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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

ON HILL TOPS.

Only the hill tops catch the golden splendor
Of slowly sinking suns,
While valleys lie within the deepening shadows
Where earlier twilight comes.

So shines a light where souls through earnest striving
Have gained life's higher ways—
These human peaks of lofty thought and purpose
Catch bright celestial rays.

Press on with hope, clasp hands with those above thee,
Reach for a mighty goal;
Look not behind; the future holds life's promise—
Wealth to enrich the soul.

Rise to the hill tops of thy moral being,
Bask in the sunshine glow,
And radiant beams that reach not lower levels
Will light thy path below.

AMELIA H. BREWSTER.

Marblehead's Ghost Clock

In the early days of the phonograph the writer heard an old lady—as innocent and ignorant as a child of the city's rush and bustle—exclaim, after listening to a neighbor's account of this marvelous instrument, which she had seen and heard in New York: "Land sakes! jest a thing made out o' wood to talk like a real person! Well, if that ain't the beatin'ist! But it ain't no reason, jest because I never seen such a thing, that it can't be so." And it would seem as if the world would be wiser—perhaps better—if more of its people would but adopt this old lady's broad view, and admit that even if they themselves are not personally cognizant of the fact, there are strange phenomena that exist, and which we are obliged to accept, without being able to explain them.

The quaint little town of Marblehead furnishes an instance of this, in the shape of an old clock—or the almost empty case of one—belonging to Mrs Pitman, who lives on Reed's Hill, not far from the railroad station.

Even the most skeptical have been obliged to admit its existence and mysterious workings, and to confess their inability to explain the power that controls it, or to advance any reasonable theory upon the subject. It has been visited and examined by thousands during the past few years—by clergymen, scientists and others of learning and experience; and they have all come away satisfied that there was no delusion or trickery in what they witnessed, and filled with wonder at what they had seen and heard.

It was simply the wooden case of an old-fashioned, eight-day clock, entirely destitute of works, and containing nothing save the coiled wire that once formed a portion of the striking apparatus. It was the property of Mrs. Pitman's father, and has never, to her recollection, been other than it is now—without pendulum or mechanism.

For some reason, unknown to others, it was prized very highly by the old gentleman, and was kept on the mantel of a seldom-occupied room on the second floor of the house. The family—comprising, besides Mrs. Pitman, her father, children and brother—were church-going people, and were never known as so-called Spiritualists; and she knew nothing of the myster-

ious powers possessed by the old clock until one evening when she heard it strike clearly and distinctly, as if in perfect order.

She listened with amazement until the strokes ceased, and then, turning to her father, was about to express surprise and ask him for an explanation of the wonder, when he said very quietly: "It is striking for me; I am going away."

She laughed in disbelief, and he added: "I mean that I am going—never to return."

"But there are people who say that those who die come back sometimes," she said, refusing to regard the matter seriously.

But he looked at her intently as he said, slowly and solemnly: "Then, if it possible, I will return to you, my daughter, and in a way you cannot mistake."

Nothing more was said at the time, and a few days later the old gentleman died—suddenly.

Mrs. Pitman had given little thought to her father's words, until one day when in the room where the clock was kept, she was startled by hearing it tick, with the same regularity and distinctness as though the missing works were again within the case and moving the long-gone pendulum.

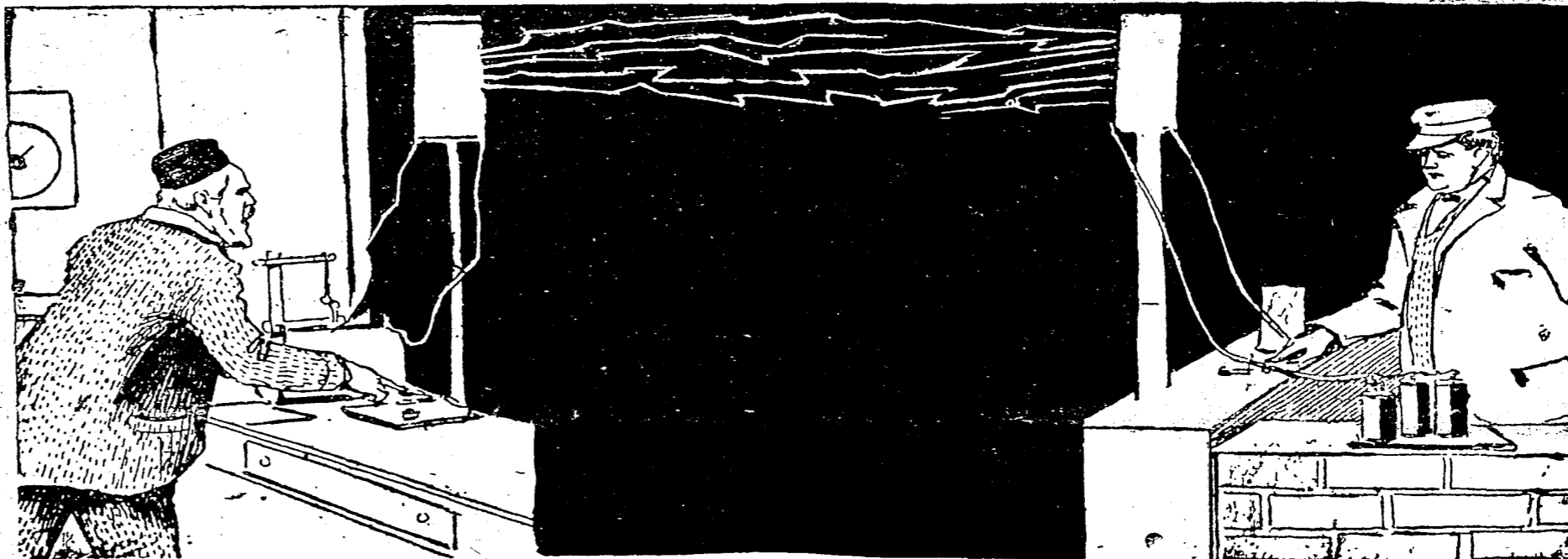
the wire; and upon one occasion there came to the astonished ears of a lady the opening notes of an air which had been the favorite of a recently deceased relative.

To those who have heard of it, Mrs. Pitman's strangely acting clock is a greater wonder for sightseers to investigate than is the reputed abode of poor maligned Skipper Ireson, or even the well that still remains on the site of what was the Fountain Inn, of colonial days, where Sir Harry Frankland found and carried across the seas beautiful Agnes Surriage of Marblehead.

MARY DEVEREUX.

Wireless Telegraphy.

Through the ingenuity of Prof. Albert Van der Naillen and his son, Leo Van der Naillen, San Francisco is abreast of the scientific world in the matter of wireless telegraphic communication. Experiments have been successful in the highest degree, and messages have been transmitted to a considerable distance through brick walls, as well as through space in the open air.



WIRELESS TELEGRAPHIC COMMUNICATION—A SPIRIT OPERATOR.

She hastened to call her brother; and as the two stood listening to the monotonous "tick-tick" of the invisible pendulum, she told him for the first time of what their father had said to her shortly before his death.

He listened to her with impatience, and when her story was finished, he asked angrily if she believed their dead father would come back to earth and manipulate the old clock. And he warned her to say nothing to the neighbors about the matter, for fear they might "think her crazy."

Several clockmakers were called in, but none of them could find anything to account for the strange ticking within the case, which now began to come quite frequently.

Mrs. Pitman soon found that the clock would reply to questions which could be answered by a simple "Yes" or "No," and that the responses were always sensible, and, when relating to future events, borne out by the subsequent facts. These answers would come not only for her own benefit, but for that of others as well, so that many have consulted it through her "mediumship"—if such it can be called—and always with satisfactory results. At times, and when visitors are musical, there will be heard a tinkling, as if invisible fingers were picking upon

The following from the *Examiner* of Sunday, December 18, will be read with much interest—especially the fifth paragraph, which records a "spirit message" coming without an operator at the key of the instrument.

This shows that the spirit world desired to have it known that this wonderful invention came from its bourne, and so at its very inception, demonstrated that it could be operated by spirits decarnate as well as incarnate. The *Examiner* says:

Wireless telegraphy has been successfully introduced in San Francisco through the efforts of local scientists. When Prof. Albert Van der Naillen returned from Europe two months ago he brought with him the information which years of study had given to Signor Marconi and Lieutenant Della Riccia of the Italian Engineer Corps. Into Della Riccia's laboratory at Liege the Californian was admitted, and when the work of developing this latest of electricity's wonders was taken up at San Francisco it was begun at the point where the researches of the others had left off.

Taking into consultation his son, R. Leo Van der Naillen, Professor Van der Naillen began

to construct his apparatus. At last the complete set of instruments stood upon the worktable, and the time for making the test arrived. The key was pressed and the receiver produced a distinct reply, showing that the workers had brought the experiment to a successful issue. Message after message was rattled off, each dash and dot being sharply enunciated by the diminutive sounder.

Then the distance was increased and still the waves of floating electricity were directed to their proper destination. Walls were interposed between the instruments. Through these piles of brick and mortar the current made its way, recording on the sounder each movement made by the transmitting key. Of the entire series of experiments this was probably the most difficult, for the thick walls of the building are interspersed with many metal pipes, the smallest of which might draw an electric current from its intended course. But there was never a waver for the reason that wireless telegraphy depends on electro-magnetic action.

With all of these encouragements, Dec. 15 was set for a trial where considerable distance was to be interposed between the sending and receiving apparatus. One part of the instrument was removed to the roof of the new Techau building, near the corner of Mason and Eddy streets, and the other set up in a room at 933 Market street. This gave such distance, as would prove the utility of the discovery. Once more the instrument clicked off the dots and dashes that were transmitted through hundreds of feet of space.

Once during the experiment a startling occurrence was noted. On a day when several tests had been applied and with their success the day's work had ended, suddenly the receiving sounder began *clicking volubly* as if an experienced hand were manipulating the sending key. But there was no one at the sending key and still the sounder rattled away as if it knew its duty. The people present crowded around the receiver to listen to this *spirit message* which had sought an end to its journey in Professor Van der Naillen's laboratory. One of the last to reach the instrument was the telegraphic expert, and he plainly read the word "repeat." Then the sounder became mute and declined to talk further.

The local scientists are cudgeling their brains in search of a reason for the arrival of the errant message. The work of development will be continued until the apparatus is applied to its highest use, which includes the exchange of signals and messages between ships at sea during seasons of dense fog or at night. Through the introduction of an ingenious and delicate contrivance it is expected that the distance between moving vessels may be judged by the distinctness or faintness of the telegraphic signals.

Spirits Throwing Soap.

EDITOR PHILOSOPHICAL JOURNAL:

The demonstrations that have annoyed and created consternation and dismay to the proprietors of the Yucca Soap Factory, as mentioned in your valuable paper some weeks ago, have ceased, and where was mystery, depression and gloom, now reigns a different order of things. This has been brought about by the power of good in unseen influences, a power that we should all appreciate, for it has so very much to do with our lives. We are helped time and time again, by the friends upon the other side of life. Like guardian angels, they are watching our interests and trying to make our pathway free from thorns. They are not infallible; they may err as we, but in love they care for us and guard our interests. When we learn how to come in harmony with them, and have FAITH, the power of spirit has no limitations in doing good. The undisciplined influences that have been annoying these innocent people are now released. By the help of good influences, they will now, no doubt grow better, and in time, help others who are unwittingly injuring beings as they have done. It is a lesson for one and all—to learn the power of our *own spirit*, and how to come into harmony with the good unseen influence that surround us.

HISTORY OF THE DEMONSTRATION.

The manifestations of the unseen powers were first made known at our Yucca Root Toilet Soap and Perfumery Works, situated at No. 1155 and 1157 Mission St., San Francisco. They began in the absence of our manager

from the city about two years ago. The girls in the press-room complained to me that the goods were flying about the room without any visible power, but for the space of two days I paid no attention to the girls' statements, as I was a total unbeliever in spiritual phenomena.

When our manager returned to town the same complaints were made to him, and as he too was an absolute unbeliever in the supernatural, he simply passed the matter over, with the idea that the girls were playing some pranks upon one another. I then went into the press-room, resolved to find out the cause of the disturbance. I saw the goods flying about the room without any visible power of propulsion. I knew that our manager would only believe his own eyes, and without any comment, I called him into the room. He saw what I had seen but attributed the cause to some of the help who might be hid in some part of the room. He was very angry and said in a loud voice that anyone who would be caught throwing anything about the room would be discharged instantly.

I knew that the help had nothing to do with it but I did not say so. I merely suggested that all the help be called together at one end of the room, which was done, and still the goods continued flying about in all directions, frequently striking us. We then set about in earnest to find out if possible the cause of the disturbance, and after two days' efforts in that direction we were no nearer a solution of the mystery.

We then went to the Chief of Police and asked for detectives to assist us. Three detectives were sent out, and staid in the room and factory three days in succession but they had to give it up and confess themselves baffled, they could not solve the mystery. Newspaper reporters came in, but some of them only passed through the room, asked a few questions and then went out, thinking probably that they were being made the victims of a practical joke. The *Call* reporters and an artist staid in the room several hours, saw everything as we did, and their artist took pictures of the different phases of the phenomena. The report and pictures were published in the *Call* the next morning and when the other papers saw that the *Call* had got ahead of them, they made a burlesque of the thing and held the *Call* to ridicule.

These manifestations continued for about three weeks, breaking nearly all the rear windows in the meantime, after which all manifestations ceased for several weeks. Perhaps two or three months, after which they were renewed with more virulence than before, destroying a large part of our goods. No record of the duration of these manifestations had been kept. They would give us intervals of rest, and the last manifestations were always far worse than the previous ones, until our business was in serious danger of entire destruction, and there was no alternative but to move away from the building, at great expense and loss of time.

But we had reckoned without our host, because the danger that was done in the new factory was simply appalling. Our most expensive goods in the perfumery department were destroyed by the gallon and frequently by the five gallons and the bottles and jars smashed to atoms, and the pieces flying indiscriminately about, injured both help and proprietors.

Even the clothes on one's person were not safe from molestation. Hats were taken from the girls' heads and torn into strips and thrown on the floor, and ignited with fire; and added to this, fires were started in the building by invisible agencies, evidently to destroy the factory. All of these occurrences happened in broad daylight during working hours. Never at night when we were not in the building. It would be impossible to tell all here, as it would seem incredible to any one but an eye witness.

It is of course needless to say that we were not idle all this time, in trying to find out the cause and remedy. Various plans were adopted, and numerous mediums consulted, all giving different reasons for the cause and ways for probable remedy. Some of them contenting themselves by saying that it was a problem for us to solve, or else this force would break up our business.

But how were we to solve the problem?

In this dilemma, a very worthy lady of San Jose, Cal., who knew of our troubles, had a consultation with C. Walter Lynn, the gifted psychometrist and automatic writer of the Magnetic Institute, No. 223 West San Fernando St., San Jose, Cal.

Through his mediumship she was assured that with his power, and that of the strong

spirit influences in connection with him, this destructive force would be removed, he claiming that it was the result of ignorance on the part of undeveloped spirits who had been wronged in earth life, and were wreaking their vengeance upon innocent parties. He wrote me a communication of 27 pages, purporting to be from the spirits of several very prominent men, who were at one time well known in San Francisco, assuring us that they would assist in protecting us from the depredations caused by ignorant and revengeful spirits who were injuring innocent people. As would be supposed we very naturally doubted these assertions, when so many trials of all kinds had been made in vain. It hardly seemed possible that we could be singled out of all others for this destructive force, from a cause altogether remote from anything over which which we could have had any control.

We were promised that the destruction would cease in two weeks, and to our surprise and most genuine satisfaction, we have been left in peace since the two weeks—aforesaid—were up, and now about seven weeks have elapsed, and there is no evidence whatever of the destructive agency remaining about our premises.

We are crowded with work, and everything is moving along as it should, in a normal and peaceful condition.

The unseen force was marvelous in destructive power, and I consider the influences that could bring about the cessation of the same fully as wonderful. I am pleased to give credit where it is due.

H. H. LAMBERT,

Treasurer Yucca Toilet Soap and Perfumery Company.

Paris Congress of 1900.

The question of constituting a committee of organization for the coming Congress has already been before the "Syndicat de la Presse Spiritualiste" for consideration. This society has done most useful work in bringing together in social contact the members of the different schools who have studied psychic phenomena under different titles and leaders, without interchange of the experience acquired. In fact till recently a sort of provincial jealousy pervaded these several schools. Each considered itself to be the sole possessor of truth and looked askance at the other societies as imbued with fallacious conceptions. This narrow intolerance has now been replaced by mutual confidence and courtesy, the advantage of which is now seen in their coöperation in the organization of the future Congress.

It is probable that Dr. Encausse (well known under his pseudonym of Papus), G. Delanne (Editor of the *Revue Scientifique du Spiritisme*), and M. Duroille (head of the Institute Magnetique de France) will be nominated to represent the Hermetic-Occultists, the Spiritualists and the Mesmerists, respectively, constituting a central committee carrying the coöperation of these schools. Each school will nevertheless retain the management of its own section, as regards the selection of speakers, etc., and will be represented alternately in the meetings which will be held in a hall common to all. The Theosophists have been invited to participate but have not yet assented.

This coöperative union of these several schools represents a higher phase than has been attained in previous congresses, instituted by any of them separately. It is true that the organizers of the recent London Congress invited representatives of all of these schools to contribute addresses, but that synthetic grouping was the expression of the liberal tendencies of leaders belonging to one group only, *i. e.*, the Spiritualists. But now we have an associative combination of these distinct sections in the inlatory stage of organization. It is to be hoped that this example may not be without influence in encouraging a similar union between distinct schools in other countries.

There are further valuable sources of instruction in psychics and science in Paris which it may be hoped the organizers of the Congress will also endeavor to comprise in their organization, by a further expansion of their enlightened policy. France indeed may be recognized as taking the lead in experimental psychology. The independent contributions of researchers such as Dr. Durand de Iros, Colonel de Rochas, Professor Boirac, Dr. Joire, Dr. Branly, Dr. Baraduc, Dr. Moutin, and Dr. Yerroul have no parallel in other countries. The "Société d'Hypnologie et Psychologie" includes most of

the leaders of the Nancy and the Saltpetrière schools of hypnotism and suggestion. The "Société des Sciences Psychiques" includes several eminent scientific investigators. It is much to be desired that when the delegates from foreign countries assemble in Paris, they may have the advantage of the instruction which would accrue from the inclusion in the Congress of these further branches of psychical experimentation.

The study of experimental psychology is becoming recognized as a necessary foundation for the comprehension of transcendental psychology. Most of the phenomena of spirit control may be illustrated, it has been found, in hypnotic and Mesmeric suggestion and in telepathic transmission. Even movement of objects at a distance, without contact; spirit raps, apport, have been illustrated by suggestion acting through a mesmerized subject. The exteriorization of the double has been similarly produced and mistaken by a medium for a spirit.

All of these phenomena are produced by the reaction of the operators' positive volitional intelligence, in the subjects' negative responding psyche. But similar action may be effected by the operator acting on himself as his subject, thus constituting telepathic transmission or so-called magic, which is but the same principle as auto-suggestion (in which Christian Science and miraculous cures by faith, must be included). Man is a spirit now, and were he acquainted with the laws by which spiritual phenomena are produced he could put those laws in action (in a subordinate manner).

But to understand these laws, study in all these psychic schools is necessary. For any one school to pretend that they alone can impart such instruction, would be a misrepresentation. And knowledge of psycho-physiological correlations is necessary; training in pure logic or metaphysics also. Knowledge of electrical processes is equally necessary.

The organizers of the Congress have not yet decided what name to adopt. The "Congrès Spiritualiste International" has been proposed. But it has been suggested that that title is too limited, sectional in its bearings and may preclude the adhesion of independent researchers and members of the "Société d'Hypnologie et Psychologie." "Congrès des Sciences Psychiques" would probably prevent such difficulties arising. That title comprises all branches of psychical and spiritual research, and would obviate the difficulties that arose at the London Congress from these considerations. Three leading French psychologists having promised to either come and lecture or send papers to be read, but withdrew their support when they found that it implied identifying themselves with Spiritualism. The organizers of the French Congress will no doubt utilize that experience and prevent its repetition by selecting a more comprehensive title.

The time is propitious for such a unification. Sir Wm. Crookes has exerted considerable influence by his Birmingham address. *La Paix Universelle* reports Dr. Berillon as having stated that he would be prepared to follow such a leader, which is confirmed by the fact that he has published that address in his *Revue de l'Hypnotisme*, as also a report of a lecture delivered by an Indian Pundit to the Société de Psychologie, in which the lecturer informed his audience that far more astonishing effects could be produced by experimentation on one's self than on subjects. All the vibrations of the ether entail suggestions, he said, and more intense than verbal suggestions.

On the other hand M. J. Bois, the secretary of that society, is announced to deliver some lectures on the conversion of Dr. Hodgson to Spiritualism.

The donation to the National Spiritualists' Association of a Psychic Institute, by an American scientist, will no doubt have considerable influence when it becomes known, as establishing an example which might well be followed in Paris by the grouping-together of the existing schools.

Communications with regard to the future Congress may be addressed to the secretary of the "Syndicat de la Presse Spiritualiste," M. Alban Dubet, 23 Rue St. Merri, Paris.

—QUESTOR VITÆ.

A Spirit's Early Return.

In July, 1897, a number gathered at the home of Mr. and Mrs. Chas. McLain, Peoria, Ills., to

listen to Mr. Price, a prominent Theosophical teacher. It was a lovely night and the company were sitting on the lawn awaiting the arrival of one of the members of the society. The Spiritualists were simply on-lookers as it was a gathering of the Theosophists. While waiting and wondering at the non-arrival of the member expected, one of the McLain boys came running up with the sad news of a terrible accident, and that the lady we were expecting had been crushed beneath the wheels of the electric car. Our little company hurried to the scene of the accident. Our poor friend had been lifted on a cot, and in spite of her terrible agony knew me. She caught my hand and said: "You were right," referring to a reading she received from me two weeks before, where her spirit daughter warned her of this very event. She was carried into a physician's house near by until the ambulance came and removed her to the Cottage Hospital. We were a sad company the rest of the evening and naturally our thoughts turned to the life after death. In a short time we were intently listening to Mr. Price's remarks when Mrs. Vaughn, the injured lady, stood before me, smiling and beautiful, not a trace of the cruel bruises which had disfigured her face when I saw her lying on the cot just as they drew her from under the wheels. I spoke low to Mrs. McLain, who sat next to me, so as not to disturb Mr. Price in his remarks, "There is Mrs. Vaughn. She has surely passed on."

Mrs. McLain turned and requested her son to go in and see what time it was. He did so, and it coincided with her going away. We could not verify it then, as the hospital was nearly two miles away. Mrs. McLain insisted on my telling the friends, and I did so. I contended from the expression of the eyes and the freedom from all pain that Mrs. Vaughn had passed over and was delighted with the change, so much so that she wished to comfort us by coming in the spirit as she intended to do in the body when she left home that night to meet with us.

The next morning an account of her death was in the paper, and the time corresponded with the time when she visited us, only a few moments after being free from the mortal.

Galena, Kans. S. SCOVELL.

A Harmonious Whole.

When knowledge dawns across the darkness of ignorance and hereditary hypocrisy; when the rosy ray penetrates through the depths of night and is a star to guide us; when doubt will no longer exist; when Nature is harmonious, and when we have reached the last stage of physical perfection—Nature will be one large harp and we will have but to *think* to touch the key-note, and all sound produced will be harmonious and in touch with the grandest depths of unseen and seen beauty and perfected Nature.

Then there will be no death: the physical will be fed by the spiritual and grow through the spiritual, as now Nature is reversed. Now the strings are broken and Nature's harp is sadly out of tune. All Nature is striving with one accord to repair, in a measure, the injury done through the inexperience of our ancestors.

Now generation after generation will leave the physical form but little the wiser through their sojourn here. When the whole is once more an octave of harmony; when the spiritual and physical life beat as one pulse—then will our work be accomplished.

It is not necessary for us to be in physical communication with the unseen for us to realize that we are in spiritual communion. But it is wholly necessary for us to realize that we are in constant spiritual communication, for in that we get growth. It is also necessary for us to have a congenial source of expression for our thoughts, for through that we get progression. We may not get it direct from the unseen spiritual presence of some departed friend, but we draw around us elements of thought as a magnet attracts steel, and the elements we attract to us are as varied as the elements of our physical life are varied.

We but partially realize that we are corks of life bobbing up and down on the surface wave of the universe—merely corks, and elements so much stronger than we are now, swallow us up in the constant repetition of Nature. If we become advanced so that we are a part of those unseen elements; so that the physical, spiritual and electrical elements blend as do harmonious sounds, then we can control and govern our physical life as we will. But as we are now,

we are helpless as the cork to rebel against the elemental waves of unseen life. Our growth spiritually is often hindered by our doubt.

We should judge lightly the errors of the human race, then we can guide with more accuracy the course of our mental and spiritual progression.

STELLA B.

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THOMAS G. NEWMAN, Editor,

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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.

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

SAN FRANCISCO, CAL., DECEMBER 29, 1898.

Mr. Tesla has repeatedly declared that it would be possible to send out from earth an electric vibration which would reach the planet Mars, so that if there be people and instruments there to receive it, telegraphic communication might be opened between the earth and that distant world.

We have received more new subscribers to the JOURNAL during the month just closing, than in any similar time since we have been its proprietor. This is encouraging, and shows that our labors are appreciated. We shall endeavor to merit a continuance of the confidence of Spiritualists everywhere. Let the good work go on.

One of our worthy laborers in the cause of Spiritualism, Mr. Taylor, aged and infirm, wrote us that he could no longer afford to take the JOURNAL, and regretted much to miss its weekly visits. We promptly entered his name for the coming year, and charged the subscription to the "Col. Hopkins' Fund," as we have several other hungry souls who had not the means to pay for it. The following is the heartfelt response of Mr. Taylor:

"After thanking you, with the best pulsing of my better ego, for generously furnishing me with the dear old RELIGIO-PHILOSOPHICAL JOURNAL free of charge to the close of the century, I can but respond with "Heaven bless and prosper you" in every noble thought, wish, word and work, together with the good old-time wish of a "Merry Christmas and Happy New Year," and as many returns as the rulings of the divine law of the Infinite Intelligence of the Universe may extend to you. I accept it as a rich literary holiday present."

To appreciate the freedom we enjoy today—freedom to think and act out our intelligent progressive ideas, it is well to look over the field and see the appalling depths of priestcraft, superstition and despotism we have progressed from. In *Living Issues*, a periodical published in San Francisco, we find the full text of the "Extreme Oath of the Jesuit," from which we quote one paragraph, as follows:

"I do furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth, and that I will spare neither age, sex, nor condition, and that I will hang, burn, waste, boil, flay, strangle and burn alive these infamous heretics; rip up the stomach and wombs of their women and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the

poisonous cup, the strangulating cord, the steel of the poinard, or the leaden bullet, regardless of the rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or superior of the brotherhood of the holy father, of the Society of Jesus."

Cantarelli Tabglio, a poor Italian clairvoyant, is thus judged by her priest:

My judgment of the matter is this: The fact is real; here is an ultra-mundane spirit who causes her to hear and see. Is it a good or evil spirit? All things considered, I am inclined to think it is an evil one. She is not obsessed; she is a poor woman who is tormented by an evil spirit, with the permission of God, for purposes to us unknown.

Spiritualism would not have been tolerated a century ago, and could not have been promulgated until the time came for its announcement—50 years ago. The existing hierarchy and persecuting priesthood would have strangled it at its birth at any period, until America championed the cause of freedom of thought, and made it possible for mankind to think and act independently of the church.

How many souls are like a man in a close room with doors and windows barred? asks *Dawning Light*. Here we are heirs to the eternal vastness of life, surrounded by all the varied expressions of law and forces. Yet many in their blind search for perfection fail to behold the surroundings of beautifully illustrated lessons which teach us the nearness of those perfect stages of growth which lead indefinitely upward and onward. Knowledge is obtained by objective investigation, but wisdom comes from within. Take care that in gazing on the form or material object, which is but the reflection of spiritual realities, we are not preventing the outburst of innate wisdom, or in study of things hoped for we do not close the vision of the soul to the grandeur of nature, which leads us carefully yet surely upward to the most sanguine hopes.

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.

"Ismaila" contributes to the *Revue de la France Moderne*, a well authenticated narrative of the visions seen by a medium, Zoé Labouré, who was informed by her controls of the approaching revolution of July, 1830, some weeks before it actually took place. Soon afterwards she was told that, 40 years later, the streets of Paris would be stained with blood, that the Archbishop and several of his clergy would be murdered, and that great disasters would fall upon France. These visions and predictions she confided to her father confessor, Jean-Marie Aladel, who received them with very great distrust, but noted them down nevertheless. She lived to witness the fulfillment of all the prophecies which had been uttered through her lips, in the year 1870, and so did her confessor. She also foretold the year of her own death, namely 1876, and at each of the religious festivals held in that year she was accustomed to say, "This is the last anniversary I shall witness." And so it proved. She was 70 years old at the time of her passing away. Being a good Catholic,

her gift of mediumship does not seem to have been questioned by her Church. She was accustomed to say of herself, "I am only an instrument."

Thought for the New Year.

Once I was waiting with a friend upon the railway platform at Coventry, when a beautiful young girl swiftly approached us, and, without a word, dropped an exquisite rose into my lap. I had scarcely time to utter a word of thanks before she retreated, evidently dismayed at her own daring in thus approaching a stranger.

"Now why do you suppose she did that?" I asked my friend. We could not guess, and so I said, "I am going to find out." We walked over to where stood the young girl covered with blushes at our approach, and looking very much like an English rose herself. After thanking her again and admiring the beauty of the flower and of English roses generally, I asked: "Won't you tell me why you gave this beautiful one—the only one you have—to us?" Then she said simply: "I knew from your conversation that you were Americans, and—my only brother is in America."—*Exch.*

That was a beautiful thought, and one that it will be well to remember during the coming year. Let us all scatter "flowers" along our pathway, and see how much good we can do, and how many of our associates we can make happy before the century closes, by deeds of kindness, and thoughtful attention. In wishing them a "Happy New Year," let us try to make it happy all through the year.

Spiritualism in Java.

One of the subscribers to *Het Toekomstig Leven* (Utrecht), living in Soerabaja, sends to the editor of that journal a copy of *Thieme's Nieuw Advertentieblad*, of the 24th of May last, a newspaper published in Java, containing a detailed account, from the pen of an eye-witness, of some remarkable psychic phenomena which have manifested themselves in that remote dependency of the Netherlands, where they have created a great sensation. Nor is it the first time that similar incidents have occurred in Java; for, in the year 1884, Heer W. Bosch, for many years a resident of the interior of the Batavian colony, contributed to the Spiritualistic journals of the day a narrative of his own experiences in connection with supernatural phenomena. And so "the farthest isles of the sea" are being penetrated by the light of truth.—*Sel.*

Starving Hindus.

Census returns of India show that the population of that vast continent in 1891 amounted to 285,000,000. About one-fifth of the human race vegetate in terrible poverty in Hindustan. The average age at death in India is 23.5 years, against 39.91 in the United Kingdom; and we can readily understand this, when we read of the chronic starvation of that population. The annual income per head of the population in the United Kingdom is £42; in France, £26; in Italy, £12; in Russia, £10; but in India only £2. What a death in life! No wonder that the death-rate in Hindustan and in Russia is so high. It is often said that the Hindus are the poorest people on the face of the earth among so-called civilized nations. The Hindu population increases at the rapid rate of ten per cent. in ten years. Ill-fed people, like weeds, increase rapidly.

Yet India could support a much greater population—all having sufficient for their comfort and well-being—if the Hindus would put into practice that which they claim as their religion—the Brotherhood of Man.—LUCY A. MALLORY.

A Happy New Year to all our readers.



The Editor is not responsible for the opinions of correspondents.

Concerning Mediums.

TO THE EDITOR:

If mediums were developed by human agency alone, there would be excuse for thinking kindly or otherwise about them. But, as the new-born babe has not made itself, neither have mediums become such by their own volition and predetermined purpose.

Parents may feed the child, but Nature attends to the growing.

Circles are formed for spiritual unfoldment, but unfoldment comes best where human agency is kept in abeyance, and the passivity asked for is secured in part by singing—and behaving ourselves.

Once, while doing business with the president of a large institution in this city, there came into the office a beautiful little girl (about four years old) just as perfect as nature could make her, and I said in my soul:

Oh, you precious little cherub;
Angel—yet to be—
In the ever-living present
And the vast eternity.

Just then the president looked around, and seeing his own precious darling, exclaimed with bland nonchalant interest, "You're a fraud!" The child took it as innocently as if it were papa's best soul greeting—not seeming to guess that "fraud" is not the best word in the dictionary. WALTER HYDE.

San Francisco, Cal.

Atone for the Wrong.

TO THE EDITOR:

My opinion after glancing over the *Liberator* is that the influence of such literature is demoralizing in the extreme.

I was much amused at the method employed by our friend, E. E. Gillis, to dispose of the copy of the *Liberator* sent him, as it was precisely what I did with mine. I very hurriedly made fuel of it, that no eyes but mine should see it. I am just as much opposed to fraud as any one can be, but that paper has not discovered the correct solution of the problem. LAURA E. MAYER.

Terre Haute, Ind.

The Final Outcome.

TO THE EDITOR:

As much as I regret the work of the ex-fakers, I think it will at last redound to the good of Spiritualism, awakening a truer conception of the importance of its mission to humanity; for be assured that those who have inaugurated this movement will carry it through despite hypocrisy and bickering in our ranks.

Let those who are working for their own selfish purposes beware, for "Nature, the first great Cause, for violated Law, exacts her forfeit to the closest line."

And finally, let the false be unveiled, and only truth prevail, whether on the platform, in the seance room, or in the privacy of our own homes, for there is a tribunal before which we must all appear sooner or later—the tribunal of our inner self, where an unrelenting judge will pass upon all our acts, without fear or favor. Decoto, Cal. MRS. E. P. THORNDYK.

Spirit Roses Painted.

TO THE EDITOR:

In No. 22 of the JOURNAL, Lois Waisbrooker writes of what she has seen. I wish to add my testimony to the genuineness of Mrs. Lutie Blair's mediumship. Many years ago, while she was living in Chicago with her first husband, Dr. E. W. Stevens called on them at the hotel where they were, and asked for a sitting. As he was a stranger she refused to sit for him but her control told her she must. So her husband bandaged her eyes, then disarranged the paints, laid a sheet of white pasteboard on the table in front of her and in 24 minutes from the time she began, the bouquet of roses and lilies was finished ready for framing, which represented our family group, calling each name as she painted the flower, no one ever having told her our names, or which ones had passed to the higher life.

Some months later, when the Doctor was in Boston, at the close of one of his lectures a gentleman came to him and told him a lady at the hotel was dying and wished to see him. He went to the hotel and found Mrs. Blair bleeding at

the lungs. He stopped the bleeding and saved her life. A few nights after, she went to the hall and before a large audience, painted many a rosebud while blindfolded, with her one arm.

A lady now living in Janesville, over 80 years of age (Mrs. N. Miles), has a large wreath of beautiful roses painted in like manner by Mrs. Blair, and in the center a verse of poetry beautifully written and signed by a name of one of her spirit friends.

While Mrs. Blair remained in Boston she used to correspond with me, but since she married her second husband I have not heard from her. If she is yet an inhabitant of earth, I would very much like to hear from her.

MRS. O. A. STEVENS.

Rock Prairie, Wis.

The Phenomena of Spiritualism.

TO THE EDITOR:

I see you have a sort of a fight on your hands with the Anti-Spiritualists, in a disguised form. The *Liberator* has been sent me; what the purpose is, I know not. I do not intend to help them tear down a doctrine which is dearer to me than all the other "isms" in the world. Mr. Garrison, its publisher, says that he started out in the investigation of Spiritualism with the thought that it was a fraud, and he ends up with the same idea. He started out in the fraud line himself, and as he intimates, he found dupes by the thousand and it seems that he worked those dupes as long as there was anything in it.

Getting tired of the small fry, he turns his attention to what he considers large game, and I must say I am a little surprised at the leaders he can show the scalps of.

I did not need the *Liberator* to convince me that Spiritualism has its share of fraud that is diffusing itself throughout all walks of life.

When we knock out the phenomena of Spiritualism we will have a church built on its ruins, as there was about 1800 years ago, on the ruins of the true teachings of Jesus and his disciples; or in other words, the lines of our chariot will pass into the hands of other drivers. The Constantines will then get hold of it; the priesthood can then swallow it, and it will become modified Christianity as Christianity was modified Judaism.

Escondido, Cal. S. D. NULTON.

The Reviewer.

Departmental Ditties, Barrack-Room Ballads and other verses, by Rudyard Kipling. 188 pages, cloth bound, 25 cents. New York: Hurst & Co., 135 Grand street.

This is a nice book of songs and poetry, gotten up in readable style and is well bound. It is a marvel of cheapness—having an embossed cover, fine paper and good print.

The Devil and the Adventists, a brief review of some of the recent attacks made by Advents on Spiritualism, by Moses Hull. 10c. For sale at this office.

This is written in the author's interesting style, and is convincing to all who read it without prejudice. It contains 40 pages and a cover and is nicely printed.

Poems and Songs, by James G. Clark, published by his daughter, Jennie Clark Jacobson, 1268 County Road, St. Anthony Park, St. Paul, Minn., to whom all orders must be sent. 222 pp. Price \$1.25. Gilt top and rough edges.

The "Introduction" was written by Mr. B. O. Flower, late editor of the *Arena*, and contains a brief biography in which many interesting incidents are recorded. He states that Mr. Clark "belonged to the noble choir of people's poets, of which Gerald Massey, Mackay and Wm. Morris are the most illustrious members on the other side of the water; he may justly be termed 'America's Laureate of Labor,' for no poet in the New World has written so many meritorious poems in behalf of the toilers, nor has any singer expressed more beautifully or truthfully the highest aspirations of the new social revolution which is stirring the hearts of millions of men and women as has this simple-minded prophet of a better day.

"Before his death he beheld many bright visions of his loved ones on the other side who were waiting to welcome him to the larger life, and at times the veil was lifted, and he caught glimpses of the beauty of 'the home of the soul' of which he has so beautifully sung."

The Kingdom of Heaven is at Hand, by C. W. Woolbridge, M. D. 74 pp. 10 cts. Chas. H. Kerr & Co., publishers, 56 Fifth Ave., Chicago, Ill.

This is a good text book of the better time within reach, and is said to be identical with the kingdom of heaven as proclaimed by Jesus of Nazareth. It advocates co-operative commonwealth as the best way to prevent poverty and wage slavery.

The Homiletic Review for December illustrates what can be done to supply the needs of wide-awake people who purpose to be students and thinkers as well as talkers. The same breadth of view, timeliness and helpfulness appear in all the eight departments of *Review*. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

George William Curtis' most popular story, "Prue and L," which a recent writer in the *New York Times* classes among the 25 best American Novels, and an eminent critic says embodies the sweetest and most genial humor which has graced English literature since the time of Elia, has just been issued in a very handsome and handy cloth-bound volume, reduced in price from \$1.50 to 35c., by the famous cheap book publishing house, Hurst & Co., 135 Grand St., New York. It may be had at all the book-stores or from the publishers.

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

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

Games for Children.

Children require amusement, and to furnish them such as will not only entertain but educate and elevate them requires talent and tact. The impressions made through the eye are the most definite 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:

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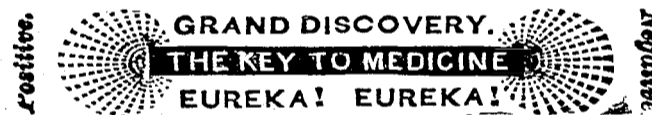
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And the savior, Peace, give birth.

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For this the angels now are coming
To correct the wrongs of man,
And bring peace to every nation—
This is what the angels plan.

And they want more banner-bearers—
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This is now the angel message
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A. C. DOANE.

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Local News Summary.

Edited by M. S. NORTON.

A Business Meeting of the Ladies' Aid will be held on Wednesday, Dec. 28, at 2 p. m., at Occidental Hall, 305 Larkin street, San Francisco. Business of importance will come before the meeting and it is essential that there be a large attendance.

Mrs. Sadie Eberhardt closed her meetings in Excelsior Hall, Mission St., San Francisco, on Sunday evening, Dec. 18, until after the holidays. Further notice will be given in the JOURNAL relative to opening again, there or elsewhere.

Mme. Montague has gone to London, England, to spend the Winter. This became necessary (as we are informed by a letter from her) on account of nervous prostration and general debility from too close application. Of course we expect to hear from her again when she arrives in London, and will then inform our readers of her condition and intentions.

A short time ago a San Francisco daily paper published an article about Mme. Montague and the Psychical Society of Oakland, stating that it was defunct, and also made many very uncomplimentary remarks about it, and its treatment of Mme. Montague. All of which is pronounced by Mrs. M. C. Price, the Corresponding Secretary of the Society, as being ungenerous and wholly untrue. Surely she ought to know, being the Secretary, about the standing of the Society. Very little dependence can be placed on many articles which are published in the secular press—this being one of that kind.

The Christmas Lecture given by Mrs. R. S. Lillie for the Society of Progressive Spiritualists at 305 Larkin St., San Francisco, was entitled, "Christ and Spiritualism." It was an eloquent and convincing argument, showing that the Nazarene (who was himself a medium controlled by a band of ancient spirits) was in full harmony with the philosophy of Spiritualism of the nineteenth century. Moses and Elias, who materialized and talked with him in the presence of Peter, James and John, on the "mount of transfiguration," were his spirit guides and advisors. Mr. John T. Lillie conducted the musical service, and Mrs. S. E. Cooke presided at the piano.

Mme. Young's Christmas Circle at 605 McAllister St., San Francisco, was well attended, and the Madame gave many remarkable tests and messages from the spirit friends of those present. Her circles are held on Tuesday, Thursday and Sunday evenings.

That Reception.—We desire through the JOURNAL to express our gratitude to the many friends—"old Spiritualists," (with whom we were so long and pleasantly associated) for the warm receptions and kind feeling so manifest to us on our late visit to San Francisco. It was a thanksgiving jubilee from first to last. *Everybody* seemed so kind. But we wish especially to mention Mr. Wm. M. Rider, Mr. Wm. Emmette Coleman, Mr. M. H. Morse and family, the Hills, Mr. and Mrs. J. B. Rider, Mrs. Bacon, Mrs. Irvin, Mrs. R. A. Robinson and daughter, and Mrs. M. B. Dodge, through whose kindness we were enabled to see and greet "Our Little Minister," Mrs. E. L. Watson, and hear again the entrancing music of that sweet "Song Bird," Miss E. Beresford Joy, and many others, who made the occasion so joyous. Everybody seemed so kind. And now as we look back at those dear faces, the thoughts of former happy days come surging through the mind, and I believe as I have always, that true friendship never dies. How sweet to feel the throbbing of each tender loving breast, and know there is no parting 'twixt those who love the best. The sweet memory of those old-time friends will shed a halo of light to brighten all our later lives. With warmest feelings of gratitude.

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Ladies' Aid Society.—The regular monthly supper and dance will be given on Friday, December 30, at Occidental Hall, 305 Larkin St., San Francisco. The supper will be served from 6 to 9 p. m.; the dancing from 9 to 11:30 p. m. Tickets 25 cents. Let this party be well attended. It will be an enjoyable affair, and the closing one for the year by the Ladies' Aid, and will be a memorable occasion.

The Mission Lyceum says, a merry Christmas to the JOURNAL and its readers. It was well attended on Christmas Day. Eleven new children came in, which filled the places of others who were absent on account of invitations to eat turkey with friends in other portions of the city. Remember the entertainment on Wednesday evening, Dec. 28, and the election of officers on the 1st Sunday of the new year. W. T. JONES, Con. J. T. ROBERTS, Sec.

A Benefit was given to Dr. Rin-Es' Spiritual Society, last Sunday, at 909 Market St., San Francisco. The speakers and mediums present were: Mrs. Bird Mrs. Seeley and Mr. Barclay. It was well attended.

New Year's Evening.—Mrs. J. J. Whitney will hold a grand test seance at the Metropolitan Temple, San Francisco, (on Fifth Street, corner Mission Street,) next Sunday at 8 p. m. Admission free.

G. W. Kates and Wife will accept calls in the West after the 1st of April, 1899, to lecture and give tests. After nearly three years as settled speakers in Rochester, N. Y., they desire to renew old acquaintances and form new ones. They hope to spend a few months on the Pacific Coast if they can receive a few calls. Mr. Kates will also give special attention to organizing Children's Lyceums. They will serve societies at the lowest possible price, on Sundays, and hold meetings for collections during the week. Address them, 156 Meigs street, Rochester, N. Y.

Died, at the National Military Home, Wisconsin, Dec. 10, 1898, Ebenezer J. Stout, aged 75. Deceased was a native of New York, and served as captain of a battery of light artillery during the civil war. He was prominently identified with Spiritualism from its inception by the Fox sisters, and was intimately acquainted with the late Prof. Denton and wife, and A. J. Davis and his second wife, Mary. He gave many years of his life to the dissemination of the Cause, to the neglect of his business—a master tailor—thereby impoverishing his wife and family. When truly himself, his acts were angelic, no one having a kinder heart and a clearer grasp of things divine. He had had strange experiences with "spirits," visible and invisible; but did not at all times try them, as advised by the best teachers of divine philosophy. His love was stronger than his wisdom. Yet, "he whose heart is full of tenderness and truth, who loves mankind more than he loves himself, and cannot find room in his heart to hate, may be another Christ!" JAS. T. L. MACDONALD.

Psychometry; Its Science and Law of Unfoldment, by J. C. F. Grumbine. 48pp. 50 cents. For sale at this office.

Books for Holiday Gifts.

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

A good assortment of Occult and Spiritual Books can be found at the JOURNAL Book Store, 1429 Market St., San Francisco, 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.

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 Ballad.

We mail these pamphlets for 10 cts. each, or \$1.00 per dozen. Present them to your young people, and thus make them happy.

Planets and People quarterly and the RELIGIO-PHILOSOPHICAL JOURNAL both for one year for \$1.75, if sent to this office.

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Remember the Occult Book Store, 1429 Market St.

Suggestions, a monthly magazine devoted to the science of Suggestive Therapeutics and kindred subjects—Hypnotism, Magnetism, Telepathy, Mental Culture, Suggestive Education of Children, Dreams, Visions and all psychical phenomena, will be clubbed with the RELIGIO-PHILOSOPHICAL JOURNAL and both sent for \$1.75 a year.

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1897, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

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

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	♎	Air	May 20 to June 21
	♏	Water	June 21 to July 23
Fore Left Sign	♐	Fire	July 23 to Aug. 23
	♑	Earth	Aug. 23 to Sept. 23
	♒	Air	Sept. 23 to Oct. 23
	♓	Water	Oct. 23 to Nov. 22
Back Right Sign	♈	Fire	Nov. 22 to Dec. 21
	♉	Earth	Dec. 21 to Jan. 20
	♊	Air	Jan. 20 to Feb. 19
	♋	Water	Feb. 19 to March 21

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Societies and Meetings.

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

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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. 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.

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