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THE STORY OF LIFE.

CARL BURELL.

Waiting, forever waiting,
This is the Story of Life;
Waiting, forever waiting,
Whether in peace or strife.
It's not our ceaseless toiling,
It's not some sorrow untold;
It's waiting, ever waiting,
That wears us out more than strife;
Waiting, forever waiting,
Thus runs the Story of Life.

Waiting, forever waiting,
This is the Story of Life;
Waiting, forever waiting,
For something than peace or strife.
The girl is waiting for wifehood,
The boy waits for a home—
For something more than a lifehood,
Something that never will come.
It's waiting, ever waiting,
Be it child, husband or wife;
Waiting, forever waiting,
Thus runs the Story of Life.

Waiting, forever waiting,
This is the Story of Life;
To give or take we're waiting
The cruel thrust of the knife.
For boyhood the babe's crying,
The boy seeks man's estate;
And throughout life man's trying
To get beyond to-morrow's gate.
It's waiting, ever waiting,
Thus wends the Story of Life;
Till death shall end all waiting,
Thus ends the Story of Life.

East Pembroke, N. H.

BORDERLAND

Mother's Spirit.

Mrs. B—— testifies as follows: "On March 11, 1869, I was giving my little children their dinner at 1:30 o'clock. As I was in the act of serving macaroni and milk from a tureen, I raised my head, and, as I did so, the wall opposite me seemed to open, and I saw my mother lying dead on her bed in her little house at D—. Flowers were at her side and on her breast; she looked calm, but unmistakably dead, and the coffin was there. It was so real that I could scarcely believe that the wall was brick and mortar, and not a transparent window. I ought to say that when I was married, my mother made me promise, as I was leaving home, to let her know if I died, and she would try and find some way of communicating to me the fact of her death—supposing that circumstances prevented the usual methods of writing or telegraphing."

A Grateful Spirit.

Miss C—— writes: "I had once living with me as companion, a Mrs. V., who died of consumption. Her two children, who had died before her, were buried in the Norwood cemetery, and I had promised Mrs. V. that I would see that their graves were kept in good condition. On May 11, 1891, I went to the cemetery in the morning and found the graves well kept. Coming home to lunch, while a cousin was reading to me after that meal, I suddenly saw Mrs. V. standing against a dark part of the wall, about 10 feet away. She was in a black serge dress, a hat I was familiar with, and tan gloves with silk stripes on the backs. As I looked at the figure I heard the words: 'Thank you for going to see my babies.' The lips did not seem to move, but the figure was clearly visible.



MISS KATE FIELD.

A personal Biography of whom has been written by Miss Lilian Whiting. *See page 5 of this "Journal" for more particulars.*

Was it Providence?

A press dispatch to the dailies of this city, reads as follows:

BUTTE, Mont., Dec. 7.—Malachi Dwyer, an old man of 68 years, met with a most tragic death in the public library this afternoon. He had been engaged in a discussion of religious questions with J. S. Charlebois, who is a "divine healer" and editor of a paper called *The Living Truth.* Both men have been Catholics and religious enthusiasts, and have long frequented the library and read all kinds of literature in their search for the truth.

Recently Charlebois declared that he had started out as a divine healer with considerable success. To-day when the two men met in the library, Charlebois asked Dwyer what he thought of some of his writings, and Dwyer ridiculed them. A discussion followed, in which the healer tried to convince Dwyer that he had found the real thing, and during his talk he made some remark about the Pope which offended Dwyer. Then the latter got up and walked toward the healer with an upraised and clinched fist, as if to strike him.

Charlebois feared Dwyer, and, as he afterward explained, he called silently on God to protect him and stay the hand of Dwyer, and as he breathed the prayer Dwyer staggered backward and fell dead to the floor.

There were a number of witnesses to the tragic death. The body was removed to the Morgue, where it was examined by physicians. The healer has been detained as a witness to testify at a Coroner's inquest to-morrow.

Among the Dakotas.

LOIS WAISBROOKER.

The strange power which the churches so long ago repudiated, but which is now called Christian Science by so many, is most wonderfully displayed among the Dakota Indians. When in Portland, Ore., some years since, I heard a Mr. Newell, for a long time a government agent among those Indians, and a Spiritualist, tell in one of our conference meetings of his experience among them in that line, of things to which he was a personal witness.

It seems that the Dakotas were the acknowledged head of all the northwestern tribes, being more than 100,000 strong, and contended for their hunting grounds till the United States troops had reduced them to about 30,000. They then consented to go upon a reservation and learn to cultivate the soil, the United States agreeing to provide for them 40 years, or till they learned the white man's ways and became self-sustaining.

Mr. Newell said of them that they lived like brothers. They were honest and truthful. If a member of the tribe came among them ragged and destitute from any cause, in a few days he was as well dressed and had as good a horse as the others.

Among other things, Mr. Newell said if one of their number dreams of lightning, he thinks it a warning of evil, and he goes to work to so gain the protection of the "Great Spirit" as to avert it. They first kill a dog, then put it in a pot, hang it over a fire and set it to boiling. He said he witnessed a case of this kind, and his account if as follows:

"One of the young men had dreamed of lightning, and the interpreter, a man of more than ordinary intelligence, invited me to go to the lodge. I found them sitting in a circle chanting their prayers. The boiling pot hung in the center of the lodge. When the preparation was complete, the Indian who had dreamed of the lightning rolled up his sleeves and thrust his hand and arm to the elbow into the boiling pot, fished around till he found the dog's nose and then drew it forth. I saw him some two or three hours afterward and examined his hand and arm. There was no sign of a burn upon it.

"Their medicine men go through a long and severe course of preparation and are not considered prepared, or, as we say, cannot get their diploma until they can be shot at and the balls fall harmless at their feet. I witnessed one such trial. The candidate for medical honors was naked except a cloth around his loins, and as he ran past a certain point in a circle formed around him, a point where there was an open space, different ones took aim and fired directly at him. I took particular pains to find if the guns were really loaded, and became fully satisfied that they were. The balls seemed to strike something and fall just short of him."

Impossible! do you say? Let us look at this matter a little. A

spirit was once asked when controlling a medium, if the story of the three Hebrew children in the fiery furnace was true. The reply was:

"I do not know; I was not there, but I can show you a law through which it might have been true." He then called for a lamp, took off the chimney and thrust the finger of the unconscious medium into the blaze till the questioner (Dr. J. M. Peebles) said: "I thought it would be burned to the bone," then drew it forth, wiped the smoke from it, and there was not the sign of a burn upon it. He thus explains as follows:

"You have a substance which is so transparent as to be nearly invisible, to-wit: glass; but it is impervious to water. I, by my knowledge of the finer forces of nature and the laws of their chemical combinations, drew from the atmosphere an element that is just as impervious to fire as glass is to water, though invisible to you." With this I wrapped the medium's finger. Of course it could not be burned. Under the right conditions, the whole body could be thus enclosed, and so enclosed would be safe in any fire, no matter how hot, so I see no reason why the story of the Hebrew children may not be true."

So much for that spirit's statement, and as the fact of the medium's being unburned cannot be disputed, why not accept it? And further, if a substance can be drawn from the atmosphere that is impenetrable by fire, why not one that can turn aside a bullet?

Some of those medicine men certainly do possess wonderful power. I know a medium, a woman, whose Indian control says he has been in spirit-life 150 years, and that with the right conditions, he could gather from the atmosphere that with which he could strike a person dead, and I saw him once exercise some of that power. He had become very angry at a friend of the medium's because she opposed some things that he wished to do through the medium. The medium was under control, the lady at whom he was angry stood by a high bench close to the wall in the kitchen, finishing the breakfast dishes. She had just replied to something the control had said, when I saw her fall forward against the wall, partially leaning on the bench. I went to her, helped her to my room and would not allow the medium to follow.

The Indian tried to conquer me, but could not quite succeed against my positive sphere, backed by my spirit band. However, being in his atmosphere, I could not walk straight the whole day, but reeled from one room to another as I continued to hold the fort. That night I kept the lady in my room, with the door fastened to keep the medium out, and finally forced the medium, who was still more or less under control, to take her things and leave the house. That lady is now living in Chicago. I do not know if the medium is living, but I think she is, and further east. I could give names, but do not wish to do so without first getting permission from the parties most concerned.

Mediumship is not always a desirable thing. It depends upon who gets control.

Spirit Photography.

Dr. Theodore Hansmann, of this city, is one of the greatest investigators along this line in the world. A visit to his residence is productive of enough to make the caller think many times during the next few days. A moment's conversation will convince one that the doctor is genuine. A talk of an hour makes one think that if any one were to try to impose on him by means of fraud, he would have his hands full. He has a wonderful collection of photographs of materialized spirits. Many of them are taken in such a position as to do away largely with the theory of trickery. The writer, however, will not attempt to state his views in the matter. It is too puzzling for a layman.

NOT A FALSE SPIRIT.

"Before I show you any of the photographs, I want to talk to you about the materialization of Mr. Sherman a few weeks ago," said the doctor, as he settled back in his office chair. "A great deal of fun has been made of that episode, and without just cause. I was at that seance, and am confident that Mr. Sherman was there in the spirit form. He was not visible to the eye, but we could hear him speak. He said: 'Receive me! Receive me! I am John Sherman.' That is not at all inconsistent with our beliefs, or many of the demonstrations we have had. I believe that at that moment John Sherman was very near the borderland. He had reached a critical point. His spirit was struggling to free itself from the body. No, I do not mean that it was a 'phantasm of the living.' Mr. Thomas J. Hudson of this city would probably not deny the phenomena. He would call it a 'phantasm of the living.' We do not call them that. It was the spirit of John Sherman. I have heard that he has appeared once since that time in the spirit form.

"I will tell you of a similar case. Thomas B. Colter was at one time Sixth Auditor of the Treasury, in this city. During a change of administration, which I will say was foretold by the spirit of Garfield, he was thrown out of office, and went West. Some time after, he came to a seance here in the city fully materialized. He took a tablet, laid it on the shoulder of Samuel Baldwin, and wrote a message. A few months after that he died. I believe he was very ill out West at the time he materialized at the seance.

"Take the same thing in the special line which I am investigating. Here is a spirit photograph of myself, while I am still living. I was called to Rochester on some business, and requested my daughter to pursue the subject while I was away. She went to Dr. William Keeler and sat before the camera. I am shown standing by her, out of proportion to her size. Such a photograph as that could not be obtained by the natural process. Many a photographer who is skeptical will tell you that he can do the same thing, or at least produce the same picture. I defy any one to do it by fraud or otherwise.

NATIVE OF ATLANTIS.

"Here is a picture of a man who lived 16,000 years ago. He was a native of the island of Atlantis before it was submerged. Here is another Atlantean, who lived 10,000 years ago. I have talked with him about the state of affairs on the earth at that time. He says that in the early history of Atlantis, the earth had a belt around it similar to the rings of Saturn. His features are regular and aquiline. His brow shows a high degree of intelligence, and one would say from his countenance that there was not a very direct resemblance to the simian ancestry which Darwin claimed for man.

"I not only have photographs of people, but here is a landscape from another planet, just which one I do not at this moment remember. Here is a remarkable likeness of Marie Antoinette. I have her in two different costumes, and both of the photographs were given me within three minutes of each other. As the gowns are quite elaborate in each case, one would be led to believe that she is a lightning change artist, at least in her present state.

GROUPS OF SPIRITS.

"I have a number of photographs taken in groups. They are presents from my friends in the spirit-world. Sometimes they come in clouds to me to sit in front of the camera. Here are a number of the greatest people who have lived in the history of the world. I don't even know all their names, and that should relieve me partly from the charge of fraud, for if I had chosen them I would have at least taken those whose names were familiar to me. Great warriors, poets, statesmen, kings and queens are grouped there, and I have held personal conversation with most of them. All the Presidents of the United States who have passed to the other side have given me their photographs.

"I am carrying on my experiments all the time, and I hope during my lifetime to achieve such results that the whole world will believe. If I can contribute my mite toward confuting the scoffing skepticism of those around me, I will gladly endure privations and rebuffs while awaiting my turn to join the hosts with whom I now hold converse as they come to me from the spirit-land."—*Washington (D. C.) Post.*

Philosophy of Human Life.

A. H. NICHOLAS.

Even as one star differs from another in glory, so do men differ in attainment; but it is only in degree; and no one who looks aloft and interprets that which to him is the truth, should bear a word of calumny. We reverence the science, the philosophy and laws of the past only so far and in the light that they have been instrumental in the progress of the race — as stepping-stones upon which humanity has climbed the centuries, and is yet to tread in its march to the temple of the future.

Thus we stand in the closing years of the mightiest century of modern times, between the mighty epochs of evolutionary processes and experiences, and an eternity wherein these processes must find fulfillment. There is no question but that the human race is upon the very margin of a sea of development that holds within its embrace the quickened elements of a new order of life. The past is secure. All hail, then, the new evangel that heralds the oncoming light of the New Dispensation! We see the church of the future reared upon the rock of fraternity —the brotherhood and sisterhood of mankind. This is the sentiment of the ages. Its potent force is just beginning to permeate the civilization of our time, and with it there comes a far-reaching beneficence. The light of truth never wavers, but, surging along avenues of life, carries the destinies of men, lifts and surcharges each form divine with the flame of inextinguishable love. Upon the basis of love we will rear the gospel, the synthesis and the science of life.

If there is no answer to our infinite aspirations, and the human soul is created with all its infinite longings after perfection, its intense emotions, its lofty moral ideal, strung so exquisitely for the touch of love, only to be swept by the rude hand of pain and go out like the flame in the bleak night of death—then creation is a failure and man a blot and blemish on the face of this fair earth.

Each age has its leading minds and its own record to make; and each age enshrines its own heroes in the halo of sacred remembrance or romance, and this is right. There has always been some brave head above the waves, some strong arm to hold aloft the torch of liberty—some hero to scale the rocks and keep the beacon fires blazing above the hideous miasma of intolerance and superstition. The evidences are woven into the fabric of all history, and if people read history aright they will surely see it.

Many angels tread the earth to-day that are here as light-bearers to the weary, and could the world look beneath the robes of materiality which they are obliged to wear as a protection, they would cover their faces to keep out the glory that would fall around them. Yet these angels are persecuted and would be destroyed had the pretending Christians both courage and power to do it. We honor those of the past who have dared, suffered and acted in accordance with the conviction and love of right; we honor those of to-day who are necessitated to undergo trials and bitterness that liberty and truth may abide. The stone is rolled from the tomb-door, the grave is giving up its dead, the spirits of the departed linger near with their messages of love-instruction, and the armies of the spirit hosts come with a power and glory, and are fast silencing an opposing people into grateful awe and admiration.

We can go far back into the centuries and learn how the human soul struggled and contended. Knew the same wants we know, possessed the same attributes we possess, exercised them for purposes of selfish and ignoble gratification, or for enlarged and generous accomplishments. Now, if we link this philosophy of the past with its life in the present to our religious faith and knowledge, we can with safety compare all spiritual truths and developments of the past with those of the present, and demonstrate that what was possible in one age is, under like conditions through the workings of the same laws, not only possible, but inevitable in all ages.

Our church friends read the accounts of miracles in the old and new testaments and consider it sacrilegious to dispute them. But there is not one of them that does not, if accepted, substantiate present spirit work. They profess to believe in the promises given to the disciples of old; but they are not of the slightest value to a human soul to-day who does not seek to come into vital relations with the eternal law that makes possible their fulfillment to-day to every soul that lives worthy of them. Hence, we base our faith and knowledge upon the bed-rock where science rests, viz: *The immutability of law!*

The question of old—"If man

dies, shall he live again?"—that perplexed the minds of millions all down the stream of time, has been answered to the complete satisfaction of millions more in the present age. We are thankful and we rejoice. Men have philosophized and theorized on Job's question 'until the true affirmative answer came by the abundant proofs of Spiritualism which established the fact beyond all doubt. We have opened communication with spirits—have, by the best of evidence, identified and recognized many that were well known to us. They have taught us of life and its conditions in the spirit-world, and there is such remarkable agreement in their statements that we have come to regard them as well-authenticated facts. Over there they say all can and do attain to higher degrees of knowledge, culture, happiness, achievement—that our status depends on ourselves, chiefly—that there is no scape-goat of pardon for wrong-doing through the atonement of a mediator, but all shall reap as they sow in mortal life, meet and expiate the penalty through suffering; yet all will find much relief, interest, satisfaction, in their efforts to improve, learn, achieve, all along the lines of spirit-life, in the progressive course to the highest attainable happiness and achievement.

Wise spirits have taught us new laws, facts and principles, instructed us in a course of conduct which, when put into practice, yields the best results and fits us for a high station in spirit-life. Those who bear their sorrows and pass through tribulation on earth will find the glorious compensating power beyond which brings relief from pain, release from bondage, brings beauty, glory and peace untold in exchange for the sadness and despair of the mortal life. He who is unfaithful or impure, who is not strong to attempt to find and do the right, but lives by crowding and injuring his fellow-creatures, finds the law of retribution in operation on the spirit side. He may have a healthy physique, free from pain; his worldly possessions may be great, affording opportunities for branching out in the material world, gaining influence and power; but it matters not: the law is unerring; he comes under its discipline on the other side, there to find his share of pain and sorrow; there to meet his meed of experience, which is necessary for the unfoldment of the spiritual nature.

It may sometimes appear that we do not merit the adversities that come to us; yet the experience that comes is for our best good, to encounter and overcome. All things will come right in time after much suffering and sorrow. We can show our devotion to the right and pursue it, even though there seems to be no reward. They who work for reward are not among the greatest. Character is the end of discipline, and when the highest type of character is evolved, the purest happiness ensues unsought. They who do not ask a crown receive the brightest diadem; they who would gladly give away their harps and palms possess them in such wise that nothing can ever deprive them of their well-earned possessions.

If we look at this life from a spiritual standpoint, then we shall be able to reconcile its incongruities and feel that there is something beautiful in the simple thought of living—in the mere act of breathing in the atmosphere of vitalized existence. We shall be able at last to see that beyond the pain and shadows there will be found sweet life and happy peace.

Browning and Barrett.

BERTHA J. FRENCH.

Is it not a pleasure to sometimes lay aside the works of your favorite writers and study, dream and wonder about the writers themselves? To look into the very core of a human soul, quivering with passionate ideals, or to study an exalted love, in its genesis, environment, unfoldment and its effects—is to become closer acquainted with your own soul; it helps to solve some of the complex mysteries of human life, and raises immeasurably your ideals, which are the heralds of your advancement.

To *force* our way into the sacred silence that hedges a soul is more reprehensible than it would be to force our way into a neighbor's house and take possession of its contents. But when a soul, vibrating in "sweet purity," instinctively opens its windows, that it may radiate its uplifting influence and touch with aspiration the groping world, then, like welcomed guests, we may study without embarrassment the psychology of its message.

The poems and recently-published letters of Robert Browning and Elizabeth Barrett reveal glimpses of a love, ideal in its exquisite spiritual harmony and intellectual affinity, yet humanly real, making the happy home and enduring the test of years of closest companionship. In the wondrous blending of these two great souls were widely divergent qualities, which made one the complement of the other, thus forming the ideal union. We read Robert Browning's nature in his poems. We cannot read them without feeling a suggestion of rugged, leaping mountains enshrined in tender mists. In hers is a winsome sentimentality, a deep tenderness, a delicate beauty, a responsive emotionality, which make her thoughts the tourmalines of poetry.

In the noblest love sonnet ever written, Mrs. Browning traces from its nativity the love that marked the efflorescence of her life. Where can we find a greater epitome of love than in its closing lines? "How do I love thee? Let me count the ways I love thee, to the depth and breadth and height my soul can reach, when feeling out of sight. For the ends of being and ideal grace, I love thee to the level of every day's most quiet need, by sun and candlelight. I love thee freely, as men strive for right. I love thee purely as they turn from praise. I love thee with the passion put to use. In my old griefs, and with my childhood's faith, I love thee with a love I seemed to lose with my lost saints—I love thee with the breath, smiles, tears of all my life, and if God choose I shall but love thee better after death."

In reading Robert Browning's response, "One Word More," we gather an idea of his loyal love and reverence for his wife. We give a gleaming fragment, which may suggest the beauty of the golden unit:

"God be thanked, the meanest of his creatures boasts two soul sides, one to face the world with, one to show a woman when he loves her. This I say of me, but think of you, love. This to you—yourself my moon of poets! Ah, but that's the world's side, there's the wonder. Thus they see you, praise you, think they know you; there in turn I stand with them and praise you. Out of my own self I dare to phrase it. But the best is when I glide from out them, cross a step or two of dubious twilight, come out on the other side, the novel, silent, silver lights and darks undreamed of, where I hush and bless myself with silence."

Here we have their love in poetry. In their letters it is told in prose in detail and data, revealing in clear photographs their innermost natures, enriching psychological literature and raising the standards of human life. Their love history begins in tones pure and passionate as the love notes of Wagner.

In his first letter to Miss Barrett Mr. Browning tells her how near, at one time, he came to seeing her. "I feel as at some untoward passage in my travels, as if I had been close, so close to some world's wonder in chapel or crypt . . . but the half-opened door shut and I went home my thousands of miles, and the sight was never to be."

We, too, are reverent pilgrims before a half-opened door. We enter and pause before the white wonder of an ideal love wrought into actual life. We have left the cynical shadows cast by a careless world. Our faith is restored, our ideals exalted, and if it is life's purpose to sweep continuously to "vaster issues," we must cultivate our ideals, for it is through our struggles for the ideal that the ideal becomes reality.

Willimantic, Conn.

Spirit Painting.

F. D. SMITH.

On Saturday afternoon, Nov. 25, about 25 people assembled at H. F. Coates' rooms, 2541 Indiana Ave., to witness the spirit painting of his guides. The canvas upon which the painting was done was thoroughly examined by all and pronounced free from paint, etc., after which it was placed upon an easel in view of the entire audience. After some music, the work began, and face after face appeared upon the canvas, until six perfect faces were seen. Now this was done in the light, the canvas not leaving the eyes of the sitters at any time.

When completed and examined it was found to be truly a work of art, many present being judges of such work, and with one accord said the work could not be excelled by any living artist. The time consumed in painting it was 1 hour and 20 minutes. Many present were in doubt in regard to this kind of work, but after witnessing the phenomena, are satisfied that we have spirit artists and that portraits of our departed friends can be produced if proper conditions are given.

Chicago, Ill.

Resolve.

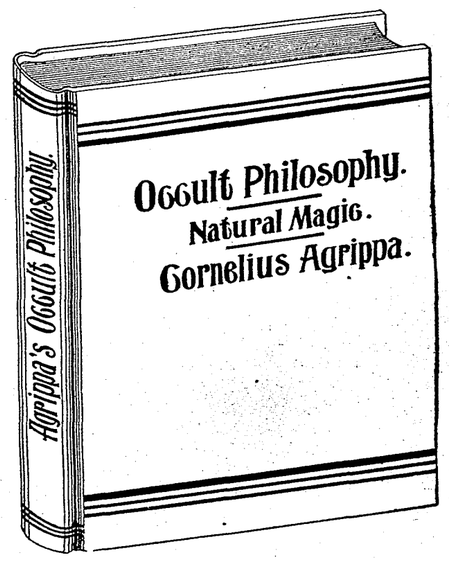
To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power,
But always fronting forward to the light,
Always and always facing toward the right.
Robbed, starved, defeated, fallen, wide astray—
On, with what strength I have!
Back to the way!

—*Charlotte Perkins Stetson.*

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. **$5.00.**

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost $75. The translating, printing, binding and engravings for this edition entailed an expense of over *two thousand dollars*.

Its Kabballa Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

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Write now, before you forget it.

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☞ This clubbing offer of Agrippa and the JOURNAL will be positively withdrawn at the close of this month—Dec. 31, 1899. Those who intend to possess this valuable Book should avail themselves of this wonderful offer before the close of this year.

RELIGIO-PHILOSOPHICAL JOURNAL

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THOMAS G. NEWMAN,
EDITOR AND PUBLISHER,
Assisted by an Able Corps of Special Contributors.

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☞ No notice will 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.

☞ Communications not accepted will be returned if 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 sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, DEC. 14, 1899.

Spiritual Work.—We like the sentiment of Bro. Barrett's leading editorial in the *Banner* of Dec. 2. We have always maintained that the word *spiritual* was not an adequate expression when used in connection with the work of Spiritualists. The entire orthodox pulpit and press use this word to designate the character of their work. The time has come to take a decided stand and cease to give forth no uncertain sound. Let us be Spiritualists, and give credit where it belongs.

A Unique holiday present is proposed by the *Progressive Thinker* for Hudson Tuttle of Berlin Heights, Ohio, in recognition of his 50 years' brilliant service in the cause of Spiritualism. The plan is to urge the Spiritualists of the world to send direct to Mr. Tuttle, during the month of December, whatever sum of money each desires to donate, no matter how small or how large. The expectation is that the aggregate will be a large sum. This is a worthy object, and we cheerfully second the plan of our metropolitan contemporary.

Florence Cook.—The *Psychische Studien* for October and November has a report of sittings with Mrs. Corner (formerly Florence Cook), made famous through Prof. Crooke's experiments in his own house. It was participated in by Ochonwicz and others, which seemed to show that she had lost very much of her mediumistic power.

The Field Monument.—The secretary of the Field Monument Fund has forwarded us a notice of their propaganda. The memory of Eugene Field lingers in the mind and heart of all who have been children in the last third of the century.

Evolution.

Mrs. Benjamin Fay Mills, wife of the pastor of the First Unitarian Church, Oakland, Cal., created a mild sensation at the Woman's Alliance tea on Dec. 4 by the unconventional manner in which she handled orthodox creeds. The subject was "What Is It All For?" and a number of Oakland society women were present. The affair was held at the Unitarian Church. Mrs. A. C. Schlessinger presided and Mrs. MacNicol acted as secretary.

Mrs. Mills explained that "It" meant the destiny or purpose of life. She began her talk with an illustration from Schopenhauer, who, lost in thought one day, accidentally ran against a passer-by. "Who are you?" asked the stranger. "I have been trying to find out all my life," answered Schopenhauer.

"The people who live on the surface of affairs," Mrs. Mills said, "never work out the higher meaning of life. It is those who have lost friends and friendships who are driven to ask what it all means. All religions, all philosophies, all sciences, are, after all, only theories.

"All formula of the destiny and purpose of life can be reduced to three theories. The first one, relative to the old creed, no set of educated people now believe, even though it concerns itself with the early form of orthodox religion. It was good enough for its own day, perhaps, but civilization has outgrown it. It meant, in the main, that man had made a failure of the whole scheme of creation, and that a few people would be saved as brands from the burning. It is unworthy of the enlightened, cultivated people of our day.

"The second theory is that man is the only intelligent, conscious power in the universe. There is no explanation possible for the existence of man; but the planet and the people who inhabit it will pass away like a dream. This theory never satisfies the thoughtful, spiritual man.

"The third theory recognizes the growth of long ages, the change from the lowest animal form through an intelligent development. It took millions of ages to lift life to its feet. And what an infinite power took infinite pains to do, was well worth the doing."

Mrs. Mills traced the evolution of the sense of beauty. The great harmony of the universe found its expression in music. She explained the growth of the social ideal from the animal man to the social man, and said the growth of the moral faculty was the mightiest power in the world.

"Men say a higher creature than man may yet come, but man's possibilities to-day are worthy of his highest endeavor," she said.

Mrs. Mills claimed that the ultimate law of morals is the law of love.—*Examiner*.

Dr. C. E. Watkins has valuable mining interests in Colorado, and we are glad to learn that they are yielding well. The doctor has just returned from a visit to the mines and will personally attend to his large practice in Boston. See his advertisement in this JOURNAL.

Controversy.—We are in receipt of a long communication from Mr. W. E. Robinson, keeping up the controversy between himself and Mr. Fred Evans. The columns of the JOURNAL are not open to those who desire to carry on an argument that is not of general interest. Controversy and spirituality do not exist upon the same plane of being. The truth needs no defence, nor defenders. Personalities do not enter into our calculations when we try to solve the problems of life.

How to spiritualize the gross material conditions of our environment is the paramount question of the hour. Have you any thoughts upon this subject? The policy of this paper has been uniform, seeking to dispense justice to all and granting special privileges to none. We hope to grow broader as the days go by, and enter upon new fields of usefulness. Let us drop these personal controversies, and in love preferring one another seek the highest good. We find no pleasure in continual talking or moralizing, and hope these few words will be sufficient to the wise.

Mr. Robinson refers in his letter to the challenge by Mr. Evans, published in our columns Nov. 2, in regard to a certified check, etc. There is evidently a misunderstanding between the gentlemen, which could be best settled privately. Rancor and controversy must be eliminated from articles intended for publication in the JOURNAL.

We Note with pleasure that the discussion of the Declaration of Principles, adopted by the last National Convention, is being carried on in the spiritual press in a more moderate and rational way. Discussion is always good, but should be conducted in a spirit of love, seeking to find the good there is in the matter under discussion. In this way, the truth will be immortalized, and error, being exposed to the light of reason, will disappear.

Dr. C. W. Hidden, of Newburyport, Mass., has closed a successful three months' engagement with the society at Providence, R. I., and is now busy with the cares and excitement attending his campaign for the mayoralty of Newburyport. He is running on a straight no-license platform. Dr. Hidden is an earnest as well as active temperance worker. He was recently elected Chief Templar of Mountain Rill Lodge of Good Templars, and, on the night of installation, was presented with an elegant regalia. He returns to the Providence society in February.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, $1.50. For sale at this office.

Anniversary.—We learn with pleasure from *Light* of London, Eng., of an interesting event in the lives of Mr. and Mrs. J. J. Morse and their daughter, Miss Florence Morse, at Florence House, Osnaburgh St., in commemoration of 30 years' continual service in the spiritual vineyard.

Mr. Morse welcomed the company, and humorously remarked, in doing so, that, like all ladies, his good wife was very modest, and shrank from public speaking; her work was of the silent sort, but none the less important on that account. Therefore, they would have to imagine that what he said was as if said by her, and that she was, temporarily, incarnated in himself for the moment. They had met not so much to do him honor, but rather to honor those good and faithful spirit friends, his two chief controls, who had done so much to spread the principles of Spiritualism, and the nobler thought of Immortality, during the past three decades throughout our country, and across the seas. For himself, he felt blessed, indeed, that he had been the servant of two such noble souls, and that he enjoyed the personal friendship and confidence not only of those gathered before him, but, he believed, of many more who were unable to be with them that night. He paid a warm tribute to the loving care and sympathy of his wife, and said that it was there that Mrs. Morse had done so much for the work. He was glad to know that his lengthy services had borne some fruit, and that he had lived long enough to see the great cause to which he had devoted himself grow to such proportions from its small beginnings when he entered it at first.

The JOURNAL joins with the entire spiritual press of the world in congratulations, and hopes for continued service of love in the work to which this harmonious family have devoted their lives.

J. C. F. Grumbine closed his work in Chicago with a lecture Sunday, Nov. 26, in the Ryder Memorial Church (Universalist) by invitation of its pastor, Rev. J. V. Millar. He is in Washington, D. C., serving the First Society in the Masonic Temple, during December. He will be in New York City and Brooklyn during January and February.

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THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, $2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

The Reviewer.

KATE FIELD — A Record, by Lilian Whiting. 600 pp., cloth, gilt. Boston: Little, Brown & Co. Price, $2.00. For sale at this office.

The world of thought is under a lasting obligation to the author for this book, and it will surely take a place among the world's best books. No adequate conception of its value can be given in a brief review; it must be read to be appreciated. The portrait of Miss Field on page 380 is perfect, as the writer saw her during an ocean voyage some 15 years ago. The book is adequately indexed and beautifully printed, and is worthy of both author and publisher.

☞ The *Coming Age*, Boston and St. Louis; B. O. Flower, editor. The Midland Publishing Co.; monthly. See our clubbing rates on page 8. This magazine for December closes its first year. During the past 12 months, the *Coming Age* has been on trial, as a reviewer of passing events. It has been a pronounced success. The prospectus for the early months of the coming year indicate a rare treat for its readers. The world of busy toilers who have not time to read all that is written, are grateful for a consensus of the world's thought.

☞ The *Open Court*, Chicago and London; Dr. Paul Carus, editor, with an able corps of assistants; monthly. The Open Court Publishing Co. The December number of this excellent magazine sparkles with good things. The illustrations are a prominent feature of the present number, and the subject of child study is dealt with in an entertaining manner by the editor.

☞ The *Lyceum*, published in Cleveland, O., by Thomas Clifford, comes to us this week with the announcement of a change from a weekly to a monthly publication. The *Lyceum* has the best wishes of all interested in the education of children, and we wish Mr. Clifford success in the new departure.

☞ In addition to its regular departments, the *Review of Reviews* for December contains an illustrated review of the season's new books, devoting special attention to literature for the young.

☞ The *Harbinger of Dawn* for December contains among its leading features Sir William Crooke's account of his three years' investigation of the 15-year-old Florence Cook, and the materialized "Katie King," in his own home under his own conditions; "Two Seances with Henry Allen," by the editor; "Fate and Justice," by Emil Ulrich Wiesendanger; instructions in Mental Science, Telepathy, etc. 10 cents a copy. 1804 Market St., San Francisco, Cal.

☞ Prof. C. Payson-Longley is now getting out a new edition of his beautiful songs for public meetings and the home. The price is 15 cents, and it is worth at least four times that amount. Prof. Longley's songs are intended for the home, where they will become a harmonizing and spiritualizing power to uplift and comfort weary and sorrowing hearts. A co-worker of Brooklyn, N. Y., writes concerning them as follows:

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☞ *Star of the Magi*, Vol. I, No. 2, published in Chicago, Ill., by Mr. N. E. Wood, comes to our table filled with good things on occult subjects. It is printed in clear type, on excellent paper, and occupies a field not already overcrowded. It is issued on the first of each month.

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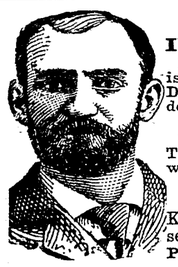
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A Failure.

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At eve he drew it empty to the shore.
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But thence within his hand no pearl he bore.
He ran a race, but never reached his goal;
He sped an arrow, but he missed his aim,
And slept at last beneath a simple stone,
With no achievements carved about his name.

Men called it failure, but for my own part
I dare not use that word, for what if heaven
Shall question, ere its judgment shall be read,
Not "Hast thou won?" but only "Hast thou striven?"
—Kate T. Goode in Sunday School Times.

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

Letter from Wheaton, Minn.

TO THE EDITOR:

Mr. and Mrs. G. W. Kates just finished a course of lectures for our society, on the 28th inst. If our people were ever awakened from their materialistic slumbers, they are at the present time. Their lectures were simply *grand!* Mrs. Kates' psychometric readings from the platform were all correct, although some did not recognize them on the moment, but in a few hours after, they found them all true, after having time to remember.

Spiritualism is now discussed on every street corner, as well as in every home. There were at least 150 people turned away every evening for the want of standing-room.

We started a subscription list to raise funds to build a Spiritual Temple, and in a few hours had over $500 subscribed, and before another November rolls around we will have a church of our own.

Yours for our cause,
I. O. BROWN, *Sec.*

Personal Experiences.

TO THE EDITOR:

From my earliest recollection, as distinct as the first memory of my parents, there was one bright being who I, in my childish mind, thought to be God. I told my mother that God visited me, and she told me not to tell anyone, for they would think I was telling a falsehood. When older, I began reading the Bible, and the first passages that interested me from this book held sacred by my parents, was the manifestations of angels.

One day I drew my little chair to the side of my mother, and began questioning her, at the same time reading such verses as I felt would awaken a corresponding expression in the spiritual understanding of her who I felt, of all persons, I most desired for a companion in my secret life.

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I am poor, but if I had $100 I would willingly part with it, sooner than have missed the reading of the book.—*B. B. Marshall.*

The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—*B. O. Flower.*

The most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena.—*Lilian Whiting.*

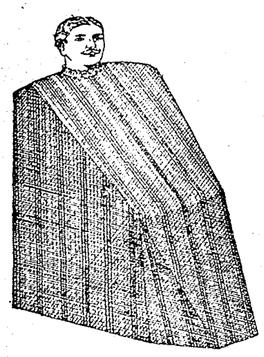
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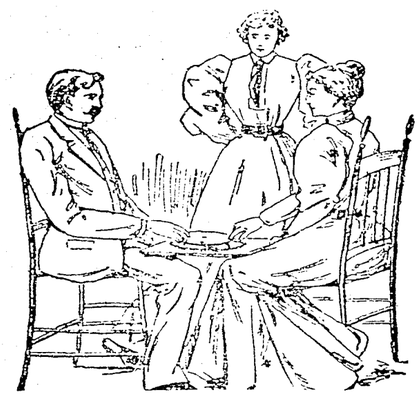
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Progressive Spiritualists.—Mrs. R. Shepard Lillie delivered a very able address last Sunday evening in Occidental Hall on the subject of "Illumined Minds." The musical exercises, led by Mr. J. T. Lillie and Mrs. Sadie Cook, were an important part of the evening's program.

The Children's Lyceum, held in Fraternity Hall, 909 Market St., last Sunday morning, was conducted by Mrs. Alice Briggs, in the absence of Mrs. C. H. Wadsworth, who attended the funeral of Pearl Sorensen, a member of one of the numerous groups. The seats in her group were vacant and the banner covered with flowers and ferns in her memory. The exercises were very interesting. Mr. M. S. Norton told a story of "the man who lost his shadow." The exercises are held every Sunday morning at half-past 10.

A Sculptor's Success.—Mr. R. J. Aitken, son of Mrs. Eggert Aitken, one of the oldest and best-known mediums on the Pacific Coast, has achieved fame. The San Francisco *Examiner* of Dec. 6 publishes an illustration of his latest work, on exhibition in the Bohemian Club rooms in this city, and predicts a brilliant future for the young artist. The JOURNAL extends congratulations.

Hermetic Brotherhood.—Dr. W. P. Phelon lectured on Thursday evening, Dec. 7, at the Hermetic Home, 509 Van Ness Ave., taking for his subject, "Know Thyself." Mr. Chas. Weld was the presiding officer, and Mrs. Virginia Weld and Mrs. Francese Rogers furnished the music. Local lovers of the higher thought filled the parlors to overflowing. Dr. Phelon and Mrs. Rogers held meetings under the auspices of the Knot in San Jose on tne 10th inst.

Mission Lyceum.—The attendance was very large last Sunday in Mission Opera Hall, 2131 Mission St., and preparations are progressing for the Christmas entertainment on the 27th inst.

Mrs. Wrenn held her meeting as usual in lower Scottish Hall last Sunday evening. There was a good attendance and much interest manifested.

Mrs. C. J. Meyer held her Sunday evening meeting at Friendship Hall, 305 McAllister St., the exercises consisting of music and messages.

Pearl Sorensen passed to spirit-life on Friday, Dec. 8, aged 7½ years. The last rites were performed in Cypress Lawn Cemetery, on Sunday, the 10th inst. Pearl was a member of the Children's Progressive Lyceum, 909 Market street.

The Ladies' Aid Bazaar opened auspiciously on Friday afternoon at 2 o'clock. The exercises consisted of a tea and social time. In the evening there was a program, the following artists participating: Miss Myrle Colby, song; Miss Mabel Pfeifer, German song and club dance; encore, tamborine dance; violin solo, Ethel Grant, accompanied by Mrs. Edith Decker. Mr. E. Barrows gave impersonations of eminent actors. Miss Daisy Place rendered a vocal solo, accompanied by Prof. Carl Sawvell. Miss Marion Tracie gave a humorous reading, followed by a reminiscent patrictic song, Prof. Carl Sawvell gave two vocal selections, and Mrs. Lida Hickock gave some of her characteristic readings.

Saturday afternoon, many of the old-time workers called, to take tea and talk over old times. The different booths were in charge of the following ladies: Art Table, Mrs. Laura Blake; Useful Articles, Mrs. T. Johnson; Toy Table, Mrs. E. Hill; Ice Cream Table, Miss Daisy Place and Miss Grace Bowcher. The ladies were kept busy showing goods and waiting upon customers.

Saturday evening, Prof. and Mme. Young gave an instrumental selection. Master Ernest Young danced a Spanish dance. The Oriental Quartette gave some selections, and Miss Stella Callender sang "Promise Me." The Bazaar has been a success, and thanks are due to all. Among those deserving of special mention are Wm. Rider, W. T. Jones, Mr. and Mrs. Lilac, Mr. and Mrs. Lillie and Mrs. Sadie Cook. Mrs. D. N. Place was chairman of the Committee of Arrangements, Mrs. B. F. Small, president, and Mrs. Lillie Jolly, secretary.

At San Jose, Sunday evening, Dec. 3, Mrs. Watson gave a short talk on "Why I Give an Invocation? and to Whom I Pray?" afterwards taking up her subject for the lecture, "Our Workers" It was most ably presented. Would that some reporter might have been present to have secured it for publication. Such grand thoughts ought to be given to multitudes instead of one small audience, many not being able to appreciate them. Our young lady musicians also furnished good music—Miss Annie Tohle, vocalist, and Miss Gertrude Shaver, accompanist. It is a pleasure to have the privilege of listening to them.

H. L. BIGELOW.

Dr. Geo. E. and Mrs. Maud Chesbro have been laboring in the central part of the State of California for the spiritual cause, and have done much effective work in Tulare, Visalia and other points. As a result of their labors in Hanford during October and November, we learn that a society has been started there, with B. C. Wells, president; Joseph Mitchel, secretary, and H. E. Francis, treasurer. Mrs. Wells, with her inspirational speaking, and Messrs. Collins and Francis, with their test work, form the pillars. At the urgent request of friends, they have returned to Visalia for December.

Universal Spiritual Association.—The subject for discussion was "Forbearance." There was a great diversity of thought expressed, and many were unable to obtain seats.

The Central Lyceum recently organized will give an entertainment at Crystal Hall, 909 Market St., Wednesday evening, Dec. 20, to raise funds for equipment. This is the third Lyceum in this city, and there is room for more. The State Association stands pledged to the extension of Lyceum work, and the JOURNAL is ever ready to help any movement which has Freedom for its watchword.

Mme. Young's Meeting.—Mrs. Sarah Seal delivered an eloquent address last Sunday evening in Oriental Hall, to a large audience. The Oriental Quartet gave a selection, and Mme. Young entertained the audience with her remarkable psychometric readings.

Personal.—A. S. Anderson and C. H. Williams of Lodi, Cal., called at the office one day last week and brought cheering news from the interior.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

Don't do it.—Notwithstanding the fact that in every issue of the JOURNAL we caution our subscribers about sending either coins or paper money in letters, because of the danger connected therewith, many still do it, to their sorrow. Every few days we have reports of money lost in transit. The only safe way is to get a postoffice or express money order; then there can be no loss, as a duplicate can be secured if it does not reach its destination. The cost is trifling, while the security is complete.

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Locke, N. Y., Nov. 1, 1899—Dear Doctor: Your medicine has helped me, and I can truly say that I do not think I should have been alive to-day if you had not helped me. All my friends say so, too. Very truly yours, Alma Halladay.

Putnam, Conn., Nov. 3, 1899.—Dear Doctor: I continue to gain in strength and am feeling so much better than I did in July—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, Mrs. L. N. Dresser.

Millers, N. Y., Nov. 3, 1899.—Dear Doctor: I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, Julia Resseguie.

Marcellus, Mich., Nov. 5, 1899.—Dear Doctor: I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours, Mrs. G. I. Nash.

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