

# 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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## JUDGE D. D. BELDEN.

Our friend and brother, who is well known as an able correspondent of the JOURNAL, passed the portals on Dec. 2, from his residence in Denver, Colorado.

On Nov. 22, he wrote us a long personal letter, of ten sheets, and within a few hours, on that very day, suffered a stroke of paralysis, which was repeated on Nov. 28, and his transition occurred on Dec. 2. He had been ill for some time, suffering from chronic troubles, and had been confined to his room for six weeks at one time, but he then thought he would soon be better, and promised to write again in about a week.

He was well known in California, among the older Spiritualists, for he spent several winters in the State, in company with Mrs. Belden, and their many friends will send thoughts of consolation to Mrs. B., who is now bereft of his physical companionship.

He was a sweet-spirited man, with a giant intellect, and a pure life, and was a true friend to the JOURNAL and the cause of Spiritualism. His work in the form was finished, and now being freed from its infirmities, he will unfold and progress eternally. The funeral was held at Unity Church on Sunday, Dec. 5. The *Denver News* gives the following sketch of his eventful life:

David Douglass Belden was born in Farmington, Trumbull county, Ohio, on March 24, 1821. He attended different academies in Northern Ohio, and in August, 1846, entered the law office of Joshua R. Giddings, the famous abolition Congressman. He afterwards studied one year in the law office of R. P. Ranney, chief justice of Ohio. In August, 1848, Mr. Belden was admitted to the bar and for seven years, practiced law in Warren, Ohio. He was married to Miss Emily C. Parmelee at Baltimore, Md., May 7, 1849.

He was prosecuting attorney of Trumbull county for two years, then followed the great tide of emigration to Omaha, Neb., where he practiced law for six years.

In the Spring of 1859 he was elected Mayor of

Omaha by unanimous vote. He received the title of the city and deeded the lots to the citizens. Mr. Belden had a fierce fight with lot-jumpers and defeated them. He was elected to the Lower House of the Legislative Assembly in the Fall of 1859; was elected to the Upper Branch of the Legisla-



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ture in the Fall of 1860. He was re-elected to the same body for two years by unanimous vote in 1862.

Early in the Winter of 1863 Mr. Belden resigned his seat in the Legislature and removed to Denver. Having been burned out in the great fire of April, 1863, Mr. Belden removed to Central City, then the great mining center of Colorado. He ran for Congress on the State ticket in the Fall of 1865.



In August, 1865, Mr. Belden was appointed Superintendent of the Smith and Parmelee Gold Company on the Gregory lode, and held that position until 1869. During that time the company took out \$500,000 in gold from that lode.

In the Fall of 1867 he was elected from Gilpin county to the Upper Branch of the Colorado Legislature for four years. While a member he had the casting vote in the Senate by which the Capital of Colorado was removed from Golden City to Denver.

Mr. Belden came to Denver in the Spring of 1869 and practiced law for many years. He was elected City Attorney in 1871 and again in 1872. He settled the "lot" difficulty by which some \$35,000 was saved to the city treasury.

Such was his known integrity and kindness of heart that he was often called "the widows' and orphans' lawyer."

For many years Judge Belden has led a quiet and retired life. He was a man of great learning and of broad observation, of genial manner and of the highest personal character. Few men have ever led a more spotless life. In the early days, when the influence of such men was needed, he was always a recognized power in molding the life of the territory, and in business, and in legislation and in politics and in society his example and his personal influence were always elevating. Much of the result of his early work he has lived to see realized in the Denver and Colorado of to-day.

### THE HIGHER SPIRITUALISM.

When Spiritualists learn by experience that the "pastor" is a necessity and that to hold the intellectual class of believers in Spiritualism—instructive and interesting lecturers are demanded—and if not found in our halls they will go elsewhere, it is possible we may build up our own societies instead of contributing to others less liberal, but more entertaining to the intellect.

In former years scores of good speakers were kept busy and well paid, without the "exhibit" that has of late been deemed the "drawing" feature of the lecture room and platform.

How many of our speakers have passed the best years of busy lives as pioneer educators of the faith, and been an honor to the cause, that are now no more to be heard because it became impossible to sustain their earthly needs, on the substance contributed?

Again how many have groaned in spirit, at the ordeal which compels them to the alternative of silence or to submit to the collapse of usefulness that any well-studied and well-delivered discourse might have effected, but for being followed by—the very uninspiring—and frequently as uninspired) detail of "test" giving, also, too frequently in language so illiterate as to put to blush the "shade" of him who is announced as the "control," if possible to hear his own utterances?

With all due respect for the phenomenal, to those who need the barren fact of immortality, unless there is growth with the spirit, immortality is no gain. There is much for us to do in the cultivation of our own powers that will the better fit us

for the companionship and association with those we desire as such, who have gone on to higher ground and who have greater duties allotted them, than in convincing skeptics that they are able to return over the road of their departure.

ADDIE L. BALLOU.

### THE COMING RELIGION.

Religion interpreted by orthodox creeds, has turned this world into a slaughter-house or battlefield. But religion, interpreted by the light of reason, or the unfoldment of the moral and spiritual faculties of the human mind, is "the coming religion" of the new dispensation.

The mind will remain in darkness until it obeys Nature's divine law, and unfolds the light. Without the unfoldment of the moral powers of the human mind, it could not receive, or understand Nature; for God (or Nature) can only reveal the hidden laws to the human mind, as fast as that mind unfolds.

Instead of going to "the promised land," as the orthodox teach, we have to grow into a higher condition of intelligence and happiness, or remain in Egyptian darkness. Those who have started out of that darkness by unfolding their own moral powers, will have many an enemy to slay, for they will find the occult saying to be spiritually true, that "our foes are those of our own household."

A. C. DOANE.

### A HARMFUL HABIT.

Within the past two years I have noticed among Spiritualists, on both the Atlantic and Pacific coasts, a growing frequency of statement that "There is undoubtedly a great deal of fraud mixed up with Spiritualism." When this has happened, where I had opportunity I have always asked, "Will you be kind enough to state if you have met it in your own experience?" The question has been put to speakers and others of many years' experience and the reply has been uniformly in the negative.

Does not the uttering of these careless and unproven statements vitiate our own spiritual and mental atmosphere and those of others? Are not investigators often repelled and deterred from seeking knowledge by these bugbears unthinkingly presented, who would be attracted and assisted by our statements of verified experiences? Would it not be far better to use the same time and energy (which is worse than wasted in re-counting the few mal-a-propos communications) in the expression of the many wondrously uplifting and saving truths, which have come to us through Spiritualism, and the countless benefactions of its comforting phenomenal manifestations of spirit energy? It is doubtless humane to "feed our enemy when hungry, and give him drink when he is thirsty," but, does it necessarily follow that we must provide him with ammunition with which to shoot us when he next comes round?

How long would a general retain the confidence of his country or its soldiery, if, before going into battle, he sent a sketch of all the weak points in



his defenses, to the enemy, stated his shortness of ammunition, and stated what officers he suspected could easily be purchased by them? He would certainly and justly be held culpable, if he did not consider all these things in council with his wisest and most loyal officers and men, and seek to enthuse them with added vigilance and energy, on account of this recognized weakness in matters of strategic import, and, above and beyond all, to keep the knowledge of it from the enemy. And just as a skillful commander would not allow indiscriminate or random firing which might kill friends and enemies alike, let us not indulge in indicting mediums without attaching to each charge corroborative evidence which cannot be gainsaid.

The poorest criminal is not pronounced "guilty" until his case has been tried in open court, and he been given a chance to present evidence in his defense, and to plead his own cause or have some one plead it for him. Shall we be less mercifully just to mediums than our commonest courts of law are to all suspected of wrong doing and brought within their jurisdiction?

Let us unite in the development of thought-waves which shall be radiantly glowing with grateful acknowledgement of the priceless benefits we have enjoyed and are constantly receiving through our Spiritualism; let these waves swell until they fill earth's atmosphere; let them be golden, jubilant, joyous, strong, insistent, and always to the front.

OLIVIA F. SHEPARD.

### ETERNAL PROGRESSION.

By Spirit John Pierpoint, through the mediumship of Lida B. Browne.

Let me relate a narrative illustrating the idea that life is one round of progression and that opportunities neglected in earth-life can be grasped in the life to come. We will look in imagination into the home of a poor shoemaker, a man without much education, and one denied all advantages from the fact that he had from childhood to follow in the footsteps of his forefathers, who were all cobblers. When young this man had ideas of getting an education and climbing to the top round of fame, but when such an idea as wanting to go to school after the age of 14 was spoken of to his father, it was scoffed at. He had had to help his father, when at that age, support the family, and why should not his son. Was he any better than his father? Arguments were in vain, for the ideas of the parent were narrow, and confined entirely to laying by a little money and adding to his store yearly. Thus the lad had to follow a distasteful occupation and crush within him any ideas of advancement.

Way into the prime of life this man had to care for his elderly parents, and before he knew it almost, his locks were tinged with gray, and his arm grew feeble and the whole system became enervated. He had no hope, no ambition of anything better, and his nature became cynical and warped. He scoffed at all things men termed holy, thought this life was all there was, and that when he should die he would rot and decay and be fit subject for the worms. He had no hope of any future life and wished for none.

In his early life he had loved—at a distance—a village maiden. He had not dared declare his affection, and being in no circumstances to marry, had quietly seen her wedded to another, knowing full well she favored him. She died in early womanhood and the thought had possessed him at that time, that perhaps they might meet in heaven, but as he grew older he laughed at his supposed youthful folly in hoping for life after death.

Only a few years after his aged parents died, he followed them, and in his last moments was glad his end had come, as life had not been worth living. He had known few joys, and why should he care, as he had no one to mourn his loss. But he found on awakening in spirit-life, that if he had left none behind him to grieve, he had found one to welcome him. The girl of his manhood dreams was waiting with a smile and word of greeting. "Now you shall live," she said; "before you have merely existed. Here you shall have all your aims and ambitions gratified; you shall receive education, work on the lines best suited to your talents, and never more have reason to say life is not worth living. You have passed through your earthly pilgrimage without harming your fellow man, have lived upright and honest and have no deeds to undo. You have been your own worst enemy but that was because of false early training and the world's slim knowledge of life as it really is. Follow me; I will show you the way." He was bewildered and pleased, and could not find words to express his feelings.

He has found the niche suited to his capabilities and is endeavoring by close application to make up for lost time. He is happy and wishes to send through me this message to mankind that materialism is all wrong as it saps all that is brightest and best in humanity; for all to cultivate the spiritual within them; to be hopeful, cheerful, and bear their burdens bravely, as their reward will surely come in the land where life is eternal and progression the watchword.

JOHN PIERPOINT.

### SOME THOUGHTS ON MEDIUMSHIP.

I am glad to see the gentleman of my name strong for truth while open to conviction, and must say that such tests as those Mr. C. V. Miller has undergone seem to me should be unnecessary.

Personally, I prefer mental intercourse—telepathy, so-called, to visions. But do consider that the latter have power to arouse and strengthen belief in Spiritualism. In these mental conversations there can be no mistake. The perception of the individualities of our friends is distinct and unerring, and nothing is easier than to repel undesirable or uncongenial visitors. Only very occasionally is indignation needed to be rid of them. In speaking of the latter, I do not mean any unfortunate ones whom we can help to a better understanding of life. Those worthy of sympathy can always be distinguished from the idle and inferior, and to the former we should never refuse our heartfelt sympathy, and any assistance in our power. That there are foolish and fraudulent spirits is certain, and no medium should give them the least attention. If they should return or



insist, request them decidedly (meaning it) to depart, and it is quite impossible for them to resist the repulsion. Never allow anything like fear to possess you; it is both foolish and unnecessary, and gives them power over you to some extent.

Obsession seems to me (although I do not profess to have thoroughly examined that subject) quite unnecessary; should never be submitted to if we knew our own strength. Spiritually, uncongenial individualities cannot come together, except as asking or giving sympathy or advice. There is always a repulsion in those superior, sufficient to prevent any approach of the inferior, if we realize it, and use it. When one experiences the peculiar sensation of a disagreeable presence, analyze it instantly as to whether it is saddening or repulsive. If the latter, rise in your strength and it will flee away. There is no real power in depravity. We have only to assert ourselves, calmly and with dignity, and the mean and wicked will cower; have only to keep ourselves pure and strong, hold ourselves above all inferiority, never stopping to be discouraged at seeming failure, and wickedness will be weakness.

No sincerely earnest and unselfish work, or even thinking, is without effect, and the amount of good done is in exact ratio to the sincerity and unselfishness. So let us fully understand the beauty and importance of our mission and join forces in a single-hearted desire to lift the world from the darkness of selfishness and materialism. Then the power for good of Spiritualism will be subtle and unlimited, and our strength against opposition a mighty power.

M. FOLGER COLEMAN.

### OUR SPEAKERS.

Very much has been said regarding the need for the most efficient and best educated speakers upon our rostrums. While we are in full sympathy with the demand we cannot fail to recognize that something more than educational and oratorical ability is needed—*via: sincerity!* Nothing can atone for want of earnestness and honesty—if these are lacking, speech is soulless and cannot feed the hungry spirit. Very much can be forgiven the speaker (in the way of grammatical mistakes and errors of pronunciation) who is aflame with his subject; whose heart speaks through his burning words. One can only regret that he has not acquired the art of correct speech, so that his gems of thought might be set in golden phrases.

Again: eloquence, intellectual ability, and elocutionary ability cannot compensate for a lack of sympathy, of human affection! One may soar to the oratorical heavens, and listeners may admire the verbal fireworks; but if *love* does not breathe through the speech, if tolerance and hope are not the spirit and purport of the message, how much better are those who hear? By all means let us have educated speakers, but *spiritually* "educated" exponents are what the world always needs! It is not *what* he says so much as the *way* he says it, that arouses opposition or wins the approval and assent of the hearer.

Furthermore, while we wish for the best and truest, the highest and most fit, we must not for-

get to sympathize with, make allowances for, and by appreciation and kindly helpfulness *encourage* the young and rising speakers and mediums, whose hearts are in the work. They will do ever so much better if they are comforted and stimulated to learn, to try, to work. The genial spirit sweetens life, and brings out the best of every one; the critical spirit engenders bitterness and strife. After all, love and sympathy bless and comfort all of us.—*The Two Worlds.*

### MODERN SACK-CLOTH AND ASHES.

It was Sunday morning. The shrewd, pious financier sat in his elegant library reading the financial news. He knew that he was a great sinner, but he was not repenting in sack-cloth and ashes; for had he not always liberally contributed to the cause of God? He paid his pew rent and his wife and daughter weekly represented him at the gorgeous shrine of worship. For sack-cloth, he could well afford a picturesque morning gown, and for ashes, he softly shook them from his fine Havana cigar. The blood money that his shrewd financial operations wrung from the perishing poor troubled not his conscience; for rich food and drink made his nerves strong. His name was written on the church roll and presumed to be in the "Lamb's book of life;" for he had paid liberally to that very end for a partnership interest in the blood of Jesus for all his household.

His wife and charming daughter sat in the elite house of God, with sanctified mien, gold clasped bibles and morocco prayer books. The former prayed scientifically, by rule, without a tremor of doubt to ripple her placid and self-satisfied soul. The latter was trying—though she could not remember a personal sin to atone for in prayer. Outwardly she had come to church in saque cloth and ashes—her saque was of the finest cloth and latest pattern and the color thereof was a beautiful tint of ashes and roses. This sweet Christian girl could not call to mind any real sin she had ever done—though she must mentally admit herself a sinner; for the minister and prayer book mildly intimated that all are sinners. True she had not often come in contact with sin; for she always prudently passed by on the other side and carefully held her silken skirts from touching the vulgar herd of unblushing sinners. She could not remember of ever having touched the garment of a soiled dove in the worst crush on the crowded street—though she had often warmly clasped the hands and permitted them to clasp her virtuous waist at the elite German, of Charley and Johnny and others who had soiled those poor doves. This she knew well enough, and she would pray for Charley in particular, and for herself in a general way. She was not sufficiently interested in Johnny and the others to pray for them. It was thus the dear creature meditated while she read the answers from the spotless prayer book. Right fervently did she second the motion, "Good Lord deliver us from all temptation." Why should she not feel a satisfied glow of thankfulness to her Savior who had so prospered her dear father that he could safely answer this prayer himself?



Begging pardon of these sincere Christians, of whom I was once in popular fellowship, for this brief psychometric glance; I will not trouble them with further intrusion on their sacred rights at present—but will also pray to the "Good Lord" to so enlarge his charity that it may lift up the fallen as well as sustain the fortunate upright ones.

J. MARION GALE.

### HIDDEN FORCES.

There are more things in heaven and earth than are dreamed of in your philosophy, Horatio.—SHAKESPEARE.

Miracles will never cease. A miracle is a phenomenon which we do not understand. I saw a man last evening receive a million volts of electricity through his body without doing him the least harm. He enacts this marvel many times every day and night to the edification of astonished audiences.

When it is remembered that 500 volts will give a sensitive man quite a shock, and 1800 volts is the power required to electrocute criminals at Sing Sing, one would think that one million volts would serve to dematerialize any mortal made of flesh and bone. The secret lay in the rapidity with which the current of electricity passed through the body. It displaced cells too quickly to do harm.

I saw water boil in a dish resting on a silk handkerchief and the handkerchief was not scorched.

I saw a gentleman hold the poles of a battery and a lady touching his arm receive a shock. I looked sharp but could see nothing. I touched the battery and felt as though I had been struck by chain lightning—so I had. What was it that hit me? There was nothing to see.

I saw an iron bar held in midair, between coils of wire, thus overcoming the law of gravitation. Then I saw a weight of one pound held so closely to a magnet that it took a lift of 400 pounds to remove it. I saw incandescent lamps lighted while held in the air and disconnected from any wires.

Upon my desk before me lies a compass, which I turn in all directions; but the needle persists in pointing to the north. In all these experiments there is no visible force. These are effects. The causes are unseen.

On a saucer, or plate I place a drop of water, then touching the water I placed a drop of oil; they repel each other. On another plate I place two drops of water and they blend together, making one drop. The same thing happens when I put two drops of oil in juxtaposition to each other.

A wonderful, invisible power caused the iron bar to remain suspended in mid air. Then as if in mockery at my perplexity, a concealed giant held to the earth with a grip of 400 pounds, a tiny weight. Something I could not see lighted those lamps. Some hidden force draws this magnetic needle towards the north pole.

What is the unseen power that repels the water and oil and unites the drops of water and marries the drops of oil?

Here is a rose and here is a pink. They do not look alike, neither are they alike. Anybody can see that. In a darkened room when placed to the nose of a child he perceives an emanation from one which he pronounces to be a rose, the other a pink.

No fragrance is visible to the eye, but the olfactories take cognizance of a substance unseen. Did anyone ever see the flavor of a strawberry or of a peach?

Baron von Reichenbach discovered what he called "Odic force." His experiments proved the existence of a force residing within human beings invisible except to the eye of the clairvoyant.

Prof. Bovee Dodd proved this force, and claimed it as the element producing hypnotism.

Prof. Denton in his "Soul of Things," proves that from every object, animate and inanimate, proceeds an emanation which photographs itself upon other objects, and which the sensitive psychometrist can perceive.

Many years ago I knew twin girls who looked alike. They loved each other and were inseparable. It was the two drops of water uniting. I saw two men fighting on the water front. They did not look alike, except that both had heavy, base brains and were deficient in the moral region. They hated each other. It was the water and oil repelling.

"Birds of a feather flock together." Why? Because they are alike in organic structure and chemical composition. Love is based on the principle of like composition; hatred on the reverse. Sometimes we meet strangers of whom we know nothing ill, but who are uncongenial because they are unlike ourselves. We meet others in whom we feel a bond of sympathy because there is a similarity of composition. Hidden forces are at work.

Races of men are clannish. In San Francisco there are societies representing every nationality on earth. Why do they not make one society of all? We talk of the "brotherhood of man." There is the same brotherhood between the European or American, and the African or Chinese as exists between the eagle and the dove.

Hidden forces are potent.

Jesus said: "A new commandment I give unto you. Love one another." This doctrine may be ethical, but it is not philosophical nor scientific. As if I should say to the drops of water, "love one another." Love heeds no command, it goes where it listeth, and obeys no behest save attraction. If we cannot love, we can and should be charitable, and do good to all, even those who are unlike ourselves, and whom we cannot love.

Love is a hidden force. It will yet redeem the world.—C. P. HOLT, in *Human Nature*.

### Weed the Tares from the Wheat.

Many Spiritualists believe in ignoring the tares in the spiritual fields. This plan has been adhered to until the tares have flourished to such an extent that they are in danger of choking out the wheat, and a spiritual famine will be the result.

To argue that we are wasting time in noticing frauds, is equivalent to saying that it would be a waste of time if we were to give the alarm upon discovering a burglar plundering our neighbor's safe. A good general will see that there are no weak points in his fortifications. Frauds are not Spiritualists—they are of the enemy, no matter what their pretenses.

ERNEST S. GREEN.



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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. 16, 1897.

## ORTHODOXY DISTURBED.

The Rev. T. B. Gregory, of Chicago, lately preached a sermon, giving his views of *modern* Christianity, which called out the condemnation of the Doctors of a sick Divinity. He replied on the following Sunday, as follows:

From the stand taken in last Sunday's sermon I cannot retreat an inch. In that sermon I charged that the system calling itself Christianity was destructive of virtue, of reason, and of joy; and of the truthfulness of the charge I am still convinced. By the "system calling itself Christianity," I meant the historic creeds, Catholic and Protestant, with the teachings collateral thereto; and I intended to convey the idea that the inevitable tendency of the system was to weaken the springs of moral action, to befog and cripple human thinking, and to diminish the sum of human happiness.

In support of that proposition I attempted to show that the nobler manhood had come about only as men had felt the divinity within their own souls; that the world had forged ahead only as it had scorned the dictation of the priests and parsons; and that the world began to be happy only when it began to shake off the ancient dread of the wrathful God and his burning hell.

The chief object of the sermon in question was to show that the system calling itself Christianity was Christian only in name, that it was a wretched caricature of the real preaching of the man of Galilee. I then tried to show that what we needed was not creeds, but the Christ; not the metaphysics of the doctors, but the morality of the Master; not the gewgaws of the ritualist, or the gimcracks of the tract monger, but the plain and simple precepts of the man of truth and love.

I undertook to prove that the Christian religion, as interpreted by the average orthodox divine, was a wholly different thing from the religion proclaimed by Jesus in old Galilee. I tried to show that whereas Jesus had made all things subordi-

nate to human culture and development, the theologians had made the church first; to which they had sacrificed human virtue, human reason, and human joy.

Many of the points made by Mr. Gregory are true, and therefore the orthodox divines are the more disturbed. Science has now compelled the church to accept as truths what it formerly denounced, and then persecuted with diabolical tortures the men who advanced them! Their inspired church and their inspired bible instigated their opposition, but the world's progress demonstrated the truths of science, and the church is now compelled, by the loss of its power to gag and torture, to accept the demonstrated facts and allow men to think for themselves and progress in knowledge.

Mr. Gregory takes advanced views, and sees the delusion in the creeds and dogmas of the antiquated church, and is therefore tabooed by those less-progressive clergymen, and the fossils who prefer darkness to the light of the age in which they live.

Nearly the only distinction between Christianity and Paganism is the name—all else in rites, ceremonies and festivals are of Pagan origin. If Christ were now to appear again in physical form, the church would be the first to anathematize him and seek his very life.

## ANOTHER WONDERFUL INVENTION.

Photographs can now be sent by telegraph. A jeweler of St. Paul, Minnesota, is the inventor. The transmitter and receiver occupy no more space than an ordinary typewriter. The wonderful inventions of the 19th century will, it seems, be kept up to its very close. Things we think impossible are daily being made not only possible, but very simple, as the light is sent to us from the Spirit World, where all the "inventions," so-called, originate, and are given to us through sensitives.

## A SAFE MAUSOLEUM.

The resurrection of the body is the outcome of barbaric ignorance and credulity. It is an utter impossibility, and could serve no good purpose whatever. This reminds us of a fact. Stewart McKay, of Truckee, Cal., worried over the thought of his body being disturbed before Gabriel's trumpet shall sound, had a cave prepared high up in the mountains, and said: "I am going to be buried in a place where I won't be disturbed before the day of resurrection."

That sepulchre was made by a stone-cutter, in the top of a mammoth granite rock, away up in the high Sierras, looking down on the bluest of blue sheets of water, Donner Lake. Naked peaks



rose in awful solemnity, and made men seem as diminutive as the ants that abound in the neighborhood. It is all ready for McKay's reception, and the face of the rock is dressed up, and this inscription is engraven on the side:

"STEWART MCKAY,  
Resurrection Day."

This inscription is likely to go down to posterity as a relic of a barbaric creed that survived into a comparatively enlightened age.

### A PHILANTHROPIST.

Dr. McGlynn states that Henry George was an inspired prophet. He says: "He was simply a seer, a prophet sent by God. \* \* I believe I am not guilty of any profanity of the sacred Scripture when I say that there was a man sent from God, and his name was Henry George." Dr. McGlynn is a Catholic priest, and this is a wonderful assertion for such a personage. But it is doubtless true, even if not orthodox! Every person who labors to ameliorate the condition of humanity—who endeavors to elevate it—whose mission is to do good, to soothe the sorrowing, to alleviate suffering, and to lift to higher living and brighter hopes—is a savior! and their names are legion.

### ALL REFORMERS ARE LUNATICS.

The San Francisco Daily *Call*, when mentioning the case of Mrs. Wimble, who is at the Napa Insane Asylum, states that Madam Montague, at a meeting of the Oakland Psychical Society, lately, read a long list of names, and compared them with Mrs. Wimble. Among them were Pericles and Socrates, Buddha and Confucius. Voltaire was also said to be insane, if the patients had been rightly judged, and it was further stated that Columbus escaped because his lunacy brought wealth.

"The woman for whom I plead is slightly unbalanced," said Mme. Montague, "but who can claim perfect mental balance?"

Yes; all reformers are adjudged insane by the non-progressive laggards.

### THE ORIGIN OF HELL.

Saladin, in the *Agnostic Journal*, gives this account of the origin of that bug-bear dogma of the church—the Hell of fire and brimstone:

Our world, like our resurrection, is a tale of the nursery when man was a big, brainless baby. Vesuvius was one of the mouths of this hell. And John Salisbury, a reputable monk, tells us how Virgil, the Mantuan bard, constructed a copper archer who perpetually pointed his magic arrow

at Mount Vesuvius, the mouth of hell, to keep it from erupting. The crater could not erupt while the arrow was pointed at it; but, one day, a mischievous boy crept up behind the copper archer and let off the arrow. Then, O Thunder! Hell roared and vomited, and has been liable to do so ever since.

Even now the terrible mountain is in active eruption, and large quantities of lava have been pouring from the crater called Atrio del Cavallo, which was opened in 1895. The lava has divided into two large streams flowing towards Vitruva and the country north of Piano del Triste respectively, the latter current having again divided into two. The central crater is also distinctively active, throwing forth ashes and lava at frequent intervals, and all this, of course, according to a cult of Christian monkery, is owing to the discharge of that arrow of the copper sagittarius. Hell is in a wild state of foaming at the mouth. Peradventure it has just discovered that it has swallowed Huxley, and that he is boisterously shaking hands with Hume, and pulling in a chair for the reception of Ingersoll.

### ASTROLOGY DOES NOT IMPLY FATALITY.

A correspondent asks, What is the use of trying to shape our lives, if astrology determines them at our birth? Prof. Geo. W. Walrond says:

The heavenly bodies urge, predispose and influence to a great extent, but they do not compel. It is the wise man who rules his stars, and the fool who blindly obeys them. Ignorance of planetary influence is a state of bondage most fatal to success. The man or woman who does not advance, loses ground. He who remains ignorant of his genius or talent, will be blown about by every breeze. The definition of IGNORANCE is sin, suffering, sorrow, disease, crime, poverty and death. "I will be what I will to be." Everything that happens is the result of LAW.

Financial success depends on correct thinking as well as on good planetary influences. Cultivate a firm belief in and reliance on the invincible "I" (the ego) and watch the "Voices of the Stars," and success, happiness and prosperity will be at your command. During "evil" or bad periods keep still and let others move; in good periods, push ahead.

WHEN A NEW TRUTH is proclaimed, everybody at once urges that it is absurd, and that nobody but fools believe it. In a few years, when they find it gaining a foothold in influential circles, they say, "He was not the first to teach that," and finally, "Why, I always believed that!"

SPIRITUALISM teaches us, by the voices of hosts of spirits, to use this life. To work here to be ready for life hereafter. That the best preparation for life beyond the grave is to leave this world the better for our having lived in it.—*Two Worlds*.



**Judge Belden**, whose biography is given on the first page of the JOURNAL, was interred in the Riverside Cemetery, Denver, Sunday, Dec. 5. The Rev. David Utter, of Unity Church officiated at the funeral (assisted by A. G. Hyde and W. G. M. Stone) delivering an address in which he enumerated many of the sterling qualities of the Judge, and paid a grand tribute to his memory.

**Two numbers more** will complete the JOURNAL for 1897. It has been a trying year in many lines of business, but in none has it been more difficult than for publishers. Now as a new and brighter year is about to begin, we ask all our readers to promptly renew their subscriptions, and under the reign of more promising planetary conditions we hope all will be more successful. The coming year is said by astrologers to be a phenomenal business year. We hope that there now is light ahead; that business generally will be vastly improved, and that prosperity may again dawn upon us all during the year soon to open.

**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.

**Lyman C. Howe**, the popular lecturer, writes: "You are publishing a clean and handsome paper, one that is creditable alike to yourself and the Cause, and is a valuable educator in spiritual science, and its circulation ought to extend to tens of thousands. May you be prospered and the PHILOSOPHICAL JOURNAL live a thousand years."

**Another Suspension.**—After 29 years of continuous publication, our able Spanish contemporary, *La Revista de Estudios Psicológicos* announces a temporary suspension, owing to the inability of subscribers to pay their subscriptions. The editor states that scarcely a tenth part of the subscriptions for this year have been paid, and attributes the lamentable condition "principally to the deplorable state

caused by the fratricidal colonial wars that are annihilating us."

**Black sheep** are plenty in all organizations, including, of course, Spiritualists. As an offset to the latter, it may not be amiss to note the following from one daily paper, last week:

Rev. A. E. Morrison is wanted at Panhandle, Texas, for poisoning his wife. He is 40 years old, 5 feet 9 inches high, has blue eyes, light hair and a fair complexion.

A model young man in Chicago who attended Sunday school with great regularity, recently disappeared with \$480 of his employer's money.

**Christmas.**—We have many interesting articles for next week's JOURNAL—the Christmas number. Look out for the feast.

## The Reviewer.

**In Tune With the Infinite**, or Fullness of Peace, Power and Plenty, by Ralph Waldo Trine, author of "What All the World's A-seeking." 12mo, 222 pp., cloth, gilt top. \$1.25. New York: Thomas Y. Crowell & Co., 46 E. 14th street.

The keynote to Mr. Trine's philosophy is, in a sense, contained in the following thought, which adorns the title-page—"Within yourself lies the cause of whatever enters into your life." To come into the full realization of your own awakened interior powers is to be able to condition your life in exact accord with what you would have it.

**Road to Prosperity**, by T. W. Wood. 78 pp. 25 cents. Chas. H. Kerr & Co., Publishers, 56 Fifth Ave., Chicago, Ill.

This is a "Treatise on Political Economy written upon various subjects, with a view of aiding in creating permanent prosperity, and the contentment of the people." It is written by the president of the Richmond (Va.) Agricultural Implement Co., who is competent to handle the subject, and the pamphlet is thought-provoking and instructive.

**So the World Goes**, by J. W. Sullivan, 210 pp. Chicago: Charles H. Kerr & Co. Price \$1.00.

This book presents in the form of a story, some of the live issues of the present day. It is written in an interesting manner, and will be read with a relish by thinking men.

The December issue of *The New World* closes the sixth year of publica-

tion of this leading liberal religious review. Its first article is on "The Place of Immortality in Religious Belief," by J. Estlin Carpenter. Single number, 75 cents. Boston and New York: Houghton, Mifflin & Co., Publishers.

During the past year *The Homiletic Review* has contained contributions from a very large number of the ablest thinkers and writers in the various denominations in America and Europe. The December number does not fall behind any of the preceding numbers in the force, breadth, and timeliness of its presentations and discussions. Monthly, Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

*The Clairvoyant Journal* is published monthly at 313 College street, Springfield, Mo., by Prof. Nagel, at \$1.00 per year. This is the only journal of its kind in existence.

In the *New World* for December, "The Place of Immortality in Religious Belief" is discussed by J. Estlin Carpenter. He concludes that "the conditions of life after death cannot be altogether unlike the present," and that our friends will be helpful ministers to us while on the other shore. C. C. Everett insists on applying reason to religion, even if it does explode creeds and dogmas. 75 cents. Houghton, Mifflin & Co., Boston, Mass.

*The New Time* and the PHILOSOPHICAL JOURNAL will be clubbed one year for \$1.75. Send to this office for 1898, and we will give you the JOURNAL free for the rest of the year.

## From the "Boy Orator."

TO THE EDITOR:

I am now in San Diego, Cal., visiting among friends and doing some work. I am steadily improving in health and strength, and also in my work, for which I feel thankful. I try to live so as to attract to me the highest and best from the other side. I make a constant effort to live up to the principles I advocate, and as long as I do that, I need not fear for the future. The time has come for Spiritualists to defend their course. The churches are organizing to destroy us, but they will not succeed. "They that are for us are more than all that are against us."

If I do not go East, I shall go to the North in a few months. I am open for engagements and do not therefore know what the plans for the future may be.

CHAS. J. ANDERSON.

D. W. Hull is to lecture in Omaha, Neb., this month, assisted with platform tests by Mrs. C. L. Ferris.

Furnished Rooms to let, 327 Larkin, cor. Golden Gate Av., San Francisco, Cal. 24

FOR RENT, sunny room, suitable for two gentlemen, with board, and plain wash, \$20 per month, each, 214 Franklin St., S. F.



## 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.

Dr. M. Muehlenbruch gave convincing tests at California Hall, Oakland, last Sunday.

Mme. Young's readings at 605 McAllister street, San Francisco, are astounding her large audiences.

Call on old Father Pearson 1474 15th street (near Folsom street) San Francisco. He is one of the old workers, nearing "the portals."

Mrs. R. S. Lillie's lecture last Sunday evening at Scottish Hall called out much applause from the audience, while Mrs. J. J. Whitney answered a multitude of questions to their entire satisfaction.

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.

Mrs. M. A. Logue has formed a reading club in Butte, Mont., for the purpose of studying Spiritualism, and for the development of mediumship. The city has a population of 40,000, and should support a good speaker and a reliable and pure medium.

Last week it was stated that Mrs. Irene Smith gave tests at Loring Hall, Oakland. The name should have been printed Mrs. Amanda Smith, a healer and test medium of Oakland, who has been developed at Dr. Palinbaum's meetings.

The holiday entertainment of the Children's Progressive Lyceum will be held on New Year's evening at 909 Market street, San Francisco. Preparations are now being made for the exercises, and an interesting time may be expected.

Lyman C. Howe is speaking in Buffalo, N. Y., during December, and will then go to Milwaukee, Wis., for Jan. and Feb., and in Paw Paw, Mich., for the Sundays of March. After that, engagements are yet open.

Mrs. Elizabeth Lowe Watson has been in San Francisco for some days on a visit to Mrs. R. A. Robinson and her many other friends. Her eloquent lectures at the Metropolitan Temple a few years ago, gave a grand impetus to the spiritual philosophy.

Madame Montague sufficiently recovered from her recent indisposition to give an inspirational lecture and other phases of mediumship at Fraternal Hall, Oakland, last Sunday, to the delight of her audience—her sub-being the "Seven Days of Creation."

John Brown, Sr., arrived at San Bernardino, Cal., on Dec. 9, having endured the journey with but little fatigue. He commenced to gain strength at once, and we hope will, by

the change of climate and surroundings, soon be restored to health.

Mrs. Lois Waisbrooker gave an address at 111 Larkin street, San Francisco, last Wednesday, for the Peoples' Society, which was very interesting. The admission was free. She will give another lecture next Wednesday, at the same place. Let all who can do so, be present.

A local physician has offered the Ladies' Aid Society to give professional services, for persons in indigent circumstances, who apply to it for assistance. This is a generous act which will be largely appreciated. The president is Mrs. Belle Morse, 533 13th street, and the secretary is Mrs. Nevill, 2929 Sacramento street, San Francisco.

Dr. Coonley gave a grand address on "Miracles and Mediums," at Pythian Castle, 909 Market street, Sunday evening, following the lecture with the beautiful music and his convincing tests. Although 50 additional chairs had been secured, every seat was taken. Next Sunday Dr. Coonley holds meetings both afternoon and evening.

The regular Wednesday evening meeting at Dr. Palinbaum's, 856½ Isabella street, Oakland, on Dec. 8, was largely attended. Mrs. Cowell gave many messages of love and hope to the audience. Several new names were added to the membership of The Union Spiritual Society, which was gratifying. The chief object of these meetings is to make Spiritualists.

Geo. W. Walrond, now permanently located in Denver, Colo., (at the Opera House Block) is having great success with his Occult classes and Sunday evening lectures at Gray's Academy. A great feature of popular attraction is the very successful psychic delineations given by him to illustrate each lecture; also the instrumental music and songs given through the Gramophone at intervals during the service. Mr. Walrond is both a public entertainer and educator.

The Ladies' Aid Society gave a benefit entertainment for the PHILOSOPHICAL JOURNAL last Friday at 605 McAllister street, San Francisco. The hall was well filled and though Mme. Montague was prevented by illness from being present as announced, there were very interesting exercises. Mrs. Elizabeth Lowe Watson, from Santa Clara county, was present and gave a very fine address full of wisdom and sympathetic encouragement. Mrs. R. S. Lillie appealed to Spiritualists to work earnestly for the Cause, and strongly urged the argument that it was absolutely necessary to sustain our periodical literature, as it continually defended our cause before hundreds of thousands of readers, and nobly co-operated with our speakers to place it before the world in a convincing and attractive manner, and Mrs. R. A. Robinson urged the necessity for organization and united action in defense of the spiritual philosophy. Mr. Newman said that it should be the one aim of every lover of our cause to spread the light of truth. Mrs. J. J. Whitney gave some very

interesting tests, and Mrs. Watson concluded with a very eloquent appeal to all to work together for the up-building of the Cause. The JOURNAL desires to thank all in attendance for their interest in its prosperity, and valued assistance.

## Los Angeles Notes.

The entertainment given Dec. 10, by the Ladies' Harmonial Aid Society, was attended by excellent people, but choice things you know are scarce, so there were not enough good men and women present to pay expenses, which were extra large.

The "Independents" will have a benefit on the 14th and as they have a score or more of earnest workers, and have had more time for preparation, they will, financially at least, come out all right.

Dr. Abbott is to speak for the "Independents" on Sunday evening. He recently came here from Chicago, but was some years ago a resident of San Francisco.

Dr. Chas. A. Andrus, Dr. Schlesinger and the Barnett family give their farewell service at Music Hall (the Harmonials) on the 12th. Dr. Schlesinger goes to Pomona, and thence to Albuquerque, on his way East. Dr. Andrus, with Mrs. Barnett, will probably open free meetings in Kramer Hall.

The Harmonials have engaged Mrs. Maude L. Freitag for four Sundays, commencing Dec. 19, she having obtained leave of absence from the San Diego Society during the holiday season, which she desires to spend in Los Angeles with her family.

A man calling himself Dr. Lloyd Cooke, and claiming to be travelling "under the auspices of the Religious-Philosophical Society of Boston," has flooded this city with flaming circulars in which he is referred to as "pre-eminently the peer of spirit mediums," with other absurd and ungrammatical expressions laudatory of himself and the "great spirit marvels" to be produced at the Los Angeles Theatre, Sunday evening, Dec. 12, including materializations, levitations, rappings, floating tables, slate-writing, spirit pictures, etc. His advertisements in the four daily papers cannot cost less than \$50, and the rent of theatre is \$50 more, yet only "a small admission will be charged." The spirits pictured on the bills have wings, and probably "Cooke" himself, after he has cooked the geese in attendance at his fake show, will also have wings or some other means for rapid exit from town. W. N. SLOCUM.

Dr. Coonley, independent slate-writer, clairvoyant, musical medium, holds seances Tuesday and Friday evenings. Developing circle, Thursday 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. A special ladies' seance Thursday at 2 p. m. Admission to these seances is 25 cts. Dr. Coonley gives sittings—slate-writing or clairvoyant—daily from 9 to 5.



### The Death Penalty.

The Theosophists have petitioned the Governor of California to commute the sentence of Durant to imprisonment for life. They give ten very pointed and sensible reasons for their actions, as follows:

1. Capital punishment is a relic of barbarism, and unworthy of a place in the penal code of this enlightened civilization.

2. It has been abolished in many States and the tendency of public opinion is steadily increasing against it.

3. It creates blood-thirstiness in the unthinking masses and thus defeats its own ends. It is a cause of murder, not a check.

4. It panders to the desire of the unthinking to revel in horrible and brutalizing accounts, thus distinctly lowering and benumbing the moral sense of the masses.

5. The excitement of a murder trial as reported in all its gruesome details in the daily press so arouses the animal nature of the unthinking that the cry for blood shames the cruelty of the Roman "thumbs down," gladiatorial brutalities.

6. It punishes the innocent a thousand times more severely than the guilty. Death is merciful to the torture which the living relatives must undergo. And they have committed no crime.

7. "An eye for an eye and a tooth for a tooth" is not justice. It is revenge and unworthy a Christian civilization.

8. Death penalties have not the deterring influence which imprisonment for life carries. Mere death is not dreaded. See the number of suicides. Hopeless captivity is much more severe.

9. Life imprisonment is the natural and humane check upon one who has proven his unfitness for freedom by taking life deliberately. It is the only punishment which receives the consent of conscience. Taking the life of a murderer does not restore the life he took; therefore, it is a most illogical punishment. Two wrongs do not make a right.

10. Public attention has been so attracted to this case that the horrors of capital punishment are well understood, and a commutation of the death penalty to imprisonment for life would be an object lesson for all time—might be, indeed, the initiative which shall ultimately put a stop to this disgrace to our civilization and substitute true, corrective punishment for that which at best can now only be termed judicial revenge.

### Not a Spiritualist.

Foulke, whose arrest we mentioned on page 711, is still a subject of discussion. The *Banner of Light* says:

The Theosophists are anxious to cast the odium of Foulke's acts upon Spiritualism and Spiritualists. Unfortunately for them, the records of

their Society clearly prove that Foulke was expelled from their ranks only a few years ago. The records of all Spiritualist societies show that Foulke was never a member of any one of them. During the past three years he has never failed to attack and denounce Spiritualism in public and in private. He claimed to be a Theosophist, and the leader of true Theosophy in America. The officer who arrested Foulke is a Spiritualist, and the majority of those who are staying the officer's hands, at Onset, are Spiritualists. Our Theosophical friends will please remember that more than two-thirds of Onset's permanent population are not Spiritualists, but Christians.

### 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.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

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.

**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.

**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.

### 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'T... THOS. ELLIS, Jr., Alameda  
SECRETARY... JOHN KOCH, 1607 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. T. 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.

**UNION Spiritual Society**, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7:30.

### BABYLAND.

(Established 1877.)

The Babies' own Magazine. Mothers' best help in amusing and instructing the little ones. Bright Stories, New Jingles, Pretty Pictures. 50c a year. 5c a copy.

### Little Men and Women

(Established 1880.)

For Children from seven to twelve years of age. Just the important age, when children may be most easily influenced by good literature; Interesting Serials, Poems, Fairy Tales, Fancy Work, Games, Short Stories and Beautiful Illustrations. \$1.00 a year. 10c a copy.

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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."



**Song of the Angels.**

We come, a missionary band,  
To greet you and entreat you,  
From isles of light in Summerland,  
In love divine we meet you.

We come from mansions close beside  
Love's pure eternal fountains;  
From cities fair in valleys wide,  
'Neath wisdom's holy mountains.

We come with news of heavenly views,  
From scenes beyond all sorrow;  
Do not refuse, dear friends, but choose,  
And meet us there to-morrow.

No warden waits at massive gates  
To bar your free admission,  
But all are free to heaven's estates  
At the hour of transition.

Every soul must reach that goal—  
Though later be the coming  
Of those who later heed the scroll,  
Immortal blessings summing.

Then join us now and take the vow  
Of fellowship eternal;  
For heaven is waiting to endow  
You all with joy supernal.  
Inspired by the Guides of

J. MARION GALE.

**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.

**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.

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

**The only "Telegraphic Rapping  
Medium"**—Novel, convincing and accurate.  
1236 Market st., room 86.  
Hours 12 to 4. San Francisco, Cal.

**Materialization** and Other Spir-  
itual Phenomena from a Scientific  
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V. Wallace. 112 pp. Published by  
A. A. Perry, Tremont Building, Bos-  
ton. Price 50 cents, in paper covers.  
For sale at this office.

Dr. J. M. Russell's Microbe  
Formula cures distempers of all kinds,  
such as colds, influenza or la grippe,  
fever and ague, and hay fever, etc.  
50 cents. Also "healing balm" for  
wounds and sores of all kinds. 50cts.  
—C. ANSON POTTER, Alameda, Cal.

See our Book List on page 799.

**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.

For \$3.00, the whole 20—value, \$5.00.

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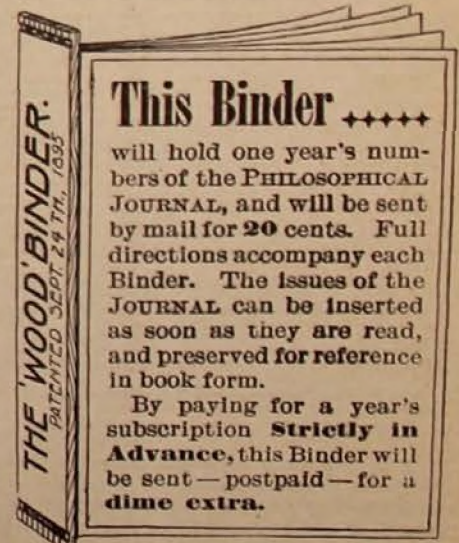
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## Only a Jew.

Said the child of the bright yellow hair  
To the child of the coal black curls:  
"I do not think it is fair  
For we little Christian girls  
To play with the girls like you;  
For our Sunday-school teacher—See!  
Says your father is *only a Jew*;  
An' the Jews nailed Christ on the tree."

The great black eyes filled with tears  
As the child with the dark, dark hair  
Said: "But that was *hundreds of years*  
Ago; an' I don't think it is fair  
To blame us girls with the pain  
That was given to Jesus by men  
That we didn't know. And its vain—  
So my mamma says—to preten'  
That any one church is the best.  
We're as nicely behaved as you,  
An' our dollies as prettily dressed;  
An' my mamma always says true."

So they quarreled and parted with eyes  
Flashing anger and tears. In the heart  
Of the yellow-haired child *would rise*  
Unbidden—a pain like a dart.

That night she knelt by her bed—  
As she did every night—to pray.  
She threw back her wee bright head  
And her eyes looked up and away—  
Oh, far, far away at the sky,  
Through the unshaded window glass;  
And she said: "Dear Lord, if I die  
In my sleep may my spirit pass  
To you like an angel; and wear  
A little gold crown of my own;  
And—my dear doll—I want her there,  
'Cause I hate to be there all alone."

Then she paused a little and said:  
"Lord—if Elsie was only like me,  
A Christian, too, when she's dead  
I think I would like to see  
Her also; but she cannot go  
'Cause her fore-fathers—teacher said—  
Were nothing but Jews, and so  
That settles it." Then on the bed  
The bright little one sank to sleep,  
But a wee small voice in her breast  
Seemed ever to rouse her and keep  
Her feverish pulse from rest.  
She dreamed that out on the skies  
A great, white cross arose to view;  
And Jesus looked at her with eyes  
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Even now I seem to hear  
Loved ones at rest,  
And it my heart doth cheer  
That they are blessed.  
Music so soft and clear  
Falls now upon my ear  
From yonder shore.

Where spirits clothed in white  
Watch evermore,  
And me do now invite  
Unto their shore  
Where there is no more night,  
But all is delight,  
For heaven is bright.

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