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T. G. NEWMAN,
EDITOR

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No. 4.

THE BORDERLAND.

"THE MAN WITH THE HOE."

Written after seeing Millet's World-Famous Painting.

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the Dream he dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Touch it again with immortality;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God,
After the silence of the centuries?

San Francisco Examiner.

EDWIN MARKHAM.

Visits from the Spirit World.

Did you ever see a ghost?

Several Chicago people, clever, thoughtful, keen-brained people, declare they have seen such shades, even if you have not, and some of these people do not hesitate about relating their experiences.

Miss Kate Kellogg, principal of the Lewis public school in Englewood, and a woman well and widely known both in Chicago and elsewhere, tells the following story to her intimate friends:

"I was taking a night journey, and before retiring was so distressed by an undefined presentiment or prescience of evil that I was positively afraid to sleep. As I am not at all superstitious, and little troubled by such emotions as a rule, I made up my mind that some severe accident awaited us on the road. Filled with this idea, which seemed the only semi-reasonable explanation of my unwonted condition of nervousness, I insisted that the porter raise one

thickness of the double window of my berth. 'I shall have only a single pane of glass to break my way through if anything does happen,' I reasoned. Suddenly I saw before me, apparently standing at the foot of my berth, a shadowy white figure. It looked much as the photograph of a white-draped form which had become all blurred by the moving of either figure or camera, but it bore the distinct shape of a woman, and it gradually assumed a more tangible form. The figure was motionless for a long time. The feeling of which I was then conscious was rather that of surprise than fear. I attempted to reason the shape away by declaring that it was the light from the car shining through the opened curtain upon some of my garments which I had hung at the foot of the compartment.

"Compelling my unwilling body to obey my will, I deliberately sat up, removed the garments, and lay down again. The figure was



"THE MAN WITH THE HOE."

[SEE FIRST COLUMN.]

still there, and nothing white was left for the outer light to produce the illusion upon. Again and again I experimented, but to no purpose. The figure remained for several hours. When it finally melted away I felt extremely wearied mentally, but my fear had long since left me. I looked at my watch, noted the time of its appearance and departure, turned over comfortably, and went to sleep.

"Arriving at my journey's end quite safely and without annoyance or trouble of any kind, the first thing which I did after greeting my hostess was to tell her of my experience. Afterward the matter passed entirely from my thoughts, taken up with the pleasant experiences of a delightful visit, and I recollected it no more until some months later, when I was once more at home and at work. The news came to me of the sudden death of a dear friend upon the night of my uncanny experience. She had passed away after an illness of but a few hours; her passing had been simultaneous with the

appearance of the shade before me, as the time which I and her friends had noted proved indubitably, and her last words had been, 'Tell Kate.'"

Miss Kellogg offers no explanation of the manner or reason of her friend's appearance to her at the time of her passing away and for some hours afterward. She only knows that the experience was a very real one, and the fact that she mentioned it with careful notation of the precise time of its coming to the friend she was visiting months before she even heard of the death of the friend who came to her, proves the experience unmistakably real.

SAW A SPIRIT.

To Mrs. Ed Meisenberg of this city also came a remarkable experience of this kind some time ago, according to the story reported as told by her to some of her intimates, and by them to others. Stopping at the time at her summer home in Wisconsin, Mrs. Meisenberg entered the house one day, coming in from a long and pleasant afternoon walk, to see standing before her in the hall the figure of a man with his back toward the door. She was by no means surprised that the unexpected visitor should have entered unannounced, for the place was situated far in the country, and local visitors, not finding their rapping answered immediately, or not noticing any one about the premises, frequently entered in that manner. But she was very much surprised upon going closer to recognize in the man an old friend whom she had not seen for several years, and of whose presence in the neighborhood she had heard nothing.

"Why, B—! How do you do, and when did you come?" she cried, advancing to lay her hand on his shoulder.

A moment later she stood aghast, her natural astonishment changed to startled terror. The man had vanished. Later she received news of his sudden death in a distant city at the very moment when she had seen him standing before her in the hall of her Wisconsin summer home.

SPIRIT VISITS MRS. NASH.

Mrs. Ella Thorington Nash, well-known in Chicago as a palmist and writer upon various subjects, says that to such an extent is the "open vision" hers that her experiences in the way of seeing people who have crossed the border between worlds are entirely too numerous to do more than hint at. But within the past six months two such remarkable instances of this kind, and both particularly well authenticated, have occurred to her. The first of these instances occurred at the time of the passing away of a well-known woman suffragist. When the body of this woman was cremated Mrs. Nash, together with one or two other intimate friends, in accordance with a pre-arranged plan, was to have been present at the time of the last services. Of this fact, however, and also of any intimation that her friend was even near the death line, Mrs. Nash was totally ignorant at the time when the experience came to her.

"I was sitting in my own room, busy about my ordinary household occupations," Mrs. Nash relates, "when my friend suddenly appeared before me, dressed in all the ordinary habiliments of life, and told me of her passing and the disposal of her body. She also regretted that her friends had burned up a certain gown which she had much loved, and in which her daughter had loved to see her, saying that now she could not appear before her daughter in that gown. 'And she never did like the one I have on,' she remarked. 'Besides, they buried me in it.'"

MESSAGE FROM A SPIRIT.

"After quite a little conversation of this character Mrs. B. began to tell me of all that had taken place at the time of the funeral exercises, even mentioning the fact that a mutual friend of hers and mine, who stayed to witness the final disposal of the body after all the rest of the friends had departed, had in some manner taken the wrong exit from the crematory, and become locked in a large yard, with the early darkness coming on. 'She was frightened nearly to death, poor thing!' the disembodied spirit or thought-body of my visitor told me, 'and I was extremely anxious about her until I knew that she had gotten out. I was very glad when the policeman helped her.'

"No sooner had Mrs. B. left me than I sat down and wrote to a friend, who had been very intimate and much with her; to know if all these things were true, and found them so, even to the smallest detail. Mrs. B. had, indeed, died, at the time she told me, her body had been cremated, and through some unfortunate accident I had neither been notified nor invited to attend the funeral services. So Mrs. B. had evidently decided to tell me of the matter herself, and had come near to me for this purpose. The incident about the friend who had been locked in the large yard and become nervous for fear of having to spend the night there was also true in every particular, although this woman had mentioned the occurrence to no one save only the friend to whom I wrote of it, and who had told no living soul about the matter."

ADVANCE NOTICE OF DEATH.

Another supernatural incident which is proven by the testimony of the other individuals concerned, is that of a visitor who not long ago appeared to Mrs. Nash. An acquaintance, and the mother of a young friend, lay very ill upon an opposite site of the city. Two days before her death Mrs. Nash, entering her own apartments suddenly, saw this acquaintance laying stark and stiff upon her own lounge.

"Mrs. R—is going to pass out," was all that the plucky little woman, too well used to experiences of this kind to tremble or evidence excitement of any kind, said to herself. Sure enough, a couple of days later, Mrs. R—did die, and at the moment of her passing appeared to Mrs. Nash, telling her of the circumstances of her demise, and charging her with a message to the daughter left behind. Mrs. Nash always interested in proving the reality of such occurrences, immediately wrote to the daughter, telling her of all the happenings which had surrounded her mother's death, and mailed the letter at once. Before it could be delivered came a telegram informing her of the death, but the postmark on the letter showed that it had reached the postoffice before the telegram had been dictated. As in the first case mentioned this supernatural appearance turned out to be true in regard to the smallest as well as the most important detail. Almost before her soul had left the body the spirit of Mrs. R—had appeared to Mrs. Nash.

SPIRIT MAKES A BED.

It is in this way she accounts for another apparition which haunts the chamber of an intimate friend and which has many times been seen by Mrs. Nash in a similar manner.

"Every time I entered the room of this friend for many years," says Mrs. Nash, "I saw, bending over her bed, straightening the pillows, and turning down the bedclothes, a little, motherly, white-haired lady. I did not recognize her as any one whom I had ever known personally, and her invariable occupation struck me as peculiar, so I described her to my friend."

"'You have drawn a perfect picture of Mother S—,' she told me, astonished, and mentioning a woman whom she had always held very dear in life. 'She always turned down the bedclothes, beat up the pillows, and in other ways prepared my bed for me as long as she lived. She loved to do it because she loved me.' The dear old lady who, even after her passing out of this world, delighted in performing tender services for the child of her love, comes more seldom now. But still I see her occasionally, and she is always going through the ceremony of preparing the bed for her friend's rest."

VISIONS OF MRS. MARY H. FORD.

In Mrs. Mary H. Ford, the well-known speaker and writer on artistic subjects, Chicago has yet another feminine resident who claims long and intimate knowledge of the people who are no

longer here. In addition to her frequent and long-continued intercourse with the gentle ghost of Mr. John Lane, who finds happiness and enjoyment in lingering about the Kenwood house, which he once owned, and which Mrs. Ford now occupies with her family, Mrs. Ford says:

"I have seen and talked with many people who have gone out of the body. On two occasions I saw and talked with people whom I never saw in life, but whom I described exactly. For instance, I once saw the dead husband of a young widow standing behind her chair, and thought to myself, 'Now, this is possibly a delusion, because she has been talking about him.' But she presently rose, and, without a word to me, went up stairs, returning, in a few moments, wearing a brooch containing her husband's portrait, to which she called my attention. It was exactly like the man whom I had first seen standing behind her chair."

As to the methods by which these spectral visitors communicate with her, Mrs. Ford has this to say: "I am always spoken to, although, of course, I often ask for guidance and direction, and then the answer comes, as a rule, very clearly spoken to the inward, rather than the outward ear."—*Chicago Inter-Ocean.*

My Spirit Wife.

I was lately called out to the Northwest part of the town to see a man who was badly hurt, and as I was coming back past the hotel I felt an irresistible influence to go in. I found a medium there, (Mrs. Barrett), through whom I had an hour's conversation with my last wife. She said she had influenced me to come in and she felt so thankful that through my teaching in earth-life she was able to enter into perfect enjoyment and happiness, instead of wandering around to find a personal God and heaven as her brother and sisters were now doing in the spirit-land. She was so happy to see and know that I was taking such loving care of our little ones and she was with us all the time.

She said, "Doctor, I lay my cheek against yours and put my arms around your neck and kissed you last night through our blessed little Maggie." Maggie did that in her sleep and had no recollection of it in the morning. Lizzie (my wife) was so happy and thankful that she was enabled to communicate with me through the medium that she could hardly find language to express herself.

She explained her surroundings and said that I was to remain here until Maggie was settled and then I should pass over and be with her. She said that this was only the false life or a shadow, or school as it were, but on that side was the true life. She sometimes regretted that she could not have remained here and helped me in caring for the little ones, but said, "Doctor," (she always called me Doctor) "you cannot know how much more I can help now. They do not have to learn their lessons, for I teach and influence them and they are an astonishment to their teachers." (All of which is true.)

She finally said, "Doctor, I am going to bid you good-bye. Not that I am going to leave you, but we have occupied the medium long enough." She thanked me again and again for allowing her the privilege of communicating with me through the medium.

Santa Ana, Cal.

DR. E. GALLUP.

Spirit Phenomena.

Having received several copies of the *Liberator*, I wondered how they got my address, until I saw the *JOURNAL's* explanation of it. I think it entirely beneath the notice of all true Spiritualists, especially in its attempt to destroy the phenomena of Spiritualism, which I consider the stepping-stone from darkness into light.

About 30 years ago I joined the Baptist Church, believing at the time that I had been snatched as a brand from the burning. I could relate as good a Christian experience as any, and exhort sinners to flee from the wrath to come, equal to any good old Methodist exhorter; at the same time I began to study, reason and wonder if it was all so.

In about two months after I joined the church I told the pastor that I could produce 10 arguments against our religion where I could one for it. All he did was to pat me on the back and say: "Oh, Brother Jones, don't let your mind

run that way." I struggled along the best I could for about four years, when my mother died. I was then living in the eastern part of Illinois. Soon after mother's death, father came to my house on his way to Terre Haute, Ind. (some 125 miles from where I lived) to investigate Spiritualism through the mediumship of the then noted Mrs. Anna Stewart. He persuaded me to go with him. We stayed there three or four days and saw many wonderful things.

While there we met a man from Cleveland, Ohio, on the same mission as ourselves. While he and I were out walking one day, we heard of a medium by the name of Laura Morgan, and going to see her found an overgrown, ignorant girl about 14 years old. She and her mother were the only ones at home. They seemed to be very poor people in a house of one room furnished very scantily.

We made known the object of our visit, whereupon the girl went to an old black walnut clothes-press and removed what little it contained, the door of which had an aperture probably a foot square, under which was a small shelf with slate and pencil thereon. We moved the old shell out in the middle of the room, and before letting her go in I sewed her sleeves together behind her back and then to the back of her dress. She had previously darkened the windows somewhat, not so much but what I could see to read. She then went inside and I closed the door.

In a moment a beautiful white hand with a spotless white cuff was thrust through the aperture and picked up the pencil and wrote, Danal Jones, Lewis Reeder and Tom Fox. The first being my name, though the first part was spelled wrong; Lewis Reeder being a cousin of mine who had died in the army and of whom I had not thought for years; the last a school teacher to whom I went to school, when a boy, but who had been dead many years. That was the turning point of my belief in the only belief that is worth having—good old-fashioned Spiritualism.

Take away all phenomena and we only have theory and faith to stand on, like all other isms. There are no doubt frauds among us as among all people, but do not throw away the wheat (sack and all) because a little chaff is mixed with it. As for the *Liberator*, let it alone and it will decay of its own accord, and its promoters will eventually receive their just reward. Long live the good old RELIGIO-PHILOSOPHICAL JOURNAL, whose truth "wears no mask."

Grainry, Ill.

DANIEL JONES.

Spiritualism in the Bible.

There are many messengers between the two worlds to-day, even as in the days of old, and the same rule adopted then, applies to us now. We were then commanded to try the spirits and see whether they be good or evil. "By their works ye shall know them." It is not my purpose to carry a lighted torch into the churches to consume them; but truth, that great detective, is on their trail, and they have caught the sound of the drum and begin to see that unpleasant experiences sometimes accomplish great good. Even the crowing babe is often relieved from suffering by tonics disagreeable to the taste. But there are grander lessons than I have mentioned that should attract our attention.

Paul tells us to "follow after charity and desire spiritual gifts, but rather that we may prophesy," and goes on to say, "I would not have you ignorant concerning spiritual gifts, for to one is given the word of wisdom, to another knowledge, to another faith, to another the gift of healing, to another prophecy, and to another discerning of spirits." I am now looking for facts and not for the authorship of the book containing them. I do not intend my letter to be left in a nude condition, for it will probably be the last message that I will write before I go to my new home, as I do not assume the longevity of a Melchizedek. My continued life in spirit will be the gate to heaven for me, for there I expect to blossom out in the warm sunshine of spirit inspiration, and see "the old lion perish for want of prey," for truth has girded me with strength to say that "he that hateth reproof shall suffer." "Where there is no vision, the people perish; but he who keepeth the law, happy is he." And where I read between the lines in the old Book, I find where God says; "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy,

and your old men shall dream dreams, and your young men shall see visions, and also upon your servants and your hand maids, in those days, I will pour out my spirit." "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. 13:2. "For the ministrations of angels have come unto you. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." (Matt. 7:7) "For concerning spiritual gifts, I would not have you ignorant." (1 Cor. 12:1).

"Then the high priest rose up, and all they that were with him and laid their hands on the Apostles and put them in the common prison. But the angel, by night, opened the prison doors and brought them forth and said, 'Go stand and speak in the temple to the people the words of this life.'" (Acts 5:17).

I quote these passages to ascertain why, if angels, who, we are told, are but spirits of men made perfect, could talk and carry on a conversation in the ages past, they cannot do so now?

But let us look a little further. In Mark 9:2, it says: "And after six days, Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them. . . . And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, 'Master, it is good for us to be here, and let us make three tabernacles, one for thee and one for Moses and one for Elias.'" "In the same hour came forth fingers of a man's hand and wrote upon the wall of the King's palace; and the King saw the part of the hand that wrote."

Is it anything strange that the eyes of Balaam's ass should be made clairvoyant enough to see the angel in the road before him, who said unto Balaam, "Wherefore hast thou smitten thine ass these three times? Behold I went out to withstand thee, because thy way is perverse before me; and the ass saw me and turned from me these three times. Unless she had turned from me surely now also I had slain thee and saved her alive." And Balaam said unto the angel: "I have sinned, for I knew not that thou stoodest in the way against me. Now, therefore, if it displeaseth thee I will get me back again." And the angel of the Lord said unto Balaam, "Go with the men, but only the word that I shall speak unto thee, that thou shalt speak."

Here we have a triune of different degrees of knowledge; all making themselves known to each other, which I pass without criticism. But in speaking of asses I am prone to quote a few words of Bible history in hunting asses. In 1 Sam. 9:3, it says: "And the asses of Kish, Saul's father, were lost, and Kish said to Saul, 'Take now one of the servants with thee, and arise, go, seek the asses.' And he passed through Mount Ephraim and passed through the land of Shalisha, but they found them not. Then they passed through the land of Shalim, and there they were not. And he passed through the land of the Benjamites, but they found them not. And when they were come to the land of Zuph, Saul said to his servant that was with him, 'Come and let us return, lest my father leave caring for the asses, and take thought for us.' And he said unto him, 'Behold now there is in this city a man of God, and he is an honorable man. All that he saith cometh surely to pass. Now let us go thither, peradventure he can show us our way that we should go.' Then said Saul unto his servant: 'But behold if we go what shall we bring the man? For the bread is spent in our vessels and there is not a present to bring to the man of God. What have we?' The servant answered Saul again and said: 'Behold I have here at hand the fourth part of a shekel of silver; that will I give to the man of God to tell us our way.' Then said Saul to his servant: 'Well said; come let us go.' So they went unto the city where the man of God was. And they went up into the city; and when they were come into the city, behold, Samuel came out against them for to go up to the high place."

"Now the Lord had told Samuel in his ear a day before Saul came, saying: 'To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people, Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people because their cry is come unto me.' And when Samuel saw Saul, the Lord said unto him: 'Behold the man whom I spake to thee of. He shall reign over

my people.' Then Saul drew near to Samuel in the gate and said: 'Tell me, I pray thee, where the seer's house is.' And Samuel answered Saul and said: 'I am the seer; go up before me unto the high place, for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind upon them, for they are found. And on whom is all the desire of Israel? Is it not on thee and on thy father's house?'"

What have my Christian friends who believe the Bible to be the inspired word of God, to say of this? From this passage we find that all who visited this "Man of God" were expected to compensate him in some way. It is not an uncommon occurrence to see people who have worshipped this book all their lives express some astonishment when their attention is called to some of its revelations.

Now let us hearken to some of the revelations of the Woman of Endor, 1 Sam. 28: "And it came to pass in those days that the Philistines gathered their armies together for warfare to fight with Israel. Now Samuel was dead and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits and the wizards out of the land. And the Philistines gathered themselves together and came and pitched in Shunem; and Saul gathered all Israel together and they pitched in Gilboa. And when Saul saw the host of the Philistines he was afraid and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams nor by Urim, nor by the prophets."

"Then said Saul to his servants: 'Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.' And his servants said to him: 'Behold, there is a woman that hath a familiar spirit at Endor.' And Saul disguised himself and put on other raiment, and he went and two men with him. And they came to the woman by night, and he said: 'I pray thee, divine unto me by the familiar spirit and bring me him up whom I shall name unto thee.' And the woman said unto him: 'Behold thou knowest what Saul hath done, how he cut off those that hath familiar spirits and the wizards out of the land. Wherefore then layest thou a snare for my life to cause me to die?' And Saul swear to her by the Lord, saying, 'As the Lord liveth, there shall be no punishment happen to thee for this thing.' Then said the woman: 'Whom shall I bring up unto thee?' And he said: 'Bring me up Samuel.' And when the woman saw Samuel she cried with a loud voice. And the woman spake to Saul, saying: 'Why hast thou deceived me? For thou art Saul.' And the king said unto her, 'Be not afraid; what sawest thou?' And the woman said unto Saul: 'I saw gods ascending out of the earth.' And he said unto her, 'What form is he of?' And she said, 'An old man cometh up, and he is covered with a mantle.' And Saul perceived that it was Samuel and he stooped with his face to the ground and bowed himself."

"And Samuel said to Saul, 'Why hast thou disquieted me to bring me up?' And Saul answered, 'I am sore distressed, for the Philistines make war against me and God is departed from me and answereth me no more, neither by prophets nor by dreams; therefore I have called thee that thou mayest make known unto me what I shall do.' Then said Samuel, 'Wherefore then dost thou ask of me, seeing the Lord is departed from thee and is become thine enemy? And the Lord hath done to him as he spake by me, for the Lord hath rent the kingdom out of thine hand and given it to thy neighbor, even to David. Because thou obeyest not the voice of the Lord, nor executest his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines, and to-morrow shalt thou and thy sons be with me.'"

Now I have given a few of the old scriptural landmarks as evidence of the truth of Spiritualism. Spiritualists do not believe the Bible to be inspired. They do not believe that books can be inspired. Inspiration can only come to men, women and children. These inspired persons may write books and fill them with the result of their inspirations, but not with the inspiration itself. Inspiration can come to men in any and every age of the world and impart to them the best thought that they are capable of receiving or imparting at that time. Inspiration in one age does not shut off the inspira-

tion of other ages. While we may profit by the inspiration that came to those of old, we cannot live on their inspiration alone.

The sun that shone on them in ages past shines on us to-day, and gives us that spiritual warmth we need. And if you wish to grow spiritually you must step out into the clear warm sunshine of spiritual inspiration.

While the Bible is looked upon as being exceedingly human in its origin, yet it is good, useful and beautiful when examined in the light of Modern Spiritualism.

Let us do that which will attract only the good that our homes may be delighted by the visitations of spirit friends anxiously waiting conditions for their reception. Life on earth is but a short journey and I have got nearly through, and it is a pleasure to me to know that it has always been my desire to give ease instead of pain, comfort instead of sorrow, joy instead of grief, happiness instead of misery, and I hope to meet all who read this letter, in a world of happiness where we can—

Bid defiance to old error,
And let the Golden Rule prevail,
Where we may meet beyond the river—
Just beyond the shadowy vale.

It was the first ambition of my earlier years to combat evil-doing and it shall be my last ambition; for it becomes me to help stay the hand of vindictive oppression that too long has swayed the sceptre of discord, even to the shedding of blood of millions of the human race, for opinions' sake.

I hope that my letter will be read in the light of kindness where Reason sits enthroned.
San Bernardino, Cal. JOHN BROWN, SR.

The Continuity of Life.

In the JOURNAL for Oct. 27 Dr. E. B. Southwick wrote about minds that leave the body with a desire for that which is bad; and not being able to attract anything but bad, they cannot progress, but must retrograde to death and decomposition.

Therefore, I ask is immortality the result of our ability to attract that which will keep us alive? I used to think that every human being had a divine something within him, that is beyond decomposition, but would enable him to rise above that which is called bad, to a life of goodness and progression. Please explain.—
FRED GUSTAVSON.

ANSWER BY DR. E. B. SOUTHWICK.

Thinkers know that every individual, or thing started, is by the union of two or more particles of matter into one compound. The proximity of these particles suggests action, creates force; and that force compels a combination of these particles into one, which starts every individual, person or thing, in its order according to its particles and environments. Thus continues all life, all growth, all progression, and all immortality.

There is no power outside of the universe and its continual action and forces, which can produce the continual change, by which everything is done. There is no divine power. There is no immutable law of nature. All cause of action is suggestion, which brings forward action, producing a force which we call attraction, and on the cause of all these, depends the continuation, or immortality of man. Change never ceases as long as there is anything left to change. Life wanes and everything else retrogrades by decay and decomposition.

The minds of animals have no attraction, but for associates. It is generally believed by thinkers that many classes of animals have minds, but some have no more than vegetable life. Life is a property of certain compounds, and as long as that compound grows and progresses, life increases. When it does not, life is defunct.
DR. E. B. SOUTHWICK.

The Lyceum.

The Progressive Lyceum is awakening the attention of Spiritualists who are becoming conscious that if the new philosophy of life here and hereafter is a revelation of joy and profit to themselves, it should be equally so to their children. They feel that they would be recreant to duty were they to allow their children's minds to be filled with the theological errors which perverted their thoughts and cast a gloom over their own young lives. If they do not provide

a place and attractive associations, the children will attend where they find such, and the churches, well understanding the necessity of beginning early, will receive them into their fold.

The Progressive Lyceum is an organization to meet the demands of Spiritualists in this respect. It was revealed to Andrew Jackson Davis who saw the children in the spheres, with their teachers and the groups of larger members, all eagerly engaged in pursuit of knowledge. He adapted it to earthly needs, and founded the first Lyceum in New York City. The plan has wonderful adaptability, in which lies its chief merit. The officers of a Lyceum can make it whatever they choose, by giving prominence to its different features. Some loving display, give more time to the calisthenics, marching, the grouping and badges, banners, etc., others prefer the intellectual part.

The fundamental principle of the movement, is that true culture is to draw out the mind from within, and not cram it with things from without; that revelation comes from the spirit, not to the spirit, and growth means a development of the power to think correctly.

The Lyceum is for adults as well as children. No question in the realms of science is forbidden, and there are subjects for all to discuss. There can be no cut-and-dried lesson to save the leaders trouble, as in the Sunday School where a few Bible texts with comments furnish the theme. The leaders must give close attention and devote themselves,—they must work. By their efforts to teach others they will instruct themselves. There can be no better school of self-training. It supplies the need of a lecturer in a measure as the session can be made as interesting as the best lecture ever given.

What is required? That the officers give their hearts and attention to the work. They must be interested and devoted that they may enthuse the members.

How shall we proceed to organize a Lyceum? the question is repeatedly asked, and action is delayed because it is supposed that some one acquainted with the movement must be called to give the needed instructions. It is for the purpose of placing in the hands of those who desired to work in this field full instructions, so that they could go on and inaugurate and manage a Lyceum that the *Guide* was published. With it outside assistance is unnecessary. There is no call for permission, or charter to confer the rite.

How many members will warrant making a beginning? We have heard of a Lyceum beginning with a mother and her little boy. She wrote that she disliked sending him to a Sunday School where he would unconsciously imbibe doctrines she thought erroneous and pernicious, and she wanted a *Guide* as she intended to hold a Lyceum session every Sunday morning. Two or three families in remote neighborhoods joined and report excellent results. There is really no excuse for a Spiritualist to remain passive while his children are being captured by the Sunday Schools. We must not wait for great opportunities but take those lying at hand and make the best use we can of them.

Berlin Heights, O. HUDSON TUTTLE.

Source of Good and Ill.

The overruling and governing power of this planet is the Power of Thought. The greatest God is the greatest thought; the thought that produces the best results. In Supreme Intelligence inheres all things spiritual, mental and physical. All things for good or evil in the world are involved in thoughts, just as all things appertaining to the full-grown man are involved in the human embryo. Growth, in both instances, evolves the involved powers.

The kingdoms of Heaven and Hell are within man, because in him are the germs of good and bad thoughts. He grows his Heaven or Hell, individually, by the cultivation of thoughts, and, as his thoughts manifest in material form, so he creates, and adds to, the material Heaven or Hell upon earth. This does away with all Gods or Devils, excepting the Gods or Devils that men, through their thoughts, make of themselves. There can, then, be no reform in the world's inharmonious conditions but through Self-Reform. Each Devil must make himself a God by transforming the Hell within him. When he thus changes himself from bad to good, all the evil systems that now prevail will disappear. Men steal, hate, envy, and do all manner

of evil because they are Devils with flaming Hells within them; and they must transform their own evil natures before the will of the Divine within them can be done on earth as it is in Heaven.

LUCY A. MALLORY.

Subjective Intelligence.

The problem of former lives is one that is agitating the thinking world profoundly. Its extent of attention suggests there must be some truth in it. Whether any have gotten at the exact facts, or a nearly correct understanding, is perhaps not certain.

In one of the late Prof. Swing's matchless sermons occurs this suggestive sentence: "All life alternates between the subjective and objective states." In some sense the manifestation of life must be the expression of entities. It would seem that our atmosphere was filled with germs of all kinds and classes, almost innumerable in variety and quantity, ready to plant themselves wherever suitable conditions invite.

Fifty years ago the locality where I reside was an unbroken forest mostly of hard-wood timber, though not a hickory tree so far as my observation and inquiry have extended—which have been quite thorough—and yet, as the forests have been cleared away and the land has not been cultivated, hickory growth has sprung up in great abundance. A hickory nut exposed to moisture and frost will decay in one winter. The only solution as yet in this instance seems to be found in the theory that as the elements for the support of other timber growth have been exhausted, another entity finds suitable conditions and plants itself for objective alternation.

Forty-seven years ago we investigated Spiritualism in our own home and through media of the family, obtaining proof of a future conscious life. While observing and studying the causes of the appearance of the hickory growth, I instinctively asked myself the paradoxical question: "Where was I before I was?" As the years have passed on I have been unable to come to the conclusion that this remarkable entity as we see it in the man or woman was scraped together, so to express it, in the middle of eternity, but rather must have the growth of ages or eons of time. This conclusion was strengthened by the later observations of trance, with its marvelous breadth of intelligence manifested, A. J. Davis furnishing a striking illustration.

How often has it occurred that persons have become stranded financially in middle life, and without previous training have taken up the brush and pencil, and behold, almost immediately they have taken their places with the better class of artists; and the same ready application upon other lines of occupation or talent. The abundant facts to be noted on this line of observation suggest that there is within us a subjective intelligence, of which our outer intelligence is but a mere fraction. Surely it was so illustrated in the case of A. J. Davis, and there is a great probability that an equally wide range of knowledge slumbers within us and could be brought forth had we the requisite organization. Jesus knew not of his powers until after the forty days' fast by which a change took place in bodily functions or molecular adjustment, thus liberating energies belonging to his spirit so they could express themselves or be expressed through material form.

Thousands are to-day forming connection with this stored-up knowledge. Our greater selfhood is eclipsed by body and brain formation and influence of heredity. So far as we know, intelligence, power, is the result of experience. This great fund of understanding that is mined out, so to express it, is not the result of the experiences of this life. Where did it originate? Some may say a spirit mind is the superior entity manifested, but though he be Swedenborg's Angel he could not vibrate his thoughts above the range of intelligence that takes it up; the necessity of this exact correspondence to take up mental vibrations like strings to a musical instrument exists throughout nature.

This life of birth and death is just a little span—an incident in the unknown past and the untried future. It is a wholesome, happying, consoling thought that we are not the dull, almost senseless beings we appear to be, as the opaqueness of matter eclipses the grander life. Last Summer we laid away the body of a veteran Spiritualist, individual and social reformer, without education, as usually understood, lacking fluency in expressing his thoughts. In his

funeral eulogy I said: "He was a plain man, but not a common man. His peer in honesty and integrity never walked the earth. His soul was full of poetry and eloquence like unto a Longfellow and a Webster, wanting only the happy organization they possessed to give it expression." Which organization, though inherited in accord with mathematical law of action and reaction, was only an incident, while through it his greater self could not be measured.

These unquenchable longings and yearnings for the high, the good, the great, are not so much for what we would be, but because of what we are—cramped, eclipsed, smothered—how could they proceed from a consciousness that was not. Probably none of Jesus' friends suspected the power, the breath of spiritual understanding, or he himself until he took measures by the fast, and concentration, in a measure, liberated the intelligence eclipsed by material organization. He said: "Before the foundations of the earth were laid, I was."

J. R. TALLMADGE.

The N. S. A. and its Work.

At the Headquarters of the National Association of Spiritualists everything is moving along smoothly and with the spirit of earnestness to advance our Cause, and also to help the people along lines of humanitarian interest. We desire to see the work of Spiritualism grow and increase in usefulness, and to that end, we wish to have every Spiritual Society in the country and every Spiritualist realize that the National Spiritualists' Association is in hearty sympathy with one and all in every good work. The welfare and the progress of one is the concern of all, and the officers here desire to extend their sympathy to our associates everywhere.

The affairs of this office are working smoothly considering that there were many things to straighten out by the new administration, and much to be put in shape for future work. The Secretary is in frequent communication with the President, H. D. Barrett, and the influence of his spirit is shown as if he were in the office in person, instead of being in Boston or elsewhere.

The Treasurer, Mr. T. J. Mayer of Washington, who is a thorough business man and a whole-souled Spiritualist, is in the National Spiritualists' Association office each day, and the benefit of his advice is of the utmost value to the work in progress there.

Societies report themselves poor and money is not pouring in very freely to the National Spiritualists' Association. It is impossible to pay up old debts of last year, and meet current expenses, at the slow rate dues and collections are coming in, but we know that the spirit-world is helping this organization, and that earthly friends will do all in their power also to bring it out of its trials into the light of success. Donations of any amount to aid the work of the National Spiritualists' Association will be gratefully accepted at this office. The widow's mite carries as great a blessing with it to a good cause as does the millionaire's check, and we are glad to hear from all. If ten thousand Spiritualists will subscribe \$1.00 each annually to the National Spiritualists' Association it may become an institution of great usefulness to the cause. Missionary work is to be done in sections where there are no speakers or mediums. Who will help the National Spiritualists' Association to send out such workers to the fields that need them most?

At this office we keep working to do our part in the instruction of our people on the value and necessity of organization as a factor in the spread and progress of Spiritualism.

Our greetings of love and good-will to all readers of the JOURNAL.

MARY T. LONGLEY, Sec. N. S. A.
600 Penna. Ave., S. E., Washington, D. C.

"One soweth and another reapeth" is a verity which applies to evil as well as good.—George Eliot.

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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., JANUARY 26, 1899.

Truth is immortal. It can never perish. It may be overpowered or hidden for a time, but it can never die. It is as enduring as the universe.

Church property should be taxed, just the same as other property. Why should it not bear its proportion of public expense while it has the protection of the fire, police and other departments, the same as private property? As it receives its full share of advantage, is there any just reason for its exemption from paying its full share of cost? To exempt church property from taxation increases the expense to the private individual, and thereby taxes him to maintain churches in which he has no interest. In California and one other State, church property is taxed, but a desperate effort is now being made in California to change the Statute and exempt it. To do so would be unjust and unreasonable.

Mr. William Emmette Coleman has been asked by the officers of the Egypt Exploration Fund to take the position of Honorary Secretary of the Fund for the Pacific Coast. Owing to the multifarious duties now engaging Mr. Coleman's attention, he was compelled to decline the assumption of any additional responsibilities.

Mr. Coleman has been a member of the Fund for many years. It was formed in 1883 by the leading Egyptologists in London and has done an immense amount of invaluable work in Egyptian archaeological exploration and research. Although the Headquarters of the Fund are in London, it is to the credit of America that almost every year the amount of funds received from the United States in donations and subscriptions is greater than that received from England. The papyri, statues, paintings, and other objects discovered in Egypt through the operations of the Fund, are deposited in about equal quantities in the museums and universities of America and England.

The President in his Message recommended the adoption of an international agreement making all private property on the sea free from capture during war, (other than contraband or violating blockade), and Resolutions are now pending in Congress adopting the recommendation and authorizing the President and Secretary of State to enter into correspondence with other maritime powers to effect this great international reform. This is a move in the right direction—and should be pushed to a final agreement between all Nations, and thus wipe out a relic of barbarous ages. It is high time that the civilized Nations of the World unite to extinguish it.

Spirit Communication.

In the remotest ages of which we have any record, there was a close connection between the Spiritual and Physical universe—between angels and man—between earth and heaven. It is true that this intercourse has been denounced, and legislated against for ages, and so strongly has it been opposed that several times it was well-nigh crushed out of existence.

The Spirit world has ever been seeking avenues of communication with humanity, and wherever sensitives were found, they have been used to arrest the attention of the world and compel men to acknowledge "the unseen,"—the occult—the hidden forces of nature. Hence we have had a Buddha, a Moses, a Confucius, a Jesus, a Mahomet, and thousands in later times, who have drawn aside the sable curtains of the future and given glimpses of the spirit-world—the greatest manifestation of Spirit in modern times being the events of 50 years ago, which gave birth to modern Spiritualism.

A New Crusade.

A new religious cult that may be called a fad has sprung up in English society within the inner veil of the most exclusive set. Some members of the nobility and wealthy people of culture are quietly sending out missionaries to disseminate what they call Rational Christianity, which does not admit the miraculous conception among its doctrines, but proceeds upon the theory that Christ is the highest type of man yet manifested in the flesh, through whom the Divine speaks.

They can scarcely be called a sect, because they have no organization, but they give freely of their means to propagate their ideas and views of what Tennyson calls "The Christ that is to be." They have employed a man of fine presence, extensive travel, great culture and eloquence—himself related to several members of the British nobility—who is to be the leader of the modern crusade in the United States and Canada. His name is Herbert Harper, and he is expected to achieve great things among the more cultured people of this country. The chief merit of the movement seems to be its lack of ostentation.

These facts are extracted from the Boston *Globe*. Do our readers know of any further facts about the "Crusade" spoken of, whose leader is Herbert Harper? If so, we would like to have them report to us. It is a great stride in advance of orthodoxy, and shows the trend of thoughtful persons.

A public discussion on Spiritualism will commence on Feb. 20, at Beatrice, Neb., between Eld. G. M. Myers, editor of the *Evangelist*, and D. W. Hull, editor of the *Liberator*, Norton, Kansas. The subjects to be discussed are:

Resolved, that there is an entity in man that survives, in a conscious existence, the death of the body, and has the power, under proper conditions, of communicating with people living in earth-life.

Resolved, that the supermundane portions of the Bible were inspired or authorized by departed human spirits, and that early Christianity was based upon intercourse between departed human spirits and people of this world.

Eld. Myers is a strong debater and a champion in his field. Mr. Hull is also an able debater, and the discussion will be a lively one.

"Dr. C. W. Burrows, of Detroit, Mich., at his meeting on Sunday, Jan. 8, at Star and Crescent Hall," says the *Detroit Mercury*, "performed a chemical experiment. He poured a colorless fluid into a glass containing another colorless fluid, when a cloudy effect was produced. This was to demonstrate the possibilities of "mater-

ialization." When the doctor poured some more clear fluid into the cloud, the cloud disappeared. Thus are the spirits materialized and dematerialized, appearing to be the effect sought to be produced by the lesson in chemistry."

The Toronto Morality Department has been lately "raiding" the Phrenologists, Spiritualists, Clairvoyants and Palmists, and arrested several under the Statute of George II, which imposes a penalty of £100 and a year's imprisonment for practicing black arts. The whole of the prisoners were bailed out under bonds of \$400 each. *Secular Thought*, a liberal paper published in that city, thus comments upon the affair:

The preachers know that, having passed the stage where they could stop the infidel's speech by cutting his tongue out, as they used to do, their only safety lies in keeping inside Coward's Castle. If the Spiritualistic mediums and Clairvoyants act as they should do, they would combine and draw the preachers out by entering action against them on the very same grounds upon which they have been arrested. If there is a spiritual world and a life after death, let the preachers show how and what they know about them more than do the "mediums," and why they should be paid and the mediums punished for doing the same thing.

E. D. Babbitt, M. D., dean of the College of Fine Forces, at Los Angeles, Cal., will give a free lecture on Wednesday evening, Jan. 25, at the Academy of Sciences, in San Francisco. On the following Friday he intends to commence a series of lectures, which will include the first part of his regular course. He should have large audiences. The subject is of vast importance and he is a brilliant teacher.

Rev. S. N. Rose of Columbus, O., is wanted by detectives for forgery. He left that city, says the *Columbus Dispatch*, "for parts unknown" about the beginning of the year. Clergymen are by no means exempt from fraudulent transactions any more than mediums.

There is nothing absurd—nothing impossible—to men of thought and energy. Compared with the wonderful achievements of the present, what marvelous things may we not expect in the future? Limited minds may laugh and jeer, but they cannot prevent the car of destiny from riding over them.

Men of energy and power are undaunted, and can smile at "a frowning world." A hundred years ago, when Winslow proposed to light London with gas, great men like James Watt and Walter Scott laughed at the idea; but nevertheless the gas has lit up, not London alone but the whole world. The marvelous things in store for the twentieth century will surpass the thoughts of to-day. They are beyond our present conception.

A telegram from Kalamazoo, Mich., to the Associated Press, thus mentions a dream about a murder:

"Mrs. Ferdinand Nabicht, of this city, is a sister of Mrs. Rollinger, who is alleged to have been murdered by her husband recently in Chicago. Thursday night she dreamed that she was in her old home in Germany and her father asked her if she had not heard of her sister being murdered by her husband in Chicago. In her dream she was transported back to Chicago, and on arrival there was met by her sister's daughter, who threw her arms about her and said: 'They're taking papa away and are going to kill him, just like he did mamma. Save him!' Friday Mrs. Nabicht wrote her sister, and last night received a telegram announcing the murder of Mrs. Rollinger. The latter is said to have often written complainingly of her husband's cruelty to her."

Victory.

I will be what I will to be,
Because the Lord hath made me free—
Free from the law of sin and death,
And now I breathe the holy breath—

The holy breath that heaven gives;
I know that my Redeemer lives—
Not that he lived long, long ago,
But that he lives to-day I know.

The god within I will embrace;
No man hath ever seen his face;
Dwells not in temples made with hands,
But is the owner of all lands.

I dwell within the secret place
Of him who occupies all space;
Under his shadow I abide;
Closely to him I am allied.

Our oneness we may realize
While dwelling here beneath the skies!
This should enable us to rise
Above the things that worldlings prize

Each overcoming gives us strength
Which we will find of use at length,
To aid a brother on his way
Or rescue one who went astray.

Trials should be but stepping-stones
To mansions that the Father owns;
Gladly we tread the toilsome way
That leads to realms of brighter day!

San Diego, Cal. Mrs. C. K. SMITH.



The Editor is not responsible for the opinions of correspondents.

Mr. and Mrs. Wallis.

TO THE EDITOR:

Mr. E. W. Wallis spoke for the Spiritual and Ethical Society of New York on Sunday, Jan. 8. A very large audience greeted him in the evening, and his discourse was listened to with great satisfaction. He is a fine speaker and a sweet singer. Mrs. Wallis spoke for us on Sunday, Jan. 1, and she also gave great satisfaction. May they both long carry on their noble work. They are both earnest, logical, eloquent speakers, and we hope to see them again on this side of the Atlantic before they pass on to the other side of life.

Mrs. Brigham returned to us on Sunday, Jan. 15, and will be with us for an indefinite time. We welcome her back joyously and lovingly, for we all love her, and who does not that knows her?

LOUISA TUTTLE, Cor. Sec.
25 W. 99th St., New York.

From an Old Subscriber.

TO THE EDITOR:

I commenced reading the RELIGIO-PHILOSOPHICAL JOURNAL a third of a century ago, when S. S. Jones, the martyr, had it in charge. He planted the tree and it has borne good fruit. May the angel world and this continue to care for it as heretofore and keep it growing better, as it has done under your management.

C. C. DAVIS.
New London, N. H.

Letter from Santa Barbara, Cal.

TO THE EDITOR:

I spent a very pleasant time in my nine months' visit, and scattered spiritual truths along my way. I know that many will remember me.

I have wonderfully progressed in my mediumistic powers. I was also able to give many good tests. Among many dear friends who thought they could not believe in Spiritualism, I was controlled and personated some loved one they had lost, of whom I knew nothing. At other times my healing powers drove the pain from their bodies.

I was in time to see two dear friends pass away. I attended the funeral of one. She had suffered several years with cancer; had them cut out several times, still it was all in vain. At the church, as the last hymn was given out and the cover removed, I saw a beautiful circle of light over the coffin; from that light a hand was extended, and I saw my friend arise from the coffin, with a beautiful light on her face, and both hands uplifted to meet the one from above. She had lost a husband and a daughter.

MRS. E. A. RUNDLELL.

Have Good Thoughts.

TO THE EDITOR:

I have had a copy of the *Liberator*. If a man acknowledges that he has spoken falsely on one occasion, how can we know that he is not doing the same now? Let us think well of people until we know something to the contrary.

San Diego, Cal. Mrs. C. K. SMITH.

The Reviewer.

The Christ Question Settled; or Jesus, Man, Medium, Martyr, by J. M. Peebles, M. D. Boston, Mass.: Banner of Light Publishing Co. For sale at this office. Price \$1.25.

It is a very handsome volume of almost 400 pages, and is certainly an ornament to Spiritualist literature. The contents may be described as historical, archaeological, theological, and controversial, by such writers as J. K. Buchanan, W. E. Coleman, J. S. Loveland, Hudson Tuttle, Rabbi I. M. Wise, Col. Ingersoll, Moses Hull, B. B. Hill, and the compiler and author—all in reference, directly or indirectly, to the Jesus Christ question. Did he exist?—How begotten?—Who was he?—What did he really teach?—What have been the influences of his teachings upon the world?—What the Koran said of him—What Jewish Rabbis say of him—What the Talmud said of him—What the spirits, through some 15 or 20 of our most distinguished mediums, say of him—What spirits say of him in the spiritual world, etc.

Col. Ingersoll's testimony is given in regard to Jesus—The difference between Christianity (that is, the Christianity of Apostolic times) and the sectarian churchianity of to-day—Christianity and Paganism compared—Child marriage of India—What estimate the great men of the world have and still put upon the martyred medium of Nazareth. These and other questions are discussed in this handsomely gotten-up volume. It need not be said to Spiritualists that Dr. Peebles is a man of strong convictions, and wields an incisive pen. His style is clear, concise, logical, and at times almost unnecessarily severe. The whole volume indicates a ripe acquaintance with history and the latest oriental discoveries, and an extensive knowledge of the evidences of Jesus' existence. This book will be eminently useful to lecturers and teachers, as a book of reference upon the personality, mediumship and martyrdom of the Nazarene.

To the orthodox Christian, this book will be unorthodox and heretical. To the "radical" Spiritualist, it will be construed as encouraging Christianity; and yet it is keenly destructive of all forms of bigotry, sectarian creeds, and ecclesiastical churchianity. This book will have a large sale.

The Wilderness of Worlds, a popular sketch of the evolution of matter from Nebula to man, by George W. Morehouse. New York: Peter Eckler, publisher, 35 Fulton St. 246 pp.; price \$1; postage 15 cents. For sale at this office.

For 40 years the well-known author, scientist, and astronomer, has been actively engaged in gathering the materials for this grand work.

The facts given by Mr. Morehouse are based on the latest discoveries of modern research; the authorities quoted include the most advanced thinkers and specialists in the various branches of scientific inquiry; the arguments used are as plain and clear as they are concise and convincing, and the entire volume is as interesting as it is instructive—as eloquent as it is profound.

Spiritual Consciousness, by Frank H. Sprague, Wollaston, Mass. 238 pp. \$1.50. For sale at this office.

This is an exposition of the spiritual view-point, and a comprehensive discussion of vital, practical problems of life, from that position. What we see depends on how we see. In the preface the author says:

"Men have fed on the dry husks of materialism until they are crying out for food which satisfies the craving of their higher nature. The extent to which this hunger is felt is indicated by the widespread interest manifested in the spiritual aspect of life. Spiritualism, Christian Science, Mental Science, Spiritual Healing, the 'New Thought' and Theosophy are outgrowths of an earnest desire to possess the inmost kernel of life concealed within its material husk."

Hygienic Book.

The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," for sale for the benefit of its Treasury. The book retails at \$2 per copy, but the able and gifted author—who generously presented these copies to the N. S. A.—has given permission for them to be sold for \$1 per copy. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned.

MARY T. LONGLEY, Sec. N.S.A.,
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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—The Sunday evening services opened with "Happy Greetings" to a large and appreciative audience. The choir augmented by the addition of the voices of Mrs. Jolly, W. T. Jones and C. H. Wadsworth rendered "Joy to the World" in an artistic manner. Then followed the address of the evening by Mrs. R. Shepard Lillie. The text from Paul's Epistle to the Corinthians, "Concerning spiritual gifts, brethren, I would not have you ignorant." Mrs. Lillie read some extracts from the letters of Paul to the different churches of his day, and called attention to the application of these precepts to our modern spiritual societies. She spoke of the discerning of spirits, the gift of tongues, and prophecy, inspiration, invention, materialization and all phases of mediumship as known to-day, and predicted that the ingenuity of man will eventually discover the chemical conditions of mediumship, and all humanity will be developed up to the highest point possible in this experience—when mortals and spirits shall walk hand in hand and speak face to face. The lecture closed with a poetical improvisation from the word "Superstition." The audience sang America and Mrs. Lillie pronounced the benediction.

Circle of Harmony.—Mrs. Logan's meeting last Sunday at Occidental Hall, was well attended and very interesting. Mr. Alfred Hocking, Mrs. Rhoda Gray, Mrs. Seeley, Mrs. Owen, Mrs. Evans and others participated—some with music, some with eloquence, some with philosophy and some with phenomena.

Next Sunday Mrs. Owen will exhibit spirit pictures at 1 p. m., at this meeting. All are welcome.

Universal Spiritual Association.—"What is Intelligence?" was the question under discussion last Sunday at 20 Eddy St. Dr. Carpenter, Mr. McCabe, Capt. Burns, Mr. Lee, Mr. Oldwine, Judge Young, Rabbi Gold, Gen. Pottinger, Mrs. Squires, Dr. Hall, Mrs. Usher, and Father Bradley wrestled with the conundrum for 4½ hours. The answer will be given next Sunday at 12 m. sharp. Don't miss it.

Mrs. Drew's Meeting.—The fact that this meeting is packed to the doors every Sunday evening, is evidence of the appreciation of the people. Mrs. Drew was assisted by Mrs. Jennie Robinson and they did what they could to give the messages faithfully, as they received them. The admission is free, at 909 Market St.

Paine Celebration.—Before the JOURNAL goes to print again the anniversary of the birth of Thomas Paine—"The Author Hero of the American Revolution"—will have been celebrated. In Scottish Hall, on Monday evening, Jan. 30, the liberal minded people of San Francisco and vicinity, will join in celebrating the natal day of Thomas Paine. Every one of those celebrations has been better than the last: let this be the best of all. There will be music, eloquence and demonstrations of physical culture, on the part of the management, and a demonstration of appreciation on the part of the people. You are invited to be present and join in. Mrs. R. Shepard Lillie and Dr. J. L. York will be the principal speakers, and Mrs. Jennie Tulley presides at the piano. There will be recitations, fancy dances, and musical selections, followed by a grand ball. A full report of the meeting will appear in the JOURNAL.

Mediums' Protective Association.—This Society has upon its membership roll the names of 20 practicing public mediums. At a meeting of the Board of Directors last Saturday evening most of these were recommended for endorsement to the State Association. This Society has peculiar methods but usually "gets there" when the proper time comes.

Ladies' Aid Supper.—"Tell it in Gath," and publish it in the only spiritual paper on the Pacific Coast, that the January supper of the Ladies' Aid Society will be given at Occidental Hall, 305 Larkin St., Friday, Jan. 27, from 6 to 9 p. m. Entertainment and dance included. If you desire the acquaintance of the best people of liberal thought, come to these social gatherings: you will meet those whose reputation is world wide, and those who give promise of future greatness. The world needs your inspiration and your help. Come.

Lyceum Entertainment.—Last week by mistake—probably of the writer—the date of the entertainment of the Mission Lyceum was printed wrong—it occurs this week, Wednesday evening, at Excelsior Hall, Mission St., between 19th and 20th Sts. You cannot afford to miss it.

There are good things in store for the month of February, which will be announced through the columns of the JOURNAL.

Mission Lyceum.—The first fair Sunday in two months was celebrated at Excelsior Hall last Sunday, by nearly a hundred children and many of larger growth. There is a large field in the Mission for those who desire to exploit spiritual thought, and we predict that in the near future Spiritualism will be well represented in this locality.

Mme. E. Young's Meeting.—Three times each week this medium appears before the public and gives messages and advice from the world of spirit. Some of the most remarkable demonstrations are produced in these meetings. Last Sunday evening the hall at 605 McAllister St., was full. The music by Prof. Young is a great attraction.

An Arisen Medium.—In this city, Jan. 17, Mrs. Lucy Bennett, a native of Illinois, aged 62 years. The funeral services were held at the undertaking parlors of McAvoys & Co., 1235 Market St., Jan. 19, at 9 a. m. Interment in San Jose. Mrs. Bennett has been a practicing public medium in San Francisco and Oakland for many years, known as the "Crystal Seeress." For many years she stood in the front ranks of spiritual mediums on this coast. Her work here has been well and faithfully done, and now new and broader fields of labor open before her.

"For all the universe is life—
There are no dead."

Paine Celebration.—The Liberals of this city will celebrate the anniversary of the birth and life-work of the author-hero of the American Revolution, Thomas Paine, at Scottish Hall, Monday evening, Jan. 30. The literary exercises will consist of music, songs, recitations by the best local talent, and addresses by Mrs. R. S. Lillie, Mr. Simpson and Dr. York and will conclude with a social dance.—Admission free. 3t2

A Business Opportunity.—The proprietor of a manufacturing and agency business, must go East for business and personal reasons, and will sell, at a sacrifice, a business yielding an income of from \$65.00 to \$90.00 per month. This includes large lists of working agents, and 5,000 names of persons throughout the West; also the right to manufacture and sell two excellent selling articles West of the Rocky Mountains. Anyone with a few hundred dollars will find this a good investment. It must be sold soon! Investigate! Address, A. M. C., care of this office.

To-Day.

To-day brings every hope
That better be the morrow:
And of the past that's winged—
A pang of silent sorrow.
To-day looms up, and youth
And hope are brightly blended,
But at the meridian
Dimmed is the goal intended.
To-day! To-day is done,
Lost in the past forever;
The day's again begun,
But youth and hope must sever.
WILLIAM J. WEIDEMAN.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant; private and chronic diseases cured with revealed remedies; cancers removed without pain; letters promptly answered; send stamp for reply; sittings \$1.00; diagnosis free. 232 Stockton Street, San Francisco, California.

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Mrs. M. Bird, Spiritual Medium. Sittings daily. Circle Tues. 242 Taylor St., S.F.

Mrs. Maxwell-Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Dr. Alice Carstens, Electro Magnetic and Psychopathic Healer, 148 Sixth St., S. F.

Mrs. Sadie Eberhardt, 937 Guerrero Street, Circles Wed. 2 p.m.; Thurs. and Sunday evcs.

Prof. Eichner, Spiritual Psychometric Readings at 10 cents per question, and stamp. Address 1127 Comet St., Baltimore, Md.

Mrs. C. Traut-Engel, Electro-Magnetic Healer, 1921 Taylor St., San Francisco.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight St., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1.00; circle on Thursdays, 25c. 1027½ Market-st., S.F.

Mrs. Henderson's meetings, Sunday Monday, Tues. Thurs. & Sat. 148 6th St. Sit. daily.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1204 Mission St., San Francisco.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.

Mrs. Hendee-Rogers, Electro-Magnetic Healer and Test Medium, has resumed her business at 1004 Market St., near Powell, over the Dental Office.

Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 1346 Market St., San Francisco

C. Mayo Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. Stoddard, 305 Larkin Street. Circles, Tuesdays and Fridays. Sittings daily.

Mrs. H. S. Slosson, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 280 Valencia St., S. F., Cal. Readings and Treatments daily.

Mrs. Carrie Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

Mme. E. Young, 605 McAllister street, S.F. Circles Tues. Thurs. and Sunday eve's, 10c.

New Thought, a monthly periodical, has been discontinued, and its subscribers will receive the *Free Man* instead. It is an excellent monthly edited by C. W. Cluse, Bangor, Maine.

The *New Time* has been consolidated with the *Arena*, under the management of Paul Tyner, Boston, Mass.

The *Arena*, Copley Square, Boston, Mass., offers one thousand dollars to young people under 21 years of age, for the largest club of yearly subscribers. Send to the *Arena* for particulars.

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Society of Progressive Spiritualists,

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

LADIES' AID SOCIETY.—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.

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