

THE PHILOSOPHICAL JOURNAL

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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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DR. MAX MUEHLENBRUCH.

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

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

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

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

As a psychometrist, I have never met his superior. A relative of mine, living in Oklahoma, was suffering from a chronic disease. I sent to him for a lock of hair, thinking to test the Doctor's powers. Upon telling him that I had a letter in my pocket containing a lock of hair, he at once gave the sex, complexion, about the age, and a

very good description of the person and his characteristics, before opening the envelope. He then gave an accurate reading of the person's past life, and diagnosed the disease, without any symptom being mentioned, which diagnosis I found, upon writing, to be correct to the minutest symptom.

The Doctor uses no toxic drugs in treating the cases he diagnoses, but makes occasional trips to



DR. MAX MUEHLENBRUCH.

the mountains, under the instruction of his guides, to gather roots and herbs, which he uses with great success. He keeps a large quantity of these (nature's remedies) constantly on hand. He has practically abandoned magnetic healing, as it drew too much on his other mediumistic powers, and the nature-remedies, under the advice of his guides, answer every purpose.

In giving sittings, he guarantees satisfaction, as

I have advocated that all mediums should do.

The Doctor's permanent address is Box 118, Oakland, Cal., but for a few weeks he is located at 324 McAllister street, San Francisco, and holds meetings every Sunday evening at 111 Larkin St. He held weekly meetings in Oakland for 16 months.

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

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

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

ERNEST S. GREEN.

Religion—To do Good.

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

Spiritualism gives to the world

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

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

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

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

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

When evils exist among us, as among other classes and orders, it is not the fault of our system, for it puts up every possible bar to evil; and all who have taken the spiritual truths home to their hearts as well as heads, have reformed their lives accordingly. We need to obey the constant call of the angels "come up higher," for we will never be the wiser or better for knowledge of

which we make no practical application.

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

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

"'Tis religion that can give
Sweetest pleasures while we live;
And religion will supply
Solid comfort when we die.
After death its joys shall be
Lasting as eternity."

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

Where is the religion that can equal it in supplying knowledge of the future life? Its phenomena stands the scrutiny of science, and the reason it is not preached in the churches is because the preachers are afraid to investigate it. They do not witness its beautiful demonstrations and hear its living truths lest they should be "almost persuaded" to accept it as the real Apostolic religion, in which the "works follow them that believe." Its teachings embrace a consideration of the being and nature of Deity; of man and his duties and responsibilities; of the origin, nature and destiny of the soul; of rewards and punish-

ments; of heaven and hell; of the utility of prayer and song, and much more of cognate nature. It is based on living facts, and administers to the great needs of the soul—needs which material science and philosophy have been utterly unable to supply. And the greatest of these needs is an assurance of our future existence and that of our friends. Assure us of this and we will bear our present ills with courage. This knowledge yields the most complete happiness.

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

A. H. NICHOLAS.

Circle Lessons.

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

Another instruction was to the effect that "many people, in plucking the rose, fail to exercise due care, and pluck the thorn with it." In this simple illustration there is to the thoughtful mind, a lesson that "reaches as high as heaven." Though all stand in some degree in need of this lesson, it applies with the greatest emphasis, to the married relation. The essence is this. You who are married, or about to be, apply the lover's tactics as long as you live; namely, let the struggle to please each other, ever be held supreme over all other thought. This is the true secret of perfect wedded bliss. This being true there is

no other truth that ever engaged the attention of man that can be of greater importance. How long has the world stood in need of this single thought being definitely fixed in the mind at the proper time! What heaving billows of anguish, nay what boundless oceans of distress and torture would be prevented by simply having this knowledge, and the greatness to apply it in all the affairs of conjugal existence!

Still another lesson expounded, in one of these home circles, was that "the true object of discipline in this life is to round out the character; not to suppress any part of it. A person may have an overmastering inclination for oratory, and no taste whatever for work with pick and shovel. Yet this very person by bravely taking hold with his own hand and engaging in manual toil for a season, may do himself more good than by a much longer time spent in his favorite calling. Not that the oratory in his nature is to be either condemned or repressed, but that the other element so long neglected, as to become distasteful, is to be cultivated. Repression or stifling, is not true discipline. Do not smother, stifle, or choke off the dominant impulse; simply let it rest occasionally, while attending to the diligent cultivation of the weaker and more neglected tendencies."

Still another thought was uttered in such slow, low tones that every word was indelibly riveted on the mind of the bearer. The spirit, having called for a stanza of the song "Scatter Seeds of Kindness," afterwards used these words: "Yet how many millions are sowing seeds to-day; and how very few good seeds are sown! Tons and tons of tares are sown for every handful of wheat!" And again: "how very few of the good seeds when sown, ever fall on good ground!" These two sentences seemed to bring the world before the mind's eye in panoramic view; a dark, gloomy picture of rough, craggy, stony landscape, in the darker phase of twilight, with foul weeds on every hand. A man with a basket of seeds in his hand, and so heedless of his work as not even to know or care what might be the character

of these seeds, or how rocky the rough, foul ground before him; goes on sowing broadcast without regard to consequences!

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

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

Oakland, Cal.

The Coming Contest.

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

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

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

This is the mission of Spirit.

ualism, not contending with old faiths and creeds, but going forth armed with the spirit of love, and they that are not armed with this spirit will fall in the coming battle—for such is the armor of the soldiers of the new dispensation.

The coming political contest—
And the religious contests too—
Is not with ballots or bullets,
But what each one will do.

By conquering each their evils,
And unfolding their inner light;
Treating all with ample kindness,
And doing daily what is right.

A. C. DOANE.

Religion and its Effects.

Religion is subjective, denoting the feelings and acts of men which relate to God.

It seems proper that we should remember Our Heavenly Father with a reasonable reverence. Religion, without philosophy, is dangerous. It has been said, with a goodly show of truthfulness, that religion has been the cause of more suffering and downright devilry than all else combined. It caused the first murder of which we have any account.

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

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

Now comes Jesus, heralded by Seraphs; "Glory to God in the highest, and on earth peace, good will toward men!" "Whatsoever ye would that men do

unto you, do ye even so unto them." Love your enemies; bless them that curse you; do good to them that hate you; pray for them that spitefully use you and persecute you." What is the effect of this religion, which is only a rehash of its antecedents?

Even Jesus, himself, is made by the historian to say, "Think not that I am come to send peace on earth; I come not to send peace, but a sword." If Jesus said that, he was only a man. The former are the words of a god; the latter is the expression of the passions of a mere man. I don't believe he ever said it.

Kindled by the words of the last quotation, all Christendom has been made a slaughterhouse, and every means of prolonged torture ending in death, has been resorted to; inflamed passions have had full sway.

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

JOSE MAKINSON.

Holdrege, Neb.

The Higher Spiritualism.

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

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

Before we can hope for success we must have regular pastors appointed by the year; organize in large bodies, keep our expen-

ses up by subscriptions, and keep our doors open free to the public for Sunday meetings, which should consist of good lectures and good music, relegating the phenomena to special week-evening meetings, or circles, for the purpose. (Since writing this article I notice that President Barrett has made recommendations to the same effect as those made in this paragraph, in his last "Annual Address").

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

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

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

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

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

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

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

Again, the constant demand for "tests" brings upon the rostrum many self-styled mediums, that disgust the intelligent investigator and make him class us all as fools; yet these mediums and

their friends really imagine that they are doing good.

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

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

SPAIN AN OBJECT-LESSON.

There is no such thing in Spain as platform tests, and no professional mediums—at least their periodicals never mention any. The only literature Spiritualism has there is one weekly and half a dozen monthly periodicals; the translated works of Allen Kardec (now 30 years in spirit-life), the works of Gabriel Delanne, Riquelme Flores, Quintin Lopez, Matilde Ras, and a dozen or so of less voluminous writers.

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

The phenomena is limited to the private circles; yet in no country is Spiritualism flourishing as in Spain—new societies are constantly springing up and old ones growing. The movement is led by the Count Torres-Solanot and others of the first families of the land. It is the zeal of these people that makes converts, just as it is the grasping selfishness of some of our mediums that repels the public.

In Russia, Poland and other European countries it is the same as in Spain—the translated works of Allen Kardec are mak-

ing converts by the thousands without any phenomena save the experiences of those who read.

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

THE CHRISTIAN RELIGION.

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

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

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

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

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

I believe in elevating our platform by a higher education and by allowing the mediums to hold their own meetings for phenomena independent of our societies. Quarrels over the character of certain mediums have, I believe, broken up all the societies that

have ever suspended. Remove this bone of contention and then we shall have harmony.

INSPIRATIONAL SPEAKING.

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

SPECIAL TO MEDIUMS.

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

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

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

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

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

ERNEST S. GREEN.

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SAN FRANCISCO, NOV. 25, 1897.

War is Declared.

The Rev. W. R. Covert, the abusive originator of the movement to crush Spiritualism, is so very harsh and dogmatic in his persecution of mediums that Mrs. Mary Garrett, of St. Louis, Mo., has had him arrested for criminal libel, and he has been held under bonds to answer to the charge.

The president of the Anti-Spiritualists, the Rev. H. J. Becker, in a late article published in the *Chicago Chronicle* says:

We have already secured 30 or 40 old mediums who hold certificates of membership from all of the State Associations, as well as the National Association, to do this work, to show the believers that they are deluded, that Spiritualism is a lie and a fraud.

In the *Boston Transcript* this same Becker says that "the end of Spiritualism is near," and then adds that his secretary, Hagaman, was for years one of

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

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

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

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

This tells of what material the Anti-Spiritualization is made. If they have any so-called medi-

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

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

Free Literature.

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

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

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

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

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

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

We have calls now for such Free Literature, and have supplied thousands

of copies of the JOURNAL, but we cannot do all this work alone. It is the privilege of all to help, and we now offer them the chance to do so. Reader, how much will you give to the fund, to start it?

An Inspiration.

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

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

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

BE ENCOURAGED.

Before I came, it seemed so dark—
My coming is to save;
Stand firm, and be a shining mark;
New courage take—be brave!

Be you as wise as serpents are,
And gentle as a dove;
Discouragements will only mar
Work given you from above.

You cannot now in darkness stand
Without a ray of light—
Sun, moon and stars on every hand,
Shine radiantly and bright.

You are assigned a noble part—
Angels will guide you right—
Devote to it your head and heart,
And work with all your might.

Ministers Immoral.

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

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

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

Here is another item trailing around in the papers: "At a church of Indianapolis, Ind.," says the San

Francisco *Chronicle*, "on one communion Sunday they consumed ten gallons of wine." Either it was a monster organization or they were very dry!

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

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

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

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

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

Hattie Tiffany, a medium of Minerva, O., was waited upon by the Methodist preacher and warned to leave the town within a week, or he would compel her to go. She told him that she would "go when she got ready and not before." This is much like the work of the notorious "White Caps" and the diabolical persecution instigated by the "Inquisition" 300 years ago—but will not succeed in this enlightened age. That day, thank heaven, has passed.

The Spiritual Congress.

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

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

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

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

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

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

The Reviewer.

Mrs. Wimble, of Oakland, was placed in the Napa Insane Asylum by her husband because of her unbalanced mind. We mentioned the case on page 712, and requested the Spiritualists of Oakland to look into the matter. Mme. Montague stated the facts to the Psychical Society on Nov. 15, and made an impassioned appeal on behalf of the lady. She stated that she was surprised when she read that Mrs. Wimble, with whom she was well acquainted, had been sent to a lunatic asylum. She added that Mrs. Wimble's mind is only slightly unbalanced, that she was perfectly harmless, and that to send such a person to a place where she would be brought into contact with raving maniacs is a great wrong.

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

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

She is a Christian Scientist and Theosophist, it is claimed, and is, no doubt obsessed by undeveloped spirits, whom she obeys, doing many ridiculous things.

Had she been placed in the tender care of Mme. Montague and treated for "obsession" instead of "lunacy," no doubt her normal mental condition would have been permanently restored before now, as similar cases in different parts of the country have demonstrated.

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

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

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

The Living Christ: An Exposition of the Immortality of Man in Soul and Body, by Paul Tyner. 12mo, cloth, gilt top; price, \$1. The Temple Pub. Co., 33 and 34 Masonic Temple, Denver, Colo.

This work is designed to show that the perpetuation of life is ever increasing strength, fullness and beauty of manifestation is entirely within the powers of man when awakened to fuller consciousness of his true nature. Much new light is shed on the problem of Christ's resurrection and the book has special and vital interest for religious teachers, physicians and students of sociology.

In Search of a Soul, by Horatio W. Dresser, 274 pp. Cloth bound. Boston: Philosophical Publishing Co., 19 Blagden street. \$1.50.

This book contains a series of essays in interpretation of the higher nature of Man, such as laws and problems of the human mind, absolute being and the higher self, the unity of life, soul growth, etc. It is well written and is intended for those who have begun to realize the altruistic ideal.

Lichtstrahlen (Rays of Light) is the name of a new German Spiritualist weekly, published by Max Gentske, West Point, Neb., at \$1 a year. It has four pages about the size of the *JOURNAL*. We hope it will be well supported.

The Homiletic Review for November does not fall behind its past record in the richness, variety, and practical quality of its contents. Monthly, Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3 a year.

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

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

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

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

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

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

"Some Little Rhymes," composed at odd times by Wallace E. Nevill, 48 pp. Price 10 cents. This is a neat pamphlet containing 16 poems, by an ex-preacher from Australia, but now residing in San Francisco. He became a Spiritualist some years ago and is now earning a living at secular work. Many of the rhymes are excellent drives at the old theology, and have an altruistic tendency.

Los Angeles Notes.

The project for a Spiritual Congress in Los Angeles has been abandoned.

The excellent advice of Father Pierpont for the promotion of harmony among Spiritualists has caused considerable comment in Los Angeles where such advice seems just now to be especially needed.

A letter from Charles J. Anderson, who is lecturing in Escondido, says he is in good health, and reports a growing interest there in Spiritualism.

An effort is to be made to make the meetings of the Harmonical Society free to all. If successful, every Spiritual meeting in the city will have doors open to the public—a good idea. At present poor people are not only excluded from attendance, but with small audiences it is difficult to meet expenses. By means of worthy subscriptions and voluntary contributions, it is believed that more money could be raised and more good done.

Miss Nellie V. Dorris and Miss Nellie K. Cushing, two talented young ladies of San Diego—Spiritualists—will probably make arrangements with one of the Spiritual Societies of Los Angeles to assist at an entertainment for the purpose of helping to pay of the Society's debt. W. N. S.

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

VOICE OF THE PEOPLE

Send out Missionaries.

TO THE EDITOR:

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

She knows nothing of psychic laws, and does not like to exercise any of the phases of her mediumship till she can be developed by a pure and honest medium.

There are enough believers in Spiritualism here to form quite a society but nearly all are backward about owning up to it, because it has been so disgraced by impostors.

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

The Work in Denver, Colo.

TO THE EDITOR:

Mrs. Dr. Well-Bedell, the newly-appointed missionary of the N. S. A., for Colorado, in connection with Mrs. Mary Lyman, a well-known speaker, Mr. L. W. Van Dyke, the astrologer, (who is organizing Temple No. 2, of the Order of the Magi in Denver), Prof. Smith, the healer, and Mr. Larkin, a well-known speaker and reformer, has opened the winter's work for Spiritualism in Denver. Vendome hall has been rented and active work will be carried on all winter. A free session will be held in the forenoon, a lyceum in the afternoon and a regular session in the evening.

Headquarters for Spiritualism has been established at 1533 Champa St., where information of all kinds will be furnished.

Arrangements will be made to hold meetings in outside towns during the week, and societies will be organized in different parts of the State. The first meeting was held last night in Chosen Friends' hall, which was well attended and much interest evinced in the new movement.

L. W. VAN DYKE, Sec.
Denver, Colo., Nov. 15, 1897.

The Time for Work.

TO THE EDITOR:

We have thought and spoken of you many times and are constantly wishing that you will soon find yourself on "the swelling tide of success."

Now is a time when every Spiritual-

ist in truth should become a regular subscriber and reader of some periodical that upholds our faith. In no other way can a man or woman keep posted as to the warfare now begun and the tactics pursued by our enemies and the fakirs who are trying to keep step with our front ranks. No other course will uphold the publishers of our papers whose editors must become our most unflinching warriors and whose work is most desirable because it reaches so many with appeal, counsel and the education of facts week by week.

I especially thank you for your editorial of the 4th inst., on "That Book of Tests." The life of our cause depends on our separating false from true mediums, the goats from the sheep. As a people we must become educated to the point where we will be satisfied with five tests truthfully received and honestly given, instead of clamoring for 50, the greater portion of which may be "doctored" and reeled off from memory in a theatrical or dramatic manner. We laymen must not be so insistent in our demands, or so unjust in our criticisms, as to compel mediums to be dishonest.

GEO. B. WARNE, M. D.

Chicago, Ill., Nov. 11, 1897.

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.

John Slater is still in San Francisco, and gave two seances at Oakland last Sunday.

Prof. Loveland lectured at the Harmonist Church at Oakland, Cal., last Sunday.

Mrs. Seal gave tests at Loring Hall, Oakland, last Sunday evening. Mrs. Smith and Mrs. Breen gave tests in the afternoon.

We are glad to announce that Mrs. M. A. Ellis is recovering from a severe spell of sickness, at 233 Valencia St., San Francisco.

Pres. H. D. Barrett and his wife are "at home" to their friends on Monday evenings, at 153 West Congress street, Boston, Mass.

Mrs. Frances, the celebrated psychographer, gave a seance last Sunday, in Gier's Hall, for the benefit of the Oakland Lyceum.

The Ladies' Aid Society will hereafter meet at 2 p. m., every Wednesday at Mrs. Drew's, 323 Fell street, San Francisco, until further notice.

Mrs. Wrenn has returned to San Francisco from Vallejo, and has commenced to hold Sunday evening meetings at 997 Market St., San Francisco.

Mrs. Irene Smith's Monday evening free lectures at 997 Market street, San Francisco, are along the social and altruistic lines of thought, and are well attended.

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

The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association will be held at Headquarters, 605 McAllister St., San Francisco, on Saturday evening, Dec. 4.

The Ladies' Aid Society will hold its regular monthly social, at 605 McAllister street, San Francisco, on Friday, Nov. 26. There will be an entertainment, social, refreshments and dance. Admission 10 cents.

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

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

The Mediums' Protective Association gave Mrs. Jennie Robinson a testimonial benefit last Saturday evening, at 605 McAllister street, San Francisco. It was well attended, and the entertainment was a decided success. It concluded with a dance.

The Ladies' Aid Society gave a benefit entertainment to Mrs. Hendee-Rogers last Friday evening, at 605 McAllister street, San Francisco. It was a damp and foggy evening, and the audience was not as large as it should have been, for Mrs. Rogers is not only the pioneer medium of this City, but a very successful healer and speaker. Mrs. R. S. Lillie gave a very interesting address on the duty of Spiritualists to care for the aged mediums and workers, and Mr. Lillie attended to the musical part of the programme, with Mrs. Cook at the piano. Mrs. Whitney gave spirit messages for an hour, which were truly marvelous.

Dr. Muehlenbruch's meeting in the lower hall at 111 Larkin street, San Francisco, last Sunday evening, was full of interest, and many remarkable tests and psychometric readings were given and recognized, all being accompanied with prophecies for the future, which are the most important to the recipient, as he has a remarkable reputation as a prophet. In giving one test he told a gentleman that he had three times escaped death by a seeming miracle—once he heard a bullet whiz close to his head, again he saw him in the water nearly drowned, and again he saw both ankles injured, all of which was fully recognized. The gentleman was visibly excited, and stated that he had never before seen the medium and that there was no possible way in which he could have obtained any of these facts from anyone living. The Doctor holds another meeting at the same place next Sunday evening.

Answered.

Spirits are we, immortal!

Dost thou doubt? Some day thou shalt know

That even the flowers have souls.

Parts of the great whole are we, it is true,

Yet unindividualized, with affections strong and deep,

Reaching out to the farthest star,

If a loved one waits us there,

And death has changed us as little as sleep,

Save to give us life more real!

F. G. H.

A Prophecy Fulfilled.

Deeming it the duty of Spiritualists to make acknowledgement of verified communications between mortal and immortal spheres of life, to the end that many may receive proof of its possibility, I send you this.

I spent the week preceding the last Presidential election in crossing the country from New York to California. On Thursday of that week there had been voting on one train, both party flags were flying, and as we were approaching Colorado where Mr. Bryan was such a favorite, the excitement ran high. I had never felt less interest in the outcome of an election, for I had not been able to see any solid basis of justice underlying either platform, and felt as I still do, that nothing short of that could tide us safely through the Nation's crisis.

A friend had written me from Denver that she would meet the train there and visit with me during our stay of 1½ hours. I knew how fully she shared the earnestness of desire that Mr. Bryan should be elected, so that if the prophecy had been in that direction, I might have feared that my mind was influenced by a natural desire to have it as she wished.

I slept refreshingly and woke at 4 a. m. on Friday, to be conscious of the presence of many spirits, some of whom I recognized. The high altitude, the pure atmosphere, the wondrous scenery which had been inspiring us, and the fact that we were now in the State connected with many tender spiritual associations and experiences had conspired to put me in such a condition of spiritual exaltation and receptivity, as made the ministration of spirit guardians tangible, and easy of accomplishment.

A voice said, "Gold bags will triumph and there will be want and wailing, riot and bloodshed."

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

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

The Deipnosophist.

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

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

"Why should we forever deal with pale abstractions in our religion and philosophy? 'They that wait upon the Lord should renew their strength.' What does waiting upon the Lord mean? Does it mean prayer, meditation, fasting? Perhaps. Is this all it means? I think not. If it were, I am very sure that 'waiting upon the Lord' would not renew one's strength, but would, on the contrary, very soon exhaust it. I am far from

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

My friend was quite shocked at these views, and declared that such a philosophy would convert every dinner into a parody on the Sacrament of the Lord's supper, by making all food to be literally the body of God; but the Deipnosophist retorted that if the Sacrament were the loser, the dinner would be the gainer in reverence, by such an inter-

pretation. I do not say that I endorse the sentiment of the Deipnosophist, but I recommend it to the consideration of the reader.

SOLON LAUER.

San Diego, Cal.

An Explanation.

TO THE EDITOR:

Allow me to say a few words—regarding our interview with Mr. W. E. Coleman. If certain statements in my article seemed to Mr. Coleman "inaccuracies," perhaps an explanation will make the matter plain. My original article was written and in type before Mr. Coleman's second article appeared on October 28th, but was crowded out that week for lack of space in the JOURNAL. The publication of his second article prior to mine made it necessary for me to add to mine several new statements. These additions gave to my article (to a certain extent) the appearance of disconnectedness. I could not re-write the whole article, because it was already in type. Furthermore, under instructions from the Editor, I had to condense what I wanted to say into the shortest possible space. These unfavorable circumstances caused utterances that might be construed as "inaccuracies," but they have no bearing whatever on the true issues in our controversy.

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

Another "inaccuracy" crept into my article when I said Mr. Coleman declared he was absolutely positive that no fraud had been perpetrated. I should have added: "in those seances where Mr. Coleman was present and of which he spoke and wrote." I did not intend to intimate that Mr. Coleman had said that no fraud had ever been perpetrated, and I do not think the readers of my article received such an impression. Being compelled to condense my article, I omitted everything not absolutely essential. I was speaking of those seances where Mr. Coleman had been present, and it seems to me self evident that he could not say he was positive of things happening in seances where he was not present.

But these "inaccuracies" as to time and place are insignificant compared with the true issues in this controversy, and do not affect them in the least. The object of my article was to show that Mr. Coleman's method of investigation of the manifestations in question could neither be called scientific nor thorough, and consequently his conclusions in this matter could not be relied upon. That I was correct in this assertion Mr. Coleman

himself has since admitted, by acceding to my proposition to have a seance under test conditions. Such a seance is reported in last week's JOURNAL to have been held by Mr. Coleman. Not having been present at the seance, of course I am not in position to know, from personal observation, whether the conditions were such as to exclude every possibility of deception. It is to be regretted that a representative of those who claim to have proof of fraudulent practices by the person in question, was not invited to be present at the seance. J. HOLLER.

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

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See our Book List on page 750.

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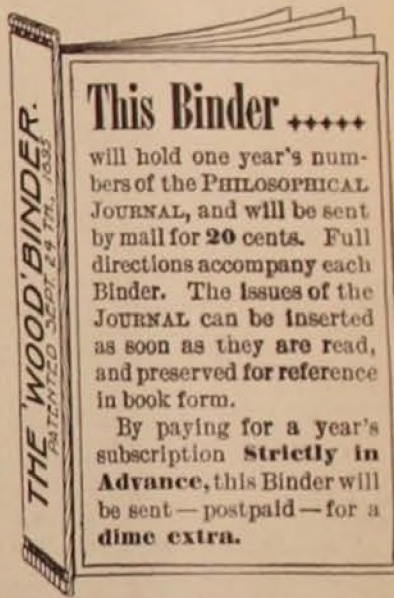
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Young People's Society.

[This poem, by a member of the Young People's Society of San Francisco, was sung at the entertainment at Crystal Hall, on Nov. 13. Tune, "The Young Recruit."]

See the colors gaily streaming
Of our young society,
Of our young society,
Like a maiden sweetly dreaming
We're pinks of propriety,
And the honor we shall get,
With wisdom by our side,
And with joyous song and mirth,
And we'll say with greatest pride,
Of talent there's no dearth,
For many members now have we
In our young society,
The gay young society.

Oh what jolly times we have
In our young society,
In our young society,
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