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DEPOSIT

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.

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VOL. 33.

SAN FRANCISCO, CAL., NOVEMBER 4, 1897.

No. 44.

Mrs. E. B. Marcen.

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

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

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

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

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

the happy mean—perhaps because it is philosophical." be- to business, health, etc. She will give such readings from letters,



MRS. EUDORA B. MARCEN, San Jose, Cal.

Another of her gifts is psychometry, giving character readings from letters, with advice as for the next three months, for the benefit of the JOURNAL. See page 704.

Peace or War.

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

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

All so-called religions are more or less impregnated with the same ideas, and whilst the teachings often may appear to be to the contrary, yet in practice there is very little, if any, difference between the professors of religion and those who are outside the pale of the churches. Spiritualists who ought, of all people, to know better, seem often influenced by the same trend of thought, only showing how hard it is to shake off the shackles of slavery to this world's ideas and practices.

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

As long as two individuals or any two classes of individuals oppose each other in antagonism, there will be turmoil and the confusion of battle, and there can only be peace when it is seen and fully recognized that no good can possibly come out of such antagonism. It always takes two to make a quarrel, and therefore if one individual or group

of individuals declines to lose their temper, having sufficient control over themselves to decline to fight—showing thus the courage of true bravery as well as the principles of true progress—then, and only then, will wonderful progress in all branches of human life be realized.

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

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

But if we stand firm in the pathway of truth and daily duty, then we are sure to be conquerors in the end, because of the force and power of truth that is behind us, re-enforcing every move in the efforts to spread the

knowledge of truth, makes us strong to withstand every effort made to cause us to deviate from the straight line of our life-work. Therefore, the advice of the present time is: Do nothing rashly; hold ourselves positive against those who are against us, but do not retaliate in kind.

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

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

If Spiritualists do not show forth in their daily lives and actions something higher, nobler and better than those of the opposing factions, the natural attraction of our philosophy will be nullified and rendered of no account whatever because of the allowing material forces, aims and objects to rule, instead of the spiritual. They will ask the question, "How can I better my spiritual condition by becoming a Spiritualist when I can see no practical difference between them and the so-called orthodox people or professors of religion—both seeming to be actuated by the same thoughts of gaining personal influence in the world—both fighting in the same way to accomplish their ends—both using strong language against each other—both showing very little

of any of the true Christ-principle that should guide and direct—both losing their tempers and self-control, and thus showing that neither has as yet acquired the lesson that the true Spiritualist (that is, one who is trying, with the assistance of the higher powers, to educate and develop his higher self), at least has to learn and teach, that there can be no true progress and development as long as the lower or so-called human nature is allowed to control the earth-life actions instead of that divine higher self which is the true man or woman?"

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

JAS. U. SPENCE.

Be Courageous.

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

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

This agitation will do more to spread the light than any other one thing that could have happened. Spiritualism will receive attention from the secular press that it never would have received had not this organized opposition arisen. Many who have never heard of or really know what Spiritualists believe in, will have a train of thoughts set

working that will cause them to investigate. We on the spirit side of life are ready for investigation, and are marshalling a mighty host to give proof that if a man die he shall live again!

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

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

SPIRIT JOHN PIERPOINT,

Through the organism of Lida B. Browne.

Spirit Photography.

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

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

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

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

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

would appear. In answer to a letter from me he writes :

"The fact of my getting my wife's face on my picture is true, but I am certainly *not* willing for you to use my name in connection with your statement to the JOURNAL. My wife is a very devout member of the church."

A gentleman residing in Los Angeles obtained from the spirit photographer two plates, saying he desired to retain them a few days for the purpose of imparting to them his own magnetism, then he would use one of the plates for a sitting at another gallery, and return with the other for a sitting with the spirit photographer. He sat for a picture at another gallery, and as no spirit form developed on the negative, he experimented with the other plate also, with the like result. He then procured from the photographer a third plate, which he took to the spirit artist, and watched the process of putting it in the camera and the development of the negative. On it, beside his own picture, appeared the face of his deceased mother and that of his divorced wife, the latter living in another State a thousand miles distant. The features of both are very distinct, and readily recognized by all who knew them. His father, (a Catholic) on being informed how the pictures were obtained, called it "the work of the devil." Out of consideration for the feelings of his family the sitter requests me to withhold his name.

W. N. SLOCUM.

Spirit Token of Affection.

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

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

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

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

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

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

was on earth, and that when I, too, pass over, instead of trembling into the presence of majestic superiorities, his familiar friendly face, among many others already there, will welcome me to the new life.—A. M., in *Two Worlds*.

The Anti-Spiritualists.

Dr. J. B. Wilson, of Cincinnati, O., writes thus to the *Blue Grass Blade*. He is an Infidel, and views the Anti-Spiritualists from that standpoint :

A dispatch from Anderson, Ind., informs the public of the organization of the "National Anti-Spiritual Association." It further states that the ministers of all churches, Catholic as well as Protestant, are taking an active part in this crusade. It seems to us that such action is hypocritical in the extreme, and smacks exceedingly of the disposition to see the mote in a brother's eye. Christians do not believe in the spirits which Spiritualists see and converse with.

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

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

Christianity claims that some hundreds of years ago, men came back to life as in the case of Samuel, Lazarus and Jesus. Spiritualism claims that thousands of spirits still daily pass between the two worlds, and

manifest their presence by means of certain persons called mediums. It is useless to say that Christianity does not depend upon spirits and mystery for its very existence. The Bible is full of the most remarkable examples of Spiritualism of any book in recorded history. Indeed, if it was divested of the mysterious, the undemonstrable and the spiritual, it would very soon lose its sacred prestige. Ignorance always attaches its faith to mystery.

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

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

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

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

Occultism in India.

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

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

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

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

Was Baker Inspired?

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

Was he inspired as Spiritualists understand the meaning of inspiration?

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

The address was on the then pending conflict between those who held to the right of revolution and reserved States' rights to sever the Union, and those

who denied such claims as constituting "Causus Bellum."

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

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

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

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

J. MARION GALE.

Bangor, Wash.

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

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THOMAS G. NEWMAN,

EDITOR.

Assisted by an Able Corps of Special Contributors.

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No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by name and address of the writer—not necessarily for publication, but as a guaranty of faith.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

SAN FRANCISCO, NOV. 4, 1897.

That Book of Tests.

Much has been published about a "book of stock tests," used by fraudulent mediums in various localities. We were shown a copy of it last week, which may be described thus: A small pocket memorandum-book of perhaps 30 or 40 leaves, on the pages being written a lot of names of persons living in a given locality, followed by the names of their spirit friends, guides, etc., date of transition, age, disease or cause of so-called death, and other biographical items.

Such an evidence of the fraudulent transactions of fakirs is humiliating. The scoundrels who use such means to deceive those who seek communications from the dear departed ones, are no better than thieves and robbers. We must devise some measures for preventing such trickery and rascality.

All true mediums should unite in opposition to these nefarious swindlers—and all societies should be careful to not allow them to occupy their platforms. One good way to pursue is to demand that all speakers and mediums show credentials from the State Association. If such are not shown, then refuse them the least recognition. This is a necessity in these times of rascality.

It will be remembered that at the last Convention of the Spiritualists of California this resolution was unanimously adopted:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Women are now admitted to the post-graduate classes of Yale college. This is another advance-step for our sisters in their climbing to equal rights with their brothers.

Gen. Booth, of the Salvation Army, in the issue of the *War Cry* for Oct. 2, gives a lovely tribute to the memory of his wife, and relates experiences showing that he is a Spiritualist. He says:

Through all my history my personal intercourse with the spirit-world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit, and yet I have a spiritual communion with the departed Saints that is not without both satisfaction and service, and especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful in the night season. Among these, One Form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal Salvation of the multitudes—and that is my blessed, my beautiful Wife!

What is his Worth? When it is stated that a person has reached the end of his mortal career, it is generally asked, "What has he left behind him?" But the angels enquire: "What has he sent before him?"

If he has sent nothing on before in the shape of good deeds, by helping his fellow man, by relieving distress, by sowing deeds of kindness, by living up to his ideal—then, indeed, is his condition pitiable. His spirit is naked. Many of the richest people here are the poorest "over there." When will men learn wisdom?

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

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

Persecution.—Mrs. Waisbrooker has received a letter from J. H. Massie, President of the Spiritualist Society in New Orleans, and the only one in that State, in which, after expressing his appreciation of her books, he says:

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

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

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

Anyone having old pamphlets entitled "Heavenly Spheres," giving the experiences of Martha Washington and Mary Washington in spirit life, written by the guides of Mrs. Upham-Hendee, in 1868 and 1870, will confer a favor by mailing them to this office. They are out of print, and Mrs. Rogers is requested to get out a new edition, but has no copy of them to do so.

Passed to Spirit Life, in San Jose, Cal., on Sunday, Oct. 5, Mrs. Lucretia Parker, in the 86th year of her age.

On the following Tuesday Mrs. S. Cowell officiated at the funeral, after which the remains were taken to Watsonville to be laid at rest.

She was not only a pioneer in Spiritualism, but a pioneer in "early days," from Pennsylvania to three different states, the last being to California by crossing the plains.

Dr. C. B. Barnish, Paulsboro, N. J., will send a free copy of his monthly, as a sample, to all who send for it. Address P. O. Box 400. Its next issue may be delayed some time, and all are requested to be patient, as the postal authorities have not yet admitted it to "second class" postage.

See our Book List on page 702.

The Reviewer.

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

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

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

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

Nature Cure, by Marvin E. Conger, M. D., assisted by Rosa C. Conger, M. D. A book of 370 pages, neatly bound in cloth and illustrated, \$1.50. Fine English cloth, marbled edges, \$2. For sale at this office.

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

Improvement in Business.—The Miner's Strike, Ireland's Famine, Yellow Fever, The New York Mayoralty, and eleven other topics of the time are treated as Current History and Opinion in the November *Chautauquan* in pithy editorials with apt exchange comment appended, thereby sustaining the department's reputation for interest and practical usefulness.

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

The National Convention.

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

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

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

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

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

Rev. A. J. Weaver, "president of the Pine Tree State Association of Spiritualists," in response said: "We have turned our faces to Washington as a Mecca, with hearts overflowing with a determination to work for the best interests of Spiritualism. What other religion can give us the sympathy, by fulfilling the desire for our dear departed to come down to us, even though they have left us in the flesh, and extend their guidance to us here? When we prove to the world that this is possible, then will Spiritualism become the only religion."

Mrs. Cadwallader then urged that the National Spiritualists' Association send President H. D. Barrett as a delegate to the international convention of Spiritualists, to be held in London next year.

Pending the report of the committee on credentials, general talks of five minutes each were indulged in by the delegates.

PRES. BARRETT'S REPORT.

It referred to those who had passed away during the past year, and the general business depression that had militated against the financial success of the Association. Notwithstanding all adverse conditions, he found an improved condition in the present status of the Spiritualistic movement over any previous year.

He cited the National Anti-Spiritualists Association as evidence of

the fact that its opponents are becoming alarmed as to the increase of interest in Spiritualism. Another evidence of progress is the strong determination manifest on all sides among intelligent Spiritualists to draw the line of demarcation between the fraudulent and genuine mediums. The fraud must go.

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

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

SECRETARY'S REPORT.

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

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

Special Agent Bowman, of California, rendered a report of the money he had collected, and the number of meetings and State Conventions he had attended.

Dr. J. M. Peebles made a stirring speech in his usual interesting manner. He looked like an energetic man in his prime instead of one 75 years old.

Mrs. Glading, E. W. Sprague, May S. Pepper, Geo. A. Fuller and Miss Maggie Gaule made stirring addresses. Edgar W. Emerson and G. C. B. Ewell gave tests. Mrs. Carrie E. S. Twing, Allen F. Brown and Mrs. Helen Ressegué spoke.

Reports were read recommending the organization of Young People's societies and approving the organization of reading circles for the study of spiritual and other literature. In the discussion on educational facilities the support of spiritual schools was advocated.

Dr. Peebles, arguing for better spiritual ministry, said "there are those on the spiritual platform who are revolting to true Spiritualists."

Mrs. M. E. Cadwallader announced that the total membership of the Association was 2,998; receipts for the year, \$13,364; expenses, \$13,171; property valuation, \$19,944.

On motion of Mr. Hatch, the President's salary was fixed at \$1,500 for the ensuing year. A motion to pay the President back salary amounting

to over \$600 was unanimously carried, as was also the motion that the first money placed in the treasury should be devoted to this purpose. The salary of the Secretary was fixed at \$1,200. The report of the committee on finance, ways and means, was submitted by Mrs. Chairman Byor.

The National Spiritualists' Lyceum Association was organized by the Convention, with the following officers: James B. Hatch, Jr., Massachusetts, National Conductor; Chas. W. Stanglen, Maryland, Assistant Conductor; Mrs. Mary J. Stevens, District of Columbia, Guardian; Mrs. Mattie E. Hull, Massachusetts, Secretary, and W. H. Bach, New York, Treasurer.

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

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

At the evening session the closing scenes of the Convention were enacted: Addresses were made by Moses Hull, C. Fannie Alyn, Frank Walker, L. V. Moulton, F. A. Wiggin and Mrs. Carrie F. Loring. Medium tests were made by J. H. Altemus and Miss Maggie Gaule. The closing address was delivered by Mrs. Cora L. V. Richmond.

Mrs. Mary J. Stevens, one of the delegates from the State of Calif., writes from Washington, D. C., as follows:

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

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

"Whereas, It is in the true interests of unity in the spiritual work in California, that all the societies in this State should be chartered only by the California State Spiritualists' Association, whether in existence at the present time or to be established hereafter, therefore,

"RESOLVED, That the Secretary be instructed to request the National Association to surrender all the charters it has issued in this State, to the California State Spiritualists' Association; and that the National Association be requested to notify all Secretaries holding its charters in California to exchange them, free of charge, for the charters issued by the California State Spiritualists' Association."

Mrs. Stephens adds: "This is the beginning of better things. Pres. Barrett and myself are very happy,

and send greetings, hoping for the success of the Cause in California."

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

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

Spiritualist News.

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

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

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

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

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

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

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

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

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

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

John Brown, Sr., "Medium of the Rockies," is still confined to his room, but has obtained partial relief, yet he suffers much pain. We hope his guides will assist him, all they can, to bring permanent relief.

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

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

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

Owing to the increased attendance at, and popularity of, Prof. Walronde's occult lectures and tests at Denver, Colo., Gay's Academy at 1545 Champa street,—a hall capable of seating nearly a thousand persons—has been taken for the winter. Scientific lectures and tests are given every Sunday evening at 7:30.

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

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

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

The Oakland Psychical Society had a grand meeting last Sunday night, the hall being crowded to the doors. Mme. Florence Montague delivered a beautiful lecture, followed by readings and answers to mental questions. All were well received and appreciated by the audience. The work progresses under such glorious teachings. "To the pure all things are pure," and Mme. Montague's innate refinement invested with spiritual dignity a subject which in coarser hands would have been "of the earth earthy." The Oakland *Enquirer* published an extract from her lecture, to which we will give space next week.



Brahma and Buddha.

TO THE EDITOR:

The article under the above caption in the JOURNAL of Oct. 21, I sent you with a horoscope on the hour of the laying of the corner-stone of the temple to be devoted to the recovery of lost mysteries, at Point Loma, San Diego, Cal., by the Theosophic Crusaders. To that article I signed my name and a portion of which appeared in the JOURNAL at that time.

I thought that if those who call themselves Spiritualists were only acquainted with the treasures of knowledge and wisdom, clothed in chaste and poetic language, contained in those wonderful productions, "Nature's Divine Revelations," "The Great Harmonia," and many other works, all illustrative of the principles therein embodied—would find such a rational basis for their eternal upward progress of humanity that they would not be drawn aside to follow the will-'o-the-wisps arising from the fogs of the swamps of a dead and ignorant past.

Wishing to show readers of the JOURNAL the position or relation of the leaders of past ages to the present age, I found it so much better done than I can hope to do, I transcribed verbatim the entire article from the 6th volume of the "Great Harmonia—The Thinker." I trust you will correct the mistake, as I cannot allow my name to be subscribed to another's production. JOSEPH TILLEY.

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

From the Boy Orator.

TO THE EDITOR:

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

Prof. W. C. Bowman awakened quite an interest in Spiritualism at Santa Barbara. After he left the place all the ministers in the town commenced to preach on Spiritualism. Some of them took a very reasonable view of our philosophy while others denounced it. They have sense enough to wait until the Spiritual speaker has left town before speaking on something they know nothing about. As a rule those who have never investigated Spiritualism are the first to denounce it. People should investigate any subject before forming an opinion upon it.

I have noticed several articles lately in regard to a "Young Peoples' Spiritual Institute." I think it is a very important movement, one that should have been inaugurated long ago. The churches all have their young people's societies, why not Spiritualism?

I shall be at Escondido, Cal., during the month of November, possibly longer. Summerland is about as usual. Conference meetings are held at both halls every Sunday, and they are very interesting.

CHAS. J. ANDERSON.

Without Test Conditions.

TO THE EDITOR:

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

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

I then told Mr. Coleman of my own and others' experience at private sittings with Mr. Miller when there was good reason to doubt the genuineness of the manifestations, and he admitted the reasonableness of my grounds for suspicion, provided the facts were as stated: nevertheless he insisted that the forms of women and children he saw were genuine spirits, though the forms representing men might have been produced by Mr. Miller.

If space would permit I could describe in detail many incidents of my experience with Mr. Miller, which would show that I am as much entitled to my opinion of doubt regarding the materializations as Mr. Coleman is to his opinion of genuineness. But I can see no necessity for a discussion

in this matter, when the question of the genuineness of these manifestations can be determined in the most simple way. The object of our visit to Mr. Coleman was to suggest to him this simple method, which suggestion I will here repeat:

Let Mr. Coleman and two or three other recognized Spiritualists, who have nothing but friendly feelings toward Mr. Miller, prepare a wooden box or other suitable cabinet of proper size and ventilation, take it to Mr. Miller's rooms, and after his clothing has been searched, lock Mr. Miller in the box. If then the "usual number" of etherizations and materializations—some 40 to 60, or even fewer—appear outside of the box, every true Spiritualist in San Francisco, yes, in the whole country, will rejoice and will recognize Mr. Miller as the greatest medium on earth. But if under such very favorable conditions, with no disturbing element present, and after repeated sittings, no forms should appear outside of the box, then I would feel justified in believing him to be fraudulent.

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

That Mr. Coleman "can conceive of no possible way in which Mr. Miller can do the things seen and heard," is certainly in itself no proof that these things are the manifestations of spirits, especially when we consider the admission of Mr. Coleman that in some instances he "could not tell whether the features were those of a human being, a mask, or a doll!"

In our interview with Mr. Coleman he said he was not aware that Mr. Miller ever had materializations at his private sittings, or that slate-writing was also one of his manifestations. This shows how little Mr. Coleman knows of Mr. Miller. Taking all these points of the absence of real test conditions together, I think I am justified in saying that Mr. Coleman's method of investigation can neither be called scientific nor thorough.

Mr. Coleman says: "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." This statement is, as far as it concerns me, not quite correct. I offered to furnish the proof for my assertions, but Mr. Coleman felt disposed not to accept any proof. He declared that he was absolutely positive in his knowledge that no fraud had been perpetrated, and

he ended the interview by leaving the room, declaring he was very busy with office duties. We stated our willingness to return at any time when he would not be so busy, but he took no notice of this.

Under such circumstances Mr. Coleman is hardly justified in saying that hearsay, second-hand evidence and suspicions are all he received in sustenance of the allegation of fraud, when he refused to receive proof. But of what nature is the testimony he offers for his allegation of genuineness? He produces two witnesses and says that their testimony is to the same effect, "from two independent sources." One witness is a lady friend of Mr. Miller's present landlady who told Mr. Coleman what she had seen; the other witness is a lady who has not seen the "Miller phenomena" herself, but has been told about them by Mr. Miller's former landlady, and Mr. Coleman describes the method by which he discovered the fact in his own words as follows: "This I have been told by the lady herself to whom the landlady said it."

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

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

San Francisco, Cal.

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

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CHAIN LETTER.

Department of the Chain of Occult Correspondence.

Subtle Forces of Nature.

The possibilities of the brain of man are absolutely unbounded; also the sphere of action and potentialities of astral vibrations are likewise unbounded. Scientists commence to realize the very important role the vibrations play in light, sound, heat, electricity and magnetism; but we positively know that each and every manifestation of this natural Universe, from the decomposition of the mineral to the formation, growth and evolution of all plants, animals, human and celestial beings, take place through vibrations; that all motion of every kind and nature is originally produced by vibrations; and that all is motion, so all is vibration. To possess the secret of these vibrations, to have them under our control, is to have the key to all the occult forces of the Universe.

It is simply by means of a thorough knowledge of the higher laws of nature, by a perfect comprehension of its most subtle forces, that all so-called miracles or magical performances can take place. As soon as we arrive at the full understanding of any of the laws of nature, we obtain perfect mastery over all substances, things, or beings controlled by those laws. When the laws of steam became known, we yoked that force, and compelled it to do a very large part of our work upon earth. When the laws of electricity were well understood, we imprisoned that "genii" also, and when we released it, commanded it to carry messages thousands of miles over land and sea, and most faithfully has it served us. When the laws of optics were thoroughly established, we constructed eyes 40 feet long, and directed them toward the heavens, discovered by their aid, many wonderful things concerning those brilliant little orbs dotting the vast expanse above; we saw that they were not golden tacks put there to hold up the blue curtain of the skies, but that they were moving bodies like our sun, encircled by and illuminating many opaque masses like our own earth.

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

See our Book List on page 702.

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[We can fully recommend this Blood Purifier.—Ed.]

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As cerulean sky and rainbow rays,
The early dawn with fragrance clinging
On bud and petal, sunward winging,
Thro' fresh meadows and green trees budded
From the heavens sunshine flooded.

Then followed my short lived summer,
Fleeting like some swift-winged runner,
Snowy white my lilies lie,
Breathless, doomed to fade and die
While the bees' drowsy sway
Charmed their sweetness all away.

Autumn came—I saw depart,
And every acorn bronzed with art,
And leaves of gold, streaked with red,
Like a vision graced the dead
Of the softened tender haze
Brooding o'er my autumn days.

What is left for me to stay
In a world so cold and gray,
When the autumn sadly moans
And my heart backward roams?
All my life is bereft—
Only winter now is left.

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 This very Universe begun!

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 To be aware of facts like these—
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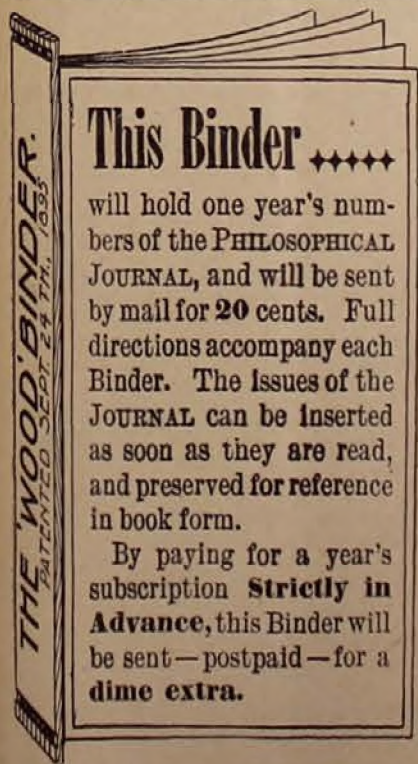
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