

# 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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## THE SEA SHORE—DECEMBER.

A storm walls lonely over sea and land—  
The waters lash the beach with wild uproar;  
A passing ship, bound for some distant strand,  
Souds by with fearful speed far from the shore.

As waves pile high and higher, far and near,  
And dash with awful thunder on the beach,  
A solemn chant intones with accent clear—  
"No tumult wild to spirit depths can reach."

Sweet sounds the chant when'er the spent blast dies,  
In harmony mounts grandly on the wave.  
Thus souls through storms to greater heights arise:  
Through worldly turmoil grow serene and brave.  
Though wintry winds blow cold upon the sea  
It rises ever with pure melody.

M. FOLGER COLEMAN.

## THE FOURTH DIMENSION.

BY HENRY THURTELL,

*Professor of Mathematics, Nevada State University.*

Much has been said during the last decade concerning the assumption by mathematicians of a fourth direction at right angles to the three known directions of space.

It will be the object of this article to present some of the interesting consequences that follow the assumption, as well as the arguments based upon analogy that lead to these consequences. Let it be distinctly understood that this is a fiction and an assumption, and that no scholar desires to argue the likelihood of the real existence of such a direction.

First, consider a point. It has neither length, breadth nor thickness. It is a space of no dimension. Call it Pointland. Suppose an individual lived in this point. Such a creature could have no dimension itself and could have no notion of direction or dimension. It could have no thought of anything outside of its little universe, of which it would be the sole monarch.

Having performed this rather painful effort of the imagination, change the scene and consider space of one dimension. This would be a line, which might be called Lineland. Suppose an

individual, or a number of individuals, to exist in this line. Each of these creatures could have length, but no other dimension. Imagine one of these creatures provided with an eye at each end. It would be able to see its fellow, but all it could see would be a point, and the only way one individual could differ from another would be in length. It might have a motion to and fro in the line, but could have no motion to one side or the other of the same. If an obstacle impeded its way it would have no alternative but to stop or run back. The creature could have no notion of space on one side or the other of its line of motion. It could form no conception of any direction except the two—backward and forward. It would be greatly superior to the individual of Pointland, and still a very inferior creature. It might be conscious of its length, but would be unable to see itself. Its two surfaces would be its two ends.

Suppose now an individual to exist in what we will call Flatland. Space of this kind contains two directions and would allow an individual of this order considerable freedom of motion. Suppose it to be a square or a triangle and to have an eye at each vertex. The borders of the figure would be its external surfaces—those that would be observable by its fellow-creatures. The interior of the square would be hidden from its own eyes and those of its fellow-creatures, as the length of the line would be hidden from the inhabitants of Lineland. Such an individual could observe the creature of Lineland crawling back and forth in its own narrow universe and in compassion might speak to the Lineman of a direction to this side and that. Its voice would come from an entirely new direction to the Lineman and he would not be able to understand anything about the new direction spoken of. Should the square push himself across the line of motion of the Lineman, that creature would see a point, nothing more, and that point would appear to come from nowhere and vanish into nowhere. It would appear like a creature of Lineland, but would seem to be possessed of a power that the Lineman had not—that of vanishing and reappearing at its own pleasure.

The man from Flatland would have the power of looking over his fellow-creatures and comparing their sizes and shapes with his own, although to do this he would have to travel round them and observe them from all sides. He would only with a single eye, be able to see one line at a time. He would have no notion of a direction up or down, and could form no conception of a creature whose shape extended into space of three dimensions. Infinitely superior in order to the Lineman, in that he is able to move in two directions instead of one, he is yet a creature of very inferior order compared to the one from what we will call Spaceland. Let the individual from Spaceland be represented by a cube, an object having length, breadth and thickness. Its surfaces are planes or spaces of two dimensions. Suppose it is to be provided with eyes at all of its vertices it will be able to look down with ease upon the creatures of Flatland, to talk to them from the realm of space and tell them of a direction up and down as the Flatlander did to the Linelander. Like the Lineman, they will not understand the words of the man from Spaceland, and should the cube appear among them they will only see a square—a figure similar to their own, and when the cube rises, it to them will appear to vanish mysteriously into a realm of which they know nothing. Suppose the cube took one of the Flatlanders up with him and showed him the homes of the Flatlanders below him and explained to him the true state of affairs and then took him back to his home and left him. The Flatlander, conscious then dimly of all that lay above and about him, might attempt to teach his fellows of the wonderful land he had visited—the realm of space. His companions would probably laugh him to scorn and perhaps shut him up in a madhouse for what they would consider lunacy.

Now, do the analogies necessarily stop here? May there not be still a fourth direction which three-dimensional creatures cannot conceive of any better than the Linelander can conceive of Flatland or the Flatlander of space? If so, it undoubtedly lies all around and about this space, and may be peopled by creatures as much above humanity as it is above the fictitious creatures of Flatland. As a man can look down upon a flat surface and see the inside of the squares and triangles, possibly the fourth-dimensional being can look in and through him, perhaps, discern his thoughts and desires. As a cube appearing among the Flatlanders could only appear as a square, one like themselves, so a fourth-dimensional creature could only appear among men as a three-dimensional creature, like themselves, but able to go and come, appear and disappear, at will. Let us try to form an idea of a fourth-dimensional solid. We begin with a point, a space of no dimension. If we assume the point to move it will generate a line, a space of one dimension, consisting of two ends, external surfaces that are points and one line.

Now assume the line, a space of one dimension, to move in a new direction. It will generate a square, a space of two dimensions. Each point generates a line and there will be also the first position of the line and the second in the new figure, making four lines the bounding surfaces

of the two dimensional space. Each point has its first position and its second, making four points to the square. The line will generate a space and our square then consists of four bounding lines which constitute the outside four terminal points, the angles and one space. The number of points has been doubled over what it was in the line. We have a line for every point and two lines for every line of the first figure. Also we have a space for each line.

Now, let the square move in a new direction, up, it will generate the cube. Each point will generate two, making in all eight points, each surface of which we have but one will generate a solid and two surfaces and each line will generate a surface, making in all six surfaces to the cube. The cube then has one solid, six surfaces, twelve lines and eight points. Now suppose the cube to move in an entirely new direction at right angles to all three of the directions of space. The new object generated we will call the four square. Since there are eight points to the cube and each point has its first and its second position the four square has sixteen points. Each point generates a line making eight, and each of the twelve lines of the cube has its first and second position, giving twenty-four, which with the eight generated by the points makes thirty-two lines in all. Each of the twelve lines generates a surface and each of the six surfaces has its first and second positions, making twelve more, or twenty-four surfaces in all. Each surface generates a solid and the solid itself has its first and second positions, making eight solids in all. The four square consists of these eight solids' cubes, 24 surfaces' squares, 32 lines and 16 points. Were such an object introduced into our Spaceland, it is evident that a single eye would see only a cube. A space of one dimension, a line, is bounded by points. A space of two dimensions, a triangle, square or polygon, is bounded by lines. A space of three dimensions, as a cube, is bounded by surfaces, and an object of four dimensions is bounded by solids. With a single eye, in Pointland, one could see nothing. There is nothing to see. In Lineland a single eye can see but points, in Flatland only lines and points, in Spaceland only surfaces, lines and points, and in land of four dimensions the eye can perceive solids, surfaces, lines and points. As each section of a line is a point, each section of a plane is a line, each section of a solid is a plane, so each section of a fourth dimensional object must be a solid. Each section of a cube is a square, so each section of the four square must be a cube. Each section of a sphere is a circular plate or slice, so each section of the corresponding object in fourth-dimensional space must be a sphere.

Suppose something falls across the Lineman's line of motion, he is completely stopped in that direction. If something also crosses his path on the other side he would be completely stopped, for he would have no motion known by which he might go round the object, as the Flatlander would. So, too, suppose the Flatlander surrounded by a ring or square, escape would be prevented entirely, for he could have no notion of surmounting the obstacle as the Spacelander would at once proceed

to do. So if a three-dimensional creature should be placed inside a shell or closed room it would have no notion of how to escape without penetrating the walls of the shell or room; while a four-dimensional creature would immediately start out upon a new direction and without the necessity of breaking the walls would come out and settle down into space on the outside with as much ease as a man can climb a fence or a bird fly over a hill. Now this looks unreasonable, does it not? But are all your conceptions reasonable or real? Ever since you began the study of algebra you have been considering imaginary quantities, unreal quantities. Such are the indicated even roots of all negative quantities. The square root of  $-1$  is an example. There is no rational number that you can picture, even in your thought, which multiplied by itself will produce  $-1$ .

Again, ask one of the children in the first, second or third grade to subtract 7 from 3, he will undoubtedly answer that the larger of two numbers cannot be taken from the less. The child is right from his point of view. The algebraic subtraction of 7 from 3 leaves 4; but the child has not been taught the theory of negative quantities, and in his mind there exists no number which, added to 7, produces 3. We say that  $-7x-3=-21$ , but we cannot form a realistic conception of such an operation. It is impossible to think of  $-7$  quantities taken  $-3$  times and giving 21, a conceivable number. Yet we find that this algebraic law, invented by mathematicians, that the products of quantities with like signs are plus quantities, is a law that produces correct results. The realistic conception of the operation is impossible for us. Yet we accept the law and use it with never a doubt as to its correctness. This is necessary to the development of the highly useful science of algebra. So, also, the admission of a fourth inconceivable but possible direction is absolutely necessary for a profound knowledge of modern analytic geometry. Take the equation of a circle,  $x^2+y^2=a^2$ . This is the equation of the bounding curve of the circle. Using three co-ordinates and three directions, represented by  $x$ ,  $y$  and  $z$ . We can readily obtain the equation,  $x^2+y^2+z^2=a^2$ , the equation of the sphere, not true of points inside the sphere, but of points upon its surface, the bounding surface of a solid.

Now, shall analytical geometry stop here? Are we allowed to use but three co-ordinates and three directions? If so, who shall stop us? Every student knows that by the consideration of higher algebra many of the problems, principles and truths of the elementary part of the subject are made plainer. Also by the consideration of the geometry of space, that concerning the plane is made more clear. Let us then take the equation,  $x^2+y^2+z^2-u^2=a^2$ ,  $u$  representing a new direction at right angles to the other three. We cannot picture such a direction, but we can assume it. Our equation then represents the bounding solids of a fourth dimensional object. Such an equation is just as capable of mathematical treatment. Why should it not represent something, have some geometric meaning? And if by the consideration of fourth-dimensional objects we can make the

geometry of space more clear, it is then the mathematician's duty to use the fourth dimensional assumption.

Given the equations of two lines, we can by considering them simultaneous equations solve them and determine their points of intersection. Given the equations of two surfaces, we can eliminate one variable and obtain the equation of their curve of intersection. Given the equations of the bounding solids of two fourth-dimensional objects, we can eliminate one variable and obtain the equation of the bounding surface of the solid in which they intersect. Lines intersect in points. Surfaces intersect in lines. Solids intersect in surfaces, and fourth-dimensional objects intersect in solids.

Again, let  $x$  represent a line.  $x^2$  will represent a surface, an area of a square, of which one side is  $x$ .

$x^3$  will represent the solid contents of a cube, one edge of which is  $x$ . Now, what does  $x^4$  represent? Either it has no geometric meaning, or else it represents some function of the fourth-dimensional object which we will call four square. Whatever that function is it is to solid contents as solid contents is to area or as area is to length.

A creature of Lineland cannot have less than two points or bounding surfaces and must have at least one line.

A Flatlander cannot have less than three lines, or bounding surfaces, and not less than three points. A Spacelander cannot have less than four points, six lines and four surfaces. And a fourth-dimensional creature cannot have less than five points, ten lines and ten surfaces.

We will now consider some of the probable relations deducible from analogy between a creature of any dimension and the dimension below him; that is, appear and disappear at will, and that without changing his form. However near he may be, he remains invisible to the world below him until actually in it.

He can be in closest proximity to the world below and the beings in that world, and yet outside that world altogether and therefore invisible.

From his dimension he can see the inside of every living being and thing in the world below him.

When he enters the world below he can never be completely seen, and that part of him that is seen is always of the form of the beings of the world below.

His voice while still in his own dimension would be heard by the being of the world below as coming from an entirely new direction.

His appearance and disappearance in the world below are not caused by any change of form or substance, but by his entering and leaving that world.

A world and beings of any dimension include all the shapes and characters of the world below with the further addition of that shape or dimension peculiar to that to which the individual belongs.

Now let us consider the relations of a being in any one dimension with the dimension above him and the beings of that world.

1. All conception of a dimension above him is impossible, though capable of a mathematical development.

2. However vast and populous the dimension, to him it is absolutely non-existent.

3. If he could hear such beings the sound would appear to come from an entirely new direction, possibly from his inner consciousness, and not from the world around him.

4. If such beings enter his world he can see and feel only that part of them that enters.

5. And to him such part always appears as the likeness of a being of his own world, the inhabitants of one world being always a partial likeness or a likeness of a part of the beings in the world above them.

6. A being of his own power can never leave his own dimension or world.

7. While in his own world he can never see the true appearance or shape of any being in it, but only its bounding surfaces. Yet every being of any dimension may be able to form a conception of all the objects in his own world.

8. If raised into the world above he at once sees the true size and shape of every being in the world below.

9. The beings of the dimension into which he is raised at first present the same form and appearance as those in his own world.

10. By careful inspection and comparison the true difference becomes known.

11. Even if the dimension above be visited and understood, it is impossible to draw it in the figures or to describe it in the language of his own dimension.

12. All such attempts are necessarily unintelligent and sound foolish and irrational.

13. All attempts to understand or grasp the dimension above without having entered it are futile.

14. An eye in one's inner consciousness would according to analogy look in the direction of the fourth dimension.

15. Each dimension adds one new direction of size, space, capacity and form to the one below.

16. The visibility of a being does not depend upon its physical properties, but upon its position within or without the world below.

It is not altogether impossible to represent an object of four dimensions, even in our limited Spaceland. We can represent a cube upon a flat surface by means of a perspective drawing, so we should be able to represent a fourth dimensional solid inside three dimensional space. Draw two squares with their sides parallel and separated from each other a short distance; connect the points and you have a rather rude representation of a cube. Now, take two cubes with their edges parallel and separate them by a short distance; connect their corresponding points and you have a rough representation of a fourth-dimensional object, the four squares containing all the properties of the four-square heretofore described. A plane cannot be represented by a point, a solid cannot be represented by a line and a fourth-dimensional object cannot be represented on a flat surface or plane. All attempts, therefore, to draw a picture on paper of such an object will be as futile as an attempt to draw a picture of your neighbor's voice.

Few of those who have had the interest to read through the preceding article will have failed to note the falsity of some of the analogies drawn. There are no Linelanders or Flatlanders. All

animated objects are inhabitants of space. The argument was merely introduced to add interest to the discussion and to show the meager foundation upon which some of the exponents of Spiritualism base their arguments.

Their defense of their faith would be somewhat after this form: There is an almost universal belief in a soul and in a hereafter somewhere. Now, where is this hereafter to be spent and what is the soul? These are questions that are difficult to answer; but is it not reasonable to believe that heaven is all around and about this space and that the soul at death becomes a four-dimensional creature, able to go and come, appear and disappear, at will. For more than 20 centuries evidence has been accumulating that beings of a higher order than humankind do occasionally appear among men. The great bulk of such evidence is not worthy of credence. Yet much has been written, both in the words of divine writ and in profane literature, of supernatural arrivals and appearance. Have these witnesses all been mistaken? Does no traveler e'er return from that bourne? All the accredited appearances of beings, apparently from another world, have been in the likeness of beings of this world. All that has seemed supernatural about them has been their method of arrival and departure. They have been apparently untouchable. They were acquainted with means of escape unknown to men. What has become of the souls of the untold millions that peopled this earth in the centuries that are past? Did they migrate across infinite space to worlds unknown, or are they here around and among us? If near us, why do not our senses perceive them? Why, indeed, unless they are of a higher order than humanity and in the space beyond them.

The question may arise, Is Spiritualism then reasonable? Can individuals from a higher world step in among men and out again at their own volition?—*Call.*

#### THE ANTIQUITY OF MAN.

When the wagon has worn the rut deeply, how hard it is to get sleepy men to believe there is a better road! Since the Universal Spirit is the author, or rather, projector of nature, why not follow nature till we get a glimpse of the Universal Spirit?

Moses told the story of a single family, without giving particulars as to the methods of his evolution. Now, so many scientists try to make their theories prove that all mankind sprang from this one family. Still, portions of this story, as that of Cain and his wife, lead us to the fact that there were other families.

In glancing over the world's history, as found in nature, no considerable part of the world has ever been known to exist without man, animals or vegetables. He who limits nature, in his concept, limits the Universal Spirit. If nature had a beginning, then God, the Universal Spirit, had a beginning. He is the same yesterday, to-day and forever. Being the same, he always had worlds full of life, intelligence and activity, like that which we behold every day. This world bears

evidence of having been peopled thousands of thousands of centuries. [See the statement of Sir John Evens, President of the British Association]. Still, this grand man of science can't get out of the old well-worn ruts, but speaks of a certain part of the earth as "the cradle of the human race." He proves, however, that man has existed on earth "thousands of centuries." Why not say, indefinitely, and then infer, eternally.

Since a wise, conscientious body of men have traced man back until his steps have faded out with the lapse of ages, why say that he had a beginning? Moses related the story of a single family only. Men with limited faculties ascribe, unwittingly, limited faculties to the Universal Spirit. There is no such thing as salvation of man, except from temporary ills. Eternal ills, there are none. As man advances, ills are burned up. Eventually he rises superior to them all.

It is generally believed that at one time there was a cataclysm, causing general destruction. Nature bears out this idea. It is also related that seed, after its kind, was preserved, no matter how, only that the Universal Spirit did preserve seed. There is only one account of such a change. There is evidence in nature of a change of the earth's polarity. It is plain that such a change would bring about a cataclysm. So we have evidence in the book of nature of this fact, and we are compelled to believe it without any threats of eternal punishment.

As the laws of nature are universal, we are convinced that there are periodical changes like this, obliterating the past. So, the fullest antiquity of man cannot be traced by finite minds. When memory fails, investigation takes its place.

Holdrege, Neb.

JOSE MAKINSON.

#### COMMENTS, QUERIES AND SUGGESTIONS.

The issue of your attractive JOURNAL for Nov. 18, is full of interesting matter. Dr. Babbitt's digestion (but not assimilation!) of the "Regulars," and especially of Dr. Wm. J. Robinson, should be published in tract form and circulated by the million. There is great need of popular education on these lines, and a few hundred such essays from competent authors, distributed by hundreds of thousands, would do much to change public sentiment and even reach down into the benumbed mentality of our lawmakers, and ultimately secure justice and national freedom. Write more, Dr. Babbitt. Write for such papers as Anti-Spiritualists read, and as the masses who are swayed by the pretenses of learned ignorance, will read, and get an idea. Let all lovers of truth and liberty thank Dr. Babbitt and Dr. Buchanan, and their like, for the noble work they have done for humanity.

"Spirits as Surgeons" attracted my attention, and coming from such an authority as Thos. H. B. Cotton, makes it the more impressive; not that truth is any better as coming from one man than another, but the habit of critical examination and painstaking care, and scrupulous accuracy in stating facts, gives weight to the testimony of witnesses. In this case I wish a little more definite

information that will add to the value of the record as reliable history.

From whom does Bro. Cotton get this statement? Was he an eye witness to the wonderful occurrence? If not, who was? What corroborative testimony is there to be had? Will the janitor, Daniel Conway, sign a statement of the case that may be used? Will Mrs. Martin do so as well? Of course her psychic experience cannot be corroborated by outside witnesses; but the other facts may; and then, if she will add a statement of her own experiences, and also of the other facts, as far as she knows, over her own signature, with permission to use, and if Bro. Cotton was an eye witness, join his statement to the other two, and any other reliable testimony obtainable, it will be serviceable as a permanent record, not to be questioned or ignored as an exaggerated story of uncertain authority. Bro. Cotton says that "Mr. Conway is ready to qualify to every word of the above narration." Will he do so and publish it in the JOURNAL? And will he add all the circumstantial and corroborative evidence obtainable, in as brief and concise a statement as possible?

The recent report in the JOURNAL of a "test seance" by Wm. Emmette Coleman, seems to settle things, as nearly as one seance can settle them, and is a valuable document to preserve. Phenomena known as materialization involve so much that we do not yet understand, and the complexity of variations are such, together with the possibilities or probabilities of fraud, that we must needs be patient, critical, persevering, charitable, ever mindful of the delicate character of agents employed, and of the great need of kindly care for the feelings of sensitives when subjected to the double action of influences from two worlds, the nature of which we as yet but dimly realize and imperfectly understand.

#### JOHN WESLEY AND SPIRITUALISM.

The critical essay by J. T. Dodge has much to invite careful attention, and while some of his statements may shock or hurt many, the vital question should always be, "Is it true?" Are the criticisms just? If they are, we should welcome and profit by them, however they may disturb our prejudices or chill our conceit. Here is a sentence worth remembering: "Methodism owes its origin and early growth to the genius and education of John Wesley." Is that all? Do not his deep convictions, religious enthusiasm, and the spiritual inspirations and direct manifestations from the unseen world count for something in the "origin and early growth" of this remarkable sect? Was education the inspiring force that led into new paths and gave a new vitality to religion under the manipulations of his genius? Would education and genius have ever evolved the divine revelations of Spiritualism, without the moving impulse, close companionship, and direct interposition of the spirit world?

If Wesley was a scholar "his ministers were often men of very meagre intellectual gifts, and the great church which he founded, in its early days, set such slight estimate upon any other human attainment than those of a purely spiritual

kind, that Wesley himself has been underrated on the intellectual side." See "Some Heretics of Yesterday," pages 299-300, by S. E. Herrick, D. D. If Spiritualism has some slipshod literature and trance drivel, it has also its Lockwoods, Underwoods, Colemans, Buchanans, Babbitts, Tuttle, Brittens, Wrights, Watsons, Dentons, Dotens, Hulls, Weavers, Barretts, Peebles, Lovelands, Bacons, Dawbarns, Colvilles, Richmonds, Willisess, Fullers, Moultons, and many others, who are the intellectual peers of the best church representatives on either continent; and if one book wearies the reader with "prolixity and verbosity," so many hundreds of books taken from church libraries, or promiscuous literature may bewilder him; and we have a large range of spiritual literature that will compare favorably with that of any church. Instance, Lizzie Doten's poems, Dr. Buchanan's "New Education," "Sarcogonomy," etc., Dr. Babbitt's "Principles of Light and Color," Hudson Tuttle's "Arcana," and all his writings, Dr. Peebles' world-girdling volumes, Epes Sargent's "Scientific Basis of Spiritualism," A. J. Davis' Encyclopedic Revelations, Moses Hull's Bible Exegesis, Mrs. Richmond's lectures, Fred L. H. Willis' works, J. W. Colville's, Emma Hardinge Britten's, *et al.* I am not advocating voluntary ignorance. But I think for the first 50 years, our progress compares favorably with any other body of advancing thought and progressive liberalism.

LYMAN C. HOWE.

#### ANOTHER PSYCHIC EXPERIENCE.

I had an experience, as a healer, some time ago, which may interest the readers of the JOURNAL. My spirit apparently left the body to treat some one at a distance. As I was impressed that it was a patient of Dr. Griffin's, I wrote thus to Mrs. Griffin:

"I remember one Sunday morning being in a sick room, making passes with my left hand in front of a girl, saying, 'You are well.' The friends behind me said, 'Carl you are a mesmerist.' The higher within said, 'Now you interfere with Dr. Griffin's practice.' I think your Indian guide must have played another trick on me.

CARL EBERHARD."

Mrs. Griffin soon after replied to my letter as follows; confirming the transaction:

"Our daughter Mabel was quite sick, in the week preceding the Sunday morning you speak of. When she got up on Sunday morning she said she was going to meeting. I was surprised and replied, 'I do not think you are able.' She said 'I feel well this morning,' and she went, and has been unusually well ever since. She said that she dreamed that some spirit was standing near her bed and said something she did not understand. She was the only girl the doctor was treating, and was doubtless the one you cured. I think you are a fine medium, for everything you described for me has come to pass, including a fire caused by a coal-oil lamp, in my house which you foretold.

MRS. H. A. GRIFFIN."

The readers of the JOURNAL can draw their own conclusions about this peculiar experience.

San Francisco, Cal.

CARL EBERHARD.

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

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.

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

SAN FRANCISCO, CAL., DEC. 9, 1897.

#### THE JUBILEE.

The coming event in Spiritualism is the International Celebration of the Semi-Centennial year of Modern Spiritualism to be held in Rochester, N. Y., commencing June 1, 1898, to continue eight days, under the auspices of the National Spiritualists' Association.

It should receive the support of every Spiritualist, in the way of liberal donations, suggestions regarding the program and features to be carried out, a determination to attend and a willingness to assist the management in every way possible.

There will be the greatest array of talent ever assembled in the cause of Spiritualism, noted speakers, mediums and other workers will come from this and foreign lands.

There will be a special effort to interest the young people at the Jubilee and to organize them into a working Association as an auxiliary to the National Spiritualists' Association, its State and local societies. This will be a special department.

It is very much desired to get at least an approximate enumeration of the Spiritualists in this country and their names, not for publication, but that they can be notified of the celebration, and that in future the National and State Associations may keep in touch with them. A little effort on the part of each will aid in obtaining this result.

This generation will have no chance to aid another Jubilee—for it only comes once in 50 years. We advise every Spiritualist to send his or her name and address for farther information to the General Manager, Frank Walker, Hamburg, N. Y.

The International Congress of Spiritualists and others interested in psychic science, will be held in London, England, from June 19 to 24, 1898, in the St. James' Hall, Regent Street.

### SPIRITUALISM IN THE CHURCHES.

Spiritualism has permeated the churches even against its will, and to-day no preacher is appreciated as much as the one who fills his sermons with the Spiritual philosophy—of course without calling it by that name. From an article on "All Saints Day," in the *Church Magazine* for November, we quote the following :

We may think of our own blessed dead to-day. What shall we do for them? We still love them: we may put flowers on their graves: they will know we have not forgotten them. More than that, we may remember them at the Altar. It is there we have happy intercourse with them.

Saints departed even thus  
Hold communion still with us.

If those who have passed beyond the physical state still live and we can have "intercourse with them," then the claims of Spiritualism are fully admitted by the *Church Magazine*.

### THE TRANSITION OF MRS. WILSON.

Mrs. B. H. T. Wilson passed to the higher life, from the home of her daughter, Mrs. D. P. Hale, at San Diego, on Sunday morning, Nov. 21, aged 76 years. Mrs. Wilson has been for years so widely known among the progressive minds of San Diego that a brief synopsis of the remarks of Rev. Solon Lauer, who conducted the funeral services, will be of interest to our readers. Mr. Lauer said in substance :

I think I have never conducted a funeral service where there seemed to be so little need of unmitigated mourning, in fact, so much need of exultation and congratulation over the resurrection of a soul to the higher life, as here to-day. We must mourn the departure of a beloved friend, whether to a distant State, or to the invisible world; but in this case many circumstances conspire to rob death of its sting and the grave of its victory. Our friend's radiant conviction of immortality made the fact of death a mere illusion to the senses. She knew no death. She knew only life, eternal, indestructible life.

There is a deep lesson to us, the living, in the death of our friend. When a Greek oracle was once asked "What is the true philosophy of life?" the reply was, "Inquire of the dead." The spirit of absolute faith and conviction in which our friend has for some time awaited the higher call is perhaps the best lesson she could have left for our instruction. She, whom we now call dead, can teach us the most valuable lesson for a successful and happy life, namely, the absolute conviction of immortality.

This light of immortality shone into the temple of her soul not alone through the window of Christian teaching, but also through the windows of universal religion, through the teachings of those sacred books of the East from which I have read

extracts, and most of all through the window of personal experience. To her illumined vision, the veil that separates this world and the invisible was often lifted, and through the opening streamed the beautiful light of celestial spheres.

I need not speak to you of her past life. Many of you know more of that than I myself. I know her past chiefly through what I have seen of her present life. A soul that attains the height of spiritual perception which she has occupied, must have been led for many years by the highest and purest aspirations. In the mellow splendor of many years of rich experience, she has come to the mountain summit, and there we see her glorified, an arisen spirit standing in the streaming light of immortality. It is for us not to mourn over the tenement of clay which her advancing spirit has now abandoned, but to follow the trail of light left by her arisen soul as it wings its flight to realms of perfect day. Thinking of her not as dead, but only as gone before, we shall catch some of the glory of that light in which she daily lived.

Mrs. Wilson's body, at her own request, is to be cremated; and in his closing prayer, Mr. Lauer expressed the thought that, as she had relinquished her body to the purifying forces of the divine element, fire, so her soul would go forward through the purifying fires of the Divine Spirit, until the last traces of this earth would be consumed, and she would realize the divine ideals that she dreamed of here. In closing, Mr. Lauer expressed a thought not commonly heard at funeral services, and which may be suggestive to others outside the family. He said, in substance, "I have been asked by the director to say that those who wish to look for the last time on the mortal form of our arisen friend, may do so as they pass from the parlors. As for myself, I prefer to see her as I saw her last, in all the joyous fullness of her life; or, better, as I see her now, in my mind's vision, in the glory of her resurrection robes."

A large company of friends attended the services and the floral offerings were numerous and rich.

### SCIENCE FOILED.

Dr. Hodgson, in an address before the Psychological Research Society, last month, reported the results of his investigation of trance phenomena manifested through Mrs. Piper. After laying traps for her, employing detectives to shadow her, and doing all he could to entangle her, he had to freely admit a complete failure. He stated that, in seances with Mrs. Piper, strangers had abundant evidence, including matters of such private interest and personal significance as exclude them from publicity. Facts have been stated which, at the time, were unknown to the experimenters. Dr. Hodgson will give details in his address this month.

### A Sensible Move.

The Babe Will suit has been compromised, and now it is proposed to use the money collected for its defense to bring a test case before the Supreme Court of the United States to decide the status of Spiritualists and mediums under the law, to the effect that justice be extended to all associations whose works indicate their sole object to be human progression. This will bring to a head, at once, the senseless opposition of the Anti-Spiritualists, and define the standing of honest mediums.

**The Invisible World.**—The article in this week's JOURNAL on "The Fourth Dimension," will pay for careful perusal. It is one of the best articles we have ever published, and accounts for the invisible sphere we talk so much about, but cannot demonstrate, in our limited capacity. Read it thoughtfully.

**Dr. Peebles.**—A business letter from Dr. Burroughs informs us that Dr. Peebles is in his Indianapolis office as usual, diagnosing disease, prescribing for the sick, and busily writing for the public every odd hour. This morning he was up and at work before five o'clock. Such physical and mental vigor, with a surplus of psychic power is, I am sure, uncommon to one past 76. He lectures for the Spiritualist Society here in Indianapolis next Sunday. Mr. Wiggins, their last speaker, gave excellent satisfaction. He was educated for the Baptist ministry, and is doing good service for Spiritualism.

**Sincerity.**—James Russell Lowell says: "The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away, but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has possessed him." Let us apply this axiom to ourselves. How many of us are dedicating our life and energies to the cause we profess to love? How do we prove our sincerity.

**Please Remember** that the more you do to circulate the JOURNAL at meetings and elsewhere, the more you are helping the Cause, and aiding your society.

**Holiday Presents.**—We invite Spiritualists to select some of our many books to give to their friends for holiday presents (see offers on page 779). We have over 6,000 volumes in stock, and need the cash they will bring, to print more. So if you buy them, you will not only aid the Cause but also help the JOURNAL. Order at once to prevent delay in receiving them. There will be a rush later on.

**Rewards and Punishments** in heaven and hell are only bug-bears created by theological dogmas. Live up to your highest ideal, and you have no need to "fear an angry God" or a burning hell! It should be recognized as a truism that heaven is located on the inside of virtue, and hell on the outside. We shall have no national virtue until this fact is realized.

**Elder Covert**, the champion of the Anti-Spiritualists, on Nov. 28, held a meeting to expose mediums in Cincinnati, O., but he was so abusive and foul-mouthed that the Cincinnati *Enquirer* of Nov. 29, says: "It looked for awhile as if there would be a riot," but the meeting broke up in uproar, and the storm passed over. Every-body seemed to be disgusted.

## The Reviewer.

**The Dream Child**, by Florence Huntley. Chicago: Rand, McNally & Co. Cloth. 230 pp. Price \$1.00.

The author says: The whole purpose of this work is to present and elucidate those fundamental principles in Nature which enable the honest investigator to prove that there is no death; that life, here and hereafter has a common development and a common purpose, etc. It is written in the style of a novel, and is very interesting throughout. Its intent is to elevate the race, by giving birth to perfect offspring.

**Mediumship** and its Development by W. H. Bach. 104 pp. Price 25 cents. For sale at this office.

This pamphlet has passed to the fourth edition, which is sufficient proof of its value and usefulness. It covers all the phases of mediumship, giving full directions for assisting development and much matter of interest to Spiritualists.

"How the Bible Came Down to Us," is the title of an article by Dr. Clifton H. Levy, in the December number of the *American Monthly Review of Reviews*. Dr. Levy traces the history of the various versions of

the Scriptures, presenting photographic reproductions of portions of the most celebrated manuscripts and printed texts. In view of the recent revival of interest in biblical discovery and textual criticism, this attempt to give a popular exposition of the subject will doubtless be warmly welcomed.

**Coming Events** in our National Life, is the title of a book just written by Prof. Williams, a Chicago Seer. He says that there will be no revolution; that by 1912 all difficulties between capital and labor will be settled; that extremists on both sides will be executed, and that will settle the difficulty.

"The 20th Century Astrologer" is the title of a new monthly of more than ordinary interest. It is published at \$1 a year, at 9 College ave., New York.

The new Students' Standard Dictionary will be placed on the market by the Funk & Wagnalls Company about December 1st. A tremendous sale is already assured.

*The Little Free-Thinker* for Dec. commences Vol. 5, with H. L. Green, 213 E. Indiana street, Chicago, as publisher. It is an attractive paper for the young, at 25 cents a year.

Ghost stories are the "fad" now. Nearly all the papers and magazines have them. *The Midland Monthly* for December has one, entitled "Was it a Ghost?" It also has a very interesting table of contents, with more than the usual number of fine illustrations.

Farmers' Bulletin No. 59, is devoted to "Bee-Keeping" by Frank Benton, M. S., Assistant Entomologist, and is published for free distribution, by the Department of Agriculture, Washington, D. C. Mr. Benton has traveled over the Orient in search of the best bees in the world, and understands the subject well. This "Bulletin" should be sent for, by all who are interested in the subject. It is worthy of thoughtful reading and careful study.

**Dr. Coonley**, independent slate writer, clairvoyant, musical medium, holds seances Tuesday and Friday evenings. Developing circle, Wednesday evenings. Those desiring to attend should engage seats before the evening of seance as the room is limited and many have been disappointed in being unable to get in. Admission to these seances is 25 cents. Dr. Coonley gives sittings—slate-writing or clairvoyant—daily from 9 to 5.

See our Book List on page 782.



## 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.

R. S. Christie, a local test medium of Brockton, Mass., is introduced.

The Medium of Los Angeles has resumed publication.

Moses Hull was in Buffalo, N. Y., last month lecturing to crowded houses in the Spiritual Temple.

Lyman C. Howe is lecturing in Buffalo, N. Y. during December to large audiences.

Mattie Hull is now temporarily located at 536 Prospect St., Cleveland, Ohio.

Carl Sextus, the noted hypnotist, has returned from Europe, and is now located at Victor, Colo.

Mrs. E. D. Concannon, clairvoyant and trance medium is now located at 1 Concord Square, Boston, for the coming season.

The Oakland Psychical Research Society held no meeting last Sunday evening, owing to the sudden illness of Mme. Montague.

Mme. Young gave convincing tests to a large audience last Sunday evening at her hall, 605 McAllister street, San Francisco.

The society at Van Wert, O., is prospering, so writes Mrs. M. Klein, holding regular Sunday meetings and two on week evenings.

Mrs. Annie Besant is now in England, where she will remain during the winter, leaving for India next spring.

Prof. Mingo, who has been paralyzed on one side for some months, is still quite ill, though he is improving slowly.

The Ladies' Aid and the Protective Mediums' Association will give Mrs. Lois Waisbrooker a testimonial benefit on Dec. 17, at 605 McAllister St., San Francisco. There will be good mediums and speakers, and fine music.

At Loring Hall, Oakland, Cal., last Sunday afternoon, Mr. Lowe delivered an able address and Mrs. Cowell gave tests, in her usual convincing manner, in the afternoon and evening for the Union Spiritual Society.

Mrs. R. S. Lillie's lecture on the "Hope of the World," last Sunday, at Scottish Hall, San Francisco, was very instructive, and Mrs. Whitney's spirit messages and answers to questions giving names, etc., were astonishingly correct and convincing.

Dr. M. Muehlenbruch has returned to Oakland, and is located at the Brunswick Hotel, corner 9th and Washington streets, where he gives readings daily. He gave his farewell test seance at 111 Larkin street, San Francisco, to a large and interested audience, last Sunday evening.

The Church of the New Revelation of Toledo, O., has been incorporated. Object, "Occult science, esoteric, ethical and psychometric phenomena." Incorporators, James Entwistle, Laura McCutcheon Elkost, Lavinia Entwistle, Helen Wygant and others.

John Brown, Sr., the "Medium of the Rockies," is still quite ill, but it is expected to take him into the country on the 7th inst., for a change. His address will hereafter be Bunker Hill, San Bernardino, Cal. The best wishes of his many friends go with him and his devoted wife.

The Mediums' Protective Association held a free parlor spiritual meeting on Monday evening, Nov. 29, at the residence of Mrs. Jennie Robinson, 601 Polk street, San Francisco. Mr. M. S. Norton gave an address on "The Dangers of Mediumship," which contained many valuable points.

Mrs. Lois Waisbrooker gave a fine lecture last Wednesday at 111 Larkin street, San Francisco, for the Peoples' Society. Tests were given by other mediums. The admission was free, but a collection was taken to pay hall rent. Mrs. May F. Drynan is president, and Mrs. Hattie D. Wrenn is secretary.

On Sunday, Nov. 28, at Loring Hall, Oakland, Cal., Mrs. Irene Smith and Mrs. Breen gave tests in the afternoon, and in the evening Mrs. Sarah Seal delivered an eloquent address on "The Future of Spiritualism," which was much enjoyed and was followed by the answering of written questions by her guides.

A testimonial benefit will be given under the auspices of the Ladies' Aid Society and the Mediums' Protective Association for the PHILOSOPHICAL JOURNAL, at 605 McAllister street, on Dec. 10, 1897, at 8 p. m. A reception will also be given to Mme. Florence Montague of Oakland, who will then be ordained by the California State Spiritualists' Association.

J. C. F. Grumbine has returned to Chicago after very successful labors in Brooklyn, Norwich, Conn., and Boston. He opens work in St. Louis, Mo., where he is engaged for December and January. He will lecture in Indiana and Illinois and Southern cities en route to Florida in February. He opened his college to Chicago students the first week in December. Address him 7820 Hawthorn avenue, Station P, Chicago.

Dr. Coonley's lectures, music and convincing tests are creating a great deal of interest in Spiritualism. On Sunday evening every seat was filled at Fraternity Hall, 909 Market St., and all were pleased. The lecture, "Knowledge vs Superstition" was a grand address and brought out many new ideas regarding the investigation of Spiritualism. We understand that these meetings will continue during this month, and with such talent a full hall is assured. Sittings given by Dr. Coonley to the Editor were very satisfactory.

See our Book List on page 782.

## State Board Quarterly Meeting.

The regular quarterly meeting of the State Board of Directors was held last Saturday at 605 McAllister St., San Francisco.

After the transaction of routine business, communications were read from Mrs. Mary J. Stevens, W. H. Yeaw, Corwin Phelps, Mrs. Drew, Mrs. Dr. Alice Tobias, D. P. Myers, Mrs. Schlesinger and the Psychical Society of Oakland.

A charter was granted for a new Society at San Bernardino.

Mme. Montague was granted an ordination certificate and the ceremony will be performed at an adjourned meeting, on Friday, Dec. 10, at 605 McAllister street.

Mr. Norton was granted permission to substitute the following for the resolution offered at the last meeting:

WHEREAS, The Spiritualists of California, in convention assembled, have conferred upon this Board of Directors the power and duty of Ordination, Endorsement and Protection of the reputable mediums of this State; and

WHEREAS, Nature has provided us with five senses, through the exercise of which we are expected to arrive at conclusions in regard to the claims of persons making application for recognition by this Board; we

Therefore hold it to be a self-evident fact that when we are denied the free exercise of all the functions with which nature has endowed us, we are not in a position to pass intelligent judgment upon any question;

Therefore, Be it resolved by the Board of Directors of the California State Spiritualists' Association, in regular quarterly meeting assembled, that no medium who requires darkness for the production of phenomena shall be eligible for Ordination, Endorsement or Protection from this Board.

The matter was fully discussed, put to vote and carried, after which the Board adjourned to meet on Dec. 10, at 8 p. m. JOHN KOCH, Sec.

**A good Book** is thus noticed in *The Two Worlds* for Nov. 12, 1897:

Mrs. Sara A. Underwood, formerly an Agnostic, has issued a truly remarkable record of her Automatic Writing Experiences, which should have the attention of all who are interested in the study of mediumship. It is a valuable work, especially coming from such a source.

This is an excellent book for a holiday present. Bound in cloth \$1.50. In paper covers \$1.00. For sale at this office.

"Field Flowers" is a cloth bound book, 8x11, gilt edges, heavy enameled card board, die-stamped in gold and color from design by Stanford White, selected by St. Gaudens. The publication of this work was made possible by the kind assistance of artists, who contributed original drawings for the text matter by Eugene Field appearing therein. \$1.



### Wednesday Meeting at Oakland.

TO THE EDITOR:

Having heard much about the Spiritualist meetings, held every Wednesday evening at Dr. Palinbaum's, 856½ Isabella street, Oakland, Cal., curiosity prompted me to see and hear for myself. I went there last week and found myself in a clean, pleasant, well-lighted room, capable of seating about 60 persons. The walls are adorned with pictures and the faces of Dr. Palinbaum and his wife with smiles of welcome. About 40 were present, among them several mediums who I heard had been developed at these free meetings, which have been going on for two years. Mrs. Seal was present and gave a short address, followed by answering written questions. At 10 o'clock we went our several ways, some of us wondering why Spiritualists are called such naughty names. Vox.

### Hon. D. W. Howard.

TO THE EDITOR:

There passed to another state of existence recently a pioneer of Northwestern Ohio, who knew more about the Indian character than any man in many States. He settled on the Maumee river in 1821, and his early life was spent in the teepees of the red men, and his first and only school lessons were learned in an Indian school. He entertained a high regard for the Indian, and said that less vice and crime prevailed among them than in the same number of white inhabitants.

During hard winters, when pressed with hunger, the Indian hunter would sometimes kill a hog of the white settlers, but they would bring in the ears to the owner as an evidence of indebtedness and always pay for the animal. Like the Hebrew prophet, he also believed that the Great Spirit required that his children should love goodness, do justice and walk unaustratiously with the Eternal.

The funeral oration was delivered by Hon. Kent Hamilton, an old friend of the deceased, who spoke of Mr. Howard's belief in the Great Spirit, and gave the following, written by him before his death, as embodying his creed:

"Do unto others as you would be done by.

"I believe in the Great Spirit, God, the creator and ruler of the Universe. I see him in the heavens, and in the earth; in the great ocean, and in the rivers and lakes, in the forests and in the plains and in the mountains and valleys. I see him in all created life, from the insect to the mastodon. I see him in his perfect system of government. He cares for

and protects the merest atom of living organism as well as the greatest. He protects and provides for men here on earth. Why will he not for all time and eternity? His wisdom and goodness to man on earth is the best evidence of his kindness through all eternity.

"The most savage and the highest cultured of civilized man believe in a future and in a God. But what have all the past ages taught of that future? Nothing. It is still guarded by an impenetrable veil." S.

### How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

### Astrological Almanac.

Ormsby's Ephemeris, almanac, business and weather guide for 1898 shows what the future has in store for the people of this Great Republic.

It is full of valuable information for young and old, rich and poor alike. The farmer, mechanic, lawyer, doctor, banker and business man, as well as every teacher and preacher in the land needs the knowledge given in this work for 1898. It gives a horoscope, together with a reading, for every child born during the year.

Times favorable to trading and business generally, are clearly stated. This alone is worth a hundred dollars to any business man.

Price in paper cover, 50 cents. For sale at this office.

**Inspiration.**—The PHILOSOPHICAL JOURNAL is to me an inspiration and consolation, because it is a clean sheet. Its editorials are broad, liberal and it is working to unite all Spiritualists on the main issue.—ALFRED JOHNSEN, Chillicothe, Mo.

**How we Master our Fate.** by Ursula N. Gestefeld. N.Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

**It is the Duty** of all Spiritualists on the Pacific Coast, to see that the PHILOSOPHICAL JOURNAL goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

**Clairvoyance**, a system of philosophy concerning its law, nature and unfoldment, by J. C. F. Grumbine, Instructor of the School of Psychical Sciences, Chicago, Ill. 112 pp. Price \$3.50. For sale at this office.

**Slander.**—Among the seven abominations denounced in Prov. 6:19 is "he that soweth discord." It is worthy of note that the one who does this is classed with "hands that shed innocent blood," and "a false witness that speaketh lies." When it is remembered that a "whisperer separateth friends," it will be seen that what is often considered as harmless gossip is not so harmless after all. A "tale-bearer," a "whisperer," or a "busybody in others men's matters," being the most despicable of all persons.—*Exch.*

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

### Societies & Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH [10 lines], \$3.00 per month.

### Cal. State Spiritualist Association.

HEADQUARTERS—605 McAllister St., SAN FRANCISCO, CAL.

PRESIDENT.....C. H. WADSWORTH, 293 Jersey St.  
VICE PRES.....THOS. ELLIS, Jr., Alameda  
SECRETARY.....JOHN KOCH, 1807 Fillmore St.  
TREASURER.....B. F. SMALL, 310 Fell Street.  
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, James U. Spence and Wm. M. Rider.

### Society of Progressive Spiritualists.

Meets at 105 Larkin st., San Francisco, every Sunday evening at 7.30 p.m. Mr. J. I. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

**LADIES' Aid Society** meets at 2 p. m. every Wednesday for business at 323 Fell st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

**MRS. F. A. Logan's** meeting, called the "Circle of Harmony," every Sunday at 11 a. m., in a sunny, quiet hall, top floor, 909½ Market st., San Francisco. All participate in the exercises.

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UNTIL further notice I will give trial readings for 15 cents and stamp. Full readings 50 cents and two stamps. Enclose lock of hair. Address: P. O. box 2320, Boston, Mass.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

### SEERSHIP: Guide to Soul Sight. . .

Its art and culture, with rules for its attainment. Lucidity is no gift, but a universal possibility common to the human family. Those fond of Occult Science will revel in the pages of this book. Price \$2

**EULIS.** The Third Revelation of Soul and Sex.

A work containing many secret and inner doctrines of the Rosicrucians. In it and by it both man and woman have not merely the road to enormous power, mental and individual, but the grand energy of effecting wished-for changes in others, prolongation of life, and rendering existence a road to perpetual power. Price \$2.50. Address:

**K. C. RANDOLPH**, 31 Melrose av., Toledo, O.  
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

**Question Department**  
Answers by "PHILO."

**Robert Dale Owen.**

Q.—If you could give a brief account of the life and works of Robert Dale Owen, the information would be very valuable to me.—W. B.

A.—In looking through several books and pamphlets containing biographies of noted Spiritualists, I am surprised to find no mention of Robert Dale Owen, but turning to the People's Cyclopedia, I find the following, omitting lineage:

"Owen, Robert Dale,..... passed a long career of service in public life, and was the originator and advocate of many social reforms, besides editor of one or more journals, and author of a vast variety of miscellaneous literature; became a great exponent of Modern Spiritualism; born in Scotland 1801; died 1877."

Mr. Owen became a convert to Modern Spiritualism in 1850, and was therefore among its pioneers. Perhaps his ablest work on Spiritualism is "The Debatable Land Between this World and the Next," which affords conclusive proof of immortality aside from historical evidences.

I would suggest that someone who knows more about Mr. Owen and his works, answer this question more fully in the columns of the JOURNAL.

**For a Club** of 4 subscribers for one year with \$4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing an interesting history of Spiritualism.

We make this very enticing offer to encourage **missionary** work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get a beautiful book for yourself, and any premium offered in the JOURNAL to each subscriber.

**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 Breath of Life**, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

# Holiday Presents.

What is more appropriate for a Holiday Present than a Book? We have in stock over 6000 volumes of **Occult, Liberal and Spiritual Literature**, and invite our friends to procure some of them for their Holiday Presents. Please order them at once, if wanted by mail, or the **rush** near the Holidays may cause delay.

## SPECIAL OFFER for the Holidays.

We have a large stock of the following, and in order to reduce it, we make this very liberal offer:

For \$1.00, we mail the first 3 in the following list—value, \$1.40.

For \$2.00, the first 10—value, \$2.90.

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14. Woman,—Physically and Spiritually by Mrs. Dr. Hulbert..... 15
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16. Three Plans of Salvation as given in the New Testament..... 10
17. Religion of Spiritualism by Dr. Crowell..... 10
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We will present a copy of Mrs. Underwood's book on Automatic or Spirit Writing (in paper covers), to any one sending a Club of 3 New Subscribers for a year, or 6 subscribers for 6 months, with \$3 to pay for them, just to pay for the time and trouble of procuring these subscribers. Or we will present this book, bound in cloth for 5 subscribers for one year; or for 10 subscribers for 6 months, with \$5 to pay for them.

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

**This Binder +++++**

will hold one year's numbers of the **PHILOSOPHICAL JOURNAL**, and will be sent by mail for **20 cents**. Full directions accompany each Binder. The issues of the **JOURNAL** can be inserted as soon as they are read, and preserved for reference in book form.

By paying for a year's subscription **Strictly in Advance**, this Binder will be sent—postpaid—for a **dime extra**.

THE WOOD BINDER. PATENTED SEPT. 24 TH. 1883.

**Jas. G. Clark's Last Poem.**

[Following is the last poetical effort of Prof. James G. Clark. It was dictated by him a short time before his transition.—ED.]

Lift up the window, let the calm  
Of dawn upon my senses fall,  
Ere Nature wakens, fresh with balm,  
All radiant at her lover's call.

From yonder "Gold of Ophir" rose,  
Ascending from the dream of night;  
The mocking bird's glad rapture flows  
On ripples to the morning light.

So shall my soul on waves of song  
Flow forth to meet its endless youth,  
And join the bright, enraptured throng,  
Whose life is God, whose tho't is Truth.

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 All crushed by oppression and wrong;  
 Dear angels of wisdom appear  
 And make us courageously strong  
 Over here, over here;  
 Oh! think of the myriads here.

Oh! help us ye angels of power  
 To tear down the structures of wrong;  
 While those who're imprisoned therein  
 Shall break into rapturous song  
 Over here, over here;  
 Oh! help us ye angels of power.

Oh! work till the joy-kingdom comes,  
 Likened unto the kingdom above;  
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