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W. T. JONES
EDITOR

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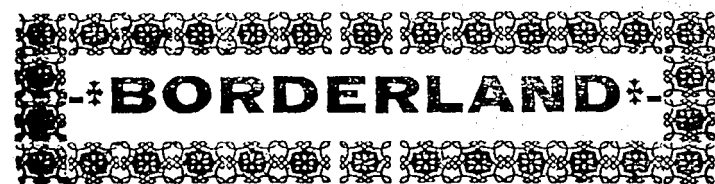
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No. 43

THE SLUMBER CAR.

BY MISS DOLLIE DUTCHER, HOQUIAM,
WASHINGTON.

We boarded the slumber train last eve,
A baby dear and I;
The car was a rocker wide and deep,
With the firelight flickering by.
Baby laughed and clapped her hands
As back and forth we swayed;
And tossed her curls and watched in glee
The comical shadows made.
We played that I was a brakeman bold—
On the train to Sleepytown;
While baby was one of the passengers,
In cunning cap and gown.
And the mother close by the open door
Was the trusty engineer,
Whose steady hand would guide the train
To Sleepytown so dear.
Now we rush o'er rivers, we dash thro'
towns—
What wonderful sights we see!
There was never before such a rollicking
ride,
As was taken by baby and me.
But at last we came to the old, old bridge
Kept by the Sandman tall,
Who sifts the sand into baby's eyes
When twilight begins to fall.
Then hushed were the merry prattling
lips,
And stilled was the dimpled hand,
While slowly I swayed the rocker then,
For we'd reached the Sleepyland.
Then softly I called for the engineer
Thro' the door that stood ajar,
And gently placed in her loving arms
The pet from the slumber car.



OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

THE more sensitive the mortal the more likely is he to have the very experiences we are seeking. But, usually, these very experiences are gained when he is most abnormal. Such a sensitive is generally unfortunate in his relation to our every day life, so is at once counted as a mere visionary, and his statements are viewed with a suspicion and doubt that destroys their value. For such reasons many an author whose works we gladly lend to some investigating friend utterly fails to convince the

sceptic, who merely sneers at our easy confidence in statements that are not supported by evidential proof. So we find ourselves to-day largely basing our beliefs on evidence either so personal we cannot present it to others, or else sadly destitute of proofs which alone could satisfy the honest but critical unbeliever. For such reasons a book recently written by a trained lawyer has a value not possessed by any other work known to the present writer. The author kept a diary of his experiences through several years with the needed names, dates, and names of witnesses now living; and although to himself much he has written must be humiliating, it is still a record of an honest man of over-confidence in spirit friends. These visitors proved themselves as honest and truthful as himself, but ultimately failed in the work they had enthusiastically commenced. The phenomena produced were startling and convincing, even to hardened sceptics, as proof of spirit power and presence. The name of the book is "Death: the Meaning and result." Its author is John K. Wilson, a member of the Pennsylvania bar. It is published at Lily Dale, N. Y., and is, I presume, for sale wherever such works are held in stock.

I am not proposing to criticise the work. Every reader who chooses can do that for himself. But I propose to use its statements of fact in this article, because I know of no other similar experience which would not be counted as too personal for publication. Its real value for this purpose is that it presents facts which are really glimpses of the life lived by those who are only separated by a degree or two of temperature from our world of to-day.

[To be continued.]

HE who is reared without the habit of prayer misses the inexpressible comfort of the invisible yet unmistakable celestial visitors.
—Ella Wheeler Wilcox.

LESSONS ON THE BIBLE

PREPARED BY MOSES HULL.

MR. EDITOR, the following is an abbreviation of one of our lessons in the Morris Pratt School Bible class—the lesson promised your readers week before last. I hope it may at least start your readers to thinking along the lines here marked out.

Q. 1.—What is there in Matthew and Luke that is not in Mark?

A.—The stories of the birth of Jesus and the miracles connected with that supposed event. The genealogy of Jesus, the killing of little children by Herod, the flight of Jesus' parents into Egypt, and other things related by either Matthew or Luke, or both of them, have been omitted by Mark.

Q. 2.—Do Matthew and Luke differ in their records of these supposed events?

A.—Yes, in many instances their records are utterly irreconcilable.

Q. 3.—State some of the differences in their records of events which occurred in the birth and childhood of Jesus.

A.—The differences are numerous. Here are a few of the many points.

1. Matthew does not know but that Jesus was born at home in Bethlehem, as, according to his record, Jesus' parents never lived in Nazareth until after their return from Egypt. See Matthew ii. 23. Luke has the parents of Jesus reside in Nazareth, and his birth appears to have been an accident which occurred when they were away from home in Bethlehem, where they had gone to pay their taxes. See Luke i. 31—33.

2. Luke has an angel make the annunciation to Mary, an event of which Matthew knows or, at least, says nothing. Luke ii. 8—14.

3. Luke tells of the song of the angels heard by the shepherds, an event of which Matthew is apparently ignorant. Luke ii. 8—14.

4. The words of Simeon and those of Anna the prophetess are told by Luke. Matthew apparently knows nothing of the existence of such people. Luke ii. 25—36.

5. Matthew tells of Joseph taking his wife and child Jesus and going down into Egypt, an event of which

Luke knew nothing. On the contrary, Luke has the child Jesus at the age of twelve years in the temple in Jerusalem asking and answering questions. Matthew ii. 11—13. Luke ii. 46—52.

6. Matthew has Herod kill all the babies two years old and under. Of this terrible slaughter Luke knew nothing. Matthew ii. 16.

7. Matthew has an angel visit Joseph in five different dreams. Of this Luke knew nothing. See Matt. i. 20, ii. 12—22.

8. Matthew tells of a star doing very strange things at the birth of Jesus. See Matt. ii. 16. Of this star and its queer behaviour Luke apparently knew nothing.

9. Matthew and Luke both give the genealogy of Jesus, or rather of Joseph, whom they both deny being his father. Matthew traces this genealogy only to Abraham, in order to prove that Jesus was a descendant of Abraham. Luke supposes that he traces these genealogies back to Adam. These genealogies are not at all alike.

Q. 4.—In what do these genealogies differ?

A.—Matthew has forty-two generations from Abraham to Jesus, while Luke has fifty-seven. Luke does not trace the genealogy of Jesus through Solomon as Matthew does, but through Nathan. Luke iii. 31. Matthew 1. 6. Matthew says Joseph was the son of Jacob. Matthew ii. 16. Luke says he was the son of Heli. Luke iii. 2.

Q. 5.—Do Matthew and Luke differ on other points beside those already mentioned?

A.—Yes, they differ in many things which they both relate; besides that, each relates things not related by the other.

Q. 6.—Give us an instance of these differences in their narratives.

A.—The sermon which is commonly called "The Sermon on the Mount," Matthew v. 1. Luke says it was delivered on the plain after he came down from the mount. Luke vi. 1—7.

Q. 7.—What does Luke relate not related by Matthew?

A.—He relates the miracle of the raising of the widow's son from the dead. Luke viii. 11—14. He gives the parable of the Good Samaritan. Luke x. 30—36. He also gives the

parable of the lost sheep, the lost silver, the prodigal son, the unjust judge, the unjust steward, etc., etc. See Luke xv., xvi., and xvii. Whole chapters. There are many similar instances to these related, but it is thought better to leave them for a future lesson. Perhaps until we get into the book of Luke.

This, reader, is one of the dozens of Bible lessons as presented to the students at the Morris Pratt Institute. If this answers some of the numerous questions which come up in the discussions concerning the birth of Jesus I am content.

LOVE BEDEWED—A PIECE OF RED RIBBON.

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CHANGED! How changed! Just a step back in the intricate maze of life and I was the lonely Mignonne—a pain-steeped, hungry-hearted one. We are all flowers you know—not animals, birds, or insects. To day I am Joy, Love, standing at the door of ecstasy. Lo! the rose came and bathed me in her breath—gave me a voice of love; the richly-hued, spicy carnation had spread her warm, bright robe about me; the golden poppy and troops of spring time nymphs filled my veins with their glad blood.

When from glad dreams I arose to gladder awakening, 'twas to find me usually staid September as capricious as Yester-eve—who, scarce willing to yield to the pleading, desirous Sun his right to rule, stepped unwillingly and unpledged aside.

He had breakfasted and gone, my Jacques, to join his honored ranks, he completing the whole. Anon I shall stand 'mid myriad spectators—they viewing the whole grand cortege—I seeing but him, he seeing but me—his heart's joy! Ah! I must not dream, but make myself seemly for his eyes.

The Rose whispered: "Wear his colors." The Poppy and Daffodil urged in fast intermingled voices: "Do, do!" Now the silken ribbon token which carressed his leal heart in travel, fluttered in joyous tumult over mine. Borne up on wings I felt myself gliding, floating. I could not walk. Lo! how the whole earth glows! These courtesying knights—these kindly enquiring sister eyes!

Oh! they have read the simple legend in modest type, ever streaming from the love tide about my heart. Oh! I was the stranger within the gates; the visiting sister G. R., Maritime Prov. How unbounded the cordiality of these noble sons and daughters of this fairest city of the "Golden West." Arriving at beautiful Van Ness Avenue, and taking my stand among the waiting, expectant throng. Look! tides of life are marshalled in—they advance 'mid orchestral heralds—a maze of bewildering splendor, but as yet incomplete. On they move, now the

Patriarch Militant advances, guarding among others, Jacques! His eyes find me alone, and his knightly salute rests like a benediction on my brow. March and counter march is ended. I must see Jacques for future plans. That would not be difficult because of that bedewed token.

Under the protecting guidance of Patriarch Militant pass the barred corridor. Now I may find Jacques' encampment, N. S. hall. Oh, magic bit of cardinal silk! Lo, I am seated in Jacques' own chair to wait his coming. I as a G. R. of Sovereign Lodge am timidly asked by a sweet local sister, will I not exchange souvenirs? Ah! Jacques is coming. Flutter the ribbon in the love breeze about my heart. Oh! the glad welcome hidden within. Jacques stoops and pins his waiting boutonniere (a carnation) just above the fluttering streamer. I am presented to his honored constituents. Lo, the gavel is raising. Jacques escorts me to the steps. We on adjournment will lunch at "Ye Sign of the Peacock." Lady September pouts the rising wind. Her ally is capering with the loosened lock of my now frayed chignon. Naught shall be owry. Enter this place "Pour La Dames!" "Oh, yes, come this way." The seal of fresh toilet aids were broken speedily for our use. The deft fingers of the sweet girl artist weaving again a repleted coronel. Oh, how good and needful all this adjusting after a morning's jostling. "The charges please?" "Oh, no charge. Hoping madam's remaining stay may be very pleasant."

Lady September, thou unkind one, will you not put by your tears apace? Later you may unbosom your sorrows upon the calm monarch of the night. Ah, well, then we will buy a parasol. Enter. Such gentle, gracious courtsey to the visiting lady. "So sorry it rained to interrupt our pleasure." There is left us more than an hour to visit the Palace Hotel, Maple Room, etc. Perhaps our old-time conscience would have whispered: "Drop the ribbon in the purse." But had not Jacques pinned his carnation just above it? So the Poppy and Daffodil were still coquetting, and the Rose breathing over all.

Those liveried attendants! how they vied in their several offices in attention to the Lady of the Maritime Provinces. Time is up, and we must cross Market Street in spite of the now mad carnival of the conquering September. With what celerity our parasol is opened and returned by courtesying, liveried function. Now we have reached Montgomery Street. We must 'phone Jacques our intention of going home. Scarce able to see for the downpour, our angel carries us to this large ticket place. Certainly we are offered the portable 'phone. The desk is vacated for our privacy,

and most welcome. The ribbon again.

Ah! we are not alone in discomfort. Two dripping sisters have taken shelter in the recessed doorway. The ribbon. We have travelled far. Do we find the city pleasing? Unheard of weather. Our city was . . . Had we met the M's of . . . ? They should soon take the Rebecca order. Hoped we would visit Oakland and Alameda—their homes. Exchange of cards. Such a pleasure to have met our sweet sister of . . .

We may now brave the weather, and take the car for the suburban cot. Wedging ourself among beruffled, rain-surprised ones, my left hand neighbor—a sister—and I express desire for air. Two opened doors. She—So sorry for the visitors. Did I find the city equal to expectation? What part of . . . ? Did we know so and so? Then a generous recital of American, California, San Francisco freedom. Of course we like an escort, but the lack does not keep us at home. We just go anyway. I must not seem shocked. Admitted I should no doubt get used to that bit of Americanism in time. The Daffodil and Poppy are giggling imprudently. I must hold my arm very close or we are undone. Exchange cards with kindest wishes for the very choicest California weather for the rest of our stay.

Home again. Will Jacques get very wet, all unprepared? We hope not. Jacques comes. We shall remain at home, and not visit the celestial Olympia as planned.

Do we complain of anything? Consolation, dear consolation, is at hand. There is a parting just over to-morrow's head, and a returning too when there will be no more parting.


We shall then abide in a valley of peace—Love bedewed.

CARMINA.

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Lena Fitts.—I thank you, Alice, for this opportunity to send love home in this way, and wish you would see that mamma receives it. The trouble is there is so much to say and so little time to say it. Papa, grandma and grandpa all ask me to mention them, and ask that they too may soon send a line themselves to mamma, Ada, Florence, Gin, Harold and Harry. Tell them that I am with them now, and when the day of my birthday—the higher birth—comes I will surely spend those hours with them. Will you let me try again, Alice.

Earl Streeter.—Well I have tried long enough to get a word in here, but the line of eager ones is long and I must wait my turn. Well, it's all right I tell you over her. It beats living to death. This new body is the only one I was ever proud of. If you have space let me say I want to reach the Amherst folks, and tell them to stick to the wagon and they will ride to a grand place, better than words can tell. Send love to Lugsy and the child, and tell them Earl don't forget one.

Mary Dunn.—Will the friends send word to my daughter Marie that she need not worry. She was not to blame. I would have gone any way, and the talk that was made was all nonsense. My daughter lives in Portland. She will know this.

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COMMENTS.

HAVE you noted from week to week the changing moods of the JOURNAL? One number is breezily chatty—full of the personal touch; the next practically suggestive of work for the here and the now; another deeply philosophical, bearing out the name it has borne with honor these many years.

Some day, perhaps, it will become religious and take up again the full cord of its key, as in former times, when it was familiarly known to its friends as THE RELIGIO. The old guard miss the long accustomed name.

What do you think about it? And what do "our next door neighbors" say when their voices penetrate the "fog"? What do you think of a referendum by the readers of THE JOURNAL on what is in a name?

Have you considered well Dr. Morris' "Law of Inspiration"? And does it appeal to you as true? What was the old law of the Spiritual circle? What did the singing mean? Was it just a custom or did it have a purpose? Do you recall how carefully the sitters were placed? And what states of mind were enjoined on those who desired to become members? Recall the manifestations in those earlier circles. Were they more or less satisfactory? If so, why?

To be sure it is not up to date to talk of circles and conditions. But after all is it not simply an old-fashioned terminology for the later phrases "the silence" and "vibrations"?

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"If you are a born medium how have you cared for that mediumship?" "To accept any statement against reason does one no good." "Too many mediums have been wrecked by following every impression or advice given them." "I do not hold the spirit world responsible for all these conditions." "Live that quality of life that will attract forces that will uplift you." "Be an angel and you attract angels to you."

These are sentences taken at random from Dr. Morris' article. Any presentation of the spiritual laws demand the most careful consideration, for each point of view is added knowledge on this all-absorbing theme of the age.

J. P. C. has the view point of the religionist. To him the statement of the catechism that God is omniscient, omnipotent and omnipresent is not meaningless, but may be translated into the language of every day life.

"Live thy belief." It is easy to believe many things, but to live that belief calls for the best there is in any man. If to do were as easy as to know what to do, cottages had been king's palaces." In what palaces now mankind would dwell if all were doing the best they know.

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OAKLAND NOTES.

Dr. Sol. Palinbaum is still improving in health.

On Sunday afternoon at 3 p.m. Rev. Mr. Miller spoke on "The Love of God."

On Sunday evening Mr. David Leisk, of Scotland, spoke on "The Practical View of Life," followed by Mrs. McEvoy and Mrs. Fanning.

Next Sunday afternoon Mrs. McEvoy will conduct a class for the study of the spiritual truths contained in the Bible, commencing at 3 p.m., and the Rev. Mr. Miller will lecture at 8 p.m.

At the People's Mission, 540 San Pablo Avenue, the week opened with the class in psychometry and clairvoyance, conducted by Mrs. McEvoy. About eighteen were present, and several displayed a marked development in these gifts. This class is a permanent feature of the Mission work.

At the New Thought meeting on Wednesday evening there was a good audience, which was greatly interested in the speakers of the evening—Mrs. McEvoy, Rev. C. Hall Cook, of London, England, and Mr. Gillette. The subject considered was "The Higher and Better Walks of Life."

Friday evening was devoted to a Hallowe'en party, instead of the usual social, and a musical and literary programme was rendered by Madames Briggs, Caterhann, Gillette, Brush, Knott, Hall, Fanning, and Misses Dewey, Gertie Briggs, Kennedy, and Irene Cook. Refreshments were served by several of the ladies, and a large square of maple sugar presented by Mr. Williams, and candy presented by Mr. Handy, evoked much satisfaction among the sweet-toothed contingent.

At Fraternal Hall next Sunday afternoon at 8 p.m. the Rev. C. Hall Cook, Ph.D., who is connected with the Society for Psychical Research, London, England, will lecture. His subject will be—"The Existence of Life after Death," and will be proven by scientific means, accompanied with stereopticon views or illustrations of "astral" faces and thought transference diagrams. The Society for Psychical Research is a body of most eminent and reputable scientists whose work is attracting world-wide attention. Dr. Cook presents his subject purely from a scientific standpoint, based upon results obtained and conclusions arrived at by the special committees

of the society, corroborated by his own observations and experiments. The interest manifested and large audiences attracted in all the great cities of the west and north-west to hear what can be said and proven on the problem of immortality, is a significant sign of the intense longing of the heart of humanity for a higher and better form of civilization.

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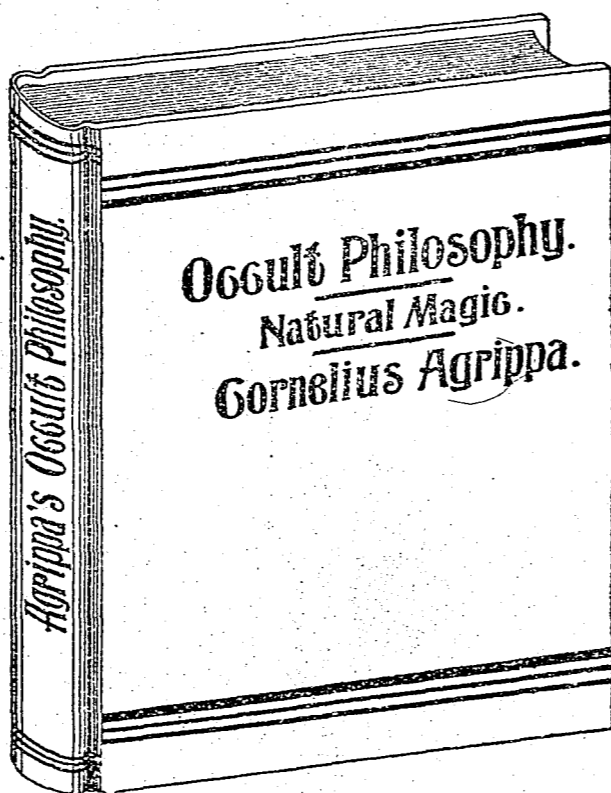
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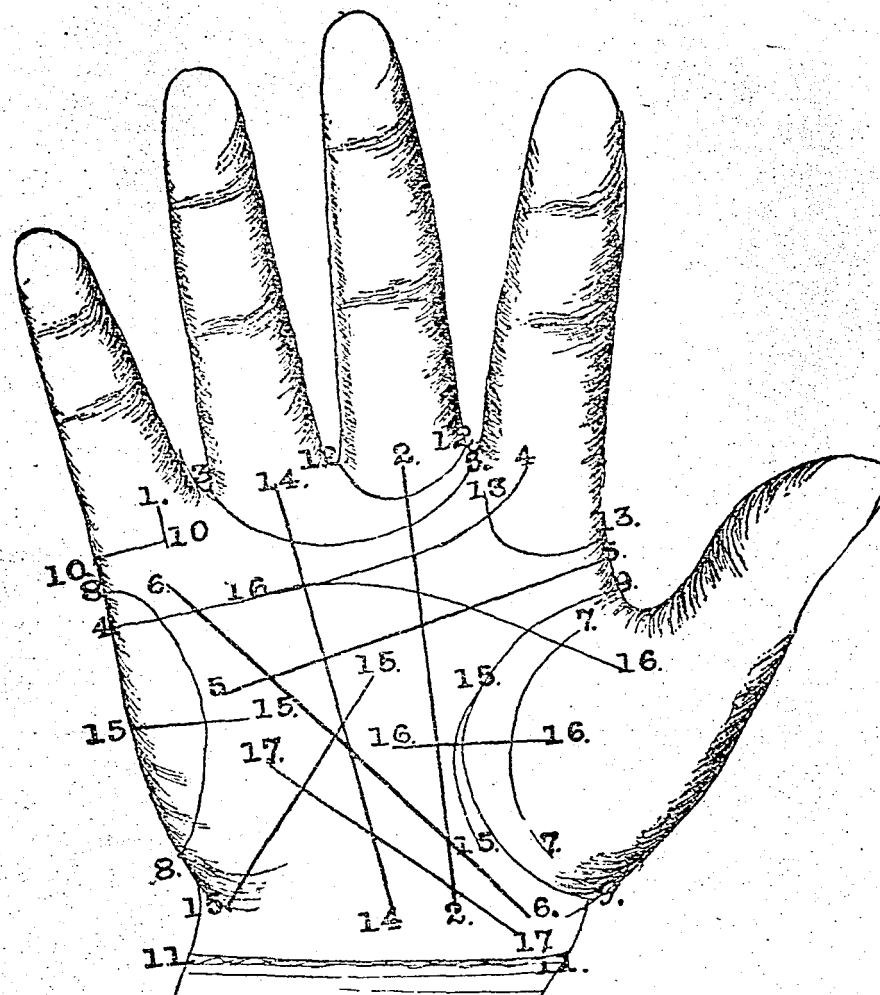
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The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

Social Notice—The next social of the People's Church will be held on Monday evening the 7th inst., in Room 8, Odd Fellows Building. There will be a good programme and a good time is assured—Everybody welcome.

Please make note—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to **Mrs. A. E. Wadsworth** custodian 1429 Market street.

Ladies Aid Society—The next regular monthly social given by this society will be held on Saturday evening the 26th of this month, Odd Fellows Building, Room 8, as these socials are always well conducted and the proceeds are used for worthy objects and purposes, are the only reasons why the Ladies extend a cordial invitation to all friends to co-operate with them.

Rummage Sale—The Annual Rummage Sale under the auspices of the Ladies First Spiritual Aid Society opened on Tuesday the 1st inst. at 341 Sixth. The ladies intend to make this an attractive feature for the whole month. PLEASE NOTE all friends having useful articles to donate, please send them to the above No. or notify **Mrs. Wadsworth**, 1429 Market st. or **Mrs. C. E. Paul**, 36 Ivy Avenue, and they will be called for.

Honors Worthily Bestowed—San Francisco captured the highest honor at the New Thought Convention held in St. Louis, in Oct. Our neighbor Editor and Publisher of "Now" **Mr. Henry Harrison Brown**, delivered an address entitled "The Call of the Twentieth Century," which elicited the encomiums of the Convention. He also was elected President of the "New Thought Federation" to succeed the **Rev. Heber Newton** of New York. Congratulations of the JOURNAL and your many friends who are its readers are hereby extended.

Friday night meetings for the Relief Fund of the Ladies Aid Society was held as usual, at Odd Fellows Hall, Room 8. The attendance was very good **Mrs. C. Mayo Steers** gave an invocation under the control of **Fannie Burbank Felton** one of the old time workers in the early days of Spiritualism. **Starlight** the little Indian maiden gave the messages. The "Old Fashioned Circle" was a success. Thanking the guides and the medium, also the audience, we hope to see many new faces at our next circle.

Mrs. Mayo, Chairman,

The Lyceum exercises on Oct. 30th were a real treat to all who saw them and the attendance is increasing. Recitations were given by **Sibyl Steers**, **Ethel Evans**, **Ida Foulsham**, **Leo Jacoby** and **Helene Hickman**, a song by **Ellie Percival** and a beautiful piano solo by **Linda Zink**. About a dozen of us went over to the Kings Daughters Home. **Mrs. Gillespie** delivered the address, **Sibyl Steers** gave a recitation and presented a fine bouquet on behalf of the Lyceum and **Mrs. Norton** presided at the piano. The old people were so pleased that they asked for another visit which will be given in the near future.

Band of Harmony.—This young Society is growing and enjoying the favor of all who are familiar with all its objects and aims. The third public meeting was held on Monday evening of this week, at its home "Orient Hall," 1416 Sutter St. There were present all that the Hall could well accommodate: An interesting program composed of short addresses, songs and spirit messages was rendered and all participating were at their best: One young lady and a young man for the first time in public voiced messages from their guides with credit. After which **Mrs. Clara U. Meyers** Guides answered philosophical and personal questions: These public sessions are held on the last Monday evening of each month.

At Covenant Hall—Odd Fellows Building, last Sunday evening a large appreciative audience met to enjoy the lecture on "Equality of Sex" given by the spirit **Francis Willard** through **Miss Mae Huut**, the spirit said: "Woman must be on an equal footing with man; that she, as the mother of the race, could not raise beautiful, intelligent children, who were to be the coming generation, until she was placed where she belonged, among the worlds greatest minds. And she spoke of the influence of motherhood in the life of **Geo. Washington** and **Napoleon** and enlarged extensively on her old time subject of **Temperance**: The rostrum was beautifully decorated with flowers and the Star Spangled Banner. Philosophical questions were answered as usual from the ballots by the guide **Peskalene**.

Personal Mention.

The JOURNAL Office was pleasantly surprised this week by a call from **Mrs. Belle Morse**, who, during the past few years has resided in Portland, Oregon. **Mrs. Morse** will be remembered as the first President of the Ladies Aid Society, and an earnest and efficient worker in other societies during her former residence in this city. All of her old friends will be glad to welcome her back.

SUNDAY EVENING MEETINGS.
TOMORROW.

Covenant hall—Odd Fellows Building, Miss **Mae Hunt**, lecture and messages.

Friendship hall—At 335 McAllister St. Lecture and Messages. **Mrs. C. J. Meyers**

Steinway Hall, 223 Sutter street, **H. H. Brown**, "Now" Lectures.

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Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

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