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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

A Psychological Wonder.

William Larsen is the medical mystery of the age. A few weeks ago, while working on the Cunard Steamship Company's dock in New York, a falling block shattered his skull. From the injury received he has forgotten his own native Norwegian tongue, and when not speaking in better English than he ever used before, he talks softly in a mysterious language never before heard by man. And yet the injury to his skull was not of unusual severity.

A section of the large lobe of the brain, some three inches across, was laid bare and that part of the substance known as the center of speech from which run all the nerves that control the talking apparatus of the human being was penetrated by several of the bone splinters.

In removing these splinters, about two ounces of the brain itself at that point were destroyed.

When Larsen recovered consciousness, he could not speak. A few days later he began to articulate faintly at intervals. As his physical condition improved, it became possible for him to make known his wants in English. But the power to speak his native tongue was gone. It had perished with the lost brain substance.

And a still stranger phenomenon marked the case. In the intervals of his English conversation the man began to talk in a tongue that no one had ever heard before. His own Scandinavian relatives at his bedside could not understand it. By the intonation and manner of delivery they knew that it was some systemized language but no one of them recognized it, nor had they ever heard him speak in it. When they addressed him in the Scandinavian tongue, the patient stared at them, puzzled in expression, and made no answer.

Physicians divide the material substance of the brain into areas and give a name to each. There is the area or center of thought; the center of hearing; the center of sight; of self; of speech, and the sensory motor area. From the centers of sight, speech, hearing and the motor center radiate a set of nerves that run down and govern the muscles of the parts from which they are named.

Thus the marvelous functions of the body are carried on by a mechanical action that forms the subject-matter of psychological investigation. Seldom, though, is it possible to study this wonderful connection of volition and resultant action in a living, palpitating brain laid bare to the eye of the observer. This brain is being studied so. Scores of men of science have gone to the ward of St. Vincent's Hospital, where Larsen lies to observe the phenomena of his case.

The shattering of the bone of his skull had left Larsen's thought and other centers practically intact, but bereft him at first of the power of speech. Gradually, though, the tissue began, by the process of nature, to build up again. Then he began to utter words. As the brain tissue added to itself the man's words grew more frequent.

There was an exact proportion between the growth of the brain matter and the growth of the vocabulary.

Where the mysterious language that no one had ever heard him speak before came from is the marvel of the case. Dr. Curtin, who performed the operation and has charge of the patient, has no theory to explain it.

"I have never heard of such a thing," he said. "There are several remarkable features in this case that make it appear unprecedented.



Diagram of the Fractured Skull, showing the centre of speech which was thus injured.

Shows how he was Struck on the head by a block on the Steamship.

The Spirit was not injured and could speak in several Languages.

"A great area of the man's brain was laid bare by the accident, and the membrane was torn to shreds. Bone fragments penetrated deep into the brain itself. Had the skull been injured just a trifle higher up, the motor tract would have suffered and the man's right side would have been paralyzed. As it was, the speech center lost tissue during the operation and when Larsen recovered consciousness he could not speak any more than could a newborn child. But the cells of his brain repaired themselves with new tissue very rapidly, and power over the muscles of his tongue returned.

"He lost the knowledge of his native language, Norse, and began to talk in a curious form of words that no one understood. English, however, he has regained and is improving fast in his use of it.

"We shall not trephine his skull. The torn scalp has been returned to its place and a hard covering will gradually, in the course of months, form over the brain that will answer in place of the original bone.

"The patient is doing well and will undoubtedly recover."—San Francisco Examiner.

A Parrot Talks for a Spirit.

I cannot give full names in this case, as the parties are too sensitive. Mrs. A. and her husband recently became interested in Spiritualism. Mrs. A. has a parrot which the husband always suspected of knowing more than he should know. The parrot was purchased by this lady when he was six months old—seven years ago. Until recently he never spoke, and never heard anything but English, although Mr. and Mrs. A. are both Germans. The parrot recently began to occasionally speak words in German, and it puzzled them to know where he got it from.

Mrs. A. has a guide who was in life her schoolmate in Germany. One day the husband asked the guide: "Can you talk to the parrot?" The answer was, "Yes, the parrot will say what I tell him." This guide lived awhile in this country before his transition, and answers in either German or English, which accounts for the parrot speaking German. The guide says, "The parrot and dog are my friends, and the dog knows me." Many of the sentences spoken by the parrot, which would prove the spirit's identity, are of such a private nature that they must be omitted here. TRUTH SEEKER.

San Francisco, Cal.

Spirit Replies to Question.

At the present time, thinking people are interested in the subject of "spirit return." The following questions often arise, not only in the minds of the skeptical, but others as well: "If the spirits of the departed return, why is it necessary to demonstrate the fact through a sensitive—why don't they manifest through their own loved ones of earth?" and, "Why don't they give positive proof of their existence?"

These and many other questions are constantly asked. We have all heard it remarked, "If Spiritualism is true, why don't my mother come back to me? Why don't I see my baby? Why can't my father talk to me? Why is it they come through strangers?"

It is but fair that some reason should be given from the spirit side to partially explain them. I do not wish anyone to take my words as authority. I only write my experience, which is my knowledge, and this knowledge is truth for me. I only hope a glimmer of light may reach someone who is yet in doubt and darkness.

In the first place, death is but a change from a physical to a spiritual condition. It does not alter the life of the person; it simply advances him above the material plane so that he can know himself as he really is. It is impossible for anyone to conceive of spirit until he has passed through the change called death. He

may imagine he knows all about it, but alas! in entering this life how disappointed! The law of attraction that ruled his physical, applies to his spiritual. He finds the spiritual body attracted to the earth, and he powerless to resist. Generally the spirit wanders all over the vicinity from which he has passed out, in his determined efforts to make earth people know that he is not dead. He fully realizes that his identity has not been destroyed, but how to reach his friends of earth, is where the spirit often fails, unless while in the body he has learned to overcome many of the environments.

After the physical body has been laid away to moulder and decay, the spirit is gradually weaned. Much depends on the development of the spirit while in the body, and the education and life of the person as to the time it takes, but sooner or later the spirit realizes that he must make an effort to understand his position. Probably many spirit friends have been with him ever since the change, and are still with him, but unable to reason with or persuade him, as he has been unable to realize that he is of spirit, so closely connected are the two conditions.

Little by little, the light begins to dawn, and he tries to understand where he is, and who is with him (of course his ability to understand, depends entirely on his mode of living while in the body) and just as he understands, just so tries to reach his earth friends, he finds himself able to go to his home, to his place of business, to his church, or to his friends but finds it very difficult to make himself seen, felt or heard by any who may be present. When a spirit realizes that he cannot manifest to his loved ones through the law governing his life, he at once recognizes his inability and seeks advice from those in spirit who are in a more advanced stage of existence. They tell him he must apply to those whose mission it is to communicate with those of earth. He does so, and again finds many obstacles in his way. He knows full well what he wishes to do and say, yet is powerless, while in the physical surroundings to make his thought-impressions correctly understood. Right here let me state that each spirit does his own work, stands on his own foundation, makes his own progress, and builds his own happiness, and home. He does this work partially before he enters the spiritual condition, and as he has developed, so he finds it easy or difficult to handle his spirit when devoid of the body. No one can understand how eager spirits are to reach earth friends, no matter what their religion may have been while on earth! The knowledge through their experience is, that they are not dead, and the very first opportunity they have of expressing themselves through a medium, is to the effect that they are not dead; that they live and are happy, and of future meeting and greeting.

A medium who has a developed control (and by this I mean a spirit who has overcome all the environments pertaining to earth and its surroundings) is in a condition and position to help teach, educate, and progress all spirits who may be attracted to their medium, no matter from what cause or station in the spirit world, so that they may be able to manifest to their earth friends in some intelligent manner. Spirits very seldom find these conditions in the homes they have left, and so seek the organisms of strangers who are controlled by spirit power with the hope that somehow their friends of earth will hear of them and investigate till they find the right organism that will give to them the perfect message.

As each one develops his own spirit and casts out all the vices possible from his own life, just to that measure will he attract those in spirit who are doing likewise, and in time manifestations of a high order will be accomplished.

When you teach your children to better their own condition, and show them by example how to do it, and your time comes to pass through this change, you will find it much easier to prove to them your existence in the spirit world. Let each look into his own life, separate the good from the evil, do the very best, under existing circumstances, and you need have no fear of what is called death, for all is life—eternal life.

—Given through the mediumship of
San Jose, Cal. ELLA YORK.

Fundamental Principles.

In the course of continued action of the universe and the constant change of matter, new

facts are brought to light, new ideas are suggested, and new societies are formed, and in order to have these ideas understood, the facts promulgated and the people brought into unison, they must have some agreement in principles which all can understand and consider to be facts.

The universe is all in one, of course—there can be nothing outside the universe. It is composed of matter alone—matter, according to our physical conceptions, of two classes—physical and ethereal—and in these two classes of matter all kinds exist, and the constant change of matter produces all individual forms, and every action, thought, word and deed that can possibly be conceived.

Every individual form commences with the union of two or more parts into a perfect oneness by attraction. Then this compound, with other properties and other attractions, brings to it other matter that unites with it and produces a change, forming a new compound, with new properties and new attractions. This continues to maturity and is what we call growth. In some of these changes and compounds there is the property we call life. This property continues as long as the change tends toward progression. When it does not, life no longer exists, progression ceases, the body commences to retrograde by its changes and by degrees goes down to decomposition.

Man, like everything else, comes up in the same way. He has those organisms—the physical, the nervous, and the mental—each has its sense. The first has five senses, the next has memory, the third has the intuition or sense of knowledge. We know that the eye sees, and that it has a sense to do it with. We know the mind knows. Must it not have a sense with which to know? Can we, with a particle of consistency, say it has not? We know that memory belongs to the nervous system, of which the brain is the centre of all except those that control the physical action, which have centers of their own.

The first organism grows up to maturity, then gradually down to death, but the mind appears to progress more after the others begin to wane than before, so that the increase of the mind in progression keeps life in the whole man for some time, and when the mind can no longer stay with the body, it is in the highest state of progression it was ever in, and taking everything else as an example, will continue to exist for some time. If it is made up of matter that forms the great, wise, noble and just, it will attract that kind of matter in the ethereal world and progress continually and be immortal as long as there is any more progress to be made.

When the mind-sense, that of knowledge, is fully developed, the mind knows what the person thinks. He sees, and by it all the wonders of psychometry are done.

There is a great variety of planes of ethereal matter extending through the entire universe. They are different in matter and force. These planes may be charged with something at one place and the whole plane is instantly charged. We see these planes and their charges in the effect they produce on both physical and ethereal matter—on the first by the physical senses, on the second by the intuitive sense, by which we know it. We notice it in the telegraph wire, the telephone wire, the plane that extends from the sun to all parts, and is charged with the light of the sun, and attraction for heat, coloring matter and the like. Edison's talking-machine, all photographing, all seeing of things at a distance, the artist getting strange pictures, photographing pictures of friends, letters written to strangers and getting back the writer's own history, all psychometry, clairvoyant action, mind-reading and the thousand-and-one other things, Denton's photographing the appearance of one thing on another, which he shows very plainly in his "Soul of Things," (what he calls photography, I consider the charging of their planes). With these planes understood and the sense of knowledge well developed, we have already been able to know of the inhabitants of other planets and in the near future will be able to converse with them.

With all these facts and many others before our eyes we can and do recommend these principles:

1.—Spiritualism is the science or knowledge of the origin and action of man and other animals, both in the physical and mental state.

2.—Man, like everything, is commenced by the union of two or more parts of matter and by continual change and attraction, grows up to maturity.

3.—After birth the five senses begin to act, and soon we see the nervous organism with its brain and memory acting as center and sense. Soon we see the effects of thought, reason, constitution, judgment, comparison and the like, and these all combining in one form the mind with the sense of knowledge for its guide and control and the sense of arrangement, all acting together form the mind.

4.—The peculiar properties of the physical organism except growth, such as form, color, sex, aptness, desires of certain actions, we call heredity, and all such are caused by suggestion through the mother, in the growth of the fetus. These come into the world with the child at birth and afterwards are influenced by suggestion from environment, and some grow up through the other organisms. The property of the nervous organism, except the nervous action in the system, is the memory, which is made up of the innumerable planes interspersed through the entire brain and each plane is charged with some particular incident and when that plane has been brought in contact with the mind, the intuitive sense of the mind knows what it is and the memory remembers. The mind grows by its associations with the other organisms, the help of memory, the knowledge of its environments and suggestions of its surroundings. It continues to grow as long as the other organisms live and at their death it is in its most progressive state compared with all previous time. We know that everything that grows up from a beginning to maturity has a time to retrograde down to death, and after death to decomposition or progress on to immortality.

5.—The mind, when it assumes the individual state, is just what it was when it left the body, and may be in as near proximity as ever.

6.—The mind being just what it was, will have the same attractions and the same desires; and if its attractions were bad, its attractions will draw it to where this action is going on, and as it can attract nothing but bad, the physical which could appropriate the bad, is gone, it cannot progress so it must retrograde to death and decomposition. But if the mind, when with the body, had associated with the noble, just and true, and progressed in wisdom, knowledge and goodness, and thus prepared itself to assume a more advanced position among the progressive, it will be attracted to that class and will attract from those associations matter that will make and keep up the progression. By thus progressing, it will draw near the second sphere and draw matter from that sphere which unites with its own and starts a new mind in the next sphere, and is continually progressing and constantly changing until the height of wisdom, knowledge and happiness is attained.

7.—People meet together, place themselves in genial position, all think of the same things, have the same desires, are on the same plane, and the same minds or spirits that have assumed individuality and are among them and on the same plane with them, will charge the plane with their will and wish; and if there are any sensitive ones present, the spirits take control of them as the hypnotiser does his subject, and they will act according to the will and wish of the spirit that controls. Thus we can get communications from minds that have left the body.

8.—All communications, psychometry, clairvoyance, healing and the thousand other things claimed to be done by spirits, are done by a plane extending from one sphere to another and charged in one sphere, and the developed mind and sense in another sphere knows what it is and acts upon it.

9.—As matter is continually changing and the consequence varied by accidental influence, there can be no immutable law of nature, only a consequence of force according to conditions, and conditions are changed by the merest accident.

10.—It is the duty of all to be honest, just and true; kind to men and animals; avoid immorality; be temperate in all things; not to gratify the desires in anything that would injure the physical or demoralize the mental; place good suggestions before the people by our own good actions, words and deeds.

DR. E. B. SOUTHWICK.

Religious Reform in Porto Rico.

Recently Archbishop Ireland made the statement to quiet the fears of those who thought

that the separation of Church and State in Porto Rico would be injurious to the former, that the church needed no governmental protection there any more than here. This is sensible. Early in the present century when the proposition was made in Connecticut to disestablish the Congregational church, even men like Lyman Beecher opposed it on the ground that the withdrawal of compulsory support of that denomination would weaken it and open the flood gates of immorality. But the other sects had become so strong in the State that the Congregational church had to take its place with the other denominations. Instead of injuring that church this change was a benefit to it.

Churches always suffer morally and spiritually from State support. The policy of this government is to have no established church, but to afford protection to all churches and to all individuals in the exercise of equal religious rights. Whatever vestiges remain in this country of the union between Church and State, which was once universal throughout Christendom, are preserved in the State governments, not in the federal government except in the office of chaplain, in religious proclamations, etc., which, however, have nothing of a sectarian or denominational character.

Porto Rico being annexed to the United States, the Church there will have to depend for support upon the voluntary contribution of its believers, the same as the churches do here. People should not be taxed by the government to support any religion, and they should be free from governmental direction and interference in religious matters.

The churches and the altars in Porto Rico will not be disturbed. The clergy will continue to conduct religious service in their own way. The concordat by which Spain and the Vatican jointly conduct the Church administration of Porto Rico and Cuba must terminate.

Other denominations will be at liberty to build their churches and chapels and to conduct religious service according to their faith and forms. Denominations will vie with one another in mission work and the island is likely to be a field of religious activity such as it has not hitherto known.

B. F. UNDERWOOD.

Lilian Whiting's Latest Book.

There is never any "uncertain sound" in any of Lilian Whiting's writings, as to the higher truths of Spiritualism, and the third volume in her series, well entitled "The World Beautiful," recently issued from the press of Roberts Brothers, Boston, and which can be ordered from the office of the RELIGIO-PHILOSOPHICAL JOURNAL, is emphatic in its clear statement of spiritual truths. All the volumes of this beautiful blue and gold series are full of instructive, inspiring and elevating spiritual thought set clearly forth in this popular writer's always charming style. Her's is a clear, sincere, loving voice, speaking direct to the puzzled souls of men and women struggling in the midst of the pain, sorrow and noisy uproar of the wholly material world of the senses; bidding them realize the spiritual purpose of their being and live according to the light within themselves in order to find more quickly the happiness to which they are destined.

To give the readers of the JOURNAL a taste of the feast to which this third volume of "The World Beautiful" invites, I send herewith the following extracts:

"The real, the positive, and significant realm is that of the Unseen; while the plane of the Seen is the rudimentary, the formative, the experimental. The relation between the latter and the former is perhaps not unlike the relation between childhood and manhood,—simply the result of evolutionary progress. To speak pityingly, then, of one who by means of the change we name death has passed on into the Unseen, is much as if a child should commiserate a man because, indeed, he had arrived at maturity."

"Even to the child to whom the one realization of the mother's love amply sufficeth, but who, as he grows older, enters into a more intelligent comprehension of the nature of that love, so may not humanity, after the gathered experience of centuries enter on a larger comprehension of the spiritual laws? * * Is it not, then, conceivable that, on this eve of the twentieth century, humanity, as the heir of all the ages, has achieved the degree of spiritual qual-

ity which makes possible for it to receive a larger knowledge and to grasp a wider explanation of the divine law governing the relation between the Seen and the Unseen? Science and psychic study seem to support this hypothesis."

"Life is never lived normally until it is lived ideally. It is our common daily life that must become divine. It is not made divine through some mysterious transformation at death."

"One does not love the sins of his enemy but the real man behind the sin, with his latent possibilities of all goodness—it is he whom one may love."

"The man without moral ideals and power practically to realize them in his daily life, is not fitted to enter on any intelligent study of psychic science."

"If one constantly works and thinks with the positive affirmation of nobleness and greatness of spirit, he is thereby building up his spiritual life, which is here as well as hereafter; which is a present happiness rather than a mere future reward."

"It seems a confusion of terms to speak of this world as the physical or material, and that just beyond as the spiritual, because each of the successive realms is a spiritual realm, the difference being only of degree. The present is a spiritual world, and we are primarily spiritual beings, expressing immortal energies through the medium of physical things. Leaving the physical body, we go to a spiritual world of higher degree, and as the quality of life refines and exalts, successive realms open to the infinite progress."

"All progress scientific and moral finds its unity in the recognition that two orders of life are in direct relation, and producing corresponding effects,—one in the Seen, one in the Unseen; and that these two realms are interpenetrated, even in that close way in which the psychic and the physical bodies are united and interpenetrated while a man remains in the physical world. It is more than two great realms in correspondence to each other like the two hemispheres on earth; it is two realms interpenetrated."

"The qualities that fit the spiritual being to enter on the next stage of life are those of energy, patience, persistence, of intellectual grasp, of moral balance, or spiritual aspiration. They are the culture of sweetness of spirit, of sympathy, of untiring helpfulness and unselfish interest. The culture of these qualities is that which promotes the life of the spirit. It is therefore the life that may be lived here and now."

"The one supreme purpose of the soul's sojourn in this world is to develop its spiritual powers in this complex plane of manifestation. Whatever circumstances and conditions conduce to this end are fortunate circumstances and conditions, no matter how difficult or uncomfortable they are. Whatever circumstances hinder this development are unfortunate ones, no matter how alluring to the senses."

"Sweetness and light are to be had on the same terms as bitterness and darkness. It is only a question of spiritual selection. It is only a question of recognizing the oneness of life, which, though divided, is not changed by the event of death."

SARA A. UNDERWOOD.

Quincy, Ill.

C. W. Post of Battle Creek, Mich., has devised an ingenious scheme for expediting the transmission of small sums through the mail, says *New Unity*. It consists of issuing post cheques in the shape of fractional currency in 5, 10, 25 and 50 cent notes and 1, 2 and 5 dollar notes. While the blanks on the face are left unfilled these cheques serve as fractional currency more convenient than silver. The holder, at any time, by affixing a postage stamp and filling out the blanks on the face, converts it into a bill of exchange, good only for the payee at the other end of the line where, by signatures and identification, it will be redeemed at the post office and destroyed. These cheques would do away with the present post office order and we cannot see but that it offers a convenient medium of exchange and fills a "long felt want." It is said that the treasury and post office departments look favorably upon the scheme and we hope that the coming congress will inaugurate the interesting experiment.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

SECOND-HAND BOOKS.

[One copy only of each of these Books is for sale at this office. An early application is therefore necessary. If wanted by mail, add 20 per cent for postage.]

PAMPHLETS.

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 Looking Backward—Edward Bellamy. \$1.
 Light on the Path—M. C. 25 cts
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THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

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

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

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

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SAN FRANCISCO, CAL., OCTOBER 27, 1898.

Victor Hugo said that he pitied the man who could say that he had not changed his political opinion for forty years. He also said that to praise him, was like praising water for being stagnant and the tree for being dead. Men of energy, of thought, and of progress, are ever ready to change, as they gain knowledge and experience. The curse of the world has ever been the non-progressive bigots in both Church and State, the fossils who are moss-grown and covered with the dust of ages—who always stand in the way of the progress and development of the highest faculties in man, and the elevation of the race.

If Spiritualists would but be just to their mediums, there would be far less chicanery and fraud to be found among them, says the *Banner of Light*. As it is to-day, many people purchase from twenty five cents to one dollar's worth of spiritual merchandise from the mediums, and then demand five dollars' worth of goods. They thus put a premium upon fraud for which they are themselves largely to blame.

At the Catholic Holy Cross Fair, held in this city last week, it is announced in the daily papers that "Señora E. Hartrick, assisted by Mademoiselle L. Regani, consented to be present each evening to tell fortunes by means of palmistry." A correspondent writes to the JOURNAL thus: "When I was a Catholic, consulting a fortune-teller was sufficient cause to merit eternal damnation. Times have changed. Now it is a medium for raising money." Yes, times have changed. With that church "the end always sanctifies the means"! Anything is right, if it brings money to the church coffers.

J. Franklin Brown, the well-known hypnotist of San Francisco, whose delight was in making the lower animals subservient to his will, died on Oct. 18 from blood poisoning, caused by the fang of a young lion he was trying to hypnotize. One of Mr. Brown's most successful feats was when he placed a monstrous rattlesnake in a cataleptic state some years ago and used it as a walking stick, afterward bringing it out of the "spell" apparently none the worse for its unusual service. Mr. Brown was a deep student of occult science and a member of the Hypnotic Society of London, Eng., going there to attend its annual meetings.

The National Convention was held last week, but up to the time of closing the forms of this JOURNAL we have heard nothing from it. A report of it may be expected next week.

Strange Case of Hypnotism.

An occasional correspondent of the *Daily Mail*, in Paris, reports a curious case of somnambulism which has just occurred at Alfortville. It says:

Last Sunday night M. Antoine Clichy, a gentleman living on his means and possessed of considerable property, found that a package containing £2,400 worth of bonds had been stolen from his bedroom. He informed the police, who, to their own and M. Clichy's great astonishment, were unable to find any trace of the entrance of the thief or thieves.

On Wednesday M. Clichy was obliged to take his wife, who has for some time been suffering from nervous prostration, to the Salpetriere Hospital, and the doctor there, in view of the state of abnormal agitation and excitement in which Mme. Clichy was, asked her husband whether anything had occurred during the last few days to account for her condition. M. Clichy told the doctor of his loss, adding that his wife had taken the matter even more to heart than he himself had done.

The doctor, a firm believer in hypnotism, immediately hypnotized Madame Clichy, and drew from her the extraordinary confession that she herself had stolen the bonds, which she had buried under a cherry tree in their own garden. This had been done early Sunday morning, while her husband was at the hairdresser's.

M. Clichy immediately went home, found traces of recent disturbance of the soil, and a few inches from the surface discovered his bonds intact. He went to the hospital, found his wife in bed there, totally unconscious of the revelations she had made, and informed her that the bonds had been recovered in their entirety. Madame Clichy was delighted at the news. She is now much better, and is absolutely unaware of the identity of the thief.

Mrs. S. G. Horn, a medium who has been visiting the art galleries of Europe, writes thus in the *Banner of Light*, concerning the painters as psychics:

The mediumistic, or psychical faculty, is more largely developed in painters, actors and musicians than in any other class of men. This is no doubt owing to the fact that the ideal world that they live in is the soul-world, the real world of the hereafter.

The sensation that an art-student experiences on beholding the works of the old masters, is a feeling as if the soul of the master was incorporated in his work. In modern French paintings one is attracted by the skill displayed, the wonderful technic, the photographic faithfulness of the scene represented, but, alas! lacking the inner life. While on looking at a picture painted, for instance, by Titian, it seems as if it had absorbed so much of the magnetism and soul of the old master, that he who has been dust and ashes for 400 years, is walking beside you in his garb of state, with his golden chain of honor across his wide chest, and with dignified kindness is pointing out the work of his own hand; and Raphael, also, with his spiritual countenance and pensive eyes, looks at you from the canvas of some wonderful Madonna he painted away back in the pristine days of art, and you feel, under their spell, that Art is the only thing to know or sense in this world or the next.

The Rev. G. Hostetter, pastor of the Reformed Baptist Church, of Canton, O., was brought before United States Commissioner Folger, Sept. 27, charged with counterfeiting. He waived examination and was taken to the Cuyahoga county jail in default of bail. Counterfeit silver dollars and molds were found in Hostetter's possession. Frauds are found everywhere in every organization in these degenerate days.

Every symbol and emblem of the church, —the cross, the mitre, the crosier, the fish, the lamb, the dove, were in use by Pagans long centuries before the Christian era. Originally the cross was an emblem of the male life principle in nature; then it was used as a sign of victory, and was placed on banners, borne at the head of armies, and worn upon the breast as a charm, as now by Christians.—*Exch.*

Maine State Convention.

This opened at Augusta, on Oct. 5, with a good attendance. The following officers were elected: President, A. J. Weaver; Vice-Presidents, A. H. Blackington, Mrs. Sara J. Clifford; Secretary, Mrs. Viola A. B. Rand, Hartland; Treasurer, L. T. Waterman, Dexter.

Among the resolutions were the following, which we fully endorse:

Resolved, That we view with great pleasure the accession to our ranks within the past year of some of the greatest minds—men and women—of this age.

Resolved, That we hereby endorse the noble stand taken by the Presidents of the National and State organizations in their public and private work to denounce all manner of deception and dishonesty among mediums, and also among all persons who bear the honored title of Spiritualists. We, the common believers, must be true to the noble precepts of our grand philosophy. By so doing, we shall be a strong bulwark to protect speakers from unworthy influences.

Resolved, That we favor taking personal action in giving money and effort to the establishment of home seances in the respective localities where we reside.

The Southern California Spiritualist Camp Meeting will be held at San Diego, Cal., commencing Jan. 29, 1899, and closing Feb. 19. Dr. J. M. Peebles is President, Mrs. C. Fierman, Vice President, and Geo. E. Rogers, Corresponding Secretary, all at San Diego. It will be located at Mission Valley, overlooking the Pacific Ocean, at an elevation of 500 feet above the sea. There is now plenty of time to make all arrangements for a successful camp meeting. The climate of Southern California affords a nice opportunity for holding a camp-meeting in midwinter; and there is no reason why it cannot be made a very successful and pleasant affair. It is expected to secure the services of Mr. and Mrs. Lillie, Mme. Montague and others here, as well as speakers and test mediums from the East. Announcements will be made in the JOURNAL when arrangements are completed.

Methodists, says a prominent writer, ignoring the Spiritualistic faith of their founder, John Wesley, denounce his cherished belief, and the phenomena that attended him during his life, as the work of charlatans and impostors.

No Man Liveth to Himself.

Personal influence is not limited in its scope, neither in the life that we live now nor in the life that is to be lived hereafter. The world of to-day feels the impress of lives that were lived years ago. The whole world is a stage, and the inhabitants thereof are actors.

The thoughts to which we give birth, the words we speak and the acts we perform make their impress, whether we intend it or not, not only upon other human lives, but upon the structure of society and organized government that will live after us. Neither the good that we do nor the bad that we perform dies with our transition. The ripple made by the pebble cast into the ocean never ceases until it touches the farther shore on the other side of the great sea. The world will be better or worse for our having lived in it just in proportion as we have lived good or bad lives.

That we stand to-day upon a higher elevation in the civilization of our race, and in all the arts and sciences is simply because we stand upon the shoulders of those who went before us, and who wrought in the fields of progress, not only for the accomplishment of that which would bring benefits to themselves, but for the advantage of the unborn millions who were to come after them.—*Exch.*

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN, 1429 Market St., bet. 10th and 11th Sts., San Francisco

Meteoric Shower Foreseen.

Last July Mrs. Sarah Howard, of Sheffield, Mass., dictated a prophecy to her husband, which he sent to this office. It stated that "There will be a shower of meteors this year. The meteoric shower will occur between the 20th of August and the last of September next." The following from the New York Sun of Sept. 3, seems to be the fulfillment of the prophecy:

The inhabitants of the rural district of Millie River, Jamaica, were startled on August 30, by a shower of meteorites. In the oppressive heat and stillness of the early afternoon there was a loud report, followed almost immediately by a shower of sparks, smoke and a volley of descending stones. Birds and beasts showed the greatest alarm, and the people feared their houses were falling. As soon as the phenomenon had ceased, the ground was found to be covered with innumerable small stones, very much resembling shot. The leaves and trunks of the trees in the vicinity were jagged and torn by the missiles, and a regia tree was bored for the whole of its length by one of the stones nearly a couple of inches in diameter. The stones are easily crushed and seem to belong to the class known as siderites. Of their meteoric origin there can be no doubt, as their composition is totally different from the superficial strata of the neighborhood.

The hypothesis is that a meteorite burst and that the stones which are strewn on the ground are the broken fragments of it.

Prodigious Wastage.

The people of this republic spend, annually, \$515,000,000 for tobacco and \$1,080,000,000 for intoxicants. For public education they expend \$165,000,000. Thus this republic expends nearly ten times as much money for pernicious luxuries as is appropriated for public education. Evidently there is a great need of reformers to stop this prodigious wastage.—*Wauseon (O.) Republican.*

This nation is supposed to be the most progressive country on the earth yet such enormous misappropriation of money indicates that there is indeed a great need of reform.

The creed of Buddha, formulated nearly 700 years before the birth of Christ, forbids the use of intoxicants and the code of ethics of Egypt, antedating the birth of Abraham, excludes from heaven all inebriates. Those old time people are termed "pagans" yet what appellation is proper for nations which spend thousands of millions for pernicious luxuries and for every dollar for educational purposes expends \$68 for military purposes as some European nations do.

If the countrymen of Buddha are "pagans" what are the nations that waste thousands of millions on mischievous luxuries and implements to slaughter their fellow creatures.

QUAKER.

Dr. C. W. Hidden is attending a temperance revival at Newburyport, Mass., speaking and singing every evening, followed by other prominent workers.

Miss M. R. Sherwood, a medium from the East, passed through San Francisco on her way to Los Angeles from Seattle, Wash. She has been paralyzed, but is now regaining strength and health. She intends to remain for a time in Los Angeles and will locate at the "St. Lawrence," 626½ South Main street.

The JOURNAL is getting better and better; so much so, that of late a sneak thief has relieved me of some papers which I had not yet finished reading. The number containing "The Medium of Russia," Baron von Langsdorf, was highly interesting. I had to read that article twice. I have found that your JOURNAL brings the best things first, because I have seen the same articles in other papers after I had read them in your beacon of Light.

HANS METKE.

Don't fail to see the Books on advanced thought, for sale at 1429 Market St.



The Editor is not responsible for the opinions of correspondents.

The Cause in Seattle, Wash.

Anacortes, Wash., Oct. 10, 1898.

TO THE EDITOR:

You see by the heading of this, that I have started out again upon the "wing." The last few months my health has been such that I was obliged to lay my entire work down and rest. But I am improving rapidly since I came to this little place which has the name of being the most healthy place on the coast, and I hope very soon to be able to take up my work as usual.

I left Seattle the last of September, and I wish to mention the good work Mrs. Loe F. Prior did while in Seattle, and also the work done there in general. Mrs. Prior was in Seattle some four or five weeks, and during that time ordained four teachers of Spiritualism and the Occult Sciences.

Mrs. Prior is one among the foremost in the work of Spiritualism, spreading the gospel of truth, and expounding the philosophy and teachings of the true religion of Spiritualism to the satisfaction of her hearers, and she draws crowded houses. If Mrs. Prior could have remained in Seattle a little longer no hall in the city would have been large enough to accommodate the audiences as they grew larger with every meeting, and many were turned away from Forsters' Hall for lack of room, as her two last meetings proved "no standing room" even in the hall. The N. S. A. may well be proud of Mrs. Prior as its missionary, and as an ardent, earnest worker in its behalf, and the cause in general.

There are now in Seattle three societies in good working order, and two others suspended for a time. All represented by earnest advocates of the cause.

Mrs. Ada Foye draws crowded houses, is giving satisfaction in her work, and is universally liked. She is a grand speaker, a good test medium and one of heaven's instruments to spread the light of truth.

Mrs. Esther Thomas, pastor of the Church of the Soul, is another good and earnest worker in the vineyard of Spiritualism. Mrs. Thomas is a powerful speaker under spirit control, and is an efficient teacher of the Occult sciences, and could fill any pulpit in the land.

Dr. Chesbrough, the president of the "First Spiritual Association of Seattle," is doing good work, is an earnest worker to advance the cause of Spiritualism, and a promulgator of all advanced ideas whereby humanity can be liberated from the shackles that bind. The doctor and his wife were ordained by Mrs. Prior. Mrs. Chesbrough is a good test medium, and gives public platform tests at the meetings.

Mrs. Gifford, an old time worker in the cause of Spiritualism, and an inspired and earnest spiritual medium, has done much work for Spiritualism in a quiet, unassuming way. She has written many beautiful things under inspiration, and has held meetings and given forth the true side of Spiritualism.

And let me also mention that the writer of this article was among those ordained by Mrs. Prior, which may seem rather strange for one who has been before the public so long expounding and teaching the philosophy of Spiritualism. "But still the world moves."

MRS. S. J. LENONT.

Destructive Fire Foretold.

TO THE EDITOR:

I had a life reading from Dr. Max Muehlenbruch, on June 2, 1898, which was quite correct. In that reading he charged me to be very careful of fire, as he could hear the roar of flames; and I wish to tell you that it has come to us, in all its destructiveness. On the last of September we were burned out and saved very little. Our loss being \$2,000 with no insurance. Fire started in the building next to the post office, of which my husband is post master, and in half an hour our office and home were in ruins.

MRS. OLIVE WHITNEY.

Templeton, Cal.

Bible Spiritism.

TO THE EDITOR:

As many seem to think that Bible Spiritism only is genuine, I would say that science is as superior to a Bible interpretation of psychic truth as an

astronomer is to a novice. Science proves the meaning of all things, we are able by human intellect to discern, in regard to the Infinite; it not only proves causation, but interprets all past and present religious formations. Bible Spiritism is based on faith. Science is broadly universal truth.

Boston, Mass. PROF. JAMES HILLING.

Camp Meeting.

The Southern California Spiritualists' Midwinter Camp-meeting Association will hold a midwinter session in the beautiful city of San Diego, Cal., commencing Sunday, Jan. 29, and closing Sunday, Feb. 19, 1899. Dr. J. M. Peebles is the president. The beautiful grounds, at Mission Valley, adjoining the city, with light, water and all necessary buildings, have been placed at the disposal of the Association free of charge, and a good time is assured. A cordial invitation is extended to all Spiritualists and Liberals—North, South, East and West—to unite with us and enjoy such a feast of reason and flow of soul as is seldom experienced on this material plane. Come one and all. For further information address, Geo. E. Rogers, Corresponding Secretary, San Diego, Cal.

Samuel D. Greene, a pioneer Spiritualist of Brooklyn, N. Y., passed to the beyond on Oct. 8, aged 74 years.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a nice colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

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Solitude.

I would hie me away to some woodland glen,
 Afar in its depths, from the haunts of men;
 There I would vie with the wind in its strength;
 I would seek the longitude, breadth and length
 Of Life, in its growth and mystery—
 'T would open the channel of thought to me.
 There in the silence, where Nature reigned,
 I would glean from her the thought unfeigned.
 There I would study, I'd work and play,
 And live in the beauty of Nature each day.

STELLA B.

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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Local News Summary.

Edited by M. S. NORTON.

Testimonial Benefit.—Prof. and Mme. Young and Miss Patterson gave an entertainment, test seance and dance in Occidental Hall last Friday evening for the benefit of the Ladies' Aid Society. The attendance was good and the audience appreciative. The instrumental music was furnished by Prof. Young. The entertainment was a darkey comedy "Aunt Jemima's Birthday Party," interspersed with "coon" songs, etc. The following participated: Miss Patterson, Walter Brown, Mrs. Aggie McCullough, Mrs. Miller, Miss Demaris, Mr. Gunn and Mr. Sheper. Mme. Young's part of the program was up to her usual standard of excellence, and of course the young people had a good time, when the band played.

We have been urging for a long time the organizations of glee clubs, dramatic companies, etc., to fill a "long felt want" in our entertainments. This is a pioneer movement; let us follow the example of Miss Patterson, and be always in readiness to extend aid to every worthy object. The Ladies' Aid Society hereby extends thanks to all who participated.

The Mission Progressive Lyceum held a most enjoyable session last Sunday. The music was under the direction of Prof. Merrill. Calisthenics were led by Lottie Brockhoff, with Lena Clark at the piano. The Banner march, led by the Guardian, Mrs. Pfifer and Mr. Drew, displaying beautiful silk flags, made a fine appearance. At the close of the session a meeting of the Lyceum Association was held for the adoption of a Constitution and By-laws and the transaction of other important business, and I desire to say that these two meetings proved to be among the most harmonious which it has been my privilege to preside over. That it may continue to live to exert an influence for good is the desire of all connected with the Association.
J. T. ROBERTS, Sec. W. T. JONES, Pres.

Mrs. Logan's Circle of Harmony.—There was the usual invocation by Mrs. Logan and inspirational music by Mr. McNorton. Dr. Carpenter spoke of Radiation versus Vibration and the Music of the Spheres. Mrs. Rhoda Grey made her maiden speech, subject *Mediumship*. Mrs. Stimpson sang "Nearer my God to Thee," read a poem and made a few remarks. Mrs. Evans related her experience: through suffering she had been brought to a point where she had charity for all. Mrs. Mary A. Hobson followed in the same strain. All present enjoyed the harmony of the occasion. The spiritually-minded are invited to be present and participate. This is an oasis in the desert of life, where those who are weary of wrestling with the bread-and-butter question can for a few

moments forget the vicissitudes of life and live in a world as we would have it. Let us all (except the professional fraud hunters) take hold of this meeting and show to the world that there is such a thing as spirituality. Hereafter these meetings will be held from 10 a. m. to 2 p. m., every Sunday.

Progressive Spiritualists.—Mrs. R. S. Lillie spoke for this Society last Sunday evening, and her topic was, "A Man's Foes shall be those of his own Household." A scathing rebuke to the superficial, sensational fraud-hunters, was administered by this able speaker, followed by M. S. Norton and Mrs. Sarah Seal. There were no self-convicted "frauds" upon the platform, nor any upon which suspicion has ever fallen. Music by J. T. Lillie and Mrs. Sadie E. Cooke.

Young People.—The regular meeting and dance of the Young People's Progressive Society was well attended on Saturday night, and all seemed to thoroughly enjoy themselves. For some time there has been dissatisfaction with the name "Young People's Progressive Society," and at the regular meeting held Saturday night, Oct. 22nd it was voted to change the name to "The Castle Dancing Club." Will the friends kindly remember that in future we will be known by that name? Some of the members of this Society have in preparation a drama entitled "Dream Faces," which will probably be ready for production Nov. 19, the regular social night. If you have never attended any of the Saturday night meetings of this club you have missed much. Come to Crystal Hall, Pythian Castle.
Mrs. L. S. DREW.

Dr. A. J. Swarts, well known in the ranks of Spiritualism and Mental Science, who was the editor and publisher of the *Mental Science Magazine*, of Chicago, passed to the higher life Oct. 17, at the home of his sister, Mrs. E. Hinks of Centralia, Washington. His death was the culmination of an accident occurring in Chicago some five years ago. Many of his friends will recall the event.

Dr. Swarts was for 18 years a Methodist Divine; then the knowledge of spirit communion and Spiritualism came to him and he entered into it with all the earnestness and zeal which characterized him through all his career. He was eminently spiritual in the highest sense of the word and sacrificed and endured as such souls always must sacrifice and suffer, who choose to emulate and enunciate unpopular truths.

In the study of Christian Science it was he who first felt that Mental Science was the more appropriate term and he started the *Mental Science School* and *Mental Science Magazine*, doing a most excellent work, as many will attest. The publication was suspended, but he carried on the work, giving the truth wherever he went.

My brother (Dr. Swarts) and I came to California five years ago, working together in the different cities of the State. He has worked since that time throughout the State, and was on a Northern lecture tour when taken down. We have a brother, the Rev. George Swarts, still in the Methodist ministry, who resides in West Plains, Missouri.

The Spiritual cause has lost an earnest worker and brave defender. I think all who knew him will justify me, as his sister, in speaking of him in this manner. I know the veil is thin between us and that he has entered into a state of blessedness, but in the mortal I have lost not only a brother but a sympathetic loving counsellor and ever-faithful friend. But the other life will be still more attractive and death itself easier and pleasanter with the knowledge that he awaits me on the other side.
DR. MARY A. JANNEY,
425 Golden Gate Ave., San Francisco.

Universal Spiritual Association.—Last Sunday, at 20 Eddy street, the subject for discussion was "Spirituality," and the conclusion was that spirit is inseparable from matter in this sphere of existence. The question for next Sunday will be "The Influence of Thought on Character," suggested by the words of King David—"As a man thinketh, in his heart, so is he."

Mediums' Protective Association.—On Saturday evening, Oct. 15, this Society held its monthly Board meeting for October. W. T. Jones, president; Mrs. Eggert-Aitken and Mrs. G. W. Shriner, vice-presidents; M. S. Norton, secretary. This is the only Society in the State which reported an increase of membership at the last Convention, and the first to donate money to help equip the Mission Lyceum.

Children's Department.

A Hopeful Crippled Boy.

[The following beautiful lesson of patience, poetically enforced, should lead many hearts, fainting beneath the burden of life, to appreciate the blessings of the present, and gather fresh hope for the future.]

Nature has failed in her measure,
Made a mistake in her plan,
Fixed to the limbs of an infant
The trunk of a man.

Down on the deck, while the ferry
Crossed and recrossed the stream,
And faces were changing about him
Like those in a dream.

Down on the deck, in his wagon,
He sat all the day selling books;
But far beyond price was the story
I read in his looks.

Eyes that grew bright 'neath the burden
That breaks many strong hearts down
Looked into mine from the wagon,
Beaming and brown.

Eyes that had laughed at the sorrow
From which a worldling flies,
Eyes that were full of to-morrow,
Beautiful eyes.

In them I saw peace sitting,
Which keepeth the world's heart warm;
Peace, which comes after the battle—
After the storm.

Tearful the eyes of a lady
Crossing the river with me,
As she said when she saw how helpless
A creature can be:

"To what can the poor boy look forward
Through all life's wearisome way?"
Quick as his smile came the answer:
"To wings—some day."

Men were passing and complaining—
Complaining of their part;
Better the crippled in body
Than crippled in heart.

Let us remember the answer
Of that boy, in his hopeful way,
And ever look upward—forward—
"To wings—some day."

What Others Think.

A great many people make the opinion of others the guiding star by which their lives are shaped. What others will say, what others will think, are the considerations which affect them.

There is a much more important question, and that is—"What shall I think?" No man may know my action, but I shall know it myself; and it avails me very little to have another man love me, if I hate myself; another man approve me if I condemn myself; another man honor me, if I despise myself. It was once said to a boy when he was incited to do something wrong—"Nobody will know it." "But I shall know it myself!" was his answer, and it was a good one.

He who knows himself to be in the right, can calmly wait, though all the world may count him wrong. He who knows himself to be in the wrong, can never be comforted, though thousands of flattering fools should assert that he was in the right, and though the whole world should praise and endorse him in his course. "If our heart condemn us not, then have we confidence."

The Free Meeting.—Last Sunday evening this meeting was conducted by Mrs. L. S. Drew, Mrs. H. A. Griffin and Dr. Davis. The attendance continues good, results are encouraging and everyone seems to be satisfied. The meetings will continue indefinitely.

Mrs. Frances A. Tefft passed to spirit life at Brooklyn, N. Y., Friday, Oct. 7, 1898, aged 62 years.

Celestial Dynamics.—For some time this book (by the author of the "Light of Egypt") has been out of print. A new edition is now ready and can be obtained at this office. Price \$1.00.

It is an excellent treatise upon those subtle or Occult Influences of Nature—that Solar Force or Planetary Influence, which lies at the basis of Astrological Science, and which is generally known under the broad name of "Vibration."

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1897, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing). Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

Societies and Meetings.

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

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Society of Progressive Spiritualists.

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY meets at 2 p. m. on Wednesdays for business at 305 Larkin St.; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin St., San Francisco.

Mrs. S. Eberhardt, 937 Guerrero St., holds a meeting every Sunday evening in Excelsior Hall, on Mission St., bet. 19th and 20th.

MRS. STODDARD'S class (private) for mental and physical culture under spirit direction, Thursdays, 2 p. m. 305 Larkin St.

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