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Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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No. 9.

A Baby Prophet and Seeress.

Little Winifred Cline, of Chicago, is one of the most remarkable babies of the age. Although only $3\frac{1}{2}$ years old she is a psychic wonder, possessing powers of foretelling events with an accuracy which is little less than marvelous. Her prophecies have been confined entirely to the home circle,



Little Winifred Cline, $3\frac{1}{2}$ years old.

in predicting the election of McKinley. Mr. Cline and Mr. McNally, his father-in-law, were ardent Bryanites, and expressed the utmost confidence that their candidate would succeed. "Mr Bryan will not be elected," she firmly asserted. "Mr. McKinley will be the next President." She was then just completing her second year.

Mr. Cline's business not infrequently calls him out of the city. During such absences it is his habit to write to his family at regular intervals. In one case the letter was not received when it was expected. Mrs. Cline was disposed to be anxious, and told Mrs. McNally that she could not understand why "Sam" had not written. Mrs. McNally assured her daughter that pressure of business was undoubtedly the cause of Mr. Cline's failure to write the night before, and expressed confidence that they would hear from him the next morning.

"He wrote last night," objected Winifred, who was listening.

The two ladies said that if he had done so, the letter would have reached them with the first delivery in the morning. The child refused to alter her statement, whose truth was proven in the letter received that afternoon. The writing had been done on the previous evening, as was shown in the letter. There had been a delay in mailing it.

In general appearance Winifred Cline is anything but the seer described by tradition. She is plump, rosy and pretty—an image of perfect health. She does not go into long trances or shut herself off from the company of other people. On the other hand, she is vastly interested in dolls, picture books and the rest of the fixtures of a well regulated child's life. Her predictions are often made in the midst of play. She will pause a moment, assume a serious expression, deliver her statement and continue her sport. The entire interruption seldom occupies two minutes.

W. A. Dougherty, secretary of the Chicago branch of the Theosophical Society, declared her gifted with psychic power.

and it must not be imagined that little Winifred is being exploited as a public character.

She is simply a little girl to whom the mysteries of the future are as an open book. During the late Presidential campaign, says the Chicago *Tribune*, Winifred employed her prophetic powers

OUR FOREIGN EXCHANGES.

Reviewed Monthly by Ernest S. Green.

SPIRITUALISM IN MEXICO, FANATACISM AND THE TEMPLE OF EULALIA.

La Union Espiritista, of Barcelona, Spain, published recently a series of articles under the head of "Spiritualistic Fanaticism," which it introduced with the following interesting letter from a prominent Spiritualist in Vera Cruz, Mexico, which illustrates the importance of a thorough knowledge of the spiritual philosophy, and how to avoid obsession, before developing medial powers:

"In Vera Cruz, (Mex.) there has existed for 12 years a Spiritualist Society known as "The Temple of Eulalia," founded by an old "sister" who was filled with the faith that it was said could move mountains. But this sister is illiterate and lacking ordinary intelligence, and wanting still more in a knowledge of the treatment of the sick either by magnetism or medicine.

"Sister Gregoria (for thus is called the founder of the Temple of St. Eulalia) requested the protection of the Spiritualists in dedicating her temple to the gratuitous alleviation of the infirm.

"As her petition was noble and just, and showed the greatest unselfishness, it was granted; there was no lack of mediums, who volunteered their services, and very soon the fame of the cures effected in this temple, so lacking in instruction, spread abroad. Many who were cured of infirmities which medical science did not comprehend, made presents to embellish the temple, which has an altar with many fine wax candles to honor the image of St. Eulalia.

"The fanaticism is great, and is a mixture of Roman Catholicism and Spiritualism.

"I remained some time observing the cures by magnetic passes given by somnambules (trance mediums). Treatments are given daily (Sundays excepted) from 8 o'clock, a. m., until noon. From 30 to 40 patients assemble each day. What good is done there! But ah, what an insult to Spiritualism!

"What a pity that this institution is not well directed! The directress is so obsessed that she refuses to listen to any advice offered to give order to the confusion and turmoil which reigns. However, it is worthy of careful study by the curious observer, as some of the mediums are destined to heal, and the rest to observe and lend their bodies to obsessing spirits.

"I may state, without fear of equivocation, that out of every 100 cases treated, 75 are from obsession. Scientific Spiritualists deny this, and say it is fanaticism, but that is because they have not given it careful attention."

The letter then goes on to give in detail the various performances witnessed at the temple, show that they observe baptism and other Catholic ceremonies, using "holy water" and having an ex-Catholic priest—Father Busnos—to officiate.

Half a dozen mediums are often under control of obsessing spirits at once, claiming to be in purgatory and asking for prayers, at the same time bemoaning their lot. In fact such pandemonium

reigns that the temple can only be compared to an asylum for the insane.

The writer of the letter is a learned gentleman, and states that a number of other educated persons in Vera Cruz have become deeply interested in the works of Allen Kardac and the Spiritual periodicals of Spain, with the result that they are founding a society there where true Spiritualism is to be promulgated.

TELEPATHIC COMMUNICATION BY MECHANICAL PSYCHOGRAPHY.

Having completed my studies at Jaroslavl, I spent some time at the Politechnic College of Riga.... The new city and study absorbed all my interest, and frequently I wrote my impressions to my beloved mother.

One day I was writing one of the letters just alluded to when I was seized with an unexplainable anguish, which would not permit me to continue the thread of my narrative, though I had written less than two pages. My thought fixed itself in Jaroslavl.

Upon the table where I was writing lay a piece of paper. I took it mechanically and began to scratch upon it, not knowing how long I was in that state or what I had done. When I had recovered, I was about to continue my letter when I noticed written upon the sheet of paper—"I am very ill."

You may imagine the state of my soul when I was impressed that the pronoun *I* referred to my mother. Immediately I telegraphed to my sister these words: "How is mother?" and on the following morning received this reply: "Mother is seriously ill, but has passed the danger of death."

Two days after I received the details by mail. My sister wrote that our beloved mother had a severe attack of neurasthenia, and that she had been at the point of death. The day, hour and minute of attack co-incided with the time that I was seized with the anguish and wrote automatically the words, "I am very ill."—PAUL ALEXANDROW, in *Zeitschrift für Spiritismus*, Leipzig, Germany.

A RUSSIAN PROPHECY VERIFIED.

The following is the translation of a Russian letter to *La Revista de Estudios Psicologicos*, of Barcelona, Spain, signed by M. Karniusky, and dated at Tcheruigof, March 25, 1897.

"On the night of the 15th of February last, I was present at a circle held by my cousin, Maria Tchouduwzty, and her friend, Pelajia Kossatch. Desiring to obtain communications from the spirits, I placed my hands upon the planchette and evoked them.

"After many unimportant questions had been asked and answered, my cousin asked the invisibles to give something for record. We then obtained the following: 'Shortly the lady will die.' To the question, 'What lady?' the reply was, 'She who has her hands on the table.' 'Then is it I?' asked my cousin. 'No, it is not you.' This reply aimed the prediction at Mme. Kossatch.

"Shortly afterward we were shocked by the news that the prediction had been fulfilled. On

the 19th of February Mme. Kossatch lifted a burden beyond her strength, fatally injuring herself, and passed away within a week."

AN APHORISM WORTH REMEMBERING.

La Lumière, "a revelator of the new Spiritualism," of Paris, France, has for a motto the following wise aphorism, credited to Morada:

"Study to investigate, investigate to become wise, become wise that you may judge."

THE SIXTH SENSE.

A letter in the JOURNAL of Feb. 10 raises an important question regarding nomenclature, and suggests that the term "sixth sense," be done away with. In this I entirely agree with the writer, and I suggest that the idea of *generalized sense* be substituted in place of that of *added senses*. But if the clairvoyant still *sees* and the clairaudient *hears*, I do not understand how we can mend matters by introducing the idea of "the opening and development of another complete set of senses, corresponding with the old ones in function and name, but wholly on another plane—the psychic—the spiritual plane."

Such a substitution involves the mind in greater confusion than the idea of mere added faculty; for the expression, "another plane," is merely analogical and derived from geometry. It is one of those misleading verbal explanations which never assist exact thought, and, certainly, the expression "on a higher plane," so commonly used now-a-days, is as repulsive to the scientific thinker as any sixth sense or fourth dimension can be.

Let us go to the root of the matter and substitute the conception of *greater freedom of the spirit* and we include all that is aimed at in these objectionable expressions. We have then all the legitimate assistance that we can want from scientific analogy and we, in one word, lay the foundation of an exact science of Spiritualism.

If Spiritualism has any one leading thought that all share alike, it is that there are other spirits in other modes of life, whose interactions with us constitute the various mental and physical phenomena which are so repugnant to orthodox dogmatic science. That there is a Universal Mind in nature, which is to the whole creation as one individual mind is to its physical mode of expression, however extensive, is, I believe, the logical outcome of the whole history of ancient and modern Spiritualism. The more extended the field of personal power and knowledge becomes the more does the particular tend towards the universal, without, however, under finite conditions, ever attaining to it. I think these two thoughts cover all that is essential to practical and philosophic Spiritualism. Common sense rightly and cautiously used is the only thing required for the establishment of the first thought on safe grounds of reason and experience, but all the exact and critical knowledge of the day must be brought to bear upon the fair-minded investigator, who has not had personal experience of the powers of embodied and disembodied spirits, in order to convince him that the second proposition is true and reasonable.

It will be seen, of course, that the more the individual and particular tends to enlarge towards the universal and general, the more does it tend to include, and be included in, its like—the greater is the reciprocity between the parts of the whole—the greater is the freedom of intercommunication and, at the same time, the complexity of the relations established between them, relations the very possibility of which lie outside the bounds of anything short of a new experience or a symbolism representative of the same. Now as we ordinary men are still confined to the limitations of earthly life, we are obliged to content ourselves with a symbolic, logical and analogical treatment of the problem of Human Enlargement in general; but we can keep our eyes open to the hard facts of sense, in the case of others who are possessed of abnormal powers, who, as it were, live in the ordinary and enlarged states alternately, and from what we observe we can draw conclusions which find their justification in the general theory of enlargement and which so far, therefore, becomes knowledge, in contrast to mere speculation.

The hypothesis of increased space complexity for the accommodation of spirits is an old English one that was offered 200 years ago, and the same has been used by orthodox writers to account for the coming and going of Jesus after the resurrection. I remember reading such a view in the *Nonconformist*, an English religious journal, many years ago and, indeed, have the paper in my possession still.

The suggestion of an electrical sense as a great source of increase of our sure knowledge of material and electrical interrelations was made many years ago by one of England's most famous electricians, and no doubt if electrical waves, or radiations, could effect a specific wave surface, results in terms of feeling would be in strict accord with those determined by experimental investigation.

We can form no mental picture of a fourth dimension of space nor can we realize the feelings furnished by a sixth sense—they are useless conceptions for the practical investigation of nature. The new must come to us here in terms of the old, and thereby our realization of natural phenomena is increased. But we can have a complete knowledge of the laws and principles of a natural science without ever realizing one of its facts. Prof. Sandeman, a blind man, lectured on optics at one of the English Universities, and Helen Keller exhibits to-day in America, the most remarkable example of knowledge of a world which she so little realizes in terms of sense. I think that we can sooner or later have a knowledge, more or less exact, of the larger life in symbolic and analogical terms, before death or mediumistic transformation realizes the same for us in terms of sense, provided the laws of our intellectual operations remain the same and, more particularly, if time, or a fixed order of succession, still constitutes the basic form of internal sensuous intuition; for upon that identity alone could the continuity of our mental life depend. But if this hope can only be justified on the supposition that each one of us ever remains as he is now, the center of the Universe for himself and that the increase of

freedom for the exercise of the soul's potentialities determines the nature of his growing experience.

In conclusion I will remark that theoretically a space of four dimensions may very well be regarded as the external form of the sensuous intuition afforded through the exercise of an additional sense or senses; for as musical succession is given in one dimensional form, touch and retinal vision in two dimensional forms, while true vision, including its muscular correlations, demands space of three dimensions for its exercise, as does also touch, in combination with muscular contraction. Four dimensional space and a sixth sense, of whose functional play it would be the ground and form, have nothing inherently absurd about them, but they are useless for exact scientific reasoning, since there is involved a breath of continuity in the figurate conceptions which they should infuse.

A much more fruitful hypothesis is that of the free operation of the spirit in space of three dimensions, when the muscular system is dissociated as the externalizer of energy or machine for doing mechanical work and replaced by the ether which thus becomes immediately subject to the directive action of mind. This would imply an electro-magnetic theory of vision or of generalized sense, corresponding to the electro-magnetic theory of light in particular and of electro-magnetic action in general. Here we are all within the limits of our experience and have only to open our eyes to the pressing and legitimate extension of physics and physiology, not to talk of the wonders of psychic science, which has opened up to our sense-comprehension a world that must be nearer to us than ours can be to the blind-deaf-mute, or even to the born blind with full auditory powers.

The hypothesis of generalized sensation and generalized motion in space of three dimensions is that which demands our attention. It is the freedom which enables the medium to receive and to give out more than the normally constituted man. The relation of the ether to the nervous system is the great problem of philosophy. It is also the key to the mysteries of mediumism.

JNO. E. PURDON.

A FEW PERSONALITIES.

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

As the question of my identity has been raised in the columns of the JOURNAL, I beg space to briefly relate some of my personal experiences that forced from me the statement that if I had known the effects of my earth career on that of the spirit life, I would have done differently and thus now be further advanced and not working among the darkened class as personal atonement.

In the various articles I have written, I have tried to portray the effects on the spiritual existence of wrong doing, and thus prevent people, by their being forewarned, from following out their grosser instincts. These articles have been published in various papers throughout the country, so perhaps a brief summary, that we may get better acquainted, may not be amiss in these columns.

As a child I followed out the instincts implanted in my nature, and handed down for generations, to imbibe freely of intoxicants. My parents did not know of my devotion to the cup till the habit was firmly rooted. When it was discovered I was sent off to boarding school, but total abstinence only intensified the longing, and I secretly bought it with my spending money and induced my room mate to share it with me. As I grew in years and chose the career of a lawyer, I was constantly brought in contact with criminals who had done their deeds of darkness when under the influence of drink, and it set me to thinking. I determined never to touch a drop of liquor again, and after a long struggle conquered the habit.

The principal thing that I did which affected my present status in the spirit world, was defending those who I knew were guilty of crimes, and deserved the just punishment of the law. In this way I encouraged them, for they knew I was able to get them out of trouble if they were caught in their evil deed. I drifted into this line of work almost unconsciously, and well remember the first case I undertook. It was that of a young man, who under the effects of liquor had committed a brutal act. My sympathies went out to him, for I well knew how strong drink transforms a gentle tender person into a brutal wretch. I pleaded his cause with earnestness, and obtained for him the smallest possible sentence.

After that I was continually called on to defend transgressors, and though often my soul rebelled, the fat lawyer fee turned the scales in their favor. I argued that others would defend them if I did not, so I added more and more to the list of transgressions against my own soul. The world smiled on me both financially and socially. I had a happy home and family, and was looked upon as a kind man and a good citizen.

I was aware of the continuance of life after so-called death, and as years advanced and I became crippled with rheumatism, I longed for the release that would bring me to a brighter better world. Of the reality as I found it, I knew nothing. I thought it would be a place of endless bliss and rest as all the messages I had received through mediums were to the effect that the loved ones were happy. No word of the real duties, atonements and actual work to be done were spoken, so I inferred that everything was changed from the life on earth, and marvelled much when confronted with the ideas of progression on all lines, of education continued and of undoing wrong deeds. I was soon enlightened on these subjects and perceived the justice of atonement, the working out of natural law in progression, and the beauties of the ability to gain knowledge denied one from environment while on the earth plane.

My first sensation on entering spirit life was a total absence of aches and pains and the ability to go without a cane. My loved ones who had preceded me were on hand to give me greeting and impart the information which at first bewildered me. By their aid I was enabled to get glimpses of spirit life in different departments and processes of unfoldment. I was taken by them through the schools where education in all its various branches

was to be obtained. I myself went through a course of study preparatory to my allotted work, which was to be among the lowest classes at first, among those deficient in knowledge on all lines.

I was really shocked when first confronted with the depths of degradation I was to mingle with to uplift. Criminals and vagabonds who had not the faintest conception of what kindness, generosity and love meant. To them they were but words, they had never known aught of them in practice. Brought up amid squalor and vice on every hand they had no ideas of truth, honor and uprightness. All these attributes had to be taught them as well as to give them educational advantages. Many had the spark of goodness deeply implanted, and it only needed the sunshine of love to develop and bring out their good qualities, while others have had to remain stationary for years, not advancing at all.

My duties were not pleasant ones. A tender heart never likes to behold misery, never desires to be brought in contact with harsh sordid natures, but it was my work to do, and I have labored bravely. I am now promoted in my field of usefulness, giving lectures in the halls of learning and instructing others how to best turn men's minds to higher things.

The saying that an ounce of prevention is worth a pound of cure is well illustrated in the message I bring to you. By knowing ahead the results of a certain course of action, one can avoid consequences. As the conditions of your society are to-day, I know it is hard oftentimes to do just what you know is right, but if you will only do as near as you can to follow the golden rule, and live up to your highest convictions, you will be thankful when you arrive in spirit land, and avoid regrets and work of atonement.

Perhaps you only wish to know of the bright side of this spirit life, but it has its shadows as well as sunshine. Each are of your own making. I am blunt enough to tell you the whole truth, but mean it kindly and extend my best wishes to all.

JOHN PIERPOINT.

The "Sixth Sense" and "Fourth Dimension."

I was glad to see in the PHILOSOPHICAL JOURNAL of Feb. 10, an article with the above heading by Prof. W. C. Bowman, and hope all will read it. Never have I used the misleading words, "sixth sense," or "fourth dimension;" never believed in their correctness, and have often wondered how intelligent people could use them at all. Mr. Bowman has well shown their absurdity, especially that of the first in showing how one sense only—the miscalled "sixth sense," is supposed to do the work of several senses.

To me, the psychic or spiritual senses are the physical senses refined. Clairvoyance, for instance, is the finer development of our present physical sight,—our present sight being adapted to our present relations with the physical world, and clairvoyance, cropping out occasionally here, fitted for the spiritual body which is ours in the life beyond—not a new sense by a refining of

our crude present eyesight, as the spiritual body and the finer future life are refined developments of our present life. Manifestly the "sixth sense" must become obsolete.

As for the "fourth dimension of space," with due respect for the eminent service and ability of Prof. Zollner, that must also be obsolete.

Prof. Le Conte, a noted scientist, says: "The keyboards of this marvellous instrument (the human body) are the nerve-terminals of the sense-organs, in touch with the material world, and the brain cells, in touch with the spiritual world." Thus do we reach both.

G. B. STEBBINS.

LET US DEFINE OUR POSITION.

Since Prof. Loveland so lucidly expressed his ideas of a Declaration of Principles in the JOURNAL, I wish to acknowledge my conversion to them.

It seems that the word creed, or any idea that has any shadow of semblance to a creed, has about the same effect upon Spiritualists as a red rag has upon a savage bovine. To be sure one cannot blame them for objecting to the application of the old creeds, tenets and doctrines to a knowledge of spiritual truth. To come to a clear understanding of the subject of discussion, I quote some definitions found in Webster's Dictionary:

Religion, a system of faith and worship; piety. Creed, summary of articles of faith. Doctrine, what is taught. Dogma, a settled opinion. Declaration, affirmation; assertion, principle, a settled or right rule of conduct; fundamental truth; an original element. Spirit, immaterial and immortal part of man; soul. Spiritual, pertaining to the spirit.

Here we have a comparison of religious phrases with the Declaration of Principles of Spiritualism, and they differ as widely as the geography of the Old Testament differs from the geography of to-day. There can be no connection between the two systems, except that the truth of Spiritualism illuminated some of the minds of Bible times. Truth is eternal, just as planets and suns are eternal. Human conceptions of truths change, as we gain absolute proof or knowledge of spirit and matter as they have forever existed. Our educational systems include a natural philosophy and various other studies of existing matter.

Is the time not ripe for educated mediums and philosophers, whom we recognize as capable of making a statement, in connection with progressed spirit forces, to formulate a Spiritualist philosophy as well as a Declaration of Principles? In our opinion, such cannot be born too soon, and everyone who applies for ordination should be required to pass a rigid examination of every principle therein contained. Let our ordained ministers, at least, understand and teach the truth as it exists to-day under the enlightenment of the age. Their character should be above reproach, and instead of quoting, "Let him that is without sin," etc., they should be in a position to "shun the very appearance of evil." MRS. M. E. VAN LUVEN.

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SAN FRANCISCO, CAL., MARCH 3, 1898.

A Key to Nature's Secrets and Spirit Communions.

Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth (Emperor of Germany) and Judge of the Prerogative Court in the 16th century, is rightly called "The Master Mystic." His 74 chapters on "Natural Magic,"* (the Latin edition of which was published in 1531, and the only English edition, previous to the present, appearing in London in 1651) contain a fund of knowledge which is worth the weight in gold of this "quaint and curious volume of forgotten lore," to all who seek to become mediums, as well as to all philosophers and teachers of occult science. In addition to his own occult teaching as a powerful psychic, Agrippa gives a focalization of the occult teachings of the Mystics and Seers of all the ages prior to his time, including the Kabbala (with illustrations of the tree of the Kabbala, tables of characters and the Empyrean heaven), and the Rosicrucian symbol of the Spirit of Nature—illustrated.

Agrippa was born in the noble family of Nettesheim in 1486, and soon acquired proficiency in languages and classic literature, especially in all that pertained to the occult, and became a disciple of the great contemporary Mystics, Thomas Aquinas and Albertus Magnus. He was especially devoted to the occult teachings of Zoroaster, Abbaris the Hyperborean (dweller beyond the north wind), Mercurius Tresmegistus, Porphyrius, Plotinus, Proclus, Orpheus the Thracian, Gog the Grecian, Germa the Babylonian, Apollonius of Tyana, Pythagoras, Plato, Democritus and others.

Among the multitude of subjects treated by the author, which we have not space to mention in

detail, are the manifold functions of Mind, Hydro-mancy, Pyromancy, Geomancy, auguries, signs, omens, charms, amulets, a simple system of astrology, and chapter 38 tells "How we may not only draw Celestial and Vital but also certain Intellectual and Divine Gifts from Above." Divinations and sorceries are also treated.

THE FOUNDATION OF MAGIC.

In his opening chapters Agrippa treats of the four elements—fire, earth, air and water—and their three-fold nature, together with the subtle laws which govern their mixtions, and how all these forces may be brought under the control of the mind of man, to his benefit or ruin, according to the elements attracted.

The great Mystic has traced the origin of the custom of burning candles around the bodies of the dead, upon altars, etc., back of both Catholic and Pagan churches—back to the ancient Mystics. The philosophy of it is, that light attracts high spirits and drives away the evil spirits, elementaries, or spirits of darkness. Here is a subject that should be studied and considered by advocates of the public dark seance.

In chapter 5, which treats of the wonderful natures of water, air and winds, the following extract will show Agrippa's method of reasoning:

Thus it was that Thales of Miletus, and Hesiod concluded that Water was the beginning of all things, and said it was the first of all the Elements, and the most potent, and that because it hath the mastery over all the rest. For, as Pliny saith, Waters swallow up the Earth, extinguish flames, ascend on high, and by the stretching forth of the clouds, challenge the Heavens for their own; the same falling become the cause of all things that grow in the Earth.

Josephus the historian, Ovid the poet and many other authorities are quoted to show the healing power of certain lakes, rivers, pools and springs, and the strange legends about them.

TELEPATHY, CLAIRVOYANCE, PSYCHOMETRY.

In treating of the air, in the chapter just quoted, the author says, in part:

This is a vital spirit, passing through all beings, giving life and subsistence to all things, binding, moving and filling all things. Hence it is that the Hebrew doctors reckon it not among the Elements, but count it as a *Medium* or glue, joining things together, and as the resounding spirit of the World's instrument. It immediately receives into itself the influences of all celestial bodies and then communicates them to the other Elements, as also to all mixed bodies. Also it receives into itself, as it were a divine looking glass, the species of all things, as well natural as artificial, as also of all manner of speeches, and retains them; and carrying them with it, and entering into the bodies of

* This book can be obtained at the office of the PHILOSOPHICAL JOURNAL. Price, \$5.00. Illustrated.

men, and other animals, through their poræ makes an impression upon them, as well when they sleep as when they be awake, and affords matter for divers strange *Dreams* and *Divinations*. Hence they say it is, that a man passing by a place where a man was slain, or the carcass newly hid, is moved with fear and dread; because the Air in that place, being full of the dreadful species of manslaughter, doth, being breathed in, move and trouble the spirit of the man with the like species, whence it is that he comes to be afraid. For everything that makes a sudden impression, astonisheth nature. Whence it is, that many philosophers were of opinion that Air is the cause of dreams, and of many other impressions of the mind, through the prolonging of Images, or similitudes, or species (which are fallen from things and speeches, multiplied in the very Air) until they come to the senses, and then to the phantasy, and soul of him that receives them, which being freed from cares and no way hindered, expecting to meet such kind of species, is informed by them. For the species of things, although of their own proper nature they are carried to the senses of men, and other animals in general, may notwithstanding get some impression from the Heaven whilst they be in the Air, by reason of which, together with the aptness and disposition of him that receives them, they may be carried to the sense of one rather than of another. And hence it is possible naturally, and far from all manner of superstition, no other spirit coming between, that a man should be able in a very little time to signify his mind unto another man abiding at a very long and unknown distance from him; although he cannot precisely give an estimate of the time when it is, yet of necessity it must be within 24 hours; and I myself know how to do it, and have often done it. The same also in time past did the Abbot Tritenius both know and do. Also, when certain appearances, not only spiritual but also natural, do flow forth from things (that is to say, by a certain kind of flowings forth of bodies from bodies, and do gather strength in the Air), they offer and show themselves to us as well through light as motion, as well to the sight as to other senses, and sometimes work wonders upon us, as Plotinus proves and teacheth.

After treating of mirages, Agrippa continues:

And Aristotle tells of a man to whom it happened . . . that the Air that was near to him became, as it were, a looking-glass to him, and the optic beam did reflect back upon himself, and could not penetrate the Air, so that whithersoever he went he thought he saw his own image, with his face towards him, go before him.

But space forbids further quotation from this chapter, which ends the treatment of the four "simple" elements. The chapters immediately following treat of the various "compounds."

TRANCES, PROPHECIES AND OBSESSION.

In the 60th chapter, which treats "of madness and divinations which are made when men are awake, and of the power of a Melancholy Humor,

by which spirits are sometimes induced into men's bodies," we find (as well as in other chapters) that Agrippa, nearly 400 years ago, had a knowledge of the whole philosophy of modern Spiritualism. From pp. 187-88, we quote as follows:

So great also, they say, the power of melancholy is of, that, by its force, celestial spirits also are sometimes drawn into men's bodies, by whose presence and instinct, antiquity testifies, men have been made drunk and spake most wonderful things. And this thing, they think, happens under a three-fold difference. . . . imaginative, rational, mental. . . . When the mind is forced with a melancholy humor, nothing moderating the power of the body, and, passing beyond the bounds of the members, is wholly carried into imagination, it doth suddenly become a seat for inferior spirits. . . . So we see that any most ignorant man doth presently become an excellent painter, or contriver of building, and to become a master in any such art. But when these kind of spirits portend to us future things they show those things which belong to the disturbing of the Elements and changes of times, as rain, tempests, inundations, earthquakes, slaughter, great mortality, famine and the like. As we read in Aulus Gellius that his priest, Cornelius Patarus, did, at the time when Cæsar and Pompey were to fight in Thessalia, being taken with a madness, foretell the time, order and issue of the battle. But when the mind is turned wholly into reason it becomes a receptacle for middle world spirits. Hence it obtains a knowledge of natural and human things. So we see that a man sometimes doth on a sudden become a philosopher, physician, or an orator, and foretells mutations of kingdoms, and restitutions of ages, . . . as did the Sybils to the Romans. But when the mind is wholly elevated into the understanding, then it becomes a receptacle of sublime spirits and learns of them the secret of divine things. . . .

MESSAGE TO MYSTICS AND THE MAGIC MIRROR.

Last but not least in this wonderful book is the "Message to Mystics," given by the Brotherhood on the spirit side to the Brotherhood on this side of life, in which full instructions are given how to make and magnetize the "Magic Mirror," and how to communicate with spirits through it.

The editor of the book vouches for the claims of communication with the immortals by means of the mirror, when instructions are complied with, providing the persons possess the qualifications indicated in the message, the chief of these being an absolutely unselfish desire for knowledge.

Instructions are also given how to become a member of the Brotherhood of Magic.

☞ Doubt is not always a vice, nor is faith always a virtue. Human progress owes about as much to one as to the other. When guided by reason, they work together like the two blades of a pair of shears.—*Exch.*

Mrs. Tingley Crowned.

The main body of Theosophists in America have now assumed a new name, "The Universal Brotherhood." This was done on Friday, and consummated on Saturday, Feb. 19, at Chicago, Ill., by crowning Mrs. K. A. Tingley, their leader and director, with a laurel wreath, the symbol of her office. Men cheered and women went into ecstasies as she stooped her head to receive the symbol of power from the hands of Iverson L. Harris, of Macon, Ga.

The official head, as Mrs. Tingley is called, in her response to the speech made by Mr. Harris, said she would cherish the wreath as a symbol of the peace to come and the triumph of humanitarianism over the world. The wreath was entwined with purple ribbon as a symbol of royalty.

Mrs. Tingley, by virtue of her directorship, names as officers, E. A. Neresheimer, of New York, president, and Dr. Jerome Anderson, San Francisco, vice-president. The following are her cabinet in the Universal Brotherhood, all of whom are said to be of the esoteric school: E. A. Neresheimer, Dr. Jerome Anderson, H. Turner Patterson, Brooklyn; Frank N. Pierce, New York; Judge Edward O'Rourke, Fort Wayne; Clark Thurston, Providence, R. I.; I. L. Harris, Macon; D. N. Dunlop, Dublin, Ireland; Judge A. A. Purman, Fort Wayne; Robert Crosby, Boston; W. W. C. Temple, Pittsburg; S. P. Sweet, Indianapolis. Messrs. Neresheimer, Pierce and Patterson were named as the finance committee.

The Hargrove faction of the society is in protest of the action of the main body and now asserts itself to be the only Theosophical society in America.

Eminent Theosophists Here.

Mr. Basil Crump and Mrs. Alice L. Cleather, prominent Theosophical lecturers, as well as distinguished lecturers of the London Wagner Society, gave a Bayreuth lecture on Wagner as a Theosophist, poet, musician and dramatist, at Golden Gate Hall, San Francisco, Tuesday evening, March 1st, illustrating it with stereopticon views and musical selections, both being accomplished musicians. Mr. Crump is the only son of one of the leading lights of the English bar, C. Crump, Q. C. He is himself a barrister, member of the Inner Temple, for some time sub-editor of the *Law*

Times, and is now secretary to the president of the Theosophical Society of England. Mrs. Cleather is the wife of an English army officer, and was a member of the crusade inaugurated by Mrs. Tingley, which "put a girdle round about the earth."

Religion More than Country.

Among the telegraphic dispatches to the daily papers, we find the following:

Rondout, N. Y., Feb. 25.—The Rev. F. Weber, assistant priest of St. Peter's German Catholic Church, after preaching the funeral sermon of Frank Martinelli, a member of St. Peter's Commandery, Knights of St. John, made an address in which he reviled the United States.

He told the members of the Commandery it was their duty as loyal Catholics to take up arms against the United States and fight for Spain in the event of war being declared by this country. The address caused consternation and several persons left the church in anger. The priest said that, under no circumstances, should Catholics fight against Spain, a Catholic nation.

Regarding President McKinley and the members of his Cabinet, the priest said it would be an excellent thing if they were all blown up.

Asked why he preached the sermon, the priest said: "I preached a Catholic sermon to Catholics. It is no one's business what I said. I simply told Catholics what their duty was in case the United States fought with Spain."

The members of St. Peter's Commandery declare, to a man, that, in the event of war, they will fight for the Stars and Stripes.

It would seem that, in these enlightened days, no priest would dare to take such a position. It is no wonder that the members of the Commandery rebelled, and resented his interference with their rights as citizens. If the people once get their eyes open, all such priestcraft will suffer.

The Reviewer.

Big Bible Stories, by W. H. Bach. 134 pp., cloth, 50 cts. For sale at this office.

This book is a mathematical calculation of what would be required to fulfill many of the stories in the Bible, showing that they must have had some big things as well as wonderful people in those days. It is based on the best standard authorities as to the geography of Bible lands, etc., including "Helps to Bible Studies."

As an example of Mr. Bach's figuring, in the story of "The Exodus," omitting Bible numerical statements

with the figuring upon them that led up to this point, is the following: "They started from Rameses and during the night they not only gathered together their flocks and herds and wives and children. . . (Ex. xii, 34-35), yet after doing all this they managed to get this vast multitude (previously shown to be a column 105 miles long and 100 feet wide) to the Red Sea by daybreak. . . . The northern part of the Red Sea, which was its nearest point to Rameses, was 225 miles away." That marching beats modern railway transit.

Another place, referring to where it is stated that this vast multitude camped under 70 palm trees, Mr. Bach says: If it means that the people stood up under those palm trees, each tree must have covered 267,857 square feet." Pretty big trees, those. And thus are all the stories figured out.

Besides *The Exodus*, this book has chapters on The Creation, The Rain of Quails, Samson, The Flood, Noah and the Ark, Joshua Commanding the Sun to Stand Still, Jonah and the Whale, Wonderful Increase of the Israelites in Egypt, The Tower of Babel, Feeding the Multitude, and Heaven and its Inhabitants.

The book is written in a humorous vein, and contains a multitude of uncrackable nuts for those who believe in an infallible Bible.

Even as You and I, by Bolton Hall: New York, F. Tennyson Neely. 160 pp.

This is a book of parables intended to illustrate the growing evils of our social system. It is an interesting little book, and every reader may profit by its perusal, for it is impossible to misunderstand the meaning of the parabolic lessons.

Rhymes of Reform, by O. T. Fellows, Pasadena, Cal. 54 pp. 25c.

This little booklet contains many gems—among them we note one on the "Anniversary of the Rochester Knockings." The author is a Spiritualist as well as a humanitarian.

Vital Force, Magnetic Exchange, and Magnetism, by Albert Chavannes, Knoxville, Tenn. 112 pp. 25 cents.

It treats on mind reading, hypnotism, etc.

Pentecost, the opening of a New School of Inspiration and Brotherhood of the Christ-Life, by Dr. John Hamlin Dewey.

This timely little pamphlet, the latest from the pen of this inspired writer, is a most quickening, inspiring and enlightening appeal to our restless and expectant age. The prophetic glimpse it gives into the wondrous life of Divine realization which the New Age now opening upon the world holds for man, will gladden all who look and work for that glorious time.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Mr. R. A. Stitt has moved to a flat over the Monarch Shoe Store, 1346 Market St., near the City Hall.

Mrs. Maxwell-Colby has gone to the country for a change, having been ill for the past 3 weeks. She will be absent during March.

On Wednesday evening, Mme. Montague holds a meeting at Washington Hall, San Francisco, giving readings and answering questions.

A reception was given to Mr. and Mrs. B. B. Hill and Mrs. Cadwallader, of Philadelphia, at the residence of Dr. J. M. Peebles, in San Diego, Cal., last week.

The Union Spiritualists' Society of Oakland, Cal., have started a building fund. We hope they will succeed in this good work. N. W. Brown is the Secretary.

A "World's Peace Jubilee" is suggested to be held during the last week of the present Century, to prepare the way for the approaching "Golden Age and Millennial Era."

On Sunday evening, Feb. 20, at Lafayette Hall, San Diego, Cal., Dr. Peebles briefly reviewed Elder Healey's sermon against Spiritualism, after which Mrs. Cadwallader, of Philadelphia, delivered an address.

Dr. M. Muehlenbruch held a meeting at 111 Larkin St., San Francisco, last Sunday evening, where he answered questions and read articles psychometrically, with the usual satisfactory results.

The Board of Directors of the California State Spiritualists' Association meets next Saturday, March 5, at the headquarters, 605 McAllister street, San Francisco. Considerable business of importance will be transacted.

The Indiana State Association will hold its annual camp-meeting at Anderson, Ind., this year, beginning July 20. J. Clegg Wright and Mrs. Pfuntner are the speakers for the first two weeks; 3rd week Willard J. Hull; 4th week B. F. Underwood; 5th week Moses Hull.

Mrs. R. S. Lillie gave a continuation of her lecture on "Spiritualism and the Poets," at El Dorado Hall, last Sunday, on the platform of the Society of Progressive Spiritualists. The subject is intensely interesting, and it is a pity that it should have been given during our rainy season, when so many are compelled to forego the pleasure of hearing her eloquent lectures, owing to the prevailing epidemic of colds.

Dr. C. W. Hidden, of Newburyport, Mass., lately lectured before the Soci-

ety at Fitchburg, Mass., on the "Nearness of the Unseen." He denied the supernatural; "There is no such thing," he said. "Supernatural means above the natural. To be above the natural is to be unnatural or unreal; to be unreal is to be unreasonable, above reason; to be above reason is absurd; the fact is all is real or the reverse obtains; the unreal is beyond finite reasoning."

The free meetings at Gier's Hall, Oakland, are increasing in attendance. The medium's afternoon meeting is conducive to the development of mediumship. Many mediums attend regularly and mention the harmony and freedom they feel there. On Feb. 20, Prof. Loveland reviewed an article found in the *Advent Signs of the Times*, which attributes consulting with mediums and spirits to communion with devils. He handled the subject with ease and proved his arguments by the Bible. The evening services are ably conducted by Mr. James R. Little and Mrs. E. L. Teed.

Mr. W. H. Yeaw, who was injured at Leominster, Mass., some 5 months ago, by falling into an unprotected excavation, returned to San Francisco last week, and is now temporarily located in the Murphy Building, 1236 Market St., Room 106. His claim against the town of Leominster for permanent injury is as yet unsettled, and will, in all probability, have to be sued for, in the courts, though an effort is being made to have it settled by the Board of Selectmen. Mr. Yeaw looks natural (all but the crutch) and is glad to get back to California. At a meeting of the Sleeper Trust, a few days ago, he was re-elected Manager and also elected Secretary and Treasurer.

R. A. Stitt test and healing meetings Sunday & Wed'y at 8 p.m., and Sun. at 2 Developing and test circle, 10 c. at 335 McAllister-st. Nita, Evans, Hargrave Meekin & others. Office 1346 Market.



The Editor is not responsible for the opinions of correspondents.

Dark Seances.

TO THE EDITOR:

"Light, more light!" was the exclamation of one of Germany's greatest poets, while he stood at the threshold of life eternal. For light, more light, cries out the souls of men and women who dare to speak the truth, no matter what may be the consequences. For light, more light, is the prayer of every sincere Spiritualist who desires to benefit mankind.

Once a week, for more than a year, the writer attended seances given by Mrs. Cunningham at 1305 Lyon St., San Francisco, where total darkness

was required for the production of phenomena, viz.: playing on instruments, independent voices, writing of messages on paper, etc., and so complete was the illusion that many of the keenest investigators were often deceived. Mrs. C. had my fullest confidence until six weeks ago, when a lady received a test that left an impression on our minds, which needed a thorough explanation. Our suspicions having arisen that everything was not genuine, we watched more closely, with the result given in Dr. Ehrlich's statement.

To "try the spirits, whether they are of God," or the Evil One, is our duty, but how can we do so when the senses, by which we are to judge, are nullified? Is it not an acknowledged fact that the most debased imposters have always been pleading for darkness? We fully realize and recognize the fact that darkness is often essential for the production of some manifestations, but for the good of the Cause too much care can not be taken to protect the public from those who prey upon the holiest affections of mankind.

I no longer question the wisdom of the action of the Board of Directors of the California State Spiritualists' Association in deciding that no medium who requires darkness for the production of phenomena should be eligible for ordination, endorsement or protection by that body. I am thankful for the lesson I have learned, which no amount of money could have purchased. While my heart bleeds over such exposures, I know that those who stoop so low, need our sympathy, and my best thoughts go out towards those who injure themselves far more than others, because the law of justice will demand of them to undo all the wrong, and suffer the penalty according to their deeds.

May the spirit world help those who use their spiritual gifts for their own selfish ends to rise above this material plane, and bring them to a realization of the blessings they might be enabled to bring to mankind by unselfish ministrations. May the spirit of truth and righteousness come into their hearts, and by sincere repentance may they be led from the paths of error and darkness into the path of truth and light.

JOHN KOCH,
Sec'y Calif. State Spiritualists' Ass'n.
1607 Fillmore St.

A Dark-Seance Occurrence.

TO THE EDITOR:

Last October I obtained permission for my wife and myself to attend seances at Mrs. Cunningham's, 1305 Lyon street, San Francisco.

I saw there many familiar faces of some of the best-known Spiritualists of the city, which gave me confidence, yet I had some suspicion of deception. This, however, was modified after a while, and what again aroused my suspicion was the smell of phosphorus and the great similarity of voice in all the manifestations, and of the same handwriting being in all the messages received. Desiring to test the medium, I prepared myself

with means of quick light, when required, and on Wednesday, Feb. 16, when the supposed spirit of my little child threw a light in front of me, patting me on the knee, calling, "Papa!"—at that moment I struck a match and all plainly saw the medium on her knees in front of me, with her hand upon my knee. I then said: "This is enough for me." Seven of those present, having witnessed this transaction, immediately left the house disgusted.

HENRY EHRLICH, M. D.
328 O'Farrell St., San Francisco.

Horoscope Forms.—Prof. Geo. W. Walrond has gotten up some excellent blank forms, and copyrighted them, giving the birth-stone or mystical gem under each ruling planet, and harmonious signs for matrimony and companionship, with other interesting matter. Those who want astrological charts, will now have much interesting information. See our offer, on page 141, of a free copy of the JOURNAL for a year with each Horoscope ordered through this office.

Psyche, a journal devoted to the mysteries of the soul, is the name of a new 8-page monthly, edited by Horatio Hunt, and published at 15 Lanark Villas, Maida Vale, London, W., Eng.

The *Teacher*, published at Darroville, O., has put on a new dress, and is much improved.

Another Crazy by Religion.—The St. Louis *Globe-Democrat* reports the peculiar mania of a City Hospital patient. It says:

Another patient crazed by religion, is under treatment at the City Hospital. Thomas Murray comes from Chicago, where he was a member of St. Mary's Jesuit Church. He spent his last cent to come to St. Louis, just why he does not know. While poor in appearance, he is rich in reality, being able by omnipotence to convert the world into a golden globe, did he but care to speak the word. But money is not the goal of Murray's ambition.

While holding the place of Deity, he says he is at present undergoing a severe penance for the final purification of his character. One of his mental freaks is that he has made Father Lambert, of the Chicago church, the new Pope, to supercede Leo XIII. It is evident that Father Lambert has done the man some favor, for which he is extravagantly grateful.

A strange thing about this religionism is that he regards his outer shirt as a medium of especial power. He willingly surrendered every other article of dress he wore for the hospital uniform, but when it came to relinquishing his shirt, he placed it between his knees and fought with desperation.

The Secret of Life, or Harmonic Vibrations, by Prof. Francis King. Price \$2.00.

This book is awakening great interest and is spoken of in the highest terms by advanced critics. It contains over 200 exercises for developing the five mediums of expression.

It teaches—in three studies and 12 lessons—How to develop the muscular and nervous systems without mechanical means. The natural systematic course for unfolding clairaudient and clairvoyant powers. How to strengthen and re-vitalize the eyes. How to acquire beauty of face, form and expression. How to develop the greatest degree of physical health, mental vigor and psychic power.

The following are a few extracts from reviews by leading critics:

"If this book will do all that is claimed for it, nothing more is needed. We may well commend the practice which it proposes."—REV. C. H. MIN-TON, D. D., San Francisco Theological Seminary.

"Too much stress cannot be laid upon his doctrine."—GEO. HAMLIN FITCH, the noted Chronicle Book Reviewer.

"Old and young alike will gather at the fountain to quaff and live with renewed vigor."—PROF. PHILIP A. HUBERT, M. A., D. D., Pres. Livingstone College, Salisbury, N. C. Late Principal Her Majesty's Schools, West India.

"The thoughts on Divine Marriage should be printed in letters of gold and placed in the hands of every man and woman living."—EDITOR HUMAN NATURE.

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American Advance-Thought, on occult subjects. London: H. A. Copley, Canningtown, E. 304 pp., on heavy paper, cloth bound. Price, \$1. For sale at this office.

The Breath of Life, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

Mediumship and its Development by W. H. Bach. 104 pp. Price 25 cents. For sale at this office.

San Jose Notes.

TO THE EDITOR:

The First Spiritual Union had for the months of Dec. and Jan. Mrs. L. Drew, of San Francisco, an energetic little lady, whose teachings are on the line of education and reform. She has many warm friends here.

Dr. Johnson, of Edenvale, was here in January. He is a wide awake speaker, with magnetic force. E. A. Marshall, of Portland, Oregon, also assists in the meetings. He is very logical and scientific in his teachings.

Now we have Chas. J. Anderson, the boy orator, who will soon become one of the leading workers.

The Laides' Aid organized by Mrs. Sarah Seal, keeps up its meetings and finds many who are glad of all they can do for them. A supper is given on the last Tuesday in each month from 5 to 7 p. m., and then there is an entertainment with tests and readings, from local talent.

In December Mrs. Drew organized a Young Peoples' Progressive Society, and it now has about 50 members. This is strictly a social order, the time being taken up by literary and musical program, quotations, games, etc. All week day meetings are held in room 11, Bank of San Jose building. On Sundays at the A. O. U. W. Hall. Mrs. H. L. BIGELOW, Sec.

It is the Duty of all Spiritualists on the Pacific Coast, to see that the PHILOSOPHICAL JOURNAL goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

Dr. Max Muehlenbruch

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Three Journeys Around the World, or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental Countries, by J. M. Peebles, A. M., M. D., Ph. D. Boston: Banner of Light Publishing Co. 454 pp. Price \$1.50. For sale at this office.

This is the crowning work of the author, whose reputation is worldwide. It abounds in such facts about the people of far-away lands as all American and English-speaking citizens ought to know.

The author describes what came under his personal observation in these lands, with fairness and a true moral independence.

Owing to extensive travels and a well-trained eye, he was able to see phases of life, natural characteristics, and religious rites and ceremonies, especially among Brahmins, Buddhists and Parsees, which are usually denied the hasty traveller.

It is an intensely interesting volume beautifully printed in clear type, and is nicely illustrated.

The Truths of Spiritualism.—

Immortality proved beyond a doubt, by living witnesses, by E. V. Wilson, the Seer. 400 pages. Price \$1.00. For sale at this office.

A fine picture of the author adorns the fly leaf. It radiates with Brother Wilson's personality throughout, and is an inspiration to all who have the good fortune to read it.

Please Remember that the more you do to circulate the JOURNAL at meetings and elsewhere, the more you are helping the Cause, and aiding your society.

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

How we Master our Fate, by Ursula N. Gestefeld. N.Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

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To ensure satisfactory, permanent unfoldment in Psychometry, Clairvoyance, Psychopathy, Inspiration, Illumination, send a stamped, addressed envelope for booklet, terms, percentage of medial and spiritual gifts, to J. C. F. Grumbine, author and lecturer, 7820 Hawthorne avenue (Station P), Chicago, Ill.

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THE popular slate-writer, holds seances in his parlors, 1010½ Washington St., Oakland, Tuesday, Thursday, Friday and Sunday evenings. The Thursday evening seance will be especially for slate-writing; the others for spirit photographs and phenomena. Dr. Coonley gives sittings daily, either clairvoyant or slate-writing. Satisfactory readings by mail, \$1.50.

Societies & Meetings.

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

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DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, James U. Spence and Wm. M. Rider.

Society of Progressive Spiritualists,

Meets at Alcazar Hall, San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

LADIES'Aid Society meets at 2 p.m. Wednesdays for business at 218 Stockton-st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7:30.

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Its art and culture, with rules for its attainment. Lucidity is no gift, but a universal possibility common to the human family. Those fond of Occult Science will revel in the pages of this book. Price \$2

EULIS. The Third Revelation of Soul and Sex.

A work containing many secret and inner doctrines of the Rosicrucians. In it and by it both man and woman have not merely the road to enormous power, mental and individual, but the grand energy of effecting wished-for changes in others, prolongation of life, and rendering existence a road to perpetual power. Price \$2.50. Address,

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[Mediums' Cards put into this directory at 20 CENTS per line per month.

Mrs. Dr. Dobson Barker, Healer, Box 132 San Jose, Cal.

Mrs. Martin Brown, 360 Grove st., S. F. Circles Mon. & Fri. 8 p. m. Sittings daily.

Geo. W. Carpender, M. D., (Psychometric and Magnetic) 531 Alvarado street, San Francisco, Cal. Cures all chronic diseases.

Mrs. Maxwell Colby, Readings, 122½ Oak street, San Francisco, Cal.

Dr. Coonley, Independent Slate-Writer, Clairvoyant and Physical Medium. 1104 Market street, San Francisco, Cal.

Mrs. Louise S. Drew, Spiritual Medium. Developing circles Wednesday eve. Sittings \$1. 323 Fell st., near Octavia. S. F.

Mrs. Esther Dye, Healer, 125 West Sixth street, Los Angeles, Cal.

Mrs. H. A. Dunham, 1658 Market St., San Francisco. Test and Business Medium.

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

Mrs. Ladd Finnican, Spiritual Medium, 912 Laguna street, San Francisco, Cal.

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Cahoes, N. Y., May 23, 1897.

Dr. Vander Veer, a noted specialist of Albany, and my family physician have both made a careful examination of my case. On examination the doctors found the prostate gland had become enlarged and quite hard. They say they can do nothing for me that will relieve me, and that I will have to use a catheter, at times, as long as I live. Have been confined to my house since October 27, 1896.

Cahoes, N. Y., Dec. 22, 1897.

After a careful examination of my case, just made by my home physician, he says:—"The urine is all right, clear and of the proper color and I find no sign of sediment in it. From the weak, bad condition you were in when Drs. Peebles & Burroughs commenced treating you, it is simply wonderful, marvelous that they have brought

you to where you are to-day." My family physician, during a number of years, has been a brother officer with me in the Presbyterian church here, whose membership numbers some six hundred. I write this to show you that I believe him to be a conscientious, Christian man.

I feel that I am quite well. I am now out of doors a great deal. ALONZO MELINDY.

Drs. Peebles & Burroughs, Indianapolis, Ind.
DEAR SIR:—Your letter and diagnosis is received, and will say it is quite correct. I have been under treatment by Dr. Mills, of this city, a long time and he advised me to write you. Yours truly, MRS. L. PARRIS.
Jan. 6, 1898. Saratoga, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.
DEAR SIR:—Your favor of recent date is received and in reply will say that your

former communications were received. My brother is a practicing physician, in this city. He, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,

A. E. GRISWOLD,
Jan. 9th, 1898. Crestline, Kans.

Drs. Peebles & Burroughs, Indianapolis, Ind.

GENTLEMEN:—I wrote to you for a diagnosis more out of curiosity than any other motive. I sent to another party, who advertises quite largely in the papers to give correct diagnosis, etc., and received a very wild and incorrect diagnosis, so I sent to you out of curiosity to see how you agreed and I must say I am happily disappointed, as you have given a correct diagnosis. Yours sincerely,

DR. E. GALLUP,
Jan. 21, 1898. Santa Ana, Cal.

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GENTLEMEN:—in reply to your favor of the 10th, inst., permit me to say your diagnosis is all, and even more than I expected. It is correct in every particular. Respectfully,
L. P. BAYLIFF,
Jan. 14, 1898. Wapakoneta, O.

Drs. Peebles & Burroughs, Indianapolis, Ind.

SIRS:—I received your diagnosis of my case, and it was perfect in every way. Truly yours,
EDITH ULRICH,
Jan. 18, 1898. Peoria, Ill.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR DOCTORS:—I received your diag-

nosis of my case and it was perfect in every respect. Respectfully yours,

MRS. O. R. BLAKELEY,
Jan 21, 1898. Yorkshire, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—I must say your diagnosis was correct in every detail.

MRS. M. V. RHODES,
Jan. 18th, 1898. Fairfield, Mich.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—The diagnosis you sent of my case was literally correct. I thank you very heartily for the same and will recom-

mend you to all needing assistance in the medical line. Respectfully,

HAROLD RACE,
Jan. 17, 1898. Port Hope, Ont., Cana.

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MY DEAR SIR:—Your diagnosis of my case was entirely correct. Yours truly,

C. F. BOWMAN,
Jan. 13, 1898. Jacksonville, Ore.

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DEAR SIR:—Your diagnosis of my case is correct. Respectfully,

MRS. J. P. BARGREN,
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