

THE PHILOSOPHICAL JOURNAL

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SAN FRANCISCO, CAL., SATURDAY, OCTOBER 13, 1900.

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Guard Thy Tongue.

If you're told an ugly story,
Let it drop.
No good thing can come of evil;
Let it drop.
Ill words are just as harmful
As evil deeds,
And keep the soul from growing—
Only weeds.
Let the Christ within you whisper,
"All is well."
If you know a friend has fallen,
Do not tell.
Follow straight the golden rule
That Jesus taught;
Live good, talk good, and thou canst do
The miracles he wrought.
There is so much of beauty
To talk about
In this great world of ours—
Put lies to rout.
Talk health and loving kindness,
Talk peace;
Talk anything but evil
And ill will cease.
ELLEN F. PRATT.

after getting the patient under influence, suggested to him that henceforth his wanderings must cease. Durand went home and for months seemed quite cured. But after a time his roaming tendency reasserted itself and he resumed his ambulatory practices. His friends notified the doctor of his relapse. The physician at once sent him a post card ordering him to fall asleep as soon as he read it. Durand, still under the influence, obeyed. After that, whenever he felt the spirit of wandering coming over him, he had only to read the postal card to nip the attack in the bud.

On one occasion, however, he unluckily left his safeguard at home, and, after having placed a

to admit that the man was a genuine automatic ambulator. Naturally, he was given his freedom, and the money, still intact, was restored to his employer.—*Temple of Health.*

A Phantom Dog.

Passing over a number of unexplained occurrences, I come to a period when, after the death of my parents, I went to live with a pious old Scotch Presbyterian uncle in Pittsburg, Pa. My aunt was as brave as a lion. She was my father's own sister and I was proud of her, because heroism having, in the hurry of construction, been omitted in my moral being, I was

mind. Uncle gave her a feeble support, but his convictions were not with it. After breakfast, old Margaret Pomeroy, who had lived with them for 30 years, took me aside and told me about the spook.

A young man in my uncle's employ became very ill. During his illness that phantom dog worried the life out of him. At last he died, and on the evening after the funeral his room, which had been put in order and closed under lock and key, was filled with an unearthly light, which threw a pallid glare on the wall in Aunt Debbie's room. She was sitting with grandmother at the window, and seeing the queer light on the wall, they looked diagonally across into the L room, where the man had died, and saw

BORDERLAND

Phantom Horses Trot.

Geneva, N. Y., has a trio of phantoms—a man and a team of horses—and they appear every Tuesday night at 10 o'clock walking across the waters of Chesleigh Pond.

Residents in the neighborhood of the pond and people from Geneva watch from the shore for the phantoms. The team is driven by the man seated in a low vehicle, and the apparition first appears coming down the road on the east shore of the pond. The horses trot on the water for 20 rods, and then man, horses and vehicle vanish. The route never varies.—*Sunflower.*

Cured by a Postal.

There has come to light at Geneva a remarkable case of what the doctors call "automatic ambulation." The name of the victim is Louis Durand. An excellent member of society until a few years ago, M. Durand suddenly developed symptoms of a nervous disease, taking a form of mania. Without warning he would be impelled to leave his occupation and start off on interminable walks. He would tramp aimlessly about the streets or wander miles into the country until exhausted. He seemed quite unconscious during these movements.

Several specialists treated him unsuccessfully for nervous diseases. Finally he went to Berlin and sought the aid of a nerve specialist and hypnotist. The doctor,

sum of money in his pocket belonging to his employer, an irrepressible roving fit overtook him, and his wanderings took him further afield than usual. The police traced him and lodged him in prison for theft.

At his examination the counsel, at his wit's end to persuade the magistrate of his client's irresponsibility, besought him of the magic post card. It was brought and given to the prisoner to read, who immediately fell asleep. Experts were called, who declared that Durand was not shamming, and the astonished magistrate was obliged

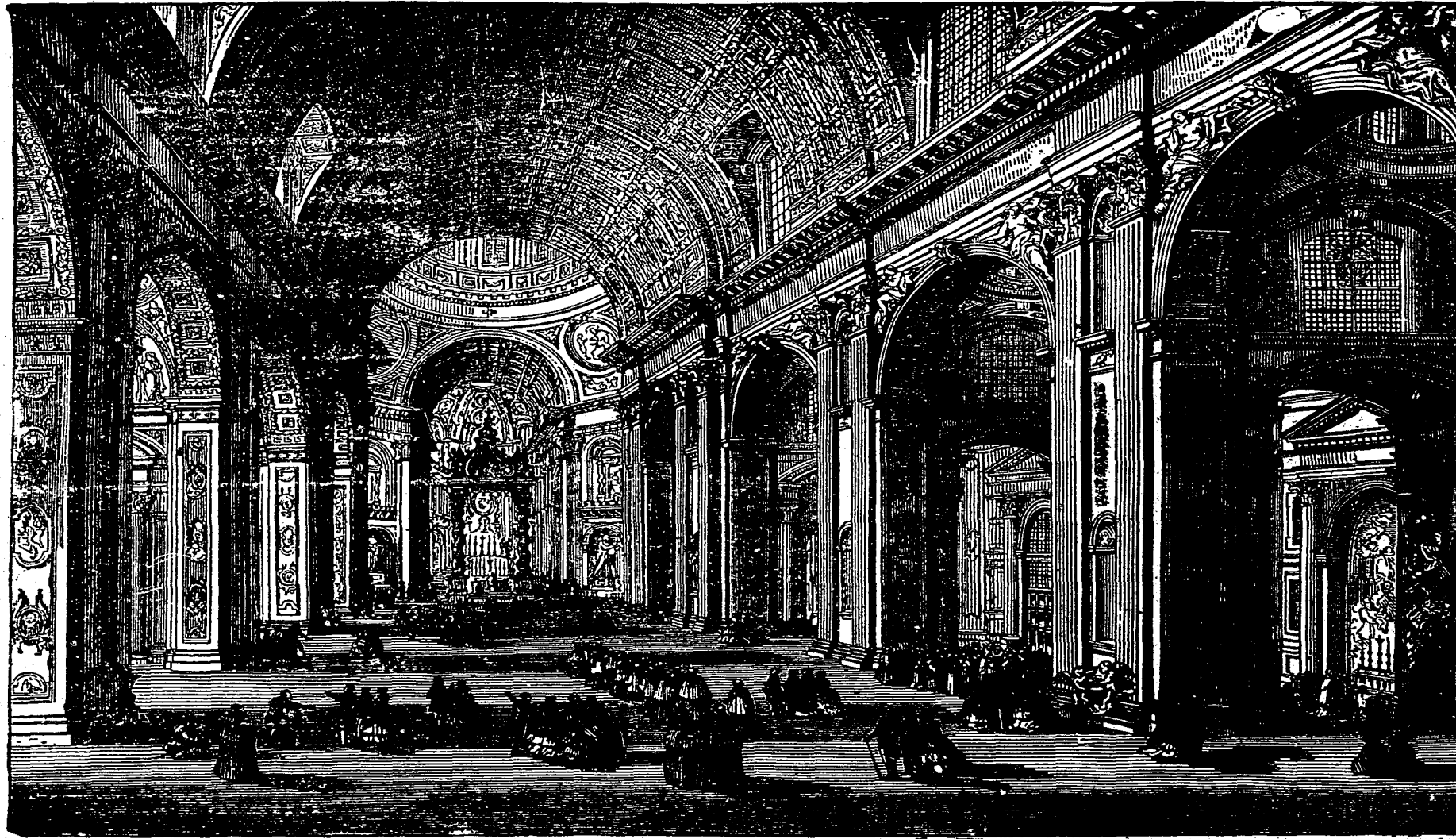
glad to know that there was still courage somewhere in the family.

Once, having returned at midnight from a political demonstration, I was groping across my room to strike a light, when I was startled by an angry snap and snarl at my feet, as if a vicious dog was there to oppose my progress. It was my first introduction to his dogship, and after lighting the gas I armed myself with a poker and went on a still hunt after the animal. Of course, I did not find it, but the next morning, when I mentioned the fact at the breakfast table, aunt gave me a piece of her

the illumination. An investigation showed that no person had been in the room.—*Cor. S. F. Bulletin.*

Foretold Her Death.

Mrs. Elizabeth M. Zeitz, one of the founders of the German Lutheran church in Elizabeth, N. J., had her presentiment of death fulfilled when she died, from a sudden stroke of paralysis, after attending a reception given in honor of the home-coming of the Rev. Christian Fisher, pastor of the church, who had just returned from a European trip.



INTERIOR OF ST. PETER'S, ROME.

St. Peter's Cathedral Was Built in Rome by the Money Obtained from the Sale of Indulgences—a Scheme Concocted by Pope Leo X. [See Page 3.]

Mrs. Zeitz, a month ago, told some of her friends and the members of her family that she had a presentiment that when her pastor, to whom she was much attached, returned from his trip abroad, her time on earth would be about ended, but that she did not want to die before she saw him again.—*Ex.*

Immortality.

LUTHER R. MARSH.

Whether, at what is called "death"—an event which no one of woman born can hope to evade—a mortal is to cease existence, go into non-entity, become nothing, or is to continue in another conscious form of life, without the "doublet of the flesh"—through periods that shall outlast all material worlds—is the question of questions, beside which all others, however important they may seem, are overshadowed, and dwindle out of sight.

Can anyone be so dull, so blind, so deaf, so indifferent, as not to thrill with interest at whatever may tend to solve, or cast light upon, this mighty theme? Every son and daughter of earth must needs question whether, at a certain day in the not far off, all consciousness, memory, hope, and life, are to terminate, absolutely, and for ever, or are to continue in new scenes, and with new capacities, through years and æons never to end.

There are winged creatures, so minute as to be invisible to the unaided sight, yet perfect in organization, and complete in senses, who are born in the morning and die at night, seeing only one sunrise and one sunset. Their time for experience, study and growth is very limited. They can hardly spread their wings before they must shut them for ever.

They can inherit no ancestral knowledge, nor convey any to their descendants. They depend wholly on instinct. They build no structures; they record no deeds. Their life seems objectless, and without result.

But, in the long range, can Man boast much more, unless he lives beyond the tomb? How evanescent all his acts! In the unmeasured eternity his life on earth is but a speck, a point, an invisible dot. A hundred solar years are to him only as the day to the ephemera. He cannot build anything that will stand the cuffs of time.

Nine thousand years—not a second on Time's chronometer—have covered the ancient Nippur in oblivion, obscured its existence even from tradition; and only the pick and the spade have unveiled her reality, and shown to the modern world that such a city, with her thronging multitudes, lived on the earth 3,000 years before Adam trod the grasses of Eden.

And now, yet more recently, down, down, through strata of buried cities, there come forth, from the lowest tier, evidences of an unknown capital—a stranger even to suspicion—whose rock inscriptions double the long-accepted age of the world, even then advanced to a high state of civilization, pushing back, to 12,000 years, the palatial streets and rushing population, deep down under the ruins of ancient Susa.

There is more knowledge beneath the sands of Egypt, Assyria, and Babylonia, than the alcoves of the Alexandria Library contained.

Before Immortality was brought to light, while yet it dwelt only in the flimsiest conjecture, how gloomy

and bewildering must have been the prospect to mankind. Even Socrates and Plato—the greatest sages of the old world—living some 400 or 500 years before the Apostle to the Gentiles, had but a vague and shadowy hope. It was Paul who declared that this mortality must put on immortality.

An eminent scientist, Professor Trowbridge, of Harvard University, has lately brought all the light of physical science to bear on the question of Immortality—but how sickly and impotent the result! He proves nothing and determines nothing. It is amusing to see the scientists struggle with the question. Immortality is in a region beyond science. Science can only deal with matters cognizant to the senses. Observation and experiments, and reflections thereon, and inferences therefrom, constitute the utmost scope of scientific inquiry. In the domain beyond, a Newton is a child, and La Place an infant. The grave shuts down the lid, and closes and bolts the door, and seals it hermetically. Faith, alone, holds the key. Gradually, but clearly, through rifts in the sky, trickle down the indisputable proofs of a life beyond, which Faith unfolds, and demonstration follows.

With those who search, and who, instead of speculating, accept phenomena and facts patent to the senses, Immortality has passed from a vague hope, a plausible conjecture, to demonstrated and absolute certainty.

In view of it, how transient all the conquests of toilsome ambition, whether of wealth, station, power, or fame! A fire-fly's twinkle in the dark; out as soon as seen. There is but one permanent gain—the education and upliftment of the spirit. That will remain for ever.

"If," spoke Webster, "if we work upon marble, it will perish; if upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds—if we imbue them with principles, with the just love of God, and love of our fellow-man—we engrave on those tablets something that will brighten through all eternity."

It may be too early, by a few decades, to describe those proofs—yes, demonstrations—of Immortality which, though oft meeting ignorance, bigotry and skepticism, are thick coming to the consciousness of man. But, unless the earth shall stop its revolutions, that time will surely come. If seeds are dropped in furrows while the soil is cold and non-receptive, they will not immediately fructify. Wait till warmth permeates the ground, and genial influences woo the fruition!

This, however, I will state, that in the evolution of Providence have now come the indisputable evidences of Immortality. No one who will honestly and faithfully investigate, bringing to bear the best reason he can command, can allow a shade of doubt to rest in his mind. Proofs multiply and converge to an absolute demonstration. Unless this is accepted, all testimony is useless. Unless this is accepted, we can have no proof that we are alive; that the serene blue of the day, and the spangled dome of the night, are realities; that the sun shines and the moon pales her light; that anything is anything, or anybody, anybody; that the earth is a myth, and the sky a fancy; all creation is nothing.

Spirits that once lived in mortal forms on earth, reaching back, in time, to Eden, and, indeed, for

thousands of years before that, return to mediumistic vision, in distinct personality—however often coming manifesting in the same form, features, garb, and style and manner of communication, establishing the identity they claim, by tokens, unmistakable if they were of earth acquaintances, and if not, then by circumstances which carry conviction to the candid mind.

It is not enough merely to know the fact of Immortality. It asserts its value only when it so enters into and controls the life as to make the spirit worthy of this immortal and inestimable boon.—*Humanitarian.*

A Sublime Project.

J. C. F. GRUMBINE.

It is decided by the directory of "The Order of the White Rose," a powerful propagandist in favor of and for the dissemination of Universal Religion, that the New Thought Movement, in all of its branches or phases, shall have a hearing and a representation at the Pan-American Exposition. In order to obtain the best results, both in point of members and spiritual fruition, an island, known as "Navy island," has been permanently secured. The purchase of the island means an investment of hundreds of thousands of dollars.

The island has been rechristened "Nirvana"—the abode of freedom, blessedness and peace. The name is significant, as the island is located in Niagara river, one mile and a half west of the Falls, and on the island faintly can be heard the roar, and dimly can be seen the mist of the waters as they fall into the seething caldron which receives them. The island itself is about 10 to 15 feet above the river's level, and the waters of the river being as pure and clear as anyone might wish. It is three miles in circumference and contains 340 choice acres of wooded, open and agricultural ground. A more magnificent spot for an exclusive Summer resort could not be found, and to this end the management expect to utilize the virgin opportunity.

The city, Niagara Falls, is but a five-minute ride by steamer from the numerous docks of the island, and trolley cars are expected to connect with the boats which go to the island. Here a large, roomy hotel, well managed and home-like, will attend to the wants of the guests. A large tent will be spread, where the public lectures, classes and other functions of the order will be held, and here, from all parts of the world, those who are interested in the spread of the New Thought Movement will gather and begin the work of universalizing religion. The regular program of the meeting will begin July 4, 1901, and continue until September. On the platform will be seen the leading exponents of Mental and Divine Science, Metaphysics and the new Psychology, Occultism, Spiritualism and Theosophy. A fine musical program and band concerts will be provided.

Mr. Ulrich, the Pan-American landscape artist, has been secured to artistically arrange the ground, and he intends to ultimate in his designs a city which for beauty will not have its equal anywhere in the world.

The business interests of the order are in the hands of Mr. E. E. Pray of New York, and he is making every effort to make "Niagara" the ideal spot for those who intend

to do the Exposition and yet enjoy a feature of the New Thought Movement never before attempted in this country or abroad.

Martin Luther, Emancipator

A. H. NICHOLAS.

Martin Luther first saw the light of day in 1482 in the village of Eisleben, in Germany. His parents were Germans, of the poorer class—his father a miner—and had the common lot of hard struggling for a livelihood. Martin's education began on a humble scale, yet by good luck, skill and energy he went through the village school and entered the academy, where he stayed three years. By perseverance and industry he earned the shekles to meet the expenses of his schooling.

He was a man of small stature, plump and of powerful constitution. At the close of his collegiate course he had not decided what his life-work should be. His father was of the opinion that Martin should be a lawyer, and he, accordingly, entered the law school at Erfurt. He distinguished himself, and his progress there was so marvelous that wise men said he was destined to become one of the greatest lawyers of the empire. However, he did not continue in the law profession. Secret forces were at work which turned the tide of his life in an entirely different direction.

Luther had a spiritual turn of mind; and one day, while strolling leisurely through the alcoves of the library, looking at the books, his eye fell upon a copy of the Bible. It was the first time he had ever seen the wonderful volume. This was a supreme moment in his life. He commenced reading it and became much interested. He soon became convinced that the teaching he had been receiving from the priests was scripturally unsound.

About this time Luther lost his dearest friend. On his way back to the law school after vacation he was overtaken by a frightful storm. The lightning struck the ground near him and he fell from the horse insensible. Recovering himself, he resolved then and there to devote his life to the service of religion, and soon after entered a convent, where the law student became a monk.

The history of Luther and the Reformation is full of interesting events, but we can narrate only a few in this brief sketch. These events should be reiterated for their importance to new readers constantly coming on the stage of action. No monastery was big enough to hold this hero—a wider field for him was needed. Fortunately, his worth and greatness were appreciated, and he was called to Wittenberg as teacher of the university and pastor of the church, at the age of 25, where he worked quietly, as professor and preacher, impressing all with a sense of his ability, but making no great stir in the world.

At the age of 29 he was called on to take the steps which reopened the depths of thought and feeling first revealed to him by the finding of the dust-covered Bible in the Erfurt Library. He was delegated to go to Rome to transact important business, and he walked the entire distance, which took six weeks. He was ignorant of the wickedness of the city toward which he was journeying. Luther walked along full of joy—"going to Rome, the Holy City, the capitol

of Christendom." It was a rare privilege to be going to such a glorious place. When he came in sight of the city he knelt upon the ground, exclaiming: "Holy Rome, I salute thee!"

Upon his arrival at Rome, Luther found that it was anything but the holy place he had imagined it to be. He beheld not Christianity, but Paganism. In the Pope himself he saw a skeptic and sensualist; in the Cardinals, little but grossest immortality. He saw virtue openly ridiculed and vice openly praised. The men who claimed to represent God and his Christ, and who professed to have charge of the salvation of souls, were themselves steeped in libertinism and lust, mockers of the religion they pretended to preach, violators of the holy ordinances they were commanding all men to observe on pain of eternal burning in hell. By virtue of his office as priest, Luther had easy access to all the secrets, and was thus able to get at the true inwardness of the Roman religion. Going up and down, he was shocked at every turn.

Behind the scenes he heard the priests laughing at the folly of the people in believing so implicitly in the virtue of the sacraments. Visiting the papal court, he heard the cardinals jesting over Christianity and calling it a fable. Everywhere he came in contact with hypocrisy and degeneracy. "It is almost incredible," he said, "what sins and infamous actions are committed at Rome. One would require to see and hear it in order to believe it. Hence it is an ordinary saying that if there is a hell, Rome is built over it."

Luther returned to Wittenburg with the assurance that the religion of the church was something else than the religion of the Bible. The delusion of many years was rudely dispelled. Thoughts had been kindled in him which were in due time to burst forth into the tempest. But strong, silent man that he was, he went on with his work again as though nothing had happened—nothing to indicate the change in his attitude toward the ecclesiastical establishment on the banks of the Tiber.

Pope Julius, who sat in the pontifical chair during Luther's visit to Rome, was succeeded by Pope Leo X. Leo was a consummate pagan, fond of calling Christianity "a profitable fraud," and he had no more religion than a beast. But he was vain and ambitious, and so he determined to signalize his reign by building the Church of St. Peter's. It was to be a magnificent affair and called for an immense amount of money. But how was the money to be raised? Leo was a very bright man, and while he personally took no stock in the papal superstition, he knew well that the millions of his subjects did, and he said: "It is out of these people I will get the money for my monument." He could not directly tax them or command them to give the money, but he could "dupe them": he could exchange his indulgence for their cash. The idea would work, and forthwith the sacred hawkers were dispatched all over Europe to sell indulgences.

The indulgence was absolution from all past sins, excesses and penalties, with the liberty and license granted to any one to commit any excesses, sins or crimes, with a pardon in advance and a passport into heaven. The price of the Pope's indulgence was very high, and only those who had

plenty of money could afford to buy them.

The hawkers traveled about the continent in fine carriages, attended by aids on horseback. Tetzel was the man who had charge of the indulgence business in Germany. Without realizing it, he was entering the lion's den and was soon to hear the lion roar. He had no sooner commenced his infamous traffic than Luther began to thunder against him from the pulpit. His righteous wrath was aroused. He was determined to break up the vile business, so far as Wittenburg was concerned, and he succeeded, for Tetzel, finding the atmosphere too warm for him, packed up his trumpery and sneaked away.

Luther's preaching was not against Tetzel only, but against the Pope, who authorized the nefarious business. On Oct. 31, 1517, he nailed to the door of the Wittenburg cathedral the immortal 95 theses, in which it was declared that the sale of indulgences was a crime and that the Pope had no right to authorize such a thing—that the Pope had no power to pardon sins, and that in assuming such power he was making himself equal to God. When Leo was shown a copy of the theses he laughed and called Luther "the drunken German." The German did not change his mind and the conflict grew worse and worse. In a few weeks the theses were known throughout Germany.

A year passed and Leo perceived that his "profitable fraud" would be upset unless he could dispose of Luther by forcing a retraction from him, or have him killed or imprisoned. Leo first tried for retraction, and summoned before a council at Augsburg, Luther was commanded, in the Pope's name, to renounce the opinions set forth in the theses. The command was politely but resolutely refused, and the council dissolved.

Luther kept up the agitation in his powerful sermons that rang like bugle notes through the empire—his ideas flamed through it, and men's hearts burned with indignation against Catholicism. Another year passed. Leo sent a second legate to Germany to procure either Luther's retraction or death. Luther still held to his convictions and his faithful friends looked out for his personal safety and protection.

Later on came the debate between Luther and Ekins, a man commissioned by the Pope to beat Luther down with his superior logic. The debate took place at Leipsic and lasted 17 days. In the Wittenburg monk Ekins found more than he had bargained for. He was beaten at every point. Luther convinced the auditors that the Christianity of Rome was not the Christianity of the New Testament.

Luther then published to the German nation the address against the Pope. Leo was now enraged, and issued a bull against Luther, calling him a wild boar that had broken in the Lord's vineyard and condemning his theses to the flames. Luther retorted by publicly burning the papal bull in the great square at Wittenburg. Hearing that the monk had burned his bull, the Pope immediately sent another, excommunicating "the rebel." This did not scare Luther.

At the instance of the Pope, Emperor Charles, who was as anxious as the Pope for Luther's downfall, called an imperial council to meet at Worms. Before the council Luther was summoned to ap-

pear by an imperial edict. He manifested a perfect willingness to obey the summons. His friends implored him not to go—told him he would never come away alive. "Tut, tut," said Luther; "I will go, though there were as many devils as tiles on the housetops."

Emperor Charles sat upon his throne in the imperial council, and in regular order around him were the Archduke, electors, dukes, margraves, princes, bishops, ambassadors, deputies, counts, barons, nuncios—in all, 250 of earth's greatest magnates. Around these were 3,000 people, filling the great hall. At the proper time the herald swung open the door and appeared with Martin Luther, who was informed that he was cited to appear before the imperial majesty by advice of the Holy Father, to answer the questions: "Do you admit that these books were composed by you?" and "Do you mean to retract them and their contents, or do you persist in the thing which you have advanced in them?"

To this Luther replied: "Most gracious emperor, princes and lords: His imperial majesty asks me two questions. As to the first, I acknowledge that the books which have been named are mine; I cannot deny them. As to the second, considering it is a great question, I should act imprudently were I to answer without reflection." The time for reflection being granted, the herald again speaks: "Martin Luther, you are asked to give a clear and definite answer: Will you or will you not recant?" to which Luther replied: "Since you call on me for a definite answer, I will give it. I cannot subject my faith to Pope or to council. If I am not disproved by Scripture or clear argument, I neither can nor will recant anything, for it is not safe for a man to speak against his own conscience."

By imperial decree the brave man was put under the ban of the empire, but though outlawed by the state and excommunicated by the church, he was not without his friends. On his way back from Worms, his friends, disguised as robbers, set upon his carriage, seized and carried him off to Wartburg castle, where he was safe from his foes. He was secluded there about a year, and came to Wittenburg, where he resumed his work of preaching and writing. His labors were tireless. He translated the Bible out of the Latin into German, so that his beloved countrymen might read it themselves and be no longer dependent on the priests.

The man who had withstood Pope, emperor, principalities and powers, and conquered them all, was overcome by Cupid at the age of 49. Luther was married to the beautiful ex-nun, Catharine Von Bora, and lived happily with his companion and children. The strong one was tender as well as strong.

We have seen Luther proudly defiant in the face of the deadliest power, challenge the tempest of authority to swerve him from his path. The logic of circumstances made him the leader of the Reformation, and the people looked to him as the Moses who was to lead the way to the promised land of eternal truth. All Europe was his parish, and to the work mapped out for him there was no end. And so, incessantly laboring with voice and pen, he reached his 63rd year. Accompanied by his two sons, he went one day on an errand of peace to Eisleben, his native place, took sick and suddenly died there.

"Being dead, he yet speaketh." Arrayed against him were the mightiest powers of earth, but he faced them without a tremor. Like a man he stood up to champion the truth that he believed in, and standing there he dared the world, the flesh and the devil to beat him down. He believed in principle. His life speaks to us of courage, of moral integrity. He was manly, earnest and honest to the core. As he looked at things, conscience was something not to be trifled with, but to be obeyed.

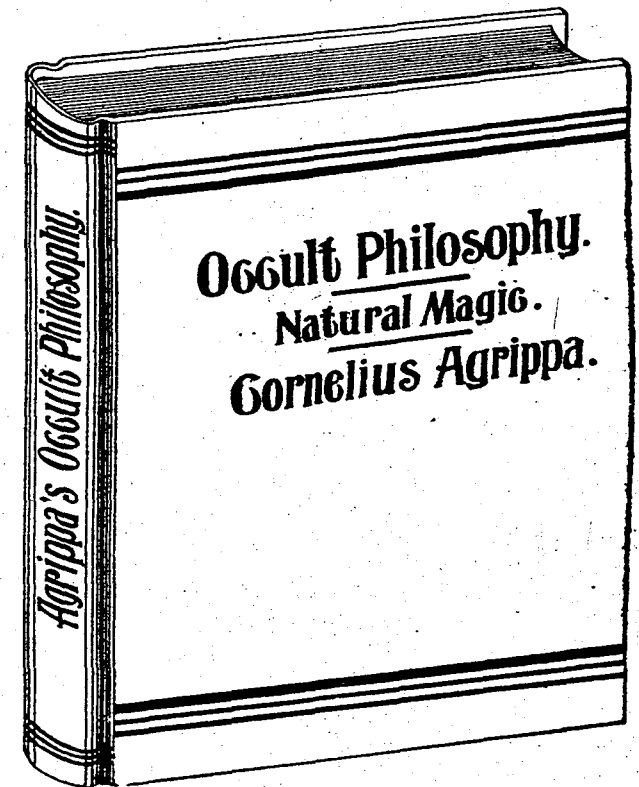
By the aid of his thousands of faithful and vigilant friends, Martin Luther struck the Roman church a blow from which it has never recovered. The love and devotion of his friends sustained him. In the light of his Reformation, the Dark Ages began to fade away, Romanism began to decline, the horrible Inquisition disappeared from all Europe. All glory and honor to the Hero and Reformer.

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, or Occult Philosophy.

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.



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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

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, OCTOBER 13, 1900.

The Stoic Philosopher says that the secret of power lies in the word "endurance." He who has learned to endure all things has solved the problem of life. This attitude of mind cures selfishness and greed, and promotes that self-praise which always indicates the master.

Organization may be spontaneous or coerced. It may be natural or artificial. The one means freedom, the other slavery. Nature's organizations are uniformly successful, while man's efforts in this direction usually end in failure.

The Banner of Light devotes nearly a column to a report of the California State Convention. We feel rather proud of our convention and of our report of it. Our delegates to the National Convention in Cleveland, Ohio, will faithfully represent an organized and harmonious body of Spiritualists, who are determined to have peace and harmony if they have to fight for it.

A New Disease has been predicted from the spirit-world, which will be the result of fish-eating by the human family, the fish having become diseased on account of climatic and planetary conditions. This, it is predicted, will materialize this Fall. The prediction has been sealed up and filed for future reference with Dr. Hudson, secretary of the Psychical Society of Boston. In this form it awaits developments.

That Debate.—We expect to publish, in the near future, a synopsis of the debate between Moses Hull and his orthodox opponent in Vancouver, British Columbia, taken from the secular press of that city. The intolerance of the Christian Church will be clearly shown, and it will be very profitable reading for "Christian Spiritualists." It is well to know who our friends are.

A Spiritual Church.

The much-mooted question of the day among Spiritualists in this country and in England is: Shall we have a Spiritualist church? We see no reason why we should not have a "Spiritualist church" if we want one; but we do see many reasons why it should not be modeled after the Christian, or any other church of the past.

The principal reason is, because they have all been failures. They have all failed to accomplish the objects for which they were organized. Life in this sphere of being is too short to go on repeating the demonstrated failures of the past. When our "church" aspiring friends will present a plan that gives promise of approximate success, we will gladly give a helping hand. Until then we will bend our energies in the direction of making a success of our ordinary "Spiritualist meetings."

Thanks.

The *Free Thought Magazine* for October contains the following editorial utterance, for which we should be profoundly grateful:

This magazine has many subscribers who are Spiritualists. They are good people, much better, taken as a class, than Christians, because they believe in this world as well as the next, and in either world they have no need of supernaturalism.

The following from *Secular Thought* also inspires us with a fraternal feeling toward our fellow workers in the vineyard of mental liberty:

Gods and spooks of all sorts are only suitable subjects of discussion for lunatics, with whom, of course, such terms as "infinite being," "life eternal," etc., appear as rational expressions, though to a sane man they seem as nonsensical as a "triangular globe."

A Word with Fritz.

Thaddeus S. Fritz of Los Angeles, Cal., in the *Light of Truth* says:

The Spiritualists have been giving to the world a truth that will yet be universally recognized.

While originally beginning in the right way, they have made only the beginning the ultimate, losing sight of the larger, broader opportunities and possibilities of the soul's development and growth. They have become satisfied with phases of truth that have grown into phenomena.

The work of the twentieth century is to teach humanity how to fulfill the conditions whereby conscious communication with the Divine mind can be maintained.

Spiritualism stands to-day, and always has stood, for conscious personal communion between individual mortals and individual spirits. It is this which distinguishes it from all other religions. For this we have endured ridicule and persecution for more than half a century. That our enemies would have us abandon the practice we well know. We want the truth

seeking world to know that he who would deprive us of the privilege of communion with personal friends in spirit-life, is not a Spiritualist, nor a friend to Spiritualism, no matter what his title or calling, and his opinions and advice should have little weight or influence with our people.

From every direction comes the complaint from investigators, that our literature is full of contradictions and inconsistencies. This is because men are allowed to "speak as one having authority," who are not Spiritualists. There needs to be some sifting done which will thin our ranks and strengthen them.

The Engraving on the first page of this issue shows the interior of St. Peter's Cathedral in Rome; the money for the building of which was obtained by very questionable methods in past centuries. The view is a very correct one, showing the grand nave, the high altar, and the entrance on either side to the chapels, where masses are celebrated daily.

Some years ago the editor of the *PHILOSOPHICAL JOURNAL* visited this cathedral, the walls of which are 15 feet thick at the base. In the warmest Summer day, under the sunny skies of Italy, it is as cold as an ice-house, and persons entering it have to put on extra wraps and overcoats. It is a magnificent and imposing structure, and a person can find enough in it to interest himself for days.

A Good Idea.

The editor of the *Silver Chain Messenger* has evidently been thinking along right lines, as the following, which we quote from the latest issue, would seem to indicate:

For many years the idea of a home and school, in connection with spiritual culture and mediumistic unfoldment, has been a passive inspiration to us—a day-dream, that pictured the *Circle-Home* a kind, fraternal unit upon the basis of Co-operative Justice, and a school that embodied opportunities for the student in Spiritual Science and mediumship, who desired a more thorough qualification for the broader school of life—either on the rostrum and in the seance room, or along other lines of human aspiration and activity. Circumstances now indicate that this "dream" is not all a dream, but that some day it may become a living actuality.

Sacrilege.—Miss Rhoda Simons has written a poem on "Microbes," and has gotten herself into trouble with her church for the same. The elders have brought her to trial on the charge of "blasphemy and sacrilege," says *Life*, on account of the publication of the poem, the last two lines of which run as follows:

For if microbes are in heaven, and with the angels dwell,
I'll take my chances down below and fit myself for—well!

National Convention Oct. 16.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

A SERIES OF MEDITATIONS on the ethical and psychical relations of spirit to the human organism; by Erastus C. Gaffield. Edited by J. C. F. Grumbine. Boston: Published by the Order of the White Rose. 107 pp., cloth. Price, \$1.50. For sale at this office.

The author has been doing some thinking for busy people, and has succeeded admirably. It helps to diminish the opacity of the curtain which separates the unseen from the seen, and sheds light upon the relations which the spirit sustains to its variety of forms and expressions.

JESUS CHRIST A FICTION. Founded upon the life of Apollonius of Tyana. The pagan priests of Rome originated Christianity. New and startling disclosures by its founders, and full explanations by ancient spirits. Transcribed by M. Faraday. Price, boards, 75c. For sale at this office.

The Psychic Digest and Occult Review of Reviews. The September number, just at hand, has a leading article by Dr. Thos. J. Hudson on "Psychological Problems, Relating to Criminal Confessions of Innocent Persons," "Hypnotism in Medicine," by Dr. J. D. Quackenboss, and Paul Tyner writes of "Thought and Feeling." There is an exhaustive review of occult literature and editorial comment, Robert Sheerin, editor, Columbus, Ohio. \$1.00 a year.

Star of the Magi completed its first volume with the October number. News E. Wood, the editor, announces that he will no longer give premium books with subscriptions, but the cost of the premiums will be put in the paper. It is a first-class occult monthly at \$1.00 a year, containing 24 pages. 617 La Salle Ave., Chicago, Ill.

Dr. J. M. Peebles has been engaged to write a series of six articles, on Spiritualism, for the *Free Thought Magazine*, the first article to appear in the November number.

Mind for October has a good article entitled, "Will the Church Ever Become Rational?" by Hon. Boyd Winchester; "The History of Superstitious Fear," by Harriet B. Bradbury, and an excellent article on "The Remission of Sin," by Lucretia J. Curtis. There are other good articles by various authors, which make this number of this popular magazine fully up to its high standard. Charles Brodie Patterson, editor. Alliance Publishing Co., Life Building, New York. \$2.00 a year.

Mr. W. T. Stead contributes to the *American Monthly Review of Reviews* for October a character sketch of the late Lord Chief Justice of England, Lord Russell of Killowen, who was well known in the United States, having visited here and addressed the American Bar Association a few years since.

THE GOOD SAMARITAN.

THOS. MURRAY SPENCER.

A life's devotion to a cause,
No matter what its aim may be,
May never win the world's applause,
But your reward's felicity.

No garb of state or church
Shall deck thee for its bride;
No ashes thy fair brow small smirch,
Thy conscience's dictates you'll abide.

Be brave, be true, be just,
Full well I know thou art.
The poor, the fallen, are thy trust;
Give them of sympathy, of heart.

No matter what the world may say,
Pursue thy torturous way unshriven.
No bar of church can stay thy way;
A life for others lived is Heaven.

San Francisco, Oct. 1, 1900.

Taking Stock.

This necessary process is one of the most enlightening undertakings we know. How many a man, thinking himself to be in a sound financial condition, has discovered, after taking stock, that he is hopelessly in arrears; while, on the other hand, many who have trembled for their solvency have been raised to the pinnacle of pleasure by the annual stock-taking.

It is wise that parties, churches and societies should occasionally cast up their accounts, and endeavor to discover their true position. Just imagine what the stocktaking of the Christian Church would mean; what an enormous depreciation of its stock-in-trade.

Faith: Stock nearly exhausted.
Zeal: Supply rapidly diminishing.
Works: Badly affected by "proxy moth."
Heaven: A growing uncertainty in the market.
Hell: Stock terribly depleted; sulphur entirely gone; bottomless pit nearly filled up.
Devil: Horns, hoofs and tail missing; fiery breath used up. As a personality, not to be reckoned upon.
Christ: Divinity badly discolored; anointment, bad stock.
Miracles: Color faded; a few remnants, badly shop-soiled.
Bible: Torn to pieces and unsaleable. Wreck finished by higher criticism.
Sermons: Threadbare, old-fashioned. A little new stock quite unorthodox.
Church-life: Bad bargain; loaned out to garden parties, balls, raffles and bazaars.
Parsons: Salaries still high; but athletic and musical curates most largely in demand.

This is, indeed, a sad record for the erstwhile triumphant and supreme trader in the religious mart. We are pleased to note the deteriorations, because they represent the decay of absurdities which swayed the Church of centuries past. At the same time, we are disgusted at the *show* of holiness which is still maintained by the Church, when, as no one knows better than herself, she has lost what real power she had, and is lagging far behind in endeavor for the world's welfare.

We would have our readers recognize, however, that while chronicling the passing of this ancient Christian system, we are fully aware that the best that is in it will live.

It is not our only duty to point to the decay of passing systems; we must look to that we profess, and ask what is the true position held by Spiritualism among the other forward movements? Let Spiritualists then take stock, also, and see whether their position is any better than that of Christians.

Spirit-Return: Stock of evidence increasing rapidly.
Investigation: Delivery growing in bulk and in scientific methods. Large addition in clients—among whom we may mention Profs. James, Sidgwick, Hyslop, Dr. Hodgson, and others.
Spirit-Communication: Fresh lines continually received, and enormous spiritual, mental and moral profits continuously being made.

Superstition: Gradually decaying; a few samples only left.

Media: A general development in quality. Great falling off in physical mediumship, balanced by widespread development on intellectual and spiritual planes.

Combination: Gradually extending. Not for the purpose of "cornering" spiritual blessings, but for the better obtaining of reliable evidence, for the cultivation of a higher order of mediumship; for the spread of knowledge upon its methods and facts; and generally for the support of the truth which it represents.

We may conclude by remarking that a large number of converts have been made, who, for the most part, have been earnest investigators into the claims of Spiritualism; and, satisfied with the genuine character of its wares, will make its position more and more secure among its contemporary claimants for the support of the public.

This brief summing up of the position of Spiritualism to-day is distinctly hopeful; but it is true. Therefore, let hope inspire every unit of the movement.

While the Christian Church is gradually becoming metamorphosed into a social and intellectual agency, thus falling from its earlier endeavor, Spiritualism is continuously strengthening itself along the lines of its original advance.

The business of Spiritualism is to bring the knowledge of spirit and spirit-return to the people. It has done this in the past; but it is doing it more intelligently to-day.

But above all this Spiritualism, and its work for humanity, stands out like the one steeple in a country town. Its mission is plain: it points the way heavenward, and indicates the true venue for spiritual communion. More than that, the vane of Spiritualism shows clearly the "way of the wind," which steadily but surely is veering in the direction of true spirituality for toiling humanity.—*The Two Worlds.*

Letter from Seattle, Wash.

The Seattle Spiritual Association has an enrolled membership of 54. It has several inspirational speakers and test mediums and many earnest workers. The president, Mr. R. F. Little, is a broad-minded and progressive man. The treasurer, Mrs. Swan, looks after her department faithfully.

The society has had a series of lectures by Moses Hull, which were listened to by large and earnest audiences.

At present Mme. Dr. Olivia Baker is with us. She lectured on Sunday, Sept. 30, and will speak again Oct. 7.

One of the members, Mrs. Jean Hibner, an inspirational speaker, is at present occupying the platform on Sunday evenings. The society looks forward to steady growth and enlarged usefulness in advancing a desire for and an understanding of truth.

MRS. J. REDMAN, Sec.
2010 Western Ave., Seattle, Wash.

THE LIGHT OF EGYPT, Vol. II, by Thomas H. Burgoyne (Zanoni). 238 pp. Price, \$2.00. For sale at this office.

AURAS AND COLORS, by J. C. F. Grumbine. An esoteric system of teaching concerning Halos, Aureolas and Nimbus. 75 pp., paper. Price, 50 cents; postage, 2 cents extra. For sale at this office.

THE OUTLINE OF BUDDHISM, by Skesaburo Nagao. 67 pp., paper. San Francisco Buddhist Mission, 807 Polk St. Price, 15 cents.

A Great Premium.

The Secret of Life, or Harmonic Vibration, by Professor Francis King.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to every subscriber) this JOURNAL one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents:

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

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

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

Eleanor Kirk's Books.

Influence of the Zodiac upon Human Life.—This is a volume of 180 pages, handsomely bound in cloth, giving 20 pages of explanation, and, on an average, 10 pages to each sign of the Zodiac, including in each, Mode of Growth, Occupation, Marriage, Virtues, Faults, Diseases, Government of Children, Gems, Astral Colors, etc. It explains the individual to himself, and as it requires the date of the month only, and not the year, is invaluable as a parlor entertainer. Price, \$1.00.

Libra; or, What the Stars Told Elizabeth.—Price, \$1.00.

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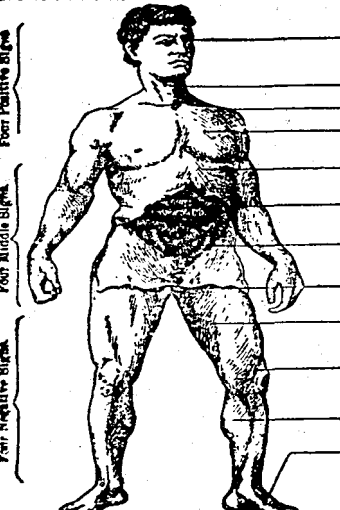
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This book and the Journal a year, \$1.25

Your Life Told by the Stars

Parts of the Grand Man Relating to the Zodiacal Signs	Signs	Domain of the Signs	Date of the Signs
	♈	Fire	March 21 to April 19
	♉	Earth	April 19 to May 20
	♊	Air	May 20 to June 21
	♋	Water	June 21 to July 22
	♌	Fire	July 22 to Aug. 22
	♍	Earth	Aug. 22 to Sept. 23
	♎	Air	Sept. 23 to Oct. 23
	♏	Water	Oct. 23 to Nov. 22
	♐	Fire	Nov. 22 to Dec. 21
	♑	Earth	Dec. 21 to Jan. 20
	♒	Air	Jan. 20 to Feb. 19
	♓	Water	Feb. 19 to March 21

In Which of These Signs Were You Born?

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Mediums' Directory

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- Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.
- Obsessions and Psychological Influences; removed through the occult power of Mrs. M. Bergen Brown, 409 Turk St., rm. 27. References.
- Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.
- Spirit Chemistry. Remedies cure all diseases. Send 2-cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 McAllister St., San Francisco, Calif.
- Professors A. D. & M. B. Donadson, Magnetic Healers. Every known disease cured without medicine or surgery. 15 Powell St. 9 to 12, 1 to 5.
- Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday evens.
- Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.
- Golden Rule Circle. Dr. W. P. Haworth, Pres. Electric, Magnetic and Mental treatments and readings. 1241 Broadway, Oakland, Cal. Phone 2204 Black.
- C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.
- Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.
- Miss Meda Hoskins. Spiritual Medium, Psychometrist and Magnetic Healer. 330 1/2 So Spring St., Los Angeles, Cal.
- Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.
- Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday. 1238 Howard.
- Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.
- Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market, rm. 27
- Sol Palinbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.
- Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.
- Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.
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Special Offer! To introduce the book, we will sell it, until further notice, for \$1.25; postage free.

Not as I Will.

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope.
But this one thing I learn to know
Each day, more surely as I go,
That doors are opened, ways are made,
Burdens are lifted, or are laid,
By some great Law, unseen and still
Unfathomed purpose to fulfill,
Not as I will.

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too many burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long.
But this one thing I learned to know,
Each day more surely as I go,
That I am glad the good or ill,
By changeless Law, are ordered still.
Not as I will.

Not as I will. The sound grows sweet
Each time the words my lips repeat.
Not as I will. The darkness seems
More safe than light, when this thought
Steals like whispered voice to calm
And bless all unrest, all loneliness.
Not as I will. Because the One
Who loved us best has gone before
Us on the road, and still for us
Must all His Love fulfill.
Not as we will.

H. H. JACKSON.



The Editor is not responsible for the
opinions of correspondents.

Los Angeles Camp.

TO THE EDITOR:

The camp was a success financially, under the presidency of Allen Franklin Browne. The Committee of Arrangements kept him closely to the program, which was a good one, containing some very fine lectures.

I was not on the program, it being printed before I came. A. P. Miller, editor of a paper in Los Angeles, was put on to give reminiscences. (He, with his family, boarded with me several years ago in Alameda.) He asked me to fill his place, as editorial work prevented him from attending. I was informed by the secretary that I was substituted on the program for him. I gave reminiscences for an hour, and it was the only session during the month that the audience was in tears. All saw my bent form, and silvery hair, but the angels made me strong. If my reminiscences inspired any one to come out of dogmatic theology, and to rise from a yoke of bondage, from a dominating power, into the sunlight of reason, daring to think for themselves, daring to be true to the highest light within, and to the heavenly hosts, then, indeed, was I well paid for the effort.

Many have proffered me homes as long as I wish to stay, not only in Los Angeles, but in Pasadena, Pomona, and other towns round about here.

We had a grand camp-meeting—fine lectures—and they are all out of debt (so I heard them say). The mediums did well.

Spirit James G. Clark manifested to me, choosing me for an instrument to continue his work here. Oh, that I may be worthy, and that nothing will intervene to hinder poetic effusions. Nothing but the miraculous could tune my voice to the sweet strains of melody which poured forth from his gifted soul, but my spirit may be intoned with harmonies, even if the vocal chords fail to respond.

I have not time to speak of all the test mediums, but will say that

the tests following each lecture must have convinced thousands of the continuity of life.

I purpose to remain in this section during the Winter, and can be addressed at 1011 Migionette St., care of Mrs. Vickers, Los Angeles, Cal.
MRS. F. A. LOGAN.

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OF
Gold, Silver and Copper.

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This is a record of standing any company in the world might justly be proud of, and THE EAGLE-CLAW GOLD MINING AND MILLING COMPANY'S treasury stock, at 50 cents per share, is, to-day, the best and safest investment in the mining world.

It is desirable to sell a limited amount only of our treasury stock, (at the price it is now put upon the market) to enable us to drive systematically one hundred feet into the ore bodies we have encountered on the FLAGSHIP LODGE, the leading property of THE EAGLE-CLAW GROUP, by which the mine will be opened out to one of the foremost producers of the State.

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Every dollar received from the sale of stock will be applied to legitimate development work.

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Send two-cent stamp for circular, prices, etc. Also send symptoms and receive free diagnosis of disease. Address

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MINERAL WATER ONE MONTH FOR \$1.00; two weeks, 50c; one week, 25c. If to be sent by mail, add 2, 4 or 6c for postage, according to size of package.

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This is one of the very many testimonials received:
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Opinions of those who have read it

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Local News Summary.

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

Mrs. Lillie's Meeting in Golden Gate Hall last Sunday evening listened to music by Mr. J. T. Lillie and Mrs. Sadie Cooke. The subject of the lecture by Mrs. R. S. Lillie was "The Soul of Things." Mrs. Lillie gave an improvised poem on "Meeting and Parting" at the close of the lecture.

Mrs. Lillie departed for the National Convention on Oct. 9, and her place will be filled both here and in Oakland by Mrs. Lyness of San Jose, a talented inspired speaker. Mrs. Lillie will be away two Sundays, and asks that the meetings be not neglected during her absence.

The Union Spiritual Society now includes the People's Society, and the first meeting under the new auspices was held Sunday, Oct. 7, in Fraternal Hall, Oakland. A conference meeting at 3 p. m. was addressed by the president, John W. Weston; secretary and treasurer, Thos. Ellis, Mr. Taylor, Alfred Cridge, Mrs. Stewart, M. S. Norton, Mrs. S. Cowell, Mrs. Jennie Robinson, C. F. Van Luven, Chas. Anderson, Mrs. Drake and Mrs. Sophia Seip.

The public ceremony of the ordination of Mrs. Christine Stewart was performed by State President M. S. Norton, who delivered a short address on the subject of "Ordination." A rising vote of thanks was given to vice-president Sol Palinbaum and wife for faithful service in the Cause.

The evening meeting was a large one and was addressed by Mrs. H. A. Griffin, Mrs. Sadie Eberhardt and Mrs. S. Cowell of San Francisco, and Mrs. Stewart of Oakland. This society holds a test meeting at 856 1/2 Isabella St., Oakland, every Wednesday evening, in which Mr. Palinbaum, Mrs. Amanda Smith, Mrs. Stewart and others participate. The outlook is bright for spiritual work in Oakland during the coming year.

The Psychical Society of Oakland has engaged Mrs. Anna L. Gillespie for the month of October to lecture on Sunday evenings. She began her work there on Sept. 23. The meetings are increasing in numbers and interest. The meeting last Sunday was of special interest. Prof. Oscar Leinaw, late of Los Angeles, gave two fine solos. Mr. Fred Manchester also gave a solo. The speaker's subject, "The Revising of Creeds," brought out a large audience, and all listened with utmost attention.

Mrs. Lillie lectures on Sunday mornings, and her work is of the best, and the society will undoubtedly prosper under the united efforts of these earnest workers.

Mrs. Lyness, an eloquent orator, gives a lecture in Golden Gate Hall, 625 Sutter St., next Sunday.

Delegates' Concert.—The entertainment and dance given by the State Board, to raise funds to defray the expenses of a delegate to the National Convention, was held in Crystal Hall, 909 Market St., San Francisco, on Tuesday evening, Oct. 2. In spite of the inclement weather, a large audience assembled to listen to the following excellent program:

Overture, Case Orchestra; improvisation, Mrs. R. S. Lillie; vocal solo, Miss Stella Callender; piano solo, Miss Alice Helms; specialties, Vinette; recitation, Chas. Anderson; song, Miss Mabel Pfeifer; recitation, Miss Henrietta Eberhardt.

The dance music was furnished by the Case Orchestra, composed of H. H. Case, Leslie Case, Harry Case, Albert Case and Mrs. Sadie Cooke. Every number on the program was encored. Vinette, who gave imitations of banjo, cornet and zither, was recalled several times. A social dance followed, which lasted until 12 o'clock. The entertainment added about \$35 to the Delegate Fund. Mrs. Winifred Cole had charge of the arrangements, for which she is entitled to the thanks of the State Association and the Spiritualists of California. An artistic tidy was raffled and won by Mrs. Sarah Kelley.

State Board Meeting.—A special meeting of the Board of Directors of the California State Spiritualists' Association was held at headquarters, 3750 22nd St., San Francisco, Saturday evening, Oct. 6, all the members being present. Mrs. Addie L. Ballou was elected the second delegate to the National Convention, and all necessary arrangements were made for the expenses, etc., of Mrs. R. S. Lillie to the Convention and return, including instructions on important matters which will come up for consideration.

An executive committee was appointed, with power to act in emergency cases, when the Board of Directors is not in session. Some accusations against members of the association were examined, and the whole matter was placed in the hands of President Norton for final adjustment.

A certificate of ordination as a spiritual teacher was granted to Mrs. C. Stewart of Oakland.

Personals.—Mrs. Ella York of San Jose, Dr. H. M. Barker of Los Gatos and Mr. Frank Parker of Santa Cruz were in the city during the past week in attendance on the meeting of the State Board.

Dr. Bonesteel and wife, of Santa Cruz, also made a flying visit to the city at the same time.

Hermetic Brotherhood.—The subject for the evening at 509 Van Ness Ave. on Thursday evening, Oct. 4, was "Tolerance." A paper was read from J. P. Bean. Mrs. Rogers and Mrs. Titcomb each read papers on the subject of the evening, and remarks were made by Dr. Carpenter, Mr. Beasley, Mrs. Price, M. S. Norton and others. The music of the evening was furnished by Mrs. Weld and Mrs. Rogers. The subject for Oct. 11 is "Inspiration."

The Ladies' Aid Society held its semi-annual election of officers on Wednesday afternoon, Oct. 3, with the following result: President, Mrs. B. F. Small; vice-president, Mrs. D. N. Place; secretary, Mrs. C. H. Wadsworth; treasurer, Mrs. Morell; directors—Mrs. T. Johnson; Mrs. Laura Blake, Mrs. Winifred Cole, Mrs. Alice Briggs and Mrs. Riley.

Mrs. Jolly-Dygart and her husband are gone up into the mountains on a ranch for the coming year. We shall miss them.

Mme. Young's Meeting in Oriental Hall, Sunday evening, Oct. 7, was addressed by Mrs. Sarah Seal on the subject of "Justice." Spirit messages were given by Mme. Young and the music by Prof. Richard Young.

The Youngs have inaugurated test meetings in Neptune Wigwam, 760 Central Ave., Alameda, to be held in future every Wednesday evening and Sunday afternoon.

Mrs. S. Cowell, the popular medium of Oakland, has so far recovered her health that she attended the meeting in Fraternal Hall last Sunday and participated in the exercises. She is still quite feeble.

An Oakland Lyceum was inaugurated last Sunday afternoon in Woodman's Hall, Oakland, under the auspices of the Psychical Society. The services were conducted by Mrs. Anna L. Gillespie. A secretary and treasurer were elected from among the 25 children who became charter members of the Lyceum. This is a step in the right direction, for the first Lyceum established in this State was in Oakland.

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DR. J. M. PEEBLES, Battle Creek, Mich.

The Mission Lyceum entertainment for this month will be held in Mission Opera Hall, 2131 Mission St., on Wednesday, Oct. 24, instead of the 20th, as announced last week.

Mrs. Eberhardt being on the platform at Oakland last Sunday evening, her usual meeting in San Francisco was conducted by Mr. Carl Eberhardt. The audience was large and well pleased. As Mrs. Eberhardt now conducts meetings in San Jose on Thursday evenings, Mr. Eberhardt will also conduct the regular Thursday evening meetings at 3250 22nd St., San Francisco, until further notice.

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