to the presence of God, and to all those who believe in its powers.\" And so, as it does in the names of all who are pure and true, so it is in its power of light and instruction from those unbodied souls, how can it be otherwise than a religion?\"

In the evening Mr. Colville delivered a lecture on "Truth wears no mask, bow in no human shrine; she only wears a hearing."

Chicago Mediums Expected.

Fraud and deception are to be found everywhere—not only in the ranks of Spiritualism, but in all departments of life—politics and religion not excepted.

In Chicago they have lately had a case of fraudulent practices by State Association having positive proofs of such practices, have given the following decision, after due investigation:

Whereas, in the matter of the alleged by Mr. F. E. Hill and associates that said said was given under their management in the Pulpit of Plymouth Church, Chicago, on Tuesday evening, Sept. 29, 1898, by introducing from the cabin the medium being spirit being present in the room, we find that the same was caused by the fraud and deception of the accused persons, and is hereby ordered that the certificates of ordination and fellowship are hereby revoked and annulled, and the said defendants are hereby ordered to appear at the next session of the Illinois State Spiritualist Association, at the end of the summer season, to be held by the said Mabel Aber Jackman and Edward E. Jackman, used fraud at a materializing investigation to commit. To stop short in any research is to commit. To stop short in any research, fraud and deception are to be found everywhere.

To the majority of my scientific brethren.

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Everybody knows that the Queen is very strict in the management of her household, and to defend the household, I have the Queen Victoria is becoming more broad-minded and free from prejudice in her old age. Last spring, for the first time on record and to the undisguised horror of the more straightforward of her subjects, she travelled both to Nice and back again to England on that particular day of the week which is Biblically prescribed for rest; and now, as a climax, she has actually sanctioned the playing of lawn tennis on Sunday.

During the past summer her grandchildren have been in the habit of playing lawn tennis at Osborne, and this fact found its way into the newspapers, attracted the attention of the church press, and ultimately led to a very important inquiry being added to the Queen."
The Philosophical Journal.

Passage to Spirit Life.

To the Editor:

Miss B. Howard, my husband, died at Sheffield, Mass., on Nov. 17th, and I received a spirit message from him, which was a great comfort to me, and which I am willing to have printed. The message was delivered to me by Mrs. E. A. Owen, on the 20th of December, in the form of a conversation with my husband, who was accompanied by several other spirits. The message was as follows:

"We have come to this world to help those who are in need, and to comfort those who are suffering. We have come to show them that there is a better world beyond, and that they need not despair. We have come to give them hope and安慰, and to help them to be happy."

The message was written on a sheet of paper, and was signed by the name of the person who gave it to me. The message was very kind and encouraging, and I am sure that it will do much good. I am willing to have it printed, and I hope that it will be read by many people.

Yours truly,

[Signature]

Letter from New Orleans, La.

To the Editor:

The people here urge me to remain with them. I have been chosen as their pastor and test medium, and am doing a great work. I have been in this city for two months, and I have been very happy. The people here are very kind to me, and I am very glad to be with them. I have been in this city for two months, and I have been very happy. The people here are very kind to me, and I am very glad to be with them.

Yours truly,

[Signature]
Societies and Meetings

Christmas is here.

Sorosis for Children, by Hydgon and Edwina F. Coopman—A Teatime of Good Things. The only thing about a Christmas teatime is the company. The inscription that follows is the way the children present their own gift. The ideal teatime is the one that is for children. This year the children presented to Dr. and Mrs. H. W. Coopman, of Stanford, a chalice of which the inscription reads, "A Christmas teatime is the one that is for Christmas and for the children."

The Reviewer.

1st Washington, D.C., Feb. 2nd. 1858.

The Christmas Story

It is located in New York City, and was written by Miss Pauline M. Witta, of the Missionary Society, San Francisco, Cal.

It was Christmas Day, and the little house on the corner side of the street was without a lamp; the only light came from a window. The room was poorly furnished and the room itself was very dusty and old. The mother was busy in bed with a severe fever, her husband having died some months ago from falling down a flight of stairs. They had gathered around a few flickering flames which were fast dying out. It would be cold.

Now, when the wind whistled down the windows, the little girl would cover herself with a shawl. But if we only had something to give the little girl; if we only knew how happy we would be! While he spoke, the little one, who was looking to the far projecting window, the lamp went out, and the darkness spread over the room. There was no light and no sound, but suddenly the room was filled with love and care. The girl was comforted and the room was bright with life. This was the true spirit of Christmas.}

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ON HILL TOPS.

Only the hill tops catch the golden splendor of slowly sinking suns.
When at twilight in the deepening shadows
There shines a light where souls through earnest striving
Have gained life's higher ways.
These human peaks of lofty thought and purpose
Embrace the evening star.
Look not behind; the future holds life's promise—
Rise to the hill tops of thy moral being,
While valleys lie within the deepening shadows.

Epistles of the Soul.

THE BORDERLAND.

Only the hill tops catch the golden splendor of slowly sinking suns. While twilight in the deepening shadows, there shines a light where souls through earnest striving, have gained life's higher ways. These human peaks of lofty thought and purpose embrace the evening star. Look not behind; the future holds life's promise—Rise to the hill tops of thy moral being, while valleys lie within the deepening shadows.

Wireless Telegraphy.

The following from the Examiner of Sunday, December 12, will be read with much interest. Especially the fifth paragraph, which records a "spirit message" coming without an operator at the key of the instrument.

This shows that the spirit world desired to have it known that this wonderful invention came of its bournes, and so at its very inception, demonstrated that it could be operated by spirits deccarnate as well as incarnate. The Examiner says:

Wireless telegraphy has been successfully introduced in San Francisco through the efforts of local scientists. When Prof. Albert Van der Naillen returned from Europe two months ago he brought with him the information which years of study had given to Signor Marconi and Lieutenant Della Riccia of the Italian Engineer Corps. Into Della Riccia's laboratory at Lipsia the Californian was admitted, and when the work of developing this latent electricity of the wonders was taken up in San Francisco it began at the point where the researches of the others had left off.

Taking into consultation his son, R. Leo Van der Naillen, Professor Van der Naillen began...
to construct his apparatus. At last the complete apparatus was ready and was put to the test. The bell was heard, and the time for ringing the bell arrived. The test was then made, and a distinct reply was heard, showing that the apparatus was operating successfully. The tests were continued until the correct response was obtained, and the apparatus was then ready for use.

The introduction of this apparatus was the result of a series of experiments, the purpose of which was to test the feasibility of using it for various applications. The experiments were conducted in a laboratory, and the apparatus was subjected to rigorous testing to ensure its reliability.

With all of these precautions, the apparatus was finally ready for use. The bell was rung, and the apparatus performed as expected. The results were encouraging, and the apparatus was ready for use in various applications.

The apparatus was found to be reliable and effective, and its use was extended to various applications. The results obtained were encouraging, and the apparatus was found to be a valuable tool for various purposes.

In conclusion, the development of this apparatus was the result of a series of experiments and precautions, and the final product was found to be reliable and effective. The apparatus was ready for use, and its use was extended to various applications, with encouraging results.
SECOND-HAND BOOKS.

One copy only of each of these Books is for sale at this office. An early application is therefore necessary, if wanted by mail, add 20 cents for postage.

STELLA B.

The Philosophical Journal.

3.

Author of the Bible—B. F. Underwood. 5 cents.
Appleton's Journal—1876-71. 81 cents.
Bible Dictionary, with engravings, maps & tables. 75 cents.
Bible, the—Westcott & Hort. 1.50.
Bible, the—Westcott & Hort. $1.50.
Blanche—Pringle. 50 cents.
Blending the spiritual and the physical—Dr. Pospelon. 50 cents.
Boothes—Chas. Lecocq. 10 cents.
Booth's letters to Miles Grant on Spiritualism. 25 cents.
Bosco's Letters to the Nation. 50 cents.
Broader Wisdom—Dr. Michael DeMolinos. 50 cents.
Bunyan's Grace Abounding to the Chief of Sinners. 30 cents.
Bunyan's Pilgrim's Progress. 30 cents.
Bunyan's Pilgrim's Progress. 50 cents.
Bunyan's Pilgrim's Progress. 75 cents.
Bunyon, John. 1.50.
Bunyon, John. 50 cents.
Bunyon, John. 75 cents.
Bunyon, John. 1 dollar.
Burnham's Letters to Miles Grant on Spiritualism. 50 cents.
Burnham's Prophecies. 50 cents.
Burnham's Prophecies. 75 cents.
Burnham's Prophecies. 1 dollar.
Burnham's Prophecies. 1.25 dollars.
Burnham's Prophecies. 1.50 dollars.
Burnum's Letters to Miles Grant on Spiritualism. 50 cents.
Burrus's Letters to Miles Grant on Spiritualism. 50 cents.
Butler's The Great Debates. 25 cents.
Butler's The Great Debates. 50 cents.
Butler's The Great Debates. 75 cents.
Byron's Letters to Miles Grant on Spiritualism. 50 cents.
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The Religio-Philosophical Journal.

Issued weekly, at $1.00 a year.
at 1499 Market St., San Francisco, California.

Dr. Hopkin’s Fund and the Journal.

To the editor of the "Col. Hopkin’s Fund," as we have weekly visits. We promptly entered his name several other hungry souls who had not the feeling of response of Mr. Taylor: aged and infirm, I can but respond with "Heaven bless and of Spiritualism, Mr. Taylor, aged and infirm, "Year," and as many returns as the ruling of the proprietor." This is encouraging, and shows our labor is appreciated. We shall endeavor to continue the confidence of Spiritualists everywhere. Let the good work go on.

Mr. Teels has repeatedly declared that it would be possible to send out from earth an electric vibration which would reach the planet Mars, so that if there be people and instruments there to receive this telegraphic communication, it might be opened between the earth and that distant world.

We have received more new subscribers to the JOURNAL during the month just closing than in any similar time since we have been its proprietor. This is encouraging, and shows that our labors are appreciated. We shall endeavor to merit the confidence of Spiritualists everywhere. Let the good work go on.

One of our worthy laborers in the cause of Spiritualism, Mr. Taylor, aged and infirm, wrote us that he could no longer afford to take the JOURNAL, and regretted much to miss its communications. We have several other hungry souls who had not the moral to pay for it. The following is the heartfelt response of Mr. Taylor:

"After thanking you, with the best piling of my better ego, for generously furnishing the dear old Religio-Philosophical Journal, free of charge to the close of the century, I can but respond with "Heaven bless and prosper you" in every noble thought, wish, word, and work, together with the good old-time wish of a "Merry Christmas and Happy New Year," and as many returns as the rulings of the Bishop of London. These are indications of the Universe may extend to you. I accept it as a rich holiday gift, present by them.

To appreciate the freedom we enjoy today—freedom to think and act out our intelligent progressive ideas without fear to look over the field and see the appalling depths of priestcraft, superstition and despotism we have progressed from. In Living Issues, a periodical published in San Francisco, we find the full text of the "Extremity of the Jewish," from which we quote one paragraph, as follows:

"I do furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth, and that I will spare neither age, sex, nor condition, and that I will hang, burn, and skewer them in one of the infamous heresies; rip up the stomachs and wrest their brains and crush their heads against the walls, in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangling cord, the steel of the polynair, or the leaden bullet, regardless of the rank, dignity or authority of the person or persons, whatever may be their condition in life, or at what time they may be directed to do by any agent of the Pope or superior of the Kirche of the holy father, of the Society of Jesus."

Cantarelli Tabgho, a poor Italian claim-voyant, is thus judged by her priest:

My judgment of the matter is this: The fact is real; there is an extra-mundane spirit who causes the person to be good or evil spirit? All things considered, I am inclined to think it is the latter; she is not obsessed; she is a poor woman who is tormented by an evil spirit; not a promise of God, for purposes to unknown.

Spiritualism would not have been tolerated a year or two since it was promulgated until the time it came for its announcement—50 years ago. The existing hierarchy and persons responsible for the obstruction of such practices as this have strangled it at its birth at any period, until America, championed the cause of freedom of thought, and made it possible for mankind to think and act independently of the church.

How many souls are like a man in a close room with doors and windows barred? As the soul passes over the eternal vastness of life, surrounded by all the varied expressions of law and forces. Yet many in their blind search for perfection fail to behold the surroundings of beautifully illustrated lessons which teach us the nearness of those perfect stages of growth which lead inductively upward and onward. Knowledge is obtained by objective investigation, but wisdom comes from within. Take care that in gazing on the form or material object, which is but the reflection of the soul, we are not preventing the outburst of innate wisdom, or in study of things hoped for we do not close the vision of the soul to the grandeur of nature, which leads us carefully yet surely upward to the most sagacious hopes.

A friend suggests that an effort be made, to be continued, in an interest in propaganda work. We supply the JOURNAL to three months for 25 cents, and there are many who could send at least four copies to friends, as missionaries. We have already some started, and if this item is marked with blue, the one re ce ivin g it is informed th at it is paid for three months by friends, with the hope that at the end of that the recipient will renew for a year, or at least three or six months. If not, it will then stop, without further notice.

"Jemma" contributes to the Revue de la France Moderne, a well authenticated narrative of a clairvoyant who was informed by her controls of the approaching revolution of July, 1830, some weeks before it occurred. Afterwards she was told that, 40 years later, the streets of Paris would be stained with blood, that the Archbishop and several of his clergy would be murdered, and that great disasters would fall upon Prance. These visions and predictions she confided to her father confessor, Jean Marie Aladzi, who received them with great dis-trust, but noted them down nevertheless. She lived to witness the fulfillment of all the prophecies which had been uttered through her lips, in that year, and at her confessor. She also foretold the year of her own death, namely, 1876, and at each of the religious festivals held in that year, she was accustomed to say, "This is the last anniversary I shall witness." And so it proved; for she was 70 years old at the time of her passing away. Being a good Catholic, her gift of mediumship does not seem to have been questioned by her Church. She was accustomed to say of herself, "I am only an instrument."

Thought for the New Year.

Once I was waiting with a friend upon the railway platform at Coventry, when a beautiful young girl sweetly approached us, and, without a word, dropped an exquisite rose into my lap. I had scarcely time to utter a word of thanks before she retreated, evidently dismayed at her own daring in thus approaching a stranger.

"Now why do you suppose she did that?" I asked my friend. We could not guess, and so I said: "I am going to find out." We walked over to where stood the young girl covered with a veil, and we asked her the name of that like an English rose herself. After thanking her again and admiring the beauty of the flowers, and of English roses generally, I asked: "Won't you tell me why you gave me this beautiful one—the only one you have—to us?" Then she said simply: "I knew from your conversation that you were Americans, and—my only brother is in America."—Eich.

That was a beautiful thought, and one that it will be well to remember during the coming year. Let us all scatter "flowers" along our pathway, and see how much good we can do, and how much of our associates we can make happy in the different lands by deeds of kindness, and thoughtful attention. In wishing them a "Happy New Year," let us try to make it happy all through the year.

Spiritualism in Java.

One of the subscribers to Revue des Sciences Naturelles (Cassel), living in Soerabaja, sends to the editor of that journal a copy of Théon's Nieuwe Advertentiebode, of the 4th of May last, a newspaper published in Java, containing a detailed account, from the pen of an eye-witness, of some remarkable psychic phenomena which have manifested themselves in that remote dependency of the Netherlands, where they have come to light for the first time in the last 50 years, similar incidents have occurred in Java; but, in the year 1894, Heer W. Bosch, for many years a resident of the interior of the Batavian colony, contributed to the Spiritualists, the day a narrative of his own experiences in connection with superhuman phenomena. And so the "fattest idea of the year" is being pressed upon us by the light of truth.—End.

Starving Hindus.

 Census returns of India show that the population of that vast continent in 1891 amounted to 330 millions. Of these, about one fifth of the human race vegetate in terrible poverty in Hindustan. The average age at death in India is 20.5 years, against 39.91 in the United Kingdom; and we can readily understand this, when we read of the chronic starvation of that population. The annual income per head of the population in the United Kingdom is £42; in France, £30; in Italy, £42; in Russia, £10; but in India only £2. What a death in life! No wonder that the death-rate in Hindustan and in Russia is so low. It is often said that the Hindus are the poorest people on the face of the earth among so-called civilized nations. The Hindu population increases at the rapid rate of ten per cent. in ten years. Ill-fed people, like weeds, increase rapidly.

Yet India could support a much greater population—all having sufficient for their comfort and well-being—if the Hindus would put into practice that which they claim as their religion—the Brotherhood of Man.—Lucy A. Mallory.

A Happy New Year to all our readers.
The Phenomena of Spiritualism.

TO THE EDITOR:

I have just been perusing a tract titled "The Phenomena of Spiritualism" by a Mr. B.O. Flower, and it is a very instructive book. I am writing to express my admiration of its philosophical and logical arguments, which are clearly and concisely presented.

I must say that I have been impressed by the evidence presented in support of the authenticity of spiritualist phenomena. The book contains a detailed account of the spiritualistic seances held in various locations, and the results obtained are consistent with those reported by other investigators.

I am particularly impressed by the manner in which the author cites the testimony of respected scientists and historians in support of the spiritualist claims. His arguments are well-reasoned and logically sound, and I believe that they will be persuasive to all who read the book.

I would like to express my gratitude to Mr. Flower for writing such a comprehensive and informative book. It is a valuable contribution to the literature on spiritualism, and I believe that it will be an important resource for anyone interested in this subject.

Sincerely,

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Colophon.

The Philosophical Journal.

Set the Echoes Ringing.

If you are a poet or a musician, may you have a happy life; if a scholar, may you live to be happy; if you are a wealthy man, may you remain healthy; if you are a scholar, may you prosper; if you are a scholar and a poet, may you live to be happy and prosperous.
That Reception.—We desire through the JOURNAL to express our gratitude to the many friends—"old Spiritualists"—who came to 605 McAllister St., San Francisco, to talk with him in the presence of our Secretary, about the standing of the Cause in this city. Mrs. Seeley and Mr. Barclay. It was well attended. Members and mediums present were: Mrs. Bird and Mr. Bird. Mr. Band, Mr. Band. Mrs. Brice the Cor.

The Mission Lyceum.—Mr. John Smith will also give special lectures on "The Mission Lyceum," a monthly magazine devoted to the cause of Spiritualism, in which the spiritualist will be able to read the articles of Mr. Smith. The Mission Lyceum will be held at 605 McAllister St., San Francisco, on Tuesdays and Thursdays, at 7:30 p.m.

A Benefit was given to Dr. Rin-Bee Smith, a prominent member of the Society, at 1409 Market St., San Francisco, on the 1st of November, at 6 p.m. The benefit was well attended. It was an enjoyable affair, and the closing one for the year by the Ladies Aid, and will be a memorable event.

New Year's Eve.—Mr. J. W. Davis will hold a grand test session at the Metropolitan Temple, San Francisco, on New Year's Eve, at 8 p.m. The session will consist of mediumistic phenomena, which will be followed by a lecture on the subject of mediumism.

An Astonishing Offer.—Our correspondent reports that a young man, aged 25, has been detected by the Society of Progressive Spiritualists, who has a most remarkable gift of mediumism. He is able to communicate with the spirits of the dead, and has already given several remarkable instances of this ability. He is now offering to give a lecture on mediumism, and is willing to travel the country to give lectures on the subject.

Died, at the National Military Home, Wisconsin, Oct. 22, 1937, Eliza J. Pearson. She was a member of the National Spiritualist Association, and a valued member of the Society. She leaves a husband and two children. The funeral will be held on Tuesday, Oct. 25, at 2 p.m., at the home of Mr. and Mrs. J. Pearson, 1429 Market St., San Francisco.