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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

An Awful Vision.

I knew Foster, the medium. When I first saw him, he was "an authority," to whom Joe Jefferson and Edward Sothern, the actors, always referred the strange things about futurity which bothered them. I spent one winter down South, travelling from town to town, and often met Foster at the hotel I was stopping at. He was very sociable. He had with him a slight, fair-haired young man from Boston, whose name was Bartlett, who had a soft, unearthly, spookish manner.

When Foster and I were talking one night, there came a knock at the door. Bartlett opened the door and there stood two young men of marked provincial aspect. I saw that they were clients, and started to go. Foster restrained me and said, "Sit down, I will try to get rid of them, for I am not in the humor to be disturbed." I remained, and it was the first and only seance of Foster's that I ever attended. I will describe the whole scene, for it is to this day impressed upon my memory.

Foster sat about two feet away from a table with a marble top; Bartlett sat on the sofa; I sat by the door; the two young men sat by the table, one of them resting his arm on it. Foster leaned back in his chair, his left hand in his trousers pocket, his right hand toying continually with his moustache.

"Now," said Foster, "it will be necessary for you to think of some person now in the spirit world, in whom you have confidence. Ah! as I speak to you some one has arrived. It is a woman,—perhaps your mother. She is going to communicate with you."

And at that instant there came a rap upon the table, apparently in the lower edge of the marble, so loud and so distinct that three of us started,—the young strangers and myself.

"Take this card," proceeded Foster, his eyes shut and his expression one of delicious drowsiness. "It contains all the letters of the alphabet. Spell out, letter by letter, in silence, the name of any spirit you may expect."

Then followed what to me seemed a most extraordinary incident of telegraphy. As fast as the young man struck the right letter, an invisible something smote the marble with a ringing tap.

"Do you recognize the spirit?" inquired Foster, still drowsy and uninterested.

"It's my aunt, sir," replied the countryman, very white, but with a resolute face, as became a brave young fellow who was bound to stand any revelation, no matter how tremendous.

"You are sure of it?"

"That's her name."

"She is standing between us looking at you. She is tall and thin, dark hair, mixed with gray, very wrinkled, and her smile is very gentle."

"It's my aunt!" cried the lad, with eyes dilated.

"Take one of those slips of paper," continued Foster, twisting his cigar in his mouth. "Write on it whatever question you want to ask of her. Then roll it up in your fingers as small as possible and give it to me."

It took the man a few minutes to think out and then write his question,—a task in which

he was aided by his friend. Then he rolled it up into a ball about the size of a pea, and handed it to the medium. Foster took it indifferently, held it against his forehead just as he received it, and without a moment's delay, but in rather hesitating voice, said:

"You have asked your aunt whether in her judgment it would be a safe speculation for you to go as a partner in the butcher business with So-and-So (mentioning a name) in Algiers." Algiers, by the way, is the Brooklyn of New Orleans.

"Yes, sir!" gasped the young man.

"Your aunt says to you in reply," drawled Foster, "that she does not like to interfere with your plans, but you must be very careful in your dealings with So-and-So. His reputation is a very bad one, and he has cheated everybody he ever was in business with."

A flock of other questions and answers followed, all expressed in the same way. The more he replied the drowsier and more indolent grew Foster. I thought he was tired of the interview and was feigning sleep to end it. All of a sudden, he sprang to his feet with such an expression of horror and consternation as an actor playing Macbeth would have given a good



Dr. C. W. Hidden, Inspirational Speaker and Singer.

[See Page 4.]

deal to imitate. His eyes glared, his breast heaved, his hands clenched. It seemed as if some horrible spectacle fascinated him. I could have sworn he saw a raw and bloody spectre standing beside the young man from Algiers. The lad, on his part, rose stupidly a moment after, his eyes fixed with an anxious stare on the medium.

"Why did you come here?" cried Foster, in a wail that seemed to come from the bottom of his soul. "Why do you come here to torment me with such a sight? Oh, God! It's horrible! It's horrible!" And he clasped his two hands before his face, shuddering, as if to shut out the vision which dismayed him, but which none other of us beheld.

Incredulous as I was, the sincerity of his distress troubled me. Even on Bartlett it had such an effect that he dropped his paper and sat bolt upright. As for the two young men, they fairly trembled.

"It is your father I see!" cried Foster, in the same wailing tone of anguish and repulsion,

"He died fearfully! He died fearfully! He was in Texas,—on a horse,—with cattle. He was alone. It is the prairies! Alone! The horse fell! He was under it! His thigh was broken,—horribly broken! The horse ran away and left him! He lay there stunned! Then he came to his senses! Oh, his thigh was dreadful! Such agony! My God! Such agony!"

Foster fairly screamed at this. The younger of the men from Algiers broke into violent sobs. His companion wept, too, and the pair of them clasped hands. Bartlett looked on concerned. As for me, I was astounded.

"He was four days dying, four days dying—of starvation and thirst." Foster went on, as if deciphering some terrible hieroglyphs written on the air. "His thigh swelled to the size of his body. Clouds of flies settled on him,—flies and vermin—and he chewed his own arm and drank his own blood. He died mad. And, my God! he crawled three miles in those four days! Man! man! that's how your father died!"

So saying, with a great sob, Foster dropped into his chair, his cheeks purple, and tears running down them in rivers. The younger man from Algiers burst into a wild cry of grief and sank upon the neck of his friend. He, too, was sobbing as if his own heart would break. Bartlett stood over Foster wiping his forehead with a handkerchief. I sat stock still in my chair, the vivid scene of human anguish and desperation which had been conjured up slowly vanishing like the illusion of a magic lantern.

"It is true," said the younger man's friend; "his father was a stock-raiser in Texas, and after he had been missing for over a week they found him dead and swollen, with his leg broken. They tracked him a good distance from where he must have fallen. But nobody ever heard until now how he died."—ARCHIBALD GORDON, in *New York Herald*.

Notable Seance and Healing.

Last June, during the sickness of our darling child, now a bright spirit, there occurred phenomena which I relate in part as follows:

On the evening of June 10 or 11, I called at the home of Miss Ethel Tory, a young medium of this city, and requested a seance. I am positive there was no one in the house except the medium and myself during the sitting. Miss Tory was seated about four feet from me in a light room. There was no stand, curtain or any paraphernalia except an ordinary tin trumpet which the medium supported with the ends of her fingers. I held the other end close to my ear and in this manner for one-half hour I conversed with my loved spirit guides. I was informed that our dear little boy would soon join them in the Summerland. The messages of love and tenderness that followed are seldom vouchsafed to mortal man. Directions concerning the details of the funeral and of a personal nature followed and ended the seance. With breaking heart and streaming eyes I hurried home to tell the gentle mother, although my dear friend, spirit John T—, had advised that I should not grieve her with this knowledge until the end came. On June 23, our darling became an angel. I wish to emphasize the following facts:

The entire sitting was in a light room. The medium was a stranger. There was no one in the house other than the sitter and medium. The medium did not know that she was to hold a seance until a few minutes before the sitting. The voices speaking to me through the trumpet

were independent spirit voices telling of future events in my home which did afterward occur. There was no fraud practiced there; no confederate, darkness, telepathy or clairvoyance, but direct communication between myself and my spirit mother and friends.

In a few days after the seance above noted, Mrs. Barge experienced violent pain in her left hand, which soon developed a catarrh in the center of the palm. Our family physician, Dr. W. treated her daily, and privately told the writer that he had amputated several arms where the catarrh was no worse than this one and that he was much worried. Her suffering was great both day and night and increased until June 23. On this day Mrs. Eva Pfuntner, a well-known medium of this city, called to see the little boy. Mrs. Barge unwrapped her hand and the medium gently touched it but neither myself or wife realized that she intended that touch to be a treatment. In a few hours dear little Dent's spirit passed out of his body. Two days after we buried the little body, Mrs. Pfuntner conducting the service. After leaving the grave, the medium gently rubbed Mrs. B. on the arm and in three days the catarrh was gone, the hand was well, the angry throbbing core was healed and grown into healthy tissue. Nothing remained to tell the story except a little white speck no larger than a pin head in the center of the hand.

In conversation with Mrs. Pfuntner the following evening she said that seeing our affliction was so great she had mentally requested her guides to do what they could for Mrs. B. Myself and wife will ever feel grateful for this great help in our hour of need.

BYRON W. BARGE.

Indianapolis, Ind.

Regeneration.

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

When the American army and navy have fully accomplished the objects which impelled them to leave their domestic life, and the attention of the people at large is turned from warlike pursuits to those of peacefulness and quietude, then will the thought of the masses be turned more to the better development of the race. The days of struggle are not yet passed, much wrong has to be righted both in this country and in foreign lands, and as the only method of obtaining rights in the present state of civilization is by the clashing of arms and the survival of the strongest, these means will still have to be employed.

An era of peace will follow all this upheaval, and the attention of the people will then be turned to the cultivation of self and the spiritualizing of each and every individual. More attention will be given in the schools to proper education of the young. Now only the intellectual side of their nature is cultivated; the intuitional and moral are left for the teachings of one day in the week or to the scant attention some parents can give to it. Now-a-days many of the parents are so overburdened with the cares and struggles for a mere existence, that they cannot give any attention whatever to the soul training of their children. They are in many instances allowed to grow up selfish, domineering, cruel to animals and those not as strong as themselves, and as they attain mature years have all their finer feelings blunted.

I am speaking of the masses, not of the favored few all over the land. Look at the condition in your large cities; little children left uncared for by the thousands, and even in well-to-do families they often receive scant attention except as to food and clothes. Few parents really know their children, their thoughts, aspirations, hopes and beliefs. They grow up like so many weeds and then the cry arises as to the increased wickedness and crime in the world. To regenerate the masses one must commence with the causes and not deal with effects; the latter is like lopping off the branches of a tree and letting the roots remain to send forth new shoots.

A little story I would relate to illustrate my point. I remember well a family who used to live near my boyhood home in the State of Indiana. The household consisted of the parents and three children—two boys and a girl. These children were my playmates and I knew them all well. The parents were utterly engrossed in making their way in the world, and they cared not what the children did provided they did not

bother them much. The father was fond of his pipe and newspaper, while the mother liked nothing better than running into the houses of her neighbors to chat the moment her own household duties were done.

The oldest boy was about my age and was a big hector; he ruled his little brother and sister with a hand of iron. If they did not do as he told them to he would often kick and beat them. If they threatened to tell their parents he only laughed and said they would not believe the story if he told them to the contrary, also that if they dared tell anyone he would give them a more severe punishment next time. Their way home from school led through a piece of woods, and it was here that he gave vent to his fiendishness. One day the little girl received a severe punishment from him because she refused to tell the teacher a falsehood to shield him, and when the mother noticed the black and blue spots on her arm she told her that she fell down and hurt herself on a stump, not daring to tell the truth.

As years passed on and they all grew up, the elder boy vented his cruelty on the horses he drove, the faithful dog of the household, and in deceit, selfishness and hard-heartedness on all he came in contact with. At the age of 18 he got into a quarrel with a boy who had lately moved into the town, and who resented his domineering spirit. In this affray the newcomer was felled to the ground by a blow which caused his death, and a life sentence in prison was the result for the assailant.

Right here is the point I wish to make. When that boy was a very little child the spirit of cruelty could have been blotted out by supplanting kind thoughts and the right mental and moral training by the parents. If they had been less engrossed in their own selfish pleasures, and had entered more into the lives of their children, much suffering could have been averted for the younger ones, and a life of usefulness been the lot of the lad, who had to spend the brightest of his days behind the bars. Or if the schools had embodied in their curriculum a course of teaching on kindness, thoughtfulness of others, unselfishness and other virtues, much good could have been done to this boy as well as to all the other children under the teachers care.

So I say that the time will come when people will realize more their duties to their fellow men, the moral and spiritual training of the young will receive more attention, and a better race of beings be the result. One has to commence with the young; that is where regeneration belongs, but if each and all who read these words will do what they can toward uplifting themselves, and putting others on the right track; they will receive their reward when they come to spirit life, and be thankful for each seed of kindness they have sowed along life's journey.

Fraud Hunting.

It seems to me a sad mistake for us to be constantly trying to find a false tone, thus educating our minds to discord—not harmony. In true harmony the false cannot enter, and the only way of eliminating fraud is to ignore it. To be successful as a fraud hunter, one must lose all charity and reasonableness, must become a sort of crank; the mind more or less distorted by studying inferiority. No matter how sincere one may be, it is most dangerous to health and strength of mind to remain among noisome pools and marshes investigating loathsome details. Such a course of study can only bring mistakes and false reasoning, and if continued is fatal to spirituality and real mental power.

It is far better to be imposed upon sometimes, to judge people too highly than to be always on the lookout for insincerity. The one true method of progress is to discover and disclose not only the distant goal, but the nearer points of attainment on the road. There is no incentive to any improving effort in the erring, in thus proclaiming and decrying their weaknesses and the effect upon our own character, in unjustly condemning the innocent and high-minded, is depreciating. Spiritualism is more or less infested with time-servers and money-hunters, and we all know that the least mistake is magnified and continuously proclaimed in order that the popular mind may become dominated by the idea that all Occultism is chimerical. But surely that can be no reason why we should allow our minds to become tainted by careless and malicious gossip.

Such being the case, let all Spiritual and Occult students cast thoughts of fraud behind them, and put shoulder to the wheel of progress. Professional fraud-hunting is a dreadful hindrance to any movement. We need all the mental strength, all the earnest purpose, all the energy and sincerity possible to attain, to help on our glorious cause, to show convincingly to the popular mind not only the beauty and goodness, but the greatness and all-pervading power of Spiritualism. Thus working together, each doing his or her best to help all the others, a satisfying harmony must result and the miserable pretenders must of necessity either become true or fall from the ranks unheeded.

M. FOLGER COLEMAN.

A Letter From John Brown, Sr.

To my friends in earth life, these lines are affectionately dedicated. They come from one who is filled with love and affection for the human race; one whose years have dwindled to the last span and who expects to enter soon into a path of new discoveries, wherein the entire race of mankind is equally concerned with me. And I feel it incumbent upon me to leave a few thoughts on record for those to read who will come after me, and you will pardon me if, in my endeavors, I should deviate from a line that makes you dear to me, or depart from a law that makes kind words increase our friendship for each other. I am not writing to evoke the sympathy of my children or those who know me, for I am sure that that sympathy which always existed between us will never cease. It is more to remind them that my pilgrimage has led me up the almost unattainable heights from which, in my early pilgrimage, I saw bright spirits reach out their white hands to me, beckoning me to come up higher. And oh! how my restless spirit longed to be there, where heavenly angels instilled into the souls of men that wrong acts were better left undone. I have nearly finished my journey of earth-life; have always tried to live honest and upright without harming my brothers or sisters. I have no dread of evil responsibility following me from that source; and I hope for happiness in the new state to which I am now going. Soon I expect to be where the new life begins; where pain and grief will come to me no more; and I am glad that a new knowledge has come to the world for the illumination of the ignorant and the emancipation of the enslaved all over the world. I can well realize the hand of divine co-operation acting with nature in all her marvelous work of creation and the exaltation of the human race; and I am sorry that I am not ripe enough to enter into a detailed account of those who turn the wheels of revolving worlds. Such is too marvelous to be conceived of by human faculty, and until some tangible evidence comes to me from that source, I shall content myself to remain in the dark. I shall never feign to possess a knowledge of things that I have not entirely understood. Love, more than hatred, seems to help me climb into the abode of the just. Divine love is the fulfilling of the law, "Love ye one another," and your eyes will not be covered with a bandage. True love is the essence of our highest conception; it fills us with that happiness that cannot exist with hatred. How beautiful it is to live in the spirit of love, tinged with sweet music, that makes grief and sorrow flee. Its tendency has ever been to make people wiser and better. And it will be a boon of happiness to me when I enter the trail of new discovery, when friends and medicine have lost power to hold me. But it seems that some cannot or do not wish to see the light before them. Those are they that must be born again to promote their moral standing. My religion is not an experiment; it is not a belief; it is a knowledge, bequeathed me by the messengers from the other world, and it did not emanate from the pulpit or from books. Nature's divine phenomena of spirit and matter have a higher claim upon my consideration than any passion. The mind that is buried in the mire of materialism and superstition can see nothing of the law of affinity. "The midnight dream of the skilled mechanic suggested the steam engine," and thus have nearly all inventions come to man from those living in the realms of celestial life.

The ideal begets the actual, and thus we behold the spirit mind incarnate in the physical man. This is called progress, which to me is but the creative and the disposing power, with

its base of knowledge in the exalted spirit sphere. The old must take the change called death, and the young are subject to the same change. And now that I am old and about to take my departure from earth-life, it is my wish that my funeral be conducted with as much simplicity as common custom and respect for my lifeless form shall dictate. Whatever may be said or done over my remains let it be at the place where my spirit bade farewell to all of me that is earthly. It is my desire that my casket, as well as everything pertaining to my burial, be white and not gaudy and expensive. I do not want one black shroud placed near my mortal body. Let the hearse and horse be white, if convenient; and let every one who is not afraid to train in the army of reform, manifest it by wearing a little white badge, as a token of fidelity to progress. It is brave men and women with whom I still wish to affiliate, and

I hope by worthy efforts here
To win a garment white,
Within that pure and higher sphere,
Beyond the clouds of night,
And when from pain and care
My spirit is made free,
Oh! give me purple, red or white—
No black, dear friends, for me.

I do not expect to sit down with the angels the moment I enter the spirit land. There is a period of preparation in which my spirit will be tried. I must first learn that unpleasant experiences in earth-life may be made to work for my good. My exit to spirit life is not exclusively for pleasure; it is a mission on physical as well as spiritual matters, and must be met understandingly, which is vital to all.

San Bernardino, Cal.

The Kissing of Heroes.

Ella Wheeler Wilcox, who is, or, considering the amount of poetry she has written on the subject, should be an authority on kissing, says that the young woman who kissed Hobson, saluted heroism, forgetting sex in sentiment. "It is doubtful" she adds "if Mr. Hobson was equally forgetful. He, no doubt, forgot that he was a hero, and remembered that he was a man. At that moment it is to be questioned if he remembered the Maine. He will assuredly remember the girl.

"To some women a kiss is the highest expression of regard. It is the royal seal of queen woman's approval, whether it falls on a kitten or a conquerer. While the woman who asked the privilege of kissing Mr. Hobson is to be congratulated for her achievement, the woman whom Mr. Hobson will ask the privilege of kissing will be an object of greater interest. That will be quite another story and quite another kiss."

There may be several motives which enter into the desire to kiss men who are admired and talked about by the people. A great orator or a great actor, a great poet, a great prize-fighter, a great criminal even is liable to become an object of thought and interest, which with some excitable, hysterical persons take the form of a desire to kiss him. Some are satisfied with presenting to him a bouquet or a memento or with obtaining his autograph, picture or a keepsake of some kind.

These persons are not necessarily, notoriety hunters, though plenty of such are found among the people who run after celebrities. Many are influenced by the dominant thought which takes possession of them and imbues them with the common feeling of admiration and attachment, with a desire to see and speak to and to be spoken to by the object of all eyes and the subject of common conversation.

It is only the hero, the poet, the orator, the base ball player, the yachtsman, the prize-fighter who becomes famous and who is an object of general attention and of the admiration and praise of many, whom young women who are strangers to him want to kiss. It is not so much the qualities of the man as the publicity and admiration and praise of his performance, which give rise to the wish to see him and to have some tie of association with him or to give to him and to receive from him some manifestation of recognition.

People who imagine that young women who kiss heroes after the heroes have become celebrated, are of necessity such admirers of heroism that they cannot repress their feelings except by having the hero press his lips to theirs, mistake appearances for reality. Among

young women who do not make such exhibitions of themselves are those whose appreciation of all that is manly is much more appreciative and whose judgment and self-control are much more commendable than are the emotional effervescence and the hypnotic abnormality of those who run after heroes that are talked about to receive attentions from them.

B. F. UNDERWOOD.

The Vibration Theory.

Since the Spectroscope revealed the molecular motions of matter by means of light and color, the vibratory theory has become a fad, and everything is referred to vibrations. But vibration is only one of three distinctly simple motions, the other two being rotary and translatory. It is probable that the vibratory is the principal form of motion upon which most phenomena depend, as it has been proven to be the heat motion; and the atomic origin of ether waves called light, is also well established. But electricity is more subtle and complex, and more difficult to analyze by any known processes, yet it seems to be the most energetic and varied of any. It appears to consist of complex motions in the ether which directly affect molecular movements, and exert instantaneous influence upon solid bodies. It may consist of all three of the simple motions acting together. It may be a specific substance like the ether, having motions and habits all its own, and capable of impressing its energy in large bodies, as well as molecules.

We hear much of brain vibrations, thought vibrations, etc. But do we know that thought motions are always vibratory? Attempts at photographing thoughts have shown rotary and vortex motions, but never the vibratory. This does not prove that thoughts themselves are rotary or vortex motions, but that such are the effects on the ether which the camera catches. But are these photographs of thoughts? A cannon ball may create an atmospheric commotion which the camera catches, but does not prove it a photograph of the ball, or its motions? Evidently not. It is the effect of the ball in motion, thrilling through the air, and by actions and reactions creating an atmospheric whirl, which bears but slight relation to the form of the ball itself.

A thought may be a vibration of mental atoms acting in concert, and each thought may have a specific motion and form of its own, but in communicating its motion to the ether, it may result in motions and shapes widely different from the thought itself.

When the photographer can catch a train of thoughts that he can interpret, as we interpret them from written or spoken words, we may conclude that thoughts are photographed. Images of the mind have been photographed—approximately; they do not represent single thoughts, but the effect of combined thoughts fixed upon a common center. Each single thought may have been a specific vibration. As they were closely allied by the common form, they may rhythmically blend to build the image intended. There is a wide field open here for speculation and experiment.—LYMAN C. HOWE, in *Cassadagan*.

Think not the good,
The gentle deeds of mercy thou hast done
Shall die forgotten all: the poor, the pris'n'r,
The fatherless, the friendless, and the widow,
Who daily own the bounty of thy hand,
Shall cry to heav'n, and pull a blessing on thee.
Rowe.

Count Leo Tolstoy, whose 70th birthday has recently been celebrated, urges the raising of funds to aid in the emigration of the oppressed Doukhoborts. These people—thrifty, industrious farmers, some ten thousand in number—form a sect whose tenets resemble those of the Quakers. Their only offense is their refusal to serve in the Russian army. For this reason they have been repeatedly exiled from one part of the empire to another, and so persecuted and maltreated that their position in their own country has become intolerable. With much difficulty they have obtained permission to emigrate to foreign lands, and steps have been taken to settle them, temporarily at least, in the Island of Cyprus, but it is hoped they may eventually reach America. Funds to enable them to take advantage of the privilege to emigrate, may be sent to Isaac N. Seligman, Mills Building, New York.

We uselessly wait for better surroundings, more money, etc., to begin the work of our spiritual unfoldment. Out of the common clay and stone the sculptor has wrought his masterpieces; out of common wood and iron the machinery that moves the world of commerce is built; out of the dirt the soul of the seed constructs the beautiful flowers and luscious fruits.—L. A. M.

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Between 10th and 11th Streets.

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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.

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

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., NOVEMBER 17, 1898.

Break not from off thy life a piece for heaven,
Or large or small;
But pour the soul of service in for leaven
And raise it all. —F. LANGBRIDGE.

The JOURNAL marches straight to the front of the battle in defense of true mediumship, and dares its enemies to combat! Come on, with pens dipped in caricature! Come on, with tongues forked with vindictiveness! Come on, with type soaked in the scum of the seething pot of scandal and vituperation! We defy the whole gang of confessed frauds and enemies of the phenomena of Spiritualism!

Dr. C. W. Hidden, of Newburyport, Mass., whose likeness may be found on the first page of this issue of the JOURNAL, is a polished speaker and popular musician and singer. Some of his songs may be obtained at this office, such as "The Organ in the Corner," "I'll Sing Again Down by the Sea," "Keep Summer in your Heart," etc. His platform work in the New England States is quite a feature there. While his inspirational speaking gives convincing proof of the philosophy of Spiritualism, his singing charms all who hear him. He has for some time contemplated a visit to the Pacific Coast, and should he conclude to make it, the Societies along the road should make arrangements to have him stop and give lectures, etc., for he is a popular talker and sweet singer. An exchange says:

He lectured in Fitchburg, Mass., on Sunday, attracting good audiences and creating marked enthusiasm and interest. In the afternoon his subject was "The Spiritual Side of Spiritualism," a scientific exposition of the spiritual philosophy. Evening theme, Lifted from Earth.

Dr. Gunsalus, of the Plymouth Church, Chicago, has preached liberal ideas for the past 20 years. He, with Rev. A. Haynes, his associate, lately requested that Church to open its doors to Mohammedan and Christian alike, who may desire to do good. This move will be far reaching, and find cordial response among many clergymen who feel restrained by the creeds.

A sensation has been sprung in the State of Sonora, Mexico, by an ecclesiastical edict from Arch-bishop Lopez, the seat of whose archiepiscopal see is at the City of Hermosillo, the capital of the State, excommunicating all members of the Masonic fraternity.

Nearly all of the highest officials in the State and many of the most prominent citizens are members of the Masonic order, and at the same time many of them are Catholics. The wives and female members of their families are also members of the Catholic Church. Consequently this sweeping edict has spread consternation all over the State.

Corner Stone of the Temple.

President Barrett, in his annual address before the National Convention, said that "true mediums are in greater demand to-day than they ever have been, in the history of Spiritualism." He also said that "true mediumship is the corner stone of the Spiritual Temple, and it must be loyally defended." Mr. Barrett is right. True mediumship *must* be defended. If mediumship is discarded, it will leave Spiritualism in the same helpless condition that the churches are now, since they have discarded mediumship, and "the fruits of the spirit," spoken of by Paul, in the New Testament. The present condition of the church is that of a body politic, without a soul; an organization without a spirit. It is "like sounding brass and a tinkling cymbal."

No matter how much of fraudulent manifestation may exist; no matter how much of the spurious, genuine mediums must always remain, and when attacked, must be defended. Fraud-hunters and fake-mediums may work together to destroy mediumship, and if possible, demonstrate that there are no genuine manifestations; but they can no more destroy true mediumship than can "a hog move the earth by placing his nose under a molehill."

While we condemn the spurious and have no use or excuse for the fraudulent—genuine manifestations are ever necessary to the upbuilding of the Cause and must be maintained.

The wholesale denunciation of the different phases of mediumship indulged in by the fraud-hunters to-day, carries things too far and puts us in mind of an anecdote we heard many years ago, located in a rural district in Indiana. A well-to-do farmer lost a very fine filly from his pasture-lot, and after several days' search found it snugly tied in the log-barn of a distant neighbor of doubtful repute. The neighbor was indicted, tried, and found guilty of larceny; when the Judge asked what he had to say why sentence should not be passed, he put in a plea that the animal was only taken for a joke. The Judge inquired how far his barn was from the pasture-lot, to which he replied, "about five miles." "Well," said the Judge, "that is carrying a joke too far; hard labor in the penitentiary for seven years."

This is about the condition of things in the wholesale fraud-hunting of to-day. Much of it is due to jealousy among mediums; and some of it can be accounted for in the fact that the would-be exposers wanted to see how far they could carry on a joke, and deceive their friends by "playing spook," etc. They may find, however, that they have been "carrying a joke too far"—like the fellow who stole the filly.

The Accuser Foiled.

As a specimen of the accusations made by the ex-fakers, we will mention a "shot" that instantly "exploded" last week. The editor of the *Liberator* appeared before the Board of Directors of the California State Spiritualists' Association and accused its Secretary of advocating the ordination of Bishop Garrison, last summer, when his application for it was denied. She stated that the Secretary told Ex-President Wadsworth that as the Board had already ordained several no better than Garrison, he did not believe in "making fish out of one and flesh out of the other," and therefore was in favor of ordaining Garrison. The Secretary then and there asked the only witness named, Mr. Wadsworth (who is a member of the Board) if that statement was true, and he positively said that it was not—that "all the members of the Board opposed the application—Mr. Newman included." That "charge" in the cannon exploded in the accuser's face, with damaging effect.

The reason for this accusation was that the ex-fakers threatened to break up the State Association, because they were defeated a year ago, when they tried to capture it. They now opened fire on the Secretary, hoping by defaming him to weaken the Board of Directors, knowing that he would not remain on the Board and vote on the charges they made against mediums, if charges were entertained against him.

To test that matter, he promptly offered his resignation and withdrew. The Board *unanimously* voted not to accept it—having entire confidence in his integrity, and sent the Vice-President to ask him to return and resume his position, which he did.

Vilification and Spite.

Last Sunday at Scottish Hall, in this city, we are informed that the confessed ex-fakers made further attacks on the editor of the JOURNAL, reiterating their malevolent abuse and distorting the facts about the communication from our spirit niece. All of which is entirely disproved by a statement found on the next page of this JOURNAL, written without our knowledge by Dr. Muehlenbruch, whose honesty and integrity no one will question.

It may be well to say that the visit of Dr. Muehlenbruch and Mr. Little occurred in the second week after the JOURNAL was moved to San Francisco, when we were almost a stranger, and had made but few acquaintances here. The following is the exact wording of the account we then gave, on page 70 of the JOURNAL dated Feb. 6, 1897:

Annie was the name of our little niece who passed to spirit-life some 50 years ago, and has there developed into a beautiful spirit. She loved us dearly, and we mourned for her during several sad years, after she was suddenly taken from earth-life on a Sunday 50 years ago. She has since then often sent us messages of love, and last Saturday, January 30, when Bro. James R. Little, 218 Tenth street, Oakland, called at this office, after some business conversation, his hand moved and he called for paper and wrote the following verse, also describing the spirit of our niece, perfectly, as standing near us, with her bright eyes and curly hair:

The roses may bloom, the roses may wither;
Their fragrance departed wait not in the air;
Flowers bloom in the spirit world forever,
In perfume and beauty which none can compare.
ANNIE.

Bro. Little was a perfect stranger to us—we had never met before, and then only conversed on business until the above incident.

Every unbiassed person will see that there is not the slightest foundation for the capital attempted to be made out of the matter by these ex-fakers. The explanation made last week (on page 4) corroborated by Dr. Muehlenbruch, this week, stands like a rock, and defies the lashing waves of the immaculate (?) villifiers.

The object of this onslaught is to injure the JOURNAL, and to try to have the *Liberator* supplant it—at least that is their "boast." But of that, there is no danger; for all respectable Spiritualists look with disdain upon the *Liberator* and its sponsors. The tide has set in against them, and soon will overwhelm and sink beneath the waves of oblivion the whole ex-faker outfit. The attendance at their much-advertised meetings has dwindled to almost nothing. Those who attend, generally go away disgusted.

As remarked by our English contemporary on the last page: "The end and the beginning are very close together."

Prof. Francis King, author of the "Secret of Life, or Harmonic Vibration," has just established a "Harmonic Life College," at 236 Powell street, San Francisco, Cal. Lectures are given every Tuesday and Saturday at 10:30 a. m., and Thursday at 7:30 p. m. He has procured a very remarkable machine (the only one in use on the Pacific Coast) called the "Harmonic Vibrator," which generates natural electricity in the body by the law of vibration and which takes rheumatism and other deep-seated troubles out of the human system.



The Editor is not responsible for the opinions of correspondents.

The National Association.

TO THE EDITOR:

It is now entering upon the sixth year of its existence and feels that it can appeal with confidence to the Spiritualists of America for support. It will take nearly or quite \$3,000 to take the Association through the coming year, and leave it on a sound financial basis. The items of expense will include the deficit, Secretary's salary, rent, printing, gas, water, coal, postage, stationery, express, and the travelling expenses of the Board of Trustees. The expense in each of these items has been limited to the minimum figure, and no unnecessary outlays will be made.

The Board of Trustees pledges itself to manage the affairs of the Association in a business-like manner. Its members will endeavor to faithfully discharge the duties pertaining to their offices, and will honestly repay trust with trust. The present management makes no claim to perfection; mistakes are liable to occur in many ways, but the Board will, as a unit, honestly and conscientiously endeavor to correct every error as soon as it is made known.

The National Association is the servant of the people. Its present management knows no clique, no faction, and no enemies in the discharge of its duty. It stands for Spiritualism first, last and all the time, and means to deal fairly and impartially with all classes of people. It tries to carry out the aims and objects for which the Association was formed, and, with that end in view, invites the Spiritualists of America to unite in its support. Schools, homes for the indigent, hospitals, sanitariums, libraries, local Spiritualist Societies, missionary work, etc., etc., are needed in every quarter of this Nation. The N. S. A. asks the people of America to put the means into the hands of its officials to enable them to establish these important reforms. Let us hear from those who are disposed to assist in this good work at once.

Address all communications to the Secretary, 600 Pennsylvania Ave., S. E., Washington, D. C.

Mrs. M. T. LONGLEY, Sec.

The War on the Mediums.

TO THE EDITOR:

I have read two copies of the *Liberator* sent me by someone and conclude that if its statements are true, the Pacific States have a sorry lot of media for the spirits to use in communicating with mortals.

But are the charges to be relied upon without positive evidence of their truth? What of the moral character of a self-confessed faker and his accusation of others who have manifested their medial powers under strictly test conditions? We opine that being a blood relative of an illustrious man of national reputation, a patriot, a philanthropist, whom the nation loves for his good public deeds, adds nothing to the veracity of any one. I refer to Mr. Garrison, judged by his long-winded confession of fraud. His audacity is proven by his claim of being a blood relation of Freedom's most noble champion, whose grand soul must blush with shame in the spirit-world at the mere mention of such a fact. His statement is clearly meant to cast wholesale odium and discredit on all physical manifestations of spirit power and intelligence. He is a self-confessed peevish, who would drag down to his own level all media. Think of those crocodile tears he must be shedding on account of the gold obtained by false pretenses!

Being engrossed and steeped for years in concocting deception, it is no wonder that he knows nothing of the true science and philosophy of Spiritualism. The reason is apparent that he does not know that many of the physical sciences are invoked to demonstrate the undeniable fact that death does not destroy one faculty of mankind, but confirms the conclusion that there is maintained a conscious, individual existence, unimpaired by physical dissolution.

As money-getting was the incentive to practice deception by trifling with the sorrowing in their bereavement and soul-distress, the question now is: Is not money the prime factor to induce this confession and superficial repentance? The entire condemnation of all physical manifestations looks like an effort to muzzle all else than inspirational plat-

form work; discontinue the former, and a corporal's guard would number the attendants in our audiences.

It is lamentable that now and then we are confronted by some act perpetrated by a medium reprehensible in character. These are rare exceptions; but are no indications of error in principle and do not effect the truth of Spiritualism any more than the fall of a minister in a church effects the doctrines of the church. The unsupported word is offered of those whose statements malign and vilify the good names of mediums for physical manifestations, some of whom have become aged in the work and are known throughout this country and across the ocean.

Materialization, independent slate-writing and reading sealed letters come in particularly for condemnation—when leading scientists have required tests which utterly preclude the possibility of deception, and are forced to admit that nothing within the limits of known science will account for the phenomena.

In August, 1897, a member of the Board of Trade attended a materializing seance in this city. He believed the phenomena to be a trick of the medium and said so. He offered her \$100 to submit to a reasonable test and come to his residence. The ladies of the place disrobed her entirely and locked her wardrobe in another room, then put a black silk wrapper on her, and a pair of slippers, and then conducted her to the cabinet. She took a seat outside of it and no person was permitted to sit nearer than ten feet of her or the cabinet. There were six Spiritualists and twelve skeptics (scientists and professors) present. The gentleman managed the whole affair, with the medium sitting in full view of the circle. White forms in human shape came from the cabinet, conversed and sang several songs, also conversed with those in the circle. Eleven forms emerged from the cabinet, in the face of those adverse elements. The medium then asked if any forms in human shape, dressed in white, came from the cabinet. They all stated that they saw quite a number of different sizes, from children to grown persons. Then she said to the gentleman, when he tendered her the \$100, that her regular charge when going out this way was \$20, and that amount was all she would accept.

How many of these acknowledged fakers would have acted as conscientiously, according to their own admissions?

Looking at the situation from this distance, in the light of the varied undoubted physical manifestations, coupled with the grand clairvoyant, clairaudient, and psychometric readings generally succeeding fine inspirational lectures and poems, we can come to but one conclusion, and that is that such publications as the *Liberator* are an hundred fold more injurious to the Cause than all the fakers can possibly be. If you have a few honest mediums on the Coast, encourage them; slough off the barnacles by proper test conditions, and count all honest until proven positively and indisputably guilty. C. H. HORINE, Chicago, Ill.

That Poem Signed "Annie."

TO THE EDITOR:

Kindly allow me to make a statement in the *JOURNAL*, for the sake of truth and our grand cause of spirit return.

Seeing your article in the *JOURNAL* for Nov. 10, headed "Insufficient Evidence," speaking about the *Liberator* assailing your integrity concerning the name of a spirit (Annie Newman) given you by Mr. J. R. Little, of Oakland, I wish to say for the sake of both fraud-hunters and honest Spiritualists, that I was present at the time Mr. Little gave you that message. It was I who took Mr. Little to your office in San Francisco, as we then both applied to the State Association for Ordination Certificates.

We were sitting at your desk, I on one side and Mr. Little on the other. I heard Mr. Little ask for paper and pencil, which you gave him and inspirationally he wrote "a short poem" signed by the spirit "Annie." You then recognized the name. Upon my honor, I know that Mr. Little had never before been to the *JOURNAL* office, and did not know anything about you or your family.

Truth for a time may be crushed, but it will rise again, mightier than before, and all those who attack honest mediumship will be as the dust before the wind. Why are honest mediums assailed? Because they will not associate with the fraud-hunters. If the latter would cleanse themselves, live a life as near right, as we understand it, and love one another, there would be less deception.

The sublime truths of Spiritualism are too sacred to be dragged in the mire by those who have acted as frauds,

DR. MAX MUEHLENBRUCH, Oakland, Cal.

N. S. A. Notice.

TO THE EDITOR:

Contributing membership in the N. S. A. can be secured individually by sending \$1.00 and address to the undersigned. The payment of the dollar will entitle the sender to one year of contributing membership, and a handsome certificate of the same, with one copy each of the N. S. A. Reports for 1897 and 1898.

MARY T. LONGLEY, Sec. 600 Pa. Av., S. E., Washington, D. C.

The Reviewer.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by Robert James Lees. London: George Redway. 381 pages. Price \$1.75. For sale at this office.

In the Recorder's preface, the following explanation is given:

"It was Christmas Eve, and I was busily engaged with some annuals lying on my table, when a stranger—uninvited and unannounced—entered my room 'while the door was shut.' His presence did not disturb me, since I had entertained such visitors before; so, pointing to a seat, I bade him welcome, and then asked the purpose of his coming.

He then explained to me a desire he had long cherished, and asked if I would aid him in its consummation. As soon as his mind comprehended the fact that he had passed the grave, a yearning possessed him to find some means of coming back and telling how men erred in their conception of that life beyond. At first he feared he had no power to break the silence of the tomb, but with experience came the knowledge of the omnipotence of love, by which the lips of death could be unsealed, the proof of which was granted in our conversation. He desired me to write what he should dictate, then give his story to the world."

This is an occult story of absorbing interest, containing 21 chapters.

The *Arena* for October came late on account of an important change in the editorial and business management. It is now edited by Paul Tyner, the popular author and thinker. "The Religion of the Spirit," and "Count Tolstoy at Home," are among the contents of the October issue. It will soon issue the November number, and the December or Holiday number will be a "gem" in its line.

In the November *Open Court* Major J. W. Powell, contributes a beautifully conceived "Psychological Study of Judgments;" Prof. Lévy-Bruhl, of Paris, writes on Bayle as a precursor of the philosophy of the eighteenth century, and Dr. Paul Carus gives a paper on "The Greek Idea of Salvation," with numerous illustrations from ancient Grecian mythology.

Immortality, the new monthly published by J. C. F. Grumbine, will be clubbed with the *JOURNAL*, and both supplied for \$1.75 per year.

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Naught reck's it if opponent
Be gentleman or knave.

They who like it do not urge it
In the bitterness of fray;
They who by force shall fear it
In the night of brutal day.

Though the purblind and the mighty
Seek to stay the fateful tide,
It outflanks them and surrounds them
Till they're girt on every side.

It is nearer with the morning,
It is nearer with the night;
Naught can stay the mystic onrush
Of the tidal wave of Right.

H. CROFT HILLER.

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Local News Summary.

Edited by M. S. NORTON.

A Suggestion to those who intend to make Holiday Presents. Instead of buying useless toys, etc., suppose you step into, or send to the Occult Book Store, 1429 Market St., and get a Catalogue in order to make selections from our large stock of Occult, Spiritual, Scientific, and Liberal Books; or send the RELIGIO-PHILOSOPHICAL JOURNAL to a friend, and thus bring joy to the household fifty-two times during the coming year. "Blessed be he who first invented books," for they are a "joy forever," and these are up-to-date. If we have not what you want, we will send for any you desire: and it is none too soon now to begin to think and act upon this suggestion.

Mrs. R. Parker, who has been quite ill of late, is now improving. Her many friends will be glad to know this.

Madame Montague.—Mrs. M. C. Price writes us from Oakland that she is taking Mme. Florence Montague to another clime, where she hopes that new surroundings, total rest, and change in activities will restore the Madame to strength and usefulness. We are sorry to learn that this excellent psychic is again afflicted by nervous prostration, and hope that she may be restored to health by the change of climate which she is now taking, and that she may soon return to her field of labor with with renewed energy.

Marriage Bells.—On the 2nd inst. Mrs. M. L. Chandler, the popular singer and palmist, was united in marriage to David Mason, of New York City. The ceremony was celebrated in the latter city, where the groom is engaged in business, and where the happy couple will reside. The JOURNAL joins with her multitude of friends on this coast, in sending congratulations to both; and in the best possible wishes for the future, and we hope not to be forgotten. The latch string of the JOURNAL is always out, and we are glad to hear from old friends, and new.

The Subject of Mrs. R. S. Lillie's lecture on last Sunday evening, for the Society of Progressive Spiritualists, at Occidental Hall, was, "Some Thoughts on Mediumship." This she said was the distinctive feature of Modern Spiritualism; its foundation and corner-stone. The audience was delighted, and many said after its close that the lecture should have been reported verbatim and preserved. Mrs. Lillie prefaced her remarks by referring to personal experiences of her own, as a medium, and read a poem from her book entitled, "My Jewels." One of the pleasant features of these meetings is the short service of song from Mrs. Lillie's new "Jubilee Song Book," led by Mr. Lillie, with Mrs. Sadie E. Cooke at the piano, in which all join with "the spirit and the understanding."

Transition.—Last month Mr. A. D. Schmidt, of Montana, brought his wife to San Francisco, to undergo an operation at the hospital. The operation was successfully performed, but she gradually sank, and passed away at 4 a. m., on Nov. 2. The body was dressed and prepared for shipment to Montana by the Western Addition Funeral Directors at 2428 California street, San Francisco,—the work being done in an excellent manner by Mrs. Schofield and her daughter, as we are informed by Mr. Fred Anderson, Mr. Schmidt's friend who called at this office with the news of her passing to spirit life. Mr. and Mrs. Schmidt have been for years firm advocates of the spiritual philosophy and know that they are divided now only by the thin veil which parts the two conditions of life—"the seen and the unseen." Mrs. Schmidt was patient in her acute sufferings, but was anxious to pass the gates into the spirit world—only regretting that she must leave her devoted husband and family who could not accompany her, except in spirit, to "the beyond," where her many friends who had gone before awaited her coming, and welcomed her to "the home over there."

Ladies' Aid Social.—On last Friday evening one of the most enjoyable Socials ever given by this popular society, was held in Occidental Hall. About a hundred ladies and gentlemen assembled and without formality proceeded to enjoy themselves and they succeeded very well indeed. They first began singing in concert, then listened to Mrs. R. S. Lillie in words of welcome, followed by Dr. Carpenter, Clara Stella Steers, and Mrs. Weir, of Oakland. Mme. Florence Montague bade farewell for a season. Mr. Rider was in his usual happy mood, Miss Severance sang "The Bridge," Mr. Yates, son of Mme. Montague, rendered a solo in an artistic manner. Mrs. E. Price recited a poem, and Mrs. M. C. Price told a story about a cobbler, and Mrs. Sadie Cooke was in evidence with her music. Mrs. B. F. Small, President of the Aid Society, was the presiding genius, and Prof. J. T. Lillie was everywhere. We have heard it said that "Jack is all right," and we are beginning to believe it—anyway we wouldn't like to try to get along without him. The chairs were cleared away and all engaged in a social dance. On the 25th inst. they have an entertainment and supper at the same place. If you want to meet the better class of Spiritualists, come to these socials and get acquainted.

The Children's Progressive Lyceum met last Sunday at 909 Market St. New scholars and teachers are coming in and old scholars are returning. The recitation by Miss Bessie Jolly and the song by Mary Hitchcox were both excellent. The invocations given by Dr. Carpenter for the last two Sundays were a very pleasant feature of the Lyceum. The free spiritual library is open from 10:30 to 12 every Sunday.—C. H. WADSWORTH.

Soap-Throwing Ghosts.—The article on this page last week entitled "A local Borderland experience," has attracted much attention. Many plans have been laid to investigate; but the manifestations ceased the next day after the visit of the local Editor. We visited the factory again this week, and found everything serene, and every department of the business pursuing the usual routine without interference from forces either hidden or revealed. When the disturbance begins again we will let the people know, and we hope to add something to the knowledge of the world, in regard to the things which are hidden, through the investigation of this curious incident.

Married.—The many friends of Mr. Edward Earle, the well-known independent slate-writer, will be pleased to learn of his marriage which took place in this city Thursday, Nov. 10, to Miss Alice Slyter, youngest daughter of Mr. and Mrs. George Slyter.

New Meeting.—On last Sunday afternoon Mrs. Dunham inaugurated a conference and test meeting at 997 Market St., assisted by Mrs. Cornelius and Mrs. Henderson. The attendance was good and general satisfaction was expressed by the audience and workers. The meetings will be continued every Sunday afternoon.

Circle of Harmony.—Mrs. F. A. Logan and her "Circle of Harmony," met—as usual—last Sunday in Occidental Hall. These are spiritual meetings and only the spiritually-minded are attracted to them. You may well know the attendance is not large. On next Sunday afternoon let us all make a special effort to be there at 1 p. m., and for a brief season forget the vicissitudes of life material, and live in that life spiritual which is the true life.

Mrs. Logan read an original poem entitled "Kitty Blank, the Rescuer of

the Fallen," a story of over 100 verses graphically depicting the inequality before the law of woman's sphere with reference to the property and the disposition that is made in too many cases of the home and children, when the wife and mother is taken first. In this instance the children are put among strangers, while the eldest is hired out to work. The blue-eyed, fair-haired, winsome Kitty bemoans her sad fate, and is overheard in an arbor in the garden, by a young man who presents her with a note of invitation to make her home in a palatial residence.

The reader of this poem when it is in pamphlet form, will learn the rest of the story, which we hope will be forthcoming at no distant day.

Mission Lyceum.—To the friends of the children I have a cheering word. An increased number of children and especially of adults were in attendance last Sunday, all the exercises increasing in interest and perfection from session to session. The singing under the direction of Prof. Merrill is becoming a feature enjoyed by all—ever child, officer, leader, and nearly all of the visitors gave a word of wisdom. Please do not forget the benefit entertainment and dance to be given on Wednesday evening, Nov. 23, at Excelsior Hall, Mission street, between 19th and 20th streets. Admission 10 cents. Program at 8 o'clock sharp.—W. T. JONES, Conductor.

Oakland.—A good sized audience greeted Mrs. R. S. Lillie last Sunday morning, at Odd Fellows' Hall. The lecture seemed to awaken more than the ordinary amount of interest even though it was upon the old-time and oft-repeated inquiry "What and where is Truth?" This had especial reference to what is truth in regard to man and his immortal selfhood. An appeal was made for growth and unfoldment to a point where spiritual communion becomes possible to the individual and an open doorway to wisdom, light and truth. The people who attend these meetings are the spiritually-minded, and the numbers gradually increase.—Sec.

Universal Spiritual Association.—"Self Government," was the theme at 20 Eddy street, last Sunday, and as usual, the discussion ranged over the whole field of philosophy, religion and economics. To solve the great problem of life, how to better the condition of the common people, seems to be the purpose of this meeting. There is a wide field for such labor, and the laborers are few.

The Spiritual Atmosphere is vitiated—just now—by the worst element that has ever reared its hydra-head within the realm called spiritual. Some people—like some reptiles—are not good losers. When the inevitable end confronts them they spew the residue of filthy, poisonous slime indiscriminately upon the just and unjust. As a sign of the times we are glad to witness this spectacle; for the moral and spiritual atmosphere will be cleared and the spiritual work will take on a new impetus; even though the tail of the serpent does continue to wriggle until the sun goes down.

A Well-merited Rebuke.

The Liberator, San Francisco, Cal., Vol. 1, No. 1, has reached us. We do not mean any offense to our *confreres*, but if the second number is like the first we would suggest a new name—"The Chamber of Horrors." In all our experience we have never read in any one periodical such a mass of mud-raking. After reading the principal article by Bishop S. Garrison, and then seeing his name as publisher, one is inclined to say, "Thou comest to me in such a questionable shape." We have had some experience with one of the frauds named, and our recollection of him gives us the squirm as we write. By report we knew there is what is called the "fraud ring," and it is very right that these pests should be exposed, but when it is done from an admittedly contaminated source, we should say, as men and women of the world, the evidence is vitiated. We must take converted men at their word in all that cannot be disproved; and if Bishop S. Garrison succeeds in ridding the Spiritualist movement of the frauds he has been mixed up with, and that other crop which may come into being, we wish him God-speed. If the Editor, Mrs. Julia Schlesinger, can see the end from the beginning, it is more than we can do, judged by her first number; but unless the tone and temper are changed we are inclined to think the end and the beginning are very close together. When hitting hard at the enemy, we should not strike, above all others, consciously or unconsciously, our own friends. We fear *The Liberator* has done this, and then handed the stick to a real bishop.—*The Two Worlds*, Manchester, England.

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