

RELIGIOUS & PHILOSOPHICAL JOURNAL

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VOL. 35. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, DECEMBER 22, 1898. 1429 Market-st. Between 10 & 11th-Sts. No. 25.

THE BORDERLAND.

A Psychical Experience.

Mrs. Sara A. Underwood, the able author of the book on "Spirit Writing, and other Psychical Experiences," sends the following for the "Borderland" department of this JOURNAL. It is the "experience" of Mrs. Elizabeth Cady Stanton, the noted advocate of "Woman's Rights."

CURIOUS STORY OF A NIGHT AT AN INDIANAPOLIS HOTEL.

While under the direction of the Lyceum Bureau, during the decade 1870-1880, I traveled eight months in the year, from October to June, mostly in the Western States, speaking nearly every night. It was my custom in the large cities always to stay at the same hotel, that the landlord and clerks might know me, and I might be received at any hour of the night. If possible I always secured a room on the second floor with a balcony, for safety in case of fire.

One night I arrived rather late at Indianapolis, having previously telegraphed. The hotel was crowded, as there was some unusual public gathering, just what I do not remember. On meeting me in the parlors my kind but distracted host said: "Mrs. Stanton, I have not a room in the house for you. I am sorry, but you will be obliged to go to some other hotel." "That," I replied, "I cannot do; you must give me a bed in the parlor if you have no other place." "Well," said the host laughing, "I'll see what I can do." So while I was taking supper he surveyed the ground and at last returned to tell me he had a small room on the third floor, but with no balcony. If I would accept that, he would have it prepared for me. "Well," I replied, "since I can do no better I must accept that." In due time he announced that all was ready.

I found a pleasant little room, lighted with gas, a bright fire in the grate, everything looking fresh, clean and attractive. Being very tired, I lost no time in going to bed. As usual I left the gas burning, and looked under the bed and in the closet to see that neither men nor cats were anywhere concealed. I was soon sound asleep, when suddenly I found myself in the strong grasp of a powerful man. At the same instant a cry of despair rent the air, an agonized voice shrieked, "Oh, save me, mother! Save me!" Terribly frightened, I sprang from the bed in horror. But all was still. I searched the room in vain. No one was there, the gas was still burning, the door locked, everything as I left it on going to sleep. So I concluded the terrible experience I had just had must have been a nightmare, and as I was thoroughly tired by my long journey of the previous day, my excitement was soon overcome and I fell asleep again. Only a few moments had elapsed, however, when I again felt the clutches of those desperate arms, and my ears were filled with the sound of that piercing shriek: "Oh, save me, mother! Save me!" Again I shook off the horror, and, fully awake, convinced myself that I was alone, and that no one had entered my room. Gradually I grew calm, and then, from sheer exhaustion, slept once more. My rest was as brief as before, for in an instant, it

seemed, the grip was around me and the voice tore at my very heartstrings: "Oh, save me, mother save me!"

It is useless to rehearse the continued torture of that night. Suffice it to say that with the dawn only it ceased.

When the maid came to make the fire, she said: "How did you sleep, madam?" I replied, "I have had a night of intense suffering." "Oh," cried she, bursting into tears, "I told them not to put you in this room. A man died here yesterday with delirium tremens. His cries could be heard over the whole house. For days his constant appeal was: 'Oh, save me, mother! Save me!'"

This startling corroboration of my recent

In the introduction Mr. B.F. Underwood says: "Several times Mrs. Underwood's views on subjects in regard to which she has very pronounced opinions, have been vigorously combated and long discussions between herself and the intelligence using her hand have resulted. She has, to my positive knowledge, written in this automatic way statements which included matter-of-fact information, unknown to her and unknown to me, showing that the intelligence which supplied the thought and controlled the hand to write, had access to sources of knowledge beyond the conscious reach of the psychic. These are curious facts. . . ."

"The messages received automatically, in every case that has come under my observation, have purported to be from extra-mundane minds and almost invariably from spirits that once dwelt in the flesh, now discarnate and freed from material conditions. The intelligence manifested by the writing shows varying degrees of conception and power of expression, indicating apparently the presence at different times, of different personalities. . . ."

"Probably automatic writing and trance speaking are of a kindred nature, and the less common phenomenon of voice-hearing may have a similar basis. Socrates, who is regarded as the wisest man of the ancient world, had his daemon that warned him against danger, and often, as he believed, showed a wisdom greater than his own. Joan of Arc, following the voices, led the soldiers of France to victory. . . ."

"It is not improbable to my mind that much of the so-called sacred literature of the world was written by scribes who were moved to write by intelligences which they could not identify with their own, and which they believed were divine. The Koran, the sacred authority and guide for many millions of people, was I believed produced in this super-normal manner, and may it not be true of some of the books of the Bible? . . ."

"Spiritualism wisely teaches that all 'communications' and revelations, from whatever source they profess to come, should be tested by their intrinsic merits. In religion and morals the experience and wisdom of mankind, through the ages of the past, have an authority in accepted axioms and precepts by which later revelations must be judged, regardless of the sources from which they profess to emanate or the names by which they are endorsed."

This book, by Mrs. Underwood, is entitled "Automatic or Spirit Writing, with other Psychical Experiences," and is for sale at this office. It has lately been reduced in price. The cloth edition (originally \$1.50) is now sold at \$1.00. The paper-covered edition (originally \$1.00) will now be sent for 50 cents. It contains twenty-five chapters, and is intensely interesting throughout.

The questions propounded by Mr. B. F. Underwood were answered most fully by the intelligences through "Pharos" (Mrs. Underwood's guide) and others, and cover the whole subject of the philosophy of Spiritualism, as well as the experiences of spirits after so-called death.

Truth
Love
What is the highest truth?
Love
In regard to something we disputed, this was written.
Take eyes and nose - Copy by S. A. U.
A man and a woman are here who wish to speak to you.
Copy by S. A. U.

AUTOMATIC OR SPIRIT-WRITING.

impressions quite unnerved me. I begged the maid to remain until I could leave the room, whose walls had witnessed and were still repeating the despairing appeal of that distracted soul. I never think of that night in Indianapolis without a shudder.

Automatic or Spirit Writing.

The specimen of autographic writing given on this page shows some of the different chirographies in which communications are written by Mrs. Sara A. Underwood's hand, as given in her book of 352 pages on this subject.

The statement is therein made "Truth is love of all." The question was asked: "What is the highest truth?" The answer is "Love." Then several statements are automatically written by spirits, in peculiar style, showing but little resemblance to Mrs. Underwood's writing, which follows each sentence.

Spiritualism in Brazil.

Although Brazilian Kardecism is very orthodox, it is deeply tinged by native characteristics and religious tendencies. Our South American Spiritists are more emotional than critical. In accepting the new doctrine, they do not always reject their own superstitions. The great majority of them were Roman Catholics before they were Spiritists, and thus it happens that saints are often supposed to act as their spiritual directors and to favor them with direct communications. At their meetings a gravely religious tone prevails—prayers are offered to the assembled spirits of the good.

Great names are accepted without question provided they sanction the doctrines that are held to be orthodox. The friendly critic, who is pained at the thought that simple faith should be misled by a delusion, welcomes any plausible excuse that is offered for these apparent aberrations of automatism. Some explanation of the appearance of great names in automatic writing is to be found in the instructive work by Mrs. Sara A. Underwood. The clue therein furnished may serve us here. Let us suppose, therefore, that a person by attuning himself to higher moods of mind may in sympathy draw near to spiritual spheres where such moods prevail, and that, in virtue of some occult law, typical names may then be given, which, however, would be far from indicating an individual presence or an individual source of knowledge.

Another doubt that is raised in the study of Spiritism, not only in Brazil, but in other countries, is likewise capable of receiving a similarly hypothetical solution. It is quite possible that, in spite of the absence of sufficient proofs of identity, some of the trance personages of our seance-rooms are genuine. But if the individualities presented are what they claim to be, how is it that they so often reappear, still surrounded, after a lapse of months and years, by the subjective horrors of scenes that preceded or accompanied their death? Or, to give concrete examples of this phase of manifestation, how is it that two lads who were shot after the revolt were still found to be commanding cannon fire, or that a lady who was accidentally burned to death still believed herself to be surrounded by the flames? In answering this question we must bear in mind that in the case of somnambules the memory of past events is sometimes so vivid as to be mistaken for present experience, and that there is a consequent tendency on their part to act and speak in accordance with these revived impressions.

Now, through Mrs. Piper, one of the most reliable mediums of the present time, it has been declared that spirits in communication with incarnate minds also fall into an abnormal state, resembling that of the somnambule. It is, therefore, quite possible that in returning to planetary conditions, their earthly memories are recalled with a vividness that lends them the appearance of actuality.

PROF. ALEXANDER.

Persecution of a Medium.

The following is a true statement of the hearing before Magistrate Romig in the case of Mrs. Bliss, in Philadelphia, Pa.:

The Philadelphia *Times* of recent date has been airing itself before the public in a most nauseating manner in an attempt to injure a Spiritualistic medium and to expose—what it is pleased to call—fraud. The exposure occurred on Thursday evening, Dec. 1st, at a seance in the apartments of Mrs. C. B. Bliss, the well-known materializing medium, who during her more than a quarter of a century of public and private work, has convinced hundreds—yes thousands—of honest and intelligent investigators of the truth of spirit return through materialization.

The affair was planned and carried out by the Philadelphia *Times* through its reporter, Wm. H. Hay, and an accomplice—a woman friend of his, who had consented to make an appointment with the medium for that evening. Those individuals were in attendance at the above-mentioned seance, in company with about fifteen persons unknown to them, presumably Spiritu- alists.

At a given time in the evening the woman accomplice—so it is alleged—rushed forward, seized the hand of a form then appearing outside of the cabinet, and screamed. Instantly there was a rush, confusion and disorder. A

flash-light, pre-arranged by the exposé, appeared, and pandemonium reigned. The young lady who had seized the spirit was assisted out of the house by her friend, the reporter; officers appeared on the scene, the members of the circle, honest and respectable men and women who had nothing to do with the melee, were taken without warning and marched two by two to the station house.

Mrs. Bliss was arrested on the charge of keeping a disorderly house and of obtaining money under false pretenses. At the preliminary hearing on Friday, she was held in \$1,000 bail by Magistrate Romig. On Monday, Dec. 5, at 10 a. m., a second hearing was held in the Magistrate's office. It was the privilege of the Secretary of the N. S. A. to be present on that occasion in company with Mrs. B. B. Hill of Philadelphia. Other prominent Spiritualists of the city, including that staunch friend of mediums, Thomas M. Locke, were in attendance.

The chief witness against the defense was the *Times* reporter, Mr. Hay, who had planned the raid some days before, and who had gotten himself appointed a special police officer, by the commissioner, his personal friend. By and by later news will be developed of this same reporter and special officer. At the rigid examination to which Mr. Lukens, the able lawyer of the prosecuted medium, subjected Mr. Hay, a compromising garble of facts and falsehoods were elicited. In several important instances the witness completely crossed himself. He also refused to answer three leading questions as to the flash light let on at the circle, declining to state whether he had or had not produced such a light himself. Mr. Hay's testimony on the whole was greatly damaging to the prosecuting side as was clearly shown in the summing up of the evidence on the part of the lawyer. In examining one of the officers—as well as in the examination of Mr. Hay—Mr. Lukens brought out the fact that no disorder on the part of Mrs. Bliss or her family had been attempted or perpetrated, and that the unseemly conduct in the house had all been made by the prosecution—which the earnest lawyer aptly called a persecution. It was also revealed that as Mrs. Bliss had distinctly stated previous to her seance that all wishing to leave would receive their money. Therefore, Mr. Lukens argued that the charge of keeping a disorderly house could not be sustained, and that of obtaining money under false pretenses was equally faulty.

When questioned as to the religious aspect of the services, the witness hesitated and sneered. At first denial was made that any hymn was sung, but under the cross-fire of the examination it was reluctantly admitted that the audience "tried" to sing "Nearer my God to Thee" and "Shall we Gather at the River?"

When Mr. Lukens had satisfied himself—and all unprejudiced listeners—that the arrest had been a case of malignant assault not only upon the medium but upon all honest Spiritualists, he proceeded to sum up the evidence in an eloquent and masterly speech. He denounced the *Times* and its agents who were concerned in this outbreak in most unsparing terms. He claimed Spiritualism to be a religion and its mediums and lecturers to have the same rights to proclaim their truths as the clergymen of any denomination have to do the same. He declared a spiritual seance to have as much right to its work as has a prayer meeting. A man's home is his domain into which no marauder has a right to penetrate. Honest people are not safe in their houses if chance guests may be permitted to create disorder and confusion therein, because of some occurrence they do not understand or are displeased with.

Mr. Lukens informed the magistrate that wishing to learn of materialization and thus to intelligently conduct the case of his client, he had personally attended a seance given by Mrs. Bliss the previous evening. At that seance he found a company of ladies and gentlemen, who exhibited an earnest, sincere and even devout spirit. Said he—"Mr. Magistrate the meeting was conducted with a religious zeal. 'Nearer my God to Thee' was sung there with the same fire and devotional spirit as it is sung in the church with which I affiliate, and it aroused in me the same feelings of reverence that it does when I listen to it in my church." The lawyer continued in substance that strange things were revealed from the cabinet that could not have been produced by Mrs. Bliss. White robed forms, large and small appeared and called for their friends in the room, who recognized and

received them from the dead with tearful joy. "I have no right, your Honor," said he, "to say that these mysteries were fraud. I have no right to say that these intelligent people did not recognize their loved ones and that these mysteries were not what was claimed for them." And so he went on, winding up by demanding that his client be exonerated from the charge, and that the real disturber of the peace, Mr. Hay, be put under arrest. This closed the hearing, the count of keeping a disorderly house was dismissed and Mrs. Bliss held for trial on the charge of obtaining money under false pretenses.

Realizing this to be a case of malice and persecution on the part of the Philadelphia *Times* and its agents, a number of responsible Spiritu- alists are determined to stand by Mrs. Bliss and to bear witness as to their knowledge of her mediumship.

At the time of this second hearing of the case; the First Association of Spiritualists of Philadelphia, was holding a three days' Convention at Casino Hall. A convention that proved to be a most delightful series of spiritual meetings that were ably participated in by W. J. Colville, Mr. and Mrs. Wallis, of England, Mrs. M. T. Longley and others, including Capt. E. W. Gould, of Washington, D. C.

Great credit reflects upon the management of this affair under the direction of Mrs. M. E. Cadwallader and the Woman's Progressive Union. The Young People's Spiritualist Union of Philadelphia, took an active part in the deliberations of the convention. The Purple and White Band of Mercy was formed on Sunday that bids fair to do an instructive and Spiritualizing work among its members.

MRS. MARY T. LONGLEY.

Washington, D. C., Dec. 7, 1898.

Made a Convert.

About four weeks ago a lady visited my store and asked to see some books on Spiritualism. Among other purchases she secured a copy of "The Mediumistic Experiences of John Brown." Yesterday she called upon me again. She told me that John Brown's book had fallen into the hands of her brother, a Mr. H., who was a very hard drinker, and seldom came home sober, making his wife and sister very unhappy. Mr. H. read the book through, and since that time (about three weeks ago) has not touched a drop of liquor and is a remarkably changed man.

His wife and sister are delighted with the change, and Mr. H. is just as earnest in extolling his belief in Spiritualism as he was in denouncing it a few weeks ago. He says that he likes the blunt, honest way in which John Brown recites his experiences, and is fully convinced that he has told the truth.

I am glad the seed that Brother Brown has sown is constantly bearing fruit and that another victory has been recorded, in the spirit world, opposite the name of that faithful old worker, honest John Brown.

New York, Dec. 8, 1898. FRED P. EVANS.

Science and Spiritualism.

Science stands by and pats Spiritualism on the back, as it were, not because it is a religion or a commercial proposition, but because it is a fact equally as much in evidence as telegraphy but not sufficiently developed yet to appeal to the understanding of the world as the science of telegraphy does.

Two centuries ago a man, who had the hardi- hood to assert that thoughts could be sent around the world as quickly as they came into existence, with the rapidity of lightning, would have suffered the penalty of his indiscretion by being roasted at the stake. To-day we know that such a thing is a fact, and are looking for further developments. It is even within the bounds of possibility to send messages now without the aid of conducting wires, and investigations on a new plane go to establish the fact that it is possible to transfer thought without the aid of a mechanical instrument, the brain being the operator and etheric vibrations the conductor. Now all those discoveries and inventions are but a means to an end.

To mention that spirit communion is a fact, or even within the bounds of possibility, would be grating, so to speak, to the ears of some sensitives, and were a person to tell them that spirit messages are being sent and received

every second of the day; that the Western Union Telegraph Co. and the U. S. Postal Service are our best spiritual mediums, they would no doubt be sure that such an individual would make an eligible candidate for the lunatic asylum. Nevertheless it remains an indisputable fact that there is not a word uttered, letter written, or telegraphic message sent but what is a spirit message pure and simple. This assertion, ridiculous as it may appear on its surface, may appeal to reason if one will consider the fact that man is a duality, consisting of a soul and spirit of life, which is not a visible form but an entity made up of the sum of all the impressions together with that which has been developed out of them by reasoning or otherwise. His identity is as perfect as that of the physical or visible man, for it is that of the physical man. It is certain that the dead body cannot recognize itself, nor can the living man recognize anything when all the sensual avenues to the sensorium are closed. It is the spirit of man, the real invisible man, that sends and receives such messages. This is certainly spirit communion on the earth plane, *i. e.*, the communion of spirits still in the flesh, but the momentous question is, "Can the spirit of man in the flesh or on the earth plane communicate with the spirit decarnate off the earth plane?" A little reasoning may place it at least within the bounds of possibility even if it is not already an established fact.

The science of chemistry conclusively proves that the death or destruction of the material form does not involve the death or destruction of the immaterial elements composing it. This fact being proven by demonstration, is a positive proof that the death of the material body does not involve the death of the immaterial soul or spirit. Here are two solid facts in favor of the possibility of such a communion. A little presumption may be introduced to complete the theory but it can be taken for what it is worth, as it is by no means binding. Facts are what we want.

1. It is pretty safe to presume that spirits decarnate can and do communicate with each other under existing circumstances.

2. As spirits are self-conscious entities, it is also safe to presume that they are as desirous of communicating with the intimate friends who still remain on the earth plane as the latter are desirous of communicating with them.

3. It would be unreasonable to imagine that they had forgotten the *modus operandi* of communicating with us while on the earth plane.

4. It is absolutely safe to presume that they do not use the same instruments for the communication of their thoughts as we use on the earth plane.

5. It would appear very reasonable to believe that they are trying equally as much to open communication with us as we are to do likewise with them.

Reasoning thus we may infer that spirits decarnate possess knowledge and means whereby to reach us on the earth plane, but while we possess the means we lack the knowledge of how to utilize the facilities at hand to reach them in the spirit plane. Knowledge on our part therefore would appear to be the only requirement necessary to establish communication with spirits decarnate. It certainly is possible and I confess that I think the line is already in working order.

The evidence and opinions of such men as Sir W. Crookes, Dr. Hodgson and other scientists are a weighty argument in favor of the fact. It is worthy of remark that these men are not influenced by religious sentiment. Solid facts are their game. Go ahead with your good work, Doctor. Pay no attention to the brickbats of either public or private opinions. It may be consoling to you to know that in times past the pioneers of all great reforms, discoveries and inventions used to be roasted, hanging being considered too good for the anti-Christ.

J. C. M.

Weighing Sunlight.

In reply to Mrs. Florence's query about spirits creating matter (in the JOURNAL dated Dec. 1), Mr. Stoddard says that "Prof. Tyndall invented scales that weighed the sunlight." It is wise to confess our ignorance that we may thereby learn the truth. I would like to know when and where Prof. Tyndall's invention can be found. Where is the account of it to be found?

Prof. Crookes' radiometer comes the nearest to being such scales of anything I know of, and that does not weigh sunlight. Prof. Tyndall and his school—so far as I know—taught, and appeared to demonstrate, that sunlight and all other light, is a wave motion of ether. That there are unknown numbers of such waves that do not impress the optic tract so as to reach our consciousness as light; but there appears to be no evidence that they differ from the visual rays except in their wave length and amplitude. That they are all motions of the ether, initiated, as is supposed, by vibrations of atoms, or molecular centers of matter. Has motion weight?

Did Prof. Tyndall invent scales that weighed motions of the ether? If so will they weigh the motions of the vibrating strings of a piano or violin? Has motion the property of gravitation? Excuse my ignorance, but I never before heard of such "invention that weighed the sunlight." I would like to be enlightened. Yours for light and knowledge,
Fredonia, N. Y. LYMAN C. HOWE.

Cultivate Intelligence.

Intelligence in human or in animal form can be fed and grown from a spark to a gigantic flame. The higher the intelligence the finer the culture that is needed. All intelligence has life and gathers growth in its advancement. We realize but little the enormity of crimes we unconsciously commit in our treatment of animals, for although of the lower order, there is an existing intelligence that we smother out and demoralize with our usage.

When human intelligence has advanced farther and can take in a broader sphere of thought, it will be found necessary to harmonize the elements—to grow not only human intelligence but animal intelligence also, for through the advancement of animal intelligence is the human intelligence *individualized*. There will then be a freeing of the human minds from the bonds of selfish, brutal slavery, caused by the struggle for "all-for-me" now.

Intelligence is life, and the future life can be promulgated only through the advancement of the present life. STELLA B.

Harvest Ripe—Laborers Few.

We have had several itinerant mediums here lately, who, to hear them tell it, are wonderful. They have come to give the people the pure article in any form desired, from raps and physical to the highest spiritual phase. They are usually dead broke, seedy and careworn. From five days to two weeks is the duration of their residence; then they disappear like the mist of the morning and we hear no more of them. That is the bane of the Cause, especially in this State—one of the best fields for *good lecturers* and *mediums* existing—honest, true, intelligent workers.

The question is often asked, "Why are there so many of the third and fourth rate undeveloped element at large, and so very few good, interesting workers such as the people want?" Who can answer the question? We say it is the fault of the Spiritualists themselves—by becoming too partisan towards or against speakers and mediums, forming into cliques, rings and gangs, abusing and fighting one another, and giving their enemy a club to beat them with, instead of forming a solid front for the Cause, and not individual favor or emoluments.

Another question is, why will people go to meetings, mediums, etc., and fail to assist (be it only a nickle) or say they are not satisfied and refuse to pay for the time they have consumed? They will pay 50 cents to go to a fake show, or some known fraud, or to a dance, the theatre or a circus, put 10 cents in a church collection—but how it hurts to pay for the support of the cause of Spiritualism! Those who find fault the most are the ones who assist the least.

Then there are many who have abundance of means—what are they doing to help the cause. Absolutely nothing. Why? Who can tell?

We see that the self-confessed frauds who have constituted themselves censors of Spiritualism and mediums in California and elsewhere are on another tact, to advertise themselves, and pose as immaculate. Time is a great leveler and it will not be long ere they will get to their level and the people discover the animus, malice and cause of their wholesale charges against the mediums, the State Association, etc. When

they learn the true character of the chief instigators, and their great thirst for "filthy lucre," it will be seen that as of old, the worst thief calls, "Stop thief"—and points to the innocent and decent party, while trying to cover up and escape discovery. We are sorry such a state of affairs exists, and that decent people allow themselves to be led by such. W. D. J. HAMBLY.

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.

Authority of the Bible—B. F. Underwood. 5 cents.
Beyond—Henry Seward Hubbard. 25 cents.
Bible in our Public Schools—R. B. Westbrook. 10c
Blasphemy—Thomas R. Hazard. 50 cents.
Dan, the Tramp—Laura Hunsaker Abbott. 25 cts.
Discovery of the Northwest—Rufus Blanchard. 50c
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Stephen Girard's Will. 10 cents.
Stepping-Stones to Health—W. J. Colville. 25 cents.
Surest way of doing Good—Rev. J. F. Sunderland. 10c
Truth—Mrs. Helen C. Bushyhead. 10 cents.
Theosophical Society—Report Proceedings, 1888. 10c
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Wages of Sin—Eucas Malet. 40 cents.
What Christmas says to New Year—Townsend. 25 cts

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Isis very much Unveiled—Edmund Garrett. 50 cts
Looking Backward—Edward Bellamy. \$1.
Next World Interviewed—Horn. 75 cts
Science of Spirit Return—Dawbarn. 10 cts
Seven Creative Principles—H. E. Butler. \$1.50.
Sivārtha Book of Palmistry—Dr. Sivārtha. 35 cts
Spiritual Guide—Dr. Michael DeMolinos. 75 cts

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

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The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1429 Market St. San Francisco, California.
Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

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., DECEMBER 22, 1898.

This is the Christmas number of the JOURNAL, and we wish all our readers a merry Christmas—that is, a really joyous one. The traditional Christmas, of course, is the Catholic feast to commemorate the birth of Jesus. As the wise men are said to have brought presents and gifts at that time; it has been kept up for centuries in the commemoration of that event. Whether we have elaborate gifts to offer our friends and relatives or not, we can present happy faces, cheerful words and pleasant smiles, so as to create all the happiness we can at this season of the year, when most people lay themselves out to make their surroundings happy generally.

Bro. Harrison D. Barrett, President of the National Association and Editor of the *Banner of Light*, has been seriously ill during the past few weeks. We learn with pleasure that he is now convalescing.

The Rev. Lyman Abbott, the worthy successor of the late Henry Ward Beecher, we learn by the daily papers, has given up the hopeless task of being an editor and pastor at the same time. He has resigned from the pulpit of Plymouth Church at Brooklyn, N. Y., in order to give all his time to the editorial work of the *Outlook*, which is a very successful periodical. It is a wonder that Mr. Abbott could have succeeded so well, for such a long time, in that double capacity. There are but few persons who could have successfully operated the double role as he has done.

The rising generation should receive more attention by Spiritualists generally. Upon their shoulders will soon rest the mantles we now wear, with the responsibilities of sustaining the truth of spirit manifestation, and holding it up as a light to enlighten the world. They must be educated in the philosophy and schooled in the phenomena, in order to be able to defend the Cause when they shall have to grapple with its enemies. We should therefore see that they now attend the Lyceums and read the literature which will induce them to study nature, and unfold their reasoning faculties, in order to erect a bulwark against error and superstition. Let us be in earnest, and realizing our duty, perform it faithfully and well. As a beginning, subscribe for *The Lyceum*, an excellent weekly published by Mr. T. Clifford, 61 Willowdale St., Cleveland, O., at 50 cents a year.

The dogma of the fall of man is untrue. He is rising gradually to a higher condition.

Jubilee at Philadelphia.

More than fifty years ago a little band of believers in manifestations from the unseen world united to form the First Association of Spiritualists of Philadelphia, and for half a century they have kept together, until now, as the oldest organization of Spiritualists in the world, they thought it proper to hold a jubilee on Monday and Tuesday, Dec. 5 and 6, 1898.

Among the many workers present were Mrs. M. T. Longley and W. J. Colville, and Mrs. M. E. Cadwallader. Capt. Keefer, the President of the Society, presided.

Mrs. Longley said that "Spiritualism comes in the names of the loved ones who have gone before—they who have passed out of the mortal form, the good, the noble, the true of our households and of our hearts' affections. And coming as it does in the names of all who are pure and sweet; coming as it does in messages of light and instruction from these untrammelled souls, how can it be otherwise than a religion?"

In the evening Mr. Colville delivered a lecture on "Truth wears no mask, bows at no human shrine; she only asks a hearing."

Chicago Mediums Expelled.

Fraud and deception are to be found everywhere—not only in the ranks of Spiritualism, but in all departments of life—politics and religion not excepted.

In Chicago they have lately had a case of fraudulent mediumship, and the State Association having positive proofs of such practices, have given the following decision, after due investigation:

Whereas, in the matter of the allegation by Mr. H. F. Hill and associates that Mabel Aber Jackman and Edward E. Jackman used fraud at a materializing seance given under their management at 3143 Forrest avenue, Chicago, on Tuesday evening, Sept. 20, 1898, by introducing from the cabinet human beings as spirit forms, we find that the charge is fully sustained by the sworn evidence in our possession. Therefore it is ordered that the certificates of ordination and fellowship held by the said Mabel Aber Jackman and Edward E. Jackman, under the charter of the Illinois State Spiritualist Association, be and the same are hereby revoked and annulled, and these defendants are hereby expelled from membership in the Illinois State Spiritualist Association.

IRVIN A. PRICE, Secretary.

It is the duty of Spiritualists to fully protect their true mediums, as well as to expel those who practice fraud. But as many who have genuine mediumistic powers sometimes descend to fraudulent practices, it is often difficult to sift the chaff from the wheat.

Excellent Scientific Statement.

Sir Wm. Crookes, F. R. S., President of the British Scientific Association, at the close of an interesting address before that body, remarked as follows, in connection with the subject of Psychology, etc.:

Upon one other interest I have not yet touched—to me the weightiest and farthest reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is of course well understood by those who honored me with the invitation to become your President.

Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Lodge, and Barrett have already shown—though not unfitted for discussion at these meetings, does not yet enlist the interest of the majority of my scientific brethren.

To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit. To stop short in any research

that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on Science. There is nothing for the investigator to do but to go straight on, "to explore up and down, inch by inch, with the taper of his reason;" to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp.

I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred and were attested by my own sober senses, and better still, by automatic record. . . . I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known.

This advance is largely due to the labors of another association of which I have also this year the honor to be president—the Society for Psychical Research. And were I now introducing for the first time these inquiries to the world of science I should choose a starting-point different from that of old. It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.

We have to work out our own salvation by toil, struggle and triumph. No other man, angel or spirit can do it for us. It is not instantaneous, but the work of a lifetime.

A friend suggests that an effort be made, by circulating the JOURNAL, to create an interest in propaganda work. We supply the JOURNAL three months for 25 cents, and there are many who could send at least four copies to friends, as missionaries. We have already some started, and if this item is marked with blue, the one receiving it is informed that it is paid for three months by a friend, with the hope that at the end of that time the recipient will renew for a year, or at least three or six months. If not, it will then stop, without further notice.

The Marquise de Fontenoy, writing in the *Press*, of Philadelphia, says that "Queen Victoria is becoming more broad-minded and free from prejudice in her old age. Last spring, for the first time on record and to the undisguised horror of the more straightlaced of her subjects, she travelled both out to Nice and back again to England on that particular day of the week which is Biblically prescribed for rest; and now, as a climax, she has actually sanctioned the playing of lawn tennis on Sunday.

"During the past summer her grandchildren have been in the habit of playing lawn tennis on Sunday afternoons at Osborne. This fact found its way into the newspapers, attracted the attention of the church press, and ultimately led to a very impertinent inquiry being addressed to the Queen."

Everybody knows that the Queen is very strict in the management of her household, and it can easily be understood that she resented this intrusion into her family arrangements; and it is satisfactory to know that she has had backbone and common sense enough to tell the Sabatarians that she saw no harm in innocent amusements on Sunday, that it was with her full sanction that the children had played lawn tennis on Sunday, and that it was a matter which concerned no one but herself!—*Secular Thought*.

I know that darkness is good for me, as well as light, and that it is good for me not to know some things, as well as to know others.—WILLIAM MOUNTFORD.

Christmas Wish.

I wish thee Merry Christmas,
And bid thee pass along
The cheery word that ever hath
The rhythm of a song.



The Editor is not responsible for the
opinions of correspondents.

Entertainment in New York.

TO THE EDITOR:
The Spiritual and Ethical Society of
New York gave an entertainment on
Dec. 6. The "Cherubini Trio" gave
some beautiful selections on the violin,

The recitations by Mr. Burt Cole and
his sister, Miss Carlotta Cole, were in
their usual inimitable style, and called
forth peals of laughter.

Mrs. Brigham's improvisations were
more than usually beautiful, and the
remarks and poem of our President, Miss
Cushman, were given in her happy vein.

MRS. J. H. TUTTLE, Cor. Sec.

Should be read by all.

TO THE EDITOR:
I think the JOURNAL grows better
every month. I like the ring of such
articles as that in the JOURNAL selected
from the writings of Minot J. Savage.

He is not afraid to say that he sees or
knows no explanation but the spiritual
that covers all the points in his varied
experiences with mediums.

LYMAN C. HOWE.

Disgusted with it.

TO THE EDITOR:
I have had two Liberators. It is a dis-
gusting paper. If they have been working
as mediums for years, and now say they
were frauds, I would not believe anything
they might say, and I think most people
will feel as I do.

Justice.

TO THE EDITOR:
You may have good evidence that your
list has been stolen. Of that I know
nothing, but the fact that some of your
subscribers have received the Liberator is
not evidence. Let one take the addresses
that appear from time to time in the
JOURNAL and one would soon have quite
a number of names.

As for Mr. Garrison, I tried to believe
in him because she did, but I found I
could not do so. No one who is really
sorry for a wrong course of action tells
of tricks performed in a tone of exulta-
tion. That much he tells is true I fully
believe; not because he tells it but as
the result of my own observation.

Charles Dawbarn calls genuine fraud,
that is, spirit fraud.

I have watched this movement since
before Mr. Garrison was born and am
certainly as well qualified to judge as he
is, and when he takes the ground that
all physical phenomena are fraud, he
makes a very big mistake.

LOIS WAISBROOKER.

[We have unmistakable evidence that
our mailing list of subscribers has been
used to send the Liberator to our sub-
scribers. It has been sent to our per-
sonal friends who receive complimentary
copies of the JOURNAL but whose names
have never been printed in the JOURNAL
or any other Spiritualist paper, and
several of them are not Spiritualists.

Some of my Experience.

TO THE EDITOR:
Having heard of the attacks upon Mrs.
J. Whitney (whom I know has no
peer as a medium and medical adviser) I
wish to state some of my experience.

Twelve years ago I was given up to die,
after a consultation of six prominent
physicians. A friend referred me to Mrs.
J. J. Whitney, then of Oakland, and
asked me to try her, as a last resort. She
was called and the physicians said:
"Mrs. Whitney, no physician on earth,
or in spirit, can save this man." She
replied, "Three of you will die before he
does." They laughed at this statement,
but strange to relate, three of the doctors
are already in the spirit life.

I consider in return for what she has
done for me, both as a medical and busi-
ness adviser, through her mediumship,
that no consideration of money (no mat-
ter how large) could repay her and her
noble guides; and no influence or charges
could be brought against her that would
affect me in regard to the genuineness of
her mediumship, or the nobility of her
character.

Mendocino, Cal.

Notes from San Jose, Cal.

TO THE EDITOR:
We of San Jose are plodding along in
our quiet way. There seems to be an
awakened interest, our audiences got so
large we had to move to a larger hall.

Mrs. Cowell has been with us eight
months and is in her ninth. She began
with 35 or 40 in the audience, and it has
grown to 225 and over, and many are
those who are investigators, or who only
heard of Spiritualism, when derided or
misrepresented by some person who
knew no more about it than a clam.

The last Sunday of December being
Christmas, the Lyceum will have the
day for Christmas exercises, a tree, etc.,
and we hope the larger children of
older growth will turn out and be with
the little ones, and in the interval help
the affair along.

Our Thursday evening social gather-
ings are growing both in number and
interest, also the Sunday conference
meetings. Whatever is being done is
simply by the voluntary action of the
people, the members of the society are
asleep.

Letter from New Orleans, La.

TO THE EDITOR:
The people here urge me to remain
with them. I have been chosen as their
pastor and test medium, and am doing a
glorious work here. Have converted
quite a number of great minds. The
hall is packed to its utmost capacity, and
I understand that the people are going
to seek for a much larger hall.

Let me thank you, not only for myself
individually, but many of the Spiritual-
ists here, for the very able manner in
which you have defended the mediums.

As a physician I can assure you that
the Liberator is seriously ill, and in my
opinion it has "galloping consumption."
Just think of a man admitting that he
has been a fraud and a cheat, all of the
best years of his life, now calling others
frauds! It is an infamous imposition.

Dr. LOUIS SCHLESINGER.
New Orleans, La.

Passed to Spirit Life.

TO THE EDITOR:
Mr. A. Howard, my husband, died at
Sheffield, Mass., on Nov. 17, and on Nov.
21, the day of the funeral, I received a
spirit message from him, which was a
great comfort to me.

Rome, N. Y. MRS. SARAH HOWARD.

Books for Holiday Gifts.

Books are very appropriate as holiday
offerings to friends who can appreciate
and desire to preserve a token of affec-
tion.

A good assortment of Occult and Spir-
itual Books can be found at the JOURNAL
Book Store, 1429 Market St., San Fran-
cisco, and we invite our readers who can
do so to call and examine them, when
selecting presents for friends, at this
season of the year.

Games for Children.

Children require amusement, and to
furnish them such as will not only enter-
tain but educate and elevate them re-
quires talent and tact. The impressions
made through the eye are the most defi-
nite and indelible, and may serve as a
nucleus around which by association to
group facts and suggestions the most
varied. To take advantage of these
facts, should be our aim. We have two
of such Games, to which we desire to
call attention. They are thus described:

SNAP.—In this amusing game are 60
cards, six of a kind and ten different
kinds. It can be played by any number
of persons from two upwards. Its name
is an index to its character, and its play
affords abundant field for the cultivation
of ready thought, quick eye and percep-
tion. Price 50 cents.

TOTEM.—There are 36 cards comprised
in this game, all bearing neat engravings
of Birds, Fowls, Wild and Domestic
Animals. Each card has an appropriate
inscription and the method of play is
quick and pleasing. Price 30 cents.

We have secured a "job lot" of
these and offer them postpaid at 15 cents
each. Order quickly before all are gone.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

From San Jose, Cal.

Mrs. Dr. Dobson-Barker.
DEAR MADAM:—I send for another
month's treatment of your wonderful
medicine. I have taken it one month
and I thank you a thousand times for
the good it has done me. Yours truly,
MRS. FRANCIS HAMILTON.
Hunters, Wash.

Mrs. Dr. Dobson-Barker:
I met Justin Cook at Dallas, and he
informed me he was very much pleased
with your treatment, Respectfully,
CHAS. W. NEWMAN,
Editor Dawning Light.
San Antonio, Tex., Oct. 10, 1898.

Mrs. Dr. Dobson-Barker.
DEAR FRIEND:—Your letter of the
20th is at hand. Was glad to get it and
surprised when I read its contents.
You have described my feelings better
than I could have done myself, and there-
fore I believe you understand how to
treat me. I am anxious to begin your
treatment as I believe you will do me
good. May heaven bless you and your
band of workers in my prayer. Yours
truly,
MARY VAN SICKLE.
Dotsonville, Tenn., July 30, 1898.

Mrs. Dr. Dobson-Barker.
DEAR FRIEND:—I hardly know how to
express my thanks to the good spirits
and you for the relief I have found in one
month's treatment. It has helped me
more than anything I have ever taken.
Your magnetized papers relieved me
greatly of pains and aches that I have
been suffering with so long. I am sur-
prised at my improvement thus far.
Yours truly,
MARY VAN SICKLE.
Dotsonville, Tenn., Oct. 31, 1898.

Mrs. Dr. Dobson-Barker.
DEAR FRIEND:—I have improved so
much I would like another month's
treatment. I am better in some respects
than I have been for six years. Grate-
fully yours,
AVIS E. AULR.
153 S. Fourth St., Salina, Kans.
Oct. 20, 1898.

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Science, Psychopathy, Theosophy, Occultism,
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White Rose. List of contributors are, Annie
Besant, Jerome A. Anderson, W. J. Colville,
Cora L. V. Richmond, Swami Abhayanando,
Swami Saradanando. The June number was
devoted to "Immortality." September number
to "Clairvoyance." A feature of the magazine
is "The Editor's Tripod" and "The Academy,"
a dialogue given under illumination from the
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families for 25 years; and, in many cases,
they have been handed down to the second
generation.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

At the Portal.

We stand at the great white portal
Of knowledge that opens wide,
With letters of science to cipher
But ignorance the real truth hides.

We enter the outer courtyard
And knock at the gate within,
But no answer comes to our summons,
And the portal has closed us in.

We gain but a feeble sparkle
Of the light that shines behind
Those gates that are closed by ignorance,
And the flicker ray is unkind.

We seek in the storeroom of Memory,
The way of Wisdom to find,
But clouds of Doubt assail us,
Wanted like scent on the wind.

Dark spectres continually haunt us,
And feebler our efforts grow,
To throw conditions behind us—
Find proof that we then could know
That a life existed beyond this,
Mysterious in all its workings,
But perfect in depths of bliss.

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.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Rev. C. H. Minton, D. D., Professor Presbyterian Theological Seminary, California, says: "If the teaching as unfolded in this system can accomplish everything that is claimed for it, nothing else is needed... Prof. Francis King has evidently made a thorough study of hygiene and calisthenics... We may well commend the practice of the system."

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Big Bible Stories, by W. H. Bach. Placed in the crucible of mathematics, they are made too absurd for anyone who can count on his fingers, one, two, three, etc. New and unique. Price 50c. For sale at this office.

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Don't forget that a copy of "As it is to be," by Cora Linn Daniels, is one of the cheapest, yet most acceptable Holiday gifts one can make to a friend. Full of enlightenment, comfort, new thoughts, lovely promises, written in exquisite English. Paper covers 50 cts. Cloth, \$1.00. For sale at this office.

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[Established in 1865.]

Weekly—One Dollar a Year.
Foreign Postage 50 cents a year extra.
Single Copy, 5 cents.

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EDITOR AND PUBLISHER.

1429 Market St., near 10th St.,
SAN FRANCISCO, CAL.

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Local News Summary.

Edited by M. S. NORTON.

The Children's Progressive Lyceum will hold their 27th annual Christmas Festival on Monday evening, Dec. 26, at Pythian Castle, 909 Market St. The program will consist of the Christmas Operetta in one act entitled "Under the Green Tree," also a piece entitled "The Christmas Ship," seven persons (including Santa Claus) representing the different characters, also recitations, vocal and instrumental selections; gifts from Santa Claus; and the whole to conclude with dancing. This Lyceum was organized in the early 60's and with the exception of a few months it has been continuous, and has been instrumental in developing some prominent talent now on the theatrical stage.

Progressive Spiritualists.—The services last Sunday evening at Occidental Hall opened with "Beautiful Island of Sometime," and "Joy to the World." Mr. J. T. Lillie and Mrs. Sadie E. Cooke sang "Golden Age," and Mrs. Lillie followed with a masterly address entitled, "Wrecks Along the Shore." She first read a selection from "Sweets"—"Give him a Lift." Have you ever stood upon the sea shore and seen a vessel wrecked? If you have, you know the emotions which thrilled the breast of the audience last Sunday evening. The wrecks of humanity upon the shore of adversity were depicted in glowing language. She spoke of the wreck of the Maine, the wreck of the Spanish fleets, and made the application to our own lives, pointed out what we should do to avoid the wrecks, and quoted from Gerald Massey "Tis Coming; Yes, 'tis Coming." The suicide came in for his share of consideration, and the speaker said that all the conditions must be known before judgment could be pronounced. The lecture closed with an improvisation upon words suggested by some one in the audience "After the Storm."

Dr. Stitt's Meeting.—Last Sunday evening closed a series of meetings extending over a period of years. We know that "times change and men change with them," but regret that one of the best meetings in the city should close its doors. But there is a power above us which shapes our ends, "rough hew them as we may."

The Circle of Harmony was resumed last Sunday at 305 Larkin St., San Francisco. A coal stove having been put up in the hall, the contemplated suspension on account of the cold, was unnecessary. Mrs. Logan has the happy faculty of making all welcome. The speakers were Mrs. Seal, Walter Hyde, Mr. Burke, Lawyer Walker, Mrs. Harland, and Mrs. Hulle. These meetings are held every Sunday at 1 p. m., at Occidental Hall.

Universal Spiritual Association.

For several Sundays the subject of "Interest" has been under discussion at 20 Eddy St. A lack of understanding of the subject greatly hinders the intelligent discussion of the question. To most people interest means *usury*, as rental for the use of money. In this case it means something more than this; it means that in which you are interested, and what is the source of your interest? Attorney J. N. Young spoke of spiritual unfoldment and maintained that there can be no divorcement between the material and spiritual. M. S. Norton related some personal experiences and predicted the advent of a Moses who would lead the people out of bondage. Mr. McCoke presented the Roman Catholic side of the question, and Captain Burns spoke of the power of prayer *versus* natural law. Dr. Hall and Mrs. Usher gave "words of wisdom" at the close. The subject next Sunday is, "How may people in possession of advantages be induced to share them with those less fortunate?"

The Mission Lyceum has nearly grown too large for the hall it occupies—there being 53 children in attendance. Verily the harvest was ready in this part of the city and many earnest hearts and willing hands have responded to the work. All the exercises last Sunday were unusually good—especially the well-rendered recitations and songs of the girls and boys from the rostrum. Miss Tracy came to visit us and gave two very interesting songs and stories in her inimitable style, which pleased young and old. Angels bless you, come again. Our Christmas entertainment will be held on Wednesday evening, Dec. 28. Please remember the date and place, Excelsior Hall, Mission street between 19th and 20th streets.

J. T. ROBERTS, Sec. W. T. JONES, Con.

Order of Pendo.—This fraternal order, composed largely of Spiritualists, gave a testimonial benefit to Mrs. Vera Eaton, the accomplished pianist, at Social Hall, 102 O'Farrell St., on Tuesday evening, Dec. 13. The rain came pouring down, but could not dampen the enthusiasm of the friends of Mrs. Eaton. Mrs. Richardson was the presiding genius, and W. T. Jones was chairman of the Reception Committee, while Miss Meda Hoskins was everywhere, and deserves much credit for her untiring energy. Mr. Charles Blake sang a solo. Miss May King recited, with credit to herself. Mr. Swanson sang in his usual happy style. Mrs. Mabel and Miss Daisy Place sang a duet, which was encored. Mr. Philip Zwerein recited the "Dutchman and the Raven." Attorney Matthews made some remarks as Supreme Councillor. Mr. and Miss Monroe rendered a song in Chinese character. Dancing was the order until a late hour, and all went home happy with the consciousness of duty well done, and the parting word was, "You will hear from us later."

Gone Before.—Brother John C. Hocking, an ardent Spiritualist and a man of sterling worth and character, passed to the higher life on Sunday evening, Dec. 11. The funeral was from his late residence, 412 Clayton street, San Francisco, on Tuesday of last week. Interment in Cypress Lawn. He leaves a wife and two children in the East.

We have received the Annual Report of the Smithsonian Institution, Washington, D. C., 728 pp. It is an intensely interesting volume—particularly the Pueblo Ruins, Primitive Man, Bow and Arrow Warfare, Antiquities of Egypt, etc.

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

Remember the Occult Book Store, 1429 Market St.

Vocal and piano lessons very reasonable. Apply to Mrs. W. W. Fuller, 2319 Post St., between Devisadero and Broderick.

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

Sunflower jewelry, the Spiritualist emblem, will make a nice Holiday present. On sale by Mrs. Sadie Cooke, 353 Geary St., San Francisco.

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Christmas Story.

It is located in New York City, and was written by Miss Maud Witts, of the Mission Lyceum, San Francisco, Cal.:

It was Christmas Day, and the little house on the north side of the street was without a lamp; the only light came from a candle near a window. The rooms were poorly furnished and the four inmates of the house were very hungry, for their scanty provisions were quite exhausted. The mother was lying in bed with a severe fever, her husband having died some months ago from falling from a house.

The children gathered around a few flickering flames which were fast dying out and then all would be cold.

Now and then the wind whistled down the chimney and blew under the crack in the door, which made the youngest—a boy—say, "If we only had something to eat, a nice fire, and mother well, how happy we would be?" While he spoke the two girls looked toward their mother and saw on her pale cheeks a deep flush. Just a block on the opposite side of the street a large house was built, and from the far projecting window, the lamps which stood near them threw a bright glow on the sidewalk below. The hour was five. Outside was cold and dark, while within all was warmth and pleasure. There was merry-making and laughter, a table was set with plenty, the room was decorated with many perfumed flowers, the odor of which pervaded the room.

Midst all this gayety, at one of those projecting windows, sat a young boy. Anyone watching him would see that his gaze rested on the house in which poverty reigned supreme. After gazing in that direction for a long while, he turned aside and left his seat, then descended the staircase, and when he reached the kitchen he procured two large empty baskets. One he filled with catables and the other with wood and coal. Then, calling one of his friends, he gave him one of the baskets and taking the other himself they left the house by the back door, and without making any noise they reached the home of the Taylors.

After rapping gently at the door, which was opened by the eldest girl, Frank and his friend entered, placing the baskets on the floor, and glancing around the room he lit the fire, and turning, saw them all gazing in speechless amazement at him. After he had arranged things to his satisfaction, they left the house saying that a doctor would be there soon.

When the boys left the house they called on Dr. Bane and told him of Mrs. Taylor's illness, and the doctor promised to call that very night. Frank and his friend went home with light hearts, feeling that they had done a good act.

When all had gone Frank went to his mother and told her what he had done. His mother was very much astonished of course, but still she was pleased, and said she would see that all were made comfortable after this, as they could certainly afford to do so.

On the morrow, when the doctor reported the case at the door of Frank's mother's house, Frank said to his mother, "I have given many presents, but none that gave me so much pleasure."

The Reviewer.

Voices of Hope and other Messages from the Hills, by Horatio W. Dresser. Boston: Geo. H. Ellis, 141 Franklin St. Cloth, 214 pages. Price \$1.50. For sale at this office.

This book is Mr. Dresser's latest, and consists of a series of Essays on the problems of life, optimism and the Christ. They voice the optimistic mood. The author says: "We are awake when we are hopeful, when we stand upon the mountain top and enjoy a commanding view." It is full of hopeful thoughts.

"Why I am a Vegetarian," by J. Howard Moore. Price 25c. Purdy Publishing Co., Chicago. This is an address delivered before the Chicago Vegetarian Society, and is bristling with sharp points. For sale at this office.

The Torch edited and published by G. H. Bibbings, Leeds, England, is on our desk. It is a new monthly Spiritualist periodical, published at one penny an issue, and it is well worth it.

We have received a copy of the Report of a Debate at Leeds, England, between A. J. Waldron (champion of the Christian Evidence Society) and G. H. Bibbings (apostle of Spiritualism). The subject discussed was "Is Spiritualism True?" For sale by *The Torch*, 3 Grafton St., Leeds, England. Price 15 cts.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines), \$5.00 per month.

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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.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month.—Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p. m. Take Elevator.

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

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Thursdays, 2 p. m. Private consultations daily; letters answered, a specialty. 37 Van Ness Avenue, San Francisco, Cal.

Christmas is here.

Stories for Children, by Hudson and Emma Tuttle. Price 25c. This contains 62 pages, with the following list of contents: Budding Rose, Parrots, Planting Apple Seeds, A Dream that was True, The Sylph of the Air, Eudocia, The Beautiful Lady, An Escaped Lie, The Fable of the Stork, Claribel, A New Year's Story, How an Acorn Becomes an Oak, Military Instinct of Insects, The Bridegroom of Death, A Winter Night Braid.

From now until after the Holidays we will mail these pamphlets for 10 cts. each, or \$1.00 per dozen. Present them to your young people, and thus make them happy during the Holidays.

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