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THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

Entered as Second-Class Mail Matter at the Post-Office in San Francisco, Cal.

VOL. 33.

SAN FRANCISCO, CAL., OCTOBER 28, 1897.

No. 43.

Our Children and our Speakers.

J. M. PEEBLES, M. D.

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

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

How many good-meaning, but not far-seeing Spiritualists send their children to Roman Catholic or Orthodox institutions of learning, where sectarian creeds and Calvinistic dogmas are infused into their young and sensitive minds; and when they graduate from these schools and colleges, they go to the parental home

with hate in their hearts, or a sneer upon their tongues for the Spiritualism that their worthy parents found to be true, and uplifting, yielding to their souls only joy unspeakable. And when the life voyage of these honest, royal-souled parents ended, these children, thinking it more popular perhaps, have called in to



J. M. PEEBLES, M. D.

conduct the funeral services some sectarian parson to mouthe sepulchral prayers, and preach ecclesiastical dogmas of eternal death and damnation. Many, very many times, during the past 45 years, have I known occurrences of this kind to transpire. Such, or similar cases are still transpiring. And yet, Spiritualists are patronizing and paying out their money to support these schools!

Do I hear some Spiritualists say, "We don't want our children's minds taught or directed

towards any religion—or towards any ism."

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

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

Writing of this institution, I write what I know—write from personal observation. The seminary building, large and commodious, stands upon a graded bluff, overlooking beautiful valleys and far-away mountains. Students attending this school, have, with all possible home comforts, the highest moral and spiritual culture.

The government of this seminary is based upon the Golden Rule, and the pupils are always under the maternal supervision of its principals or assistants; where they are taught that education is character-building, and that truth, honesty, and purity constitute the highest aims of life.

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

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

TRAINING SCHOOL.

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

The value of such a training school as the one inaugurated by Brother Hull, can scarcely be estimated. It was needed. The hour was ripe for it. The prosperity of Spiritualism demanded

it. Phenomena were and are necessities to those who need them; but to be everlastingly listening to the "rap," and eternally repeating A, B, C, will never grasp and digest the literature that makes glad this waning century, nor open up to us the glories that make radiant the evergreen mountains of immortality. Who has not been chagrined at the murdering of English upon our platforms?

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

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

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

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

☞ Spiritualism appeals to monarch and peasant alike. It is a gospel of hope and liberty. He is the free man whom truth makes free.—G. H. Bibbings.

Spirit and Flesh.

(Concluded from page 669.)

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

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

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

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

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

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

strength we shall find our firmness, and in whose attributes of love, purity and humility we shall be glad to hide our selfishness, wickedness and self-esteem.

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

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

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

You become conscious of their constant operation upon you.

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

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

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

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

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

GEO. W. BRADFORD.

Death is a Natural Result.

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

The mysterious problem of the change called death haunts one constantly, yet is it more mar-

velous than birth? From whence the germ of life cometh and to where it goeth, brings one back to the same point from which he started. One enters the world helpless, dependent upon the care of others, and does he not depart from life in the same way?

Death is a natural result; do you not see it in all phases of nature? A healthy tree in the forest will live and flourish for a number of years, then it will lose its vitality and its green crown becomes smaller until there is but little foliage to be seen, here and there on occasional branches, and we say: "The old tree is dying; it is time, for it has had its day, and the young growth will take its place."

Little striplings of the forest start forth, and under favorable conditions flourish, and even under adverse circumstances they cling to life. If from any accidental cause the young tree is injured, or if some disease attacks it, nature will put forth all her energy to bring the sapling to maturity, and even if she fails, is not death, in this case, too, a natural result?

The rocks crumble and decay with age, and the hand of time is constantly making changes in accordance with the laws of nature. Man, frail creature called man, must also fulfil his destiny. He comes into life and departs from it like everything else of the "earth, earthy"—yet man is above the beasts of the field, the rocks by the wayside, the trees of the forest, for he alone possesses reasoning powers, and his intellectual attainments have brought him nearer to his creator. He alone ponders upon the subject of immortality, and that divine spark of faith which is born within him gives him strength and courage to pass from the known into the unknown, with the firm assurance, that death does not end all.

There are spiritual laws which govern the unseen world, and when the knowledge of them is grasped by man, there will be wonderful revelations given to the waiting ones below. The light is slowly breaking and much that seems marvelous today is really but the beginning. "Eye hath not seen and ear hath not heard" the sights and sounds

from the unseen world which will be given to mortals.

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

RAY LAURANCE.

Franklin Falls, N. H.

Nearness of the Unseen.

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

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

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

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

ness of the unseen is of vast importance to the world.

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

He discussed the two-sided nature of man, as illustrated by the objective and subjective self or selves, his life-long practice of hypnotism enabling him to treat the subject in a very interesting way. The phenomena of Spiritualism, may be properly divided thus: 1, phenomena which we may relegate to the trickster. 2, phenomena which may be attributed to the working of the subjective mind. 3, phenomena which is superior to the subjective mind, and which relates us to the unseen.

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

Development.

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

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

"Again: The best way to begin development in any line is to first 'know thyself'—the prominences as well as depres-

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

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

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

Spiritual Prophecies.

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

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

At the close of that cycle, the

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

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

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

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

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

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

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

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

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

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

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

PHILOSOPHICAL JOURNAL

ISSUED WEEKLY AT

2096 Market-St., San Francisco, Cal.,

At One Dollar a Year.

Official Organ of the California State
Spiritualists' Association.

THOMAS G. NEWMAN,

EDITOR.

Assisted by an Able Corps of Special Contributors.

All communications for the Editorial, Literary, or the News Columns should be addressed to EDITOR OF THE PHILOSOPHICAL JOURNAL, Sta. B, San Francisco, California.

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SAN FRANCISCO, OCT. 28, 1897.

Not Angels Yet.

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

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

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

Burning Eloquence.

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

several gave amounts of \$10,000, \$5,000 and \$2,500 each.

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

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

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

Anti-Spiritualists Inharmonious.

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

The recent attack on Spiritualism by the "Antis" has made it rather exciting in this section of the country. Mr. Hull and Mr. Covert held the debate according to announcement. Covert was so vicious in the closing speeches that the audience was terribly excited; hisses and cries of "put him out," were heard from different parts of the hall. He lost his temper and insulted every Spiritualist by base insinuations, until pandemonium reigned. As a result, he has been turned out of office, and according to what Hagaman told Mr. Hull, Covert will be compelled to wage his warfare against mediums independent of "the National Anti-Spiritualist Association."

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

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

"He spoke of the phenomena and the philosophy of Spiritualism and

asserted that they made men better in every way. They could not help being made better when they firmly and sincerely believe that those whom they loved and who had crossed the dark river of death were watching their every action. Spiritualism, according to the speaker, is destined to reform the world as no other religion ever has, because it contains the genuine science of reform.

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

"Mr. Hull stated at the close of his lecture that he had it from the lips of Mr. Hagaman, who recently visited this city, that Elder Covert had been asked to resign his connection with the National Anti-Spiritualist organization for his vicious action and methods during his recent debate with Mr. Hull."

Our correspondent adds: "We consider the PHILOSOPHICAL JOURNAL excellent in matter and make-up. It should be liberally supported." We will add, Yes, and Spiritualists should unite and support all the Spiritualist periodicals, for they are the bulwark of defense—a tower of strength.

This onslaught of the Anti-Spiritualists should unify and cement all factions that have been "disputing about nothings," bidding dissensions to cease everywhere. Our cause is one; let us all unite and defend it: then take another bounding step in advance, and defy our enemies! Herefore they have succeeded in dividing our ranks, causing us to fritter away our strength in dissensions. That has been their aim. Now, we must unite, pull together, claim our privileges under the law, and demand our rights! "Union is strength."

We can do it!

We must do it!

If we do not, then we are unworthy of a place in the onward tide of destiny.

The Two Worlds, an English weekly, has enlarged its number of pages and is printed with new type, making it very attractive. We are glad to note this mark of prosperity in our cotemporary. It is ably edited by Mr. E. W. Wallis. The publication office is 18 Corporation street, Manchester, England. Price \$2.00 a year postpaid to Foreign Countries.

Washington, D. C.

Mrs. Cora L. V. Richmond commenced her ministry with the First Association of Spiritualists in Washington, on Oct. 3, at Maccabees Temple, No. 513 Ninth street. Every seat was filled. The subject in the evening was "The Spirit Manifested in the World." The whole of man's achievements, the hope, the ambition, the affection, everything that has made this world aught but a world of animals, has come through the spirit in man, she said. And through the spirit, the millennium will come, when conscience will be all-powerful with us. We are gradually attaining to spiritual enlightenment and to the betterment of the world. Physical life is selfish entirely. Without the spirit we would be no more than the brutes. If the spirit were blotted out there would be chaos. The spirit makes us capable of suffering and it makes us capable of giving sympathy for suffering. There is no Materialist in the presence of death. The Agnostic says let us hope. It is the spirit in him that makes him.

Adulteration of Food, etc.

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

The Gift of Prophecy.

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

It may be good to mention that when Mrs. Newton was at Ashton last, a man who had come to the meeting for the first time in his life, was informed of an accident, which our mediums gave to him. This he would not believe, but confounded by it, at the evening service he came again, and gave Mrs. Newton a watch, but her guides would not give him any further information as he said he would not believe that such persons

could see what was going to take place beforehand, and when our chairman (Mr. Morton) explained it, he again said it was fortune-telling. The guides of Mrs. Newton told him that if he was not careful he would meet with an accident that would probably cause his death. The man then said if it did not come true, he would bring her up for fortune-telling, but, sad to relate, the following Wednesday he got his back broke and died, leaving a wife and child. Would that people would only take heed, and not be so stubborn against the gifts of the higher powers.

We commend this fact to Mr. H. L. Hastings, who in his pamphlet against Spiritualism, states that the gift of prophecy proves the inspiration of the Bible, but that it cannot be duplicated by spiritual mediums. There are thousands of such cases, and they prove beyond doubt that Spiritualism is true.

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

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

A Spiritualist Congress will soon be held at Los Angeles, Cal. Handsome programs are to be ready next week. The meetings will continue daily from Dec. 19 to Jan. 2, and the list of speakers and mediums comprises the best talent available in the Spiritualistic field. The Board of Managers feels assured that the presentation of the subjects and the handling of the various topics to be discussed by the different speakers, will be fully up to the high standard of its ablest exponents.

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

Rhode Island now has a State Spiritualist Association. The officers, as follows, were elected on Oct. 5: Mrs. May S. Pepper, President; S. K. Doe, First Vice-President; F. H. Roscoe, Second Vice-President; Mrs. Sarah Humes, Third Vice-President; Col. B. F. Prouty, Secretary; Geo. C. Pierce, Treasurer; J. R. Bailey, Mrs. Ida P. A. Whitlock, Samuel Merchant, Directors. Strong and sound resolutions were adopted.

Bigotry.—Speaking of the Anti-Spiritualist organization, the *Two Worlds* of London, England, says: "We are glad to see this active hostility on the part of the bigots. It shows that they fear the movement, and will unite to try to crush it. Such efforts will only set it moving faster than ever."

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

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

As a rule the editor gets a thousand kicks to one caress. Once in a while he gets a kind word, and it warms and cheers his weather-beaten, storm-racked heart. Most people are afraid to tell an editor when he writes an article that peculiarly pleases them (for fear of making him proud, we suppose); but if they find anything that does not accord precisely with their views, they will neglect their business to tell him of it.—*Exchange*:

Free Spiritual Library.

This useful auxiliary will soon be opened in San Francisco, if others will do as our old friend Dr. G. B. Crane has done, as shown by the following letter:

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

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

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

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

- Encyclopedia of Death—J. R. Francis, 2 vols., 800 pp.
 Startling Facts—N. B. Wolfe, 600 pp.
 Primitive Christianity and Modern Spiritualism—Eugene Crowell, 2 vols., 1000 p.
 The Spirit World—Crowell, 197 p.
 Debatable Land—Robert Dale Owen, 546 p.
 Dogmatic Theology—G. B. Stebbins.
 Proceedings of the Psychical Research Society.
 The Scientific Basis of Spiritualism—Epes Sargent.
 Contrasts in Spirit Life—S. Bowles.
 Review of the Seybert Commission—A. B. Richmond, 224 p.
 Psychic Studies—Albert Morton.
 The Faiths, Facts and Frauds of Religious History—Emma Hardinge Britten.
 Spiritualism Identical with New Testament Demonology.
 After Dogmatic Theology, What!—G. B. Stebbins.
 Spirit People—W. H. Harrison.
 Experiences in Spirit Life—Elsie Reynolds.
 Why She Became a Spiritualist in Twelve Lectures—Abby A. Judson.
 Forty Years on the Spiritual Rostrum—Warren Chase.
 Book of Mediums—Allen Kardec.
 Shadows—by that grand old veteran, John Wetherbee.
 Poems—by Mrs. F. A. Logan.
 Physical Proof of Another Life—Francis J. Lippitt.
 Poems—by Dr. Dean Clark.

And to close the catalogue I would send, what to me, at the present time, is the grandest of the books, "The To-morrow of Death," were it not so suitable a work for me to re-peruse when so near the "To-morrow." St. Helena, Cal. G. B. CRANE.

The contribution of twenty-three volumes of choice Spiritual literature by one whose proximity to his transition attests the unselfishness of his motive, should serve as an example to encourage others, in the language of scripture, to "do likewise." He has other books of a similar kind, lent out

and scattered around, that he may yet find and add to those already named.

In concluding his letter Dr. Crane added: "In all this I lay no claim even to the credit of liberality. I think of the reply made to the inquiry about how much a certain rich man left at his death. The sententious answer was, 'Every cent.'"

The National Convention is now ended, but up to the time of this JOURNAL being put on the press (Monday morning) we have heard but little of it. It convened on Oct. 19. Sec. Woodbury's report showed that the membership had increased 33 per cent during the past six years. The membership of the affiliated Societies of the National Association throughout the country is now increased to 150,000.

Among the speakers and mediums in attendance were:

H. D. Barrett, Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Dr. G. A. Fuller, Prof. F. P. Evans, Rev. A. J. Weaver, Dr. E. A. Smith, Prof. W. C. Bowman, E. W. Emerson, Mrs. Carrie Loring, J. B. Hatch, Jr., Mrs. May S. Pepper, Mrs. J. H. R. Matteson, E. W. Sprague, Mrs. C. A. Sprague, Mrs. Maggie Waite, Miss Maggie Gaule, Rev. T. E. Allen, Moses Hull, Mattie Hull, Dr. J. M. Peebles, Mrs. C. Fanny Allyn, F. A. Wiggin, Dr. C. W. Hidden, Mrs. M. E. Cadwallader, Mrs. Loe F. Prior, W. H. Bach, Dr. G. B. Ewell, and Mrs. Carrie E. S. Twing.

Next week we hope to give a report of the proceedings.

The Reviewer.

Dan the Tramp. A story of today, by Laura Hunsacker Abbott. 150 pp. Chicago: Chas. H. Kerr & Co., 56 Fifth avenue.

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

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

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

It gives the Spiritualist a scientific foundation on which to rest, and the

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

The Fall of Lucifer, and other Essays and Poems, by Wm. Sharpe, M. D. 250 pp. London: H. A. Copley, Canningtown, E. Price \$1.00.

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

Spiritualism in the Light of Theosophy, by the Countess Constance Wachtmeister. 16pp. Published at the office of *Mercury* 414 Mason street, San Francisco. 5 cents.

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

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

She admits all the phenomena, but says that it retards the upward flight of spirits, and must not be encouraged.

The Countess presents the subject in a very charming manner, and one cannot help reading it even though differing from her conclusions.

Her occult experiences conclusively prove all that Spiritualists claim.

Mrs. Underwood's remarkable Automatic Writings (says the *Two Worlds* of London, England) form one of the most extraordinary additions to the chain of facts which Spiritualism has erected. For sale at this office. Cloth, \$1.50; paper, \$1.00.

A varnished truth is often a malicious lie, and it may be the more malicious because the glamour that surrounds it admits of different interpretation.

Edgar Curtis Sulliff.—If he will call at this office he will find where money is left for his benefit.

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

Spiritualist News.

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

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

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

Mr. Whitney is sufficiently recovered to be out again.

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

Dr. L. Schlesinger has returned to his home, 534 Page street, San Francisco.

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

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

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

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

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

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

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

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

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

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

John Brown, Sr., is still very ill, and suffers greatly from internal inflammation. We hope he will soon be relieved. Call at 942 Mission Street.

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

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

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

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

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

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

held. Mrs. Lillie will speak. All are invited.

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

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

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

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

Informal Reception.

The Ladies' Spiritual Aid Association, the Society of Progressive Spiritualists and the Mediums' Protective Association, tendered to Mr. and Mrs. Lillie and Mrs. Belle Morse, an informal reception, at 605 McAllister St., San Francisco, on Friday, Oct. 22.

The committee of arrangements of these societies, perfected their plans and made the affair a success.

Thomas G. Newman was appointed Master of Ceremonies, and after a brief opening speech, called Mme. Montague to the platform who gave an eloquent tribute to the labors of Mrs. Lillie and Mrs. Belle Morse when previously in San Francisco, and welcomed their return.

Mrs. Dr. Morse, gave the address of welcome, and it received an eloquent response from Mrs. Lillie, which was briefly endorsed by Mrs. B. Morse. Then came a pretty duet by Miss Daisy Place and her friend Miss Maybelle Thompson, with a song for an encore, recitation by Mrs. Drew, piano solo by Dr. Roberts, recitation by Mr. Wm. Rider, and speeches by Mr. W. T. Jones, Mrs. Irene Smith, and Mrs. Jenny, followed by sociable intercourse, cake, sandwiches and coffee.

Excellent music was furnished by

Prof. R. S. Young, Dr. Roberts and Mr. Place. The whole affair was well managed and proved to be a great success. The damp weather kept many away who would otherwise have been present. Mr. J. T. Lillie was indisposed and unable to be present, to the general regret.

In British Columbia.

The Spiritualists of Nanaimo, British Columbia, held a social in honor of Geo. P. Colby, a medium and lecturer, on Oct. 7, 1897. Mr. Geo. Campbell presided, and presented the medium with an interesting farewell address, printed on satin, nicely decorated, and in form of a bannerette, signed by the officers and members of the Society.

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

Los Angeles Notes.

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

At the Harmonical Society, the excellent addresses, answers to questions and clear-cut tests by Frank T. Ripley draw increasingly large audiences.

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

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

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

Preparations for the "Spiritual Congress," under the direction of the Spiritualists of Southern California, are going on vigorously, and with fair prospect of success. Arrangements are being made to secure some of the best speakers and mediums of California, but the program is not yet far enough advanced to be given to the public.

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



Promoting the Cause.

TO THE EDITOR:

You were very kind to help the *Medium* in the manner you have, and I hope you will be well repaid, and that the *PHILOSOPHICAL JOURNAL* will prosper, promoting the true cause of Spiritualism throughout the land.

MARY NULTON.

Escondido, Cal.

The "Y. P. S. Institute."

TO THE EDITOR:

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

This is not a society for children—but for adults: the principal desire being to enlist young and middle aged friends of our cause. It is for social, mental and spiritual culture. A library and reading-room will be encouraged by every local Institute. The genius of young members will advance every possible interest of associates. One of the first things to be done will be to subscribe for all of the spiritual papers so the members may be able to become better informed of the public cause. Too many Spiritualists fail to read the papers; and many (even society officers) do not know the names or record of prominent speakers and mediums.

I am rejoiced to see an occasional report of some local young peoples' spiritual society. They should all be co-operative and organized upon a similar basis. The "Y. P. S. I." affords the opportunity and is replete with essential methods. If all will come together under this plan, they will soon be a great local and national force for truth.

The Institutes already organized are rapidly developing an interested membership. Printed copies of the articles of the association will be sent upon request.

G. W. KATES.

234 Monroe Ave., Rochester, N. Y.

\$50 for a Scientific Test.

TO THE EDITOR:

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

MAURICE V. SAMUELS.

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

Additional Phenomena at Mr. Miller's Seances.

TO THE EDITOR:

Since I wrote the account of the Mother Sadie seance, published in the *JOURNAL* of October 14, I have attended two more seances at Mr. Miller's. As extraordinary phenomena not previously seen were witnessed by me, justice and truth demand that I publish some account thereof. Every facility has been afforded me by Mr. Miller for thorough investigation of the phenomena, and the intelligences productive of the manifestations appear to have exerted themselves to evidence to me the true nature of the remarkable occurrences that take place in Mr. Miller's presence.

I invariably sit close to the cabinet, and at my last visit I sat about a foot from it, right beside Mr. Miller, during the first part when he was outside of the cabinet. On this occasion I saw some of the most striking of the manifestations described by me below. Aunt Betsy, the conductor of the cabinet exercises, put her face right up to mine so I could see her features, and various other forms were very close to me. Conversing with Mr. Miller while he was seated outside of the cabinet on this occasion, he learned that I had never seen one remarkable phenomenon that occasionally happens at his seances, and he asked the spirits to produce it for me, which they at once did. This will be described below.

The following are a few of the wonderful things I have observed at these seances: On two occasions I have seen a child-form come from the cabinet and stand at least a foot distant from the curtain, give its name, be recognized, again speak to the one recognizing it, and then sink down gradually to the floor, where it stood away from the cabinet, fading away from sight until only a small piece of white stuff was left on the floor, which piece remained but a few seconds and then vanished from my sight,—no part of the form or its drapery going back into the cabinet. A child came from the cabinet, turned around and faced me, sitting near the cabinet, gave the name of a deceased relative of mine, and named my relationship to it. It returned to the cabinet, but it left on the floor where it had stood a piece of itself, so to speak, a small part of the drapery it wore. This piece of cloth dematerialized while I was looking at it,—it vanished away without returning to the cabinet.

I saw two forms—one a woman and the other a man—completely materialize outside of the cabinet. A speck of white misty stuff appeared on the floor. It rose up gradually in a narrow, threadlike band of mist, rising higher and higher until the full adult height was reached. It then expanded clear to the ground, drapery appearing where before there was nothing, and a female voice gave her name, which was at once recognized, and then the form went into the cabinet.

At another time I saw the same process carried on, the resultant form thus created from nothing before my

eyes being this time a male, who, giving his name in an unmistakable male voice, was recognized, and then returned to the cabinet.

Both these forms went into the cabinet after formation and recognition. But subsequently I saw the same process of materialization right before me outside the cabinet, and, instead of going into the cabinet, the female form after giving her name and being recognized, reversed the process and gradually dematerialized until only a small piece of misty stuff remained on the floor, which piece soon vanished, faded into nothingness, no part of the form going into the cabinet. The entire process of materialization and dematerialization took place independently of the cabinet.

I shall now describe the still more remarkable phenomenon that Mr. Miller asked the spirits to produce for me, alluded to above. A small speck of the usual misty matter appeared on the floor in front of me. It gradually rose up, as above described, till the full form of a woman appeared; she gave her name, and was at once recognized; then dematerialized, leaving only a small speck of matter on the floor; this again arose gradually till the full form of a man appeared; he gave his name, which was that of one of the same family as the female form; after being recognized he in turn sank down till the usual small piece was left, and this, like the first vanished before our eyes. All this was independent of the cabinet. None of the material came from or went into the cabinet. It was all made from empty space and vanished into empty space again. Here we had materialization of a woman, her dematerialization, and re-materialization instanter of a man, followed by dematerialization again. All this, and everything else described in this article, I saw distinctly. Everything happened precisely as I say. I write with strict accuracy, without the least exaggeration.

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

Little Lulu, the child who appears at each seance, talks, laughs, stings and kisses other children, at my last visit went to the top of the cabinet twice in succession and spoke from there. She then put some of the drapery outside in the folds of the curtain, and slid down to the floor gradually, from her exalted position. Mr. Miller formerly resided on Post street, and while there, a leading Spiritualist lady interviewed his landlady. The latter

declared that she knew Miller's phenomena to be genuine, because she had seen little Lulu materialize and talk on the stairs and in various parts of the house. This I have recently been told by the lady herself to whom the landlady said it. In an interview with a lady—a friend of Mr. Miller's present landlady—who resides in the house in which he now lives, she told me that she was very suspicious of the phenomena when she first came to the house, but she now knows them to be genuine, as she has seen Lulu and other spirits materialize in all parts of the house. We thus have testimony to the same effect from two independent sources. The cabinet manifestations of Lulu are one of the most positive proofs of the genuineness of the phenomena, and are inexplicable on the basis of fraud.

Since I began my searching investigation of Mr. Miller's seances I have been told of several cases of alleged fraud on his part in the past. What I have been told of them is in such total contradiction of what I know to be the case now, that before accepting their truth I shall have to ask for the presentation of proof or as strong evidence thereof as I have received of the true character of what I have seen and heard at these seances. Hearsay, second-hand evidence and suspicions are all that I have received in sustenance of the allegation of fraud. When I get some conclusive proof of past fraud I shall accept it. But granting that the manifestations have been at times supplemented by fraud, while this is very reprehensible and worthy of severe reprobation, it does not in any manner render less remarkable and striking the really wonderful genuine phenomena that I have seen over and over. In the six seances I have attended, the genuineness of much that has occurred is certain to me. No positive evidence of fraud has been presented. It was impossible for Mr. Miller to have produced much that I have seen. I am cautious in committing myself in matters of this kind, and if I had not received the most thorough proof—overwhelming in character—as to the verity of the manifestations, I should not publicly testify to their truth and reality.

I have had large experience in fraudulent materializations, both in the East and in this city. All other materializations I have seen in San Francisco have been palpable frauds. I could see through them easily. But the Miller phenomena cannot be explained on the basis of fraud. There are four hypotheses advanced anent said explanation: that is, that they are produced by confederates, sleight-of-hand, ventriloquism, and hypnotism. In the light of my experience, all four are absurd, inapplicable and inadequate. They really explain none of the more remarkable things constantly occurring in these seances.

Consequent upon my close investigation, I found that in the "etherealizations" that take place while Mr. Miller is out of the cabinet, there is no materialization of the entire form. All that is formed is the drapery and a vocal apparatus or head, but in the

materializations that follow, the full form is produced as in life, sometimes two and three persons at the same time. The materialized forms walk, use their hands and arms, kiss, embrace, sing, etc., while the etherealizations can only talk a little, and that faintly, being devoid of a substantial form.

The London Society for Psychical Research having made me an honorary associate of said society, it is devolved upon me to investigate, in a careful manner, any striking psychical phenomena that present themselves, and make record of the results. In this capacity I have investigated the Miller phenomena, and in the interest of scientific truth I have made record of the results in the JOURNAL. My investigation covers alone my own individual experience. I have no knowledge of and can say nothing about what Mr. Miller may or may not have done prior to my seance with him. I have been told various things about him, favorable and unfavorable, but I can vouch for the truth of none of them. I neither affirm nor deny the genuineness or fraudulence of Mr. Miller's mediumship before I attended his seances, nor can I know anything about what the character will be of his future seances, in the matter of genuineness or the opposite. So far as I know, Mr. Miller may have practiced fraud illimitable and may do so again; but as yet I have got no proof of the fraud,—only suspicions, surmise, and second-hand evidence. I am still waiting for some rational, common-sense demonstration of how Mr. Miller can possibly do what I have seen and heard. If anyone can prove it all a fraud, I shall at once accept it as such. WM. EMMETTE COLEMAN.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

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Will we wonder why that vapory,
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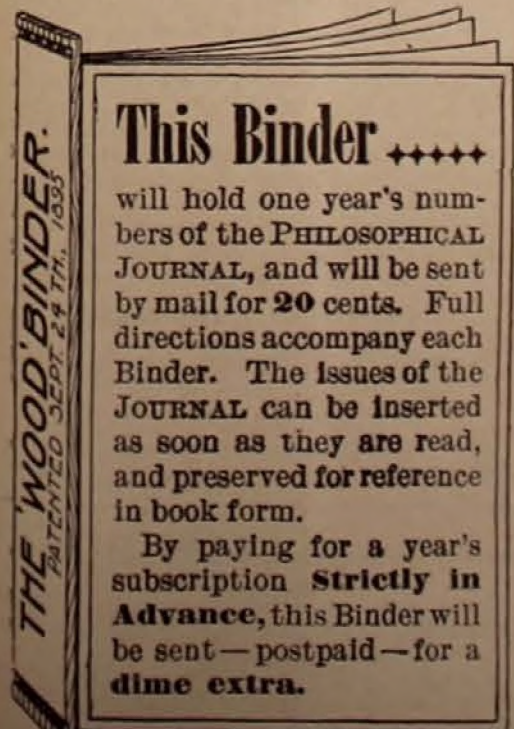
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