

# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 22, 1900.

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## THE PITCHED TENT.

We thought we were alone,  
That dark and fearful night,  
Alone on the great prairie,  
Not a human home in sight;  
When lo! a lamp bright gleaming,  
The clouds of darkness sent,  
And close beside our pathway  
A friend had pitched his tent.  
Oh, soul that walks with shrinking,  
And alone with God doth wait,  
Still fearing what shall greet thee  
At the morning's open gate.  
When Heaven's lamps, bright gleaming,  
The clouds of earth have rent,  
Ye shall find beside your pathway  
The angels have pitched their tent.  
FLORENCE SHAW KELLOGG.

## BORDERLAND

### Voudouism, Obi-ism.

J. M. PEEBLES, M. D.

While traveling in different portions of Africa, I frequently met these weird men, "Obi-men," and while in New Orleans several years since, filling a three-months' lecture engagement, I was introduced to and spent a full half day with an old ex-Voudou king, whose skin was wrinkled and black as night. He was born in Northern Africa. After conversing a few moments, this old Voudou negro said: "I knew you was coming, sir."

"How did you know?" I inquired.  
"That is my business," he exclaimed with an arrogant toss of the head. He then described the house I had come from, the furniture, the curtains, the library, and the color of the bed-spread, etc., all of which surprised me. He was a pure African, with a clear, deep-set eye.

This ex-Voudou chief went by the name of Dr. John. He was queerly tattooed, and confessed to me that he had in Africa 20 wives. Before the war he was rich, owning a good deal of real estate, and for a while 100 and at another 75 slaves.

Many prominent men had faith in his magical powers. Such prominent men as Slidell and Gen. Beauregard used to consult him. When the low, ignorant people came to him he used cards and crystals and appeared with dangling trinkets; but when the higher classes came, he simply employed his "second sight," making at times startling revelations. Some of these were published, and one in particular, before the Civil War, caused a great deal of comment. I asked him to repeat this to me.

He replied: "It was what you white folks call a vision. I saw in

the night time the winds, the waters, the trees and the leaves, and strange beasts all rushing up North. The sky became red as fire. There were terrible noises. It was an awful confusion. Then I saw the mad waters rushing South. The winds up North were heavier, the trees taller, and the leaves thicker, and fires swept down from the North, leaving destruction, blood and poverty in their tracks. Something told me these were the Northern armies! There was going to be a big war. I knew it was coming. I knew it."

This Voudou chief, Dr. John, came from Africa in 1839. If living, he must be a very old man.

sult them as oracles. They find lost property and foretell storms, revenge injuries, cure diseases, produce sickness, and have the power to cause death.

They prepare their magic charms for the purpose of Voudouing, or "Hoodooing" others in various ways. Permit me to describe one scene. Out where the black, sluggish waters of the bayou empty into Lake Pontchartrain, the Voudous of New Orleans had been accustomed to meet each year to elect officers and renew the demoniac spell-substance of poison.

Entering the room, more an enclosure, I perceived a large white sheet spread upon the floor, in the

Soon the command was given, "Put your hands on the floor and keep silent." This done, at a given signal the men and women, black and white (for there were a few whites in the charmed circle), began a low, plaintive and weird song, and at the same time they would clap their hands and smite the floor. The excitement increased.

They had done this for half an hour, so it seemed, when two of the men and two, three or four of the women rose to their feet and began to wildly dance around the floor. They seemed intoxicated. Suddenly one of the men seized one of the bottles, and sprinkling the floor with its contents, became convulsed, spasmodic, screaming, frothing at the mouth, staggering and leaping about like a demon. Some were smoking. Liquors, I was informed, were passed around.

A woman now sprang forward, and laying her hands upon his head, he fell to the floor as though in a deep death-trance. In a few minutes he bounded upon his feet, and beginning to talk in some strange dialect, they shouted: "La Voudou, la Voudou!" And we were informed that he was obsessed by a demon! The scene was not altogether unlike a Free Methodist camp-meeting of the olden times.

Soon they began to make their "fetishes," or fatal spell-charms. They take the scales of a fish, the claws of a bird, parrots' beaks, feathers, blood, cats' skulls, toads' heads, grave dirt, alligators' teeth, egg shells, clay balls, serpents' fangs, and mix them with horse-hair, eggs and feathers.

These they put into a kettle of oil and boil, and while they are boiling they march around the kettle, chanting and cursing and spitting into the poison contents. This done, they became seated. Then the Queen ordered the obsessed man to go and touch each one, which he did mid the wild chanting and pounding of the floor. The enclosure was fenced and partly floored.

Finally the influences, or the obsessed man, seized the basket on the pyramid and drew therefrom a live serpent, which he twirled about his neck while dancing, leaping and shrieking and foaming at the mouth. This seemed to affect the others. The mania was catching. Soon they were nearly all upon their feet, some half naked, shouting, screaming, yelling like maddened demons. It was pandemonium.

Bits of this vile stuff from the kettle were given each one, the serpent's head was pulled off, the lights were extinguished, and then what transpired in this pitch darkness no tongue can tell.

Extract from a Lecture Delivered in Chicago, Nov. 25, 1900.



Minnehaha Falls, Minnesota.

Conversing with him, with an ex-Voudou queen, and with several white men who had witnessed their midnight performances and weird orgies, influenced me to closely investigate the subject. Anything in the line of magic and mesmerism always interested me.

Obi, Obeah-man and Voudou are terms signifying about the same thing; and they are persons practicing sorcery, or a low form of hypnotic mediumship. Obi is peculiarly an African word. Obi men and Obi women were held in dread by many African tribes who con-

center of which was a pyramid of cakes, candies and flowers, some five feet high, and on each corner of the sheet were bottles containing some kind of dark liquid. There were candles in profusion and upon the top of the pyramid was a small covered basket said to contain the incarnate "Voudou."

Around the sheet were seated alternately man and woman, while in the center of the room sat an immense negro woman, the queen of the occasion. Her dress was indescribable. On each side of her were the leaders of the ceremonies.



## Spirits Fooling Harvard.

GEO. E. LOTHROP, JR.

It will be weird, occult news for people interested in Harvard's great university at Cambridge, Mass., to know that the spirits often delight to amaze the wise old materialistic professors, who imagine that there is no wisdom or life superior to that lodged beneath their own hats. One collegian was very sick, and the doctors didn't know how to treat him so that he could eat his food without vomiting it up.

He thought it was necessary for any doctor who should talk seriously about his case to make at least a personal and exhaustive examination with medical instruments, inquisitorial questions, legal diplomas and university education, but the spirits fooled him, as they often can do, for a medium of Boston, who had never seen or heard of the sick man, was given a small lock of his hair to diagnose. She promptly described the stranger and told all about his sickness, condition and appearance. So perfectly did the spirits do this work that the medium was asked, to give the sick man spirit treatments, which was done, and he held food on his stomach after the first treatment, which he had been unable to do for ten days before. Should the laws outlaw divine healing because Harvard professors cannot do it themselves?

This medium lately saved a man's life, whom the regular doctors could not aid. The man had neuralgia of the heart and was nearly dead from the most severe pains, but after a long treatment all the pains were removed and the man is fast getting well.

## Spiritual Symposium.

(Continued from last week.)

Rev. J. B. Ferguson, LL.D., author of *Supra-Mundane Facts*.

Theodore Parker says:

"It (Spiritualism) has more evidence for its wonders, than any historic form of religion hitherto; it admits all the truths of religion and morality in all the world's sects. . . Shall we know our friends again? For my own part, I cannot doubt it; least of all, when I drop a tear over their recent dust. Death does not separate them from here. Can life in heaven do it?"

Rev. Adin Ballou says:

"Departed spirits have a higher mesmeric, magnetic, or psychologic power than have mortals of a corresponding grade. Facts have proved this in many remarkable cases. It will yet be demonstrated to the conviction of all candid investigators."

Rev. E. R. Sanborn says:

"There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world, which, unseen, lies around us all. The gloom has been transformed into shimmering splendor, by processes more marvelous than any physicist has found. And souls to whom this world has been a hell, have been suddenly awakened to find it a heaven, surpassing any tale of scer or fairy."

Bishop Clark, Rhode Island.

Bishop Newman, Washington.

Rev. C. Maurice Davies, D. D.; Father Carlo Cartoi.

Rev. Geo. Walters, author *Plain Truths About Spiritualism*.

Rev. N. F. Ravlin; Rev. Wm. Kerr, M. A., Tipton.

Cora L. V. Richmond.

T. P. Barkas, F. G. S., says:

"I have investigated and experimented under every kind of reasonable test my ingenuity could devise. . . Notwithstanding all tests and all precautions, phenomena have taken place that are

utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a scientist."

Wm. Newton, F.R.G.S.

Philip Pearsall Carpenter, naturalist, says:

"I have left off believing in deaths (so-called)."

Anna Cora Mowatt, actress and novelist.

Sir Edward Landseer; Dion Boucicault.

Wm. Oxley, Egyptologist author of *The Land of the Pharaohs*.

Madam Elsie van Calcar, editor of *Op de Grenzen, van Twee Werelden*.

Dr. H. de Grood, Professor, Groningen University.

Dr. I. van Velzen, Secretary of Synod.

Dr. von der Loef, author.

F. W. H. Myers, member of Society for Psychical Research, author of *Phantasms of the Living*, says:

"Not, then, with tears and lamentations should we think of the blessed dead. Rather we should rejoice with them in their enfranchisement, and know that they are still minded to keep us as sharers in their joy. It is they, not we, who are working now; they are more ready to hear than we to pray; they guide us as with a cloudy pillar, but it is kindling into steadfast fire."

W. T. Stead, editor *Review of Reviews*.

Prof. Raoul (mathematics) Geneva.

P. Beverly Randolph, M. D., author of *Pre-adamite Man*, etc.

S. B. Brittan, M. D., author *Man and His Relations*, etc.

Jabez C. Woodman, counsellor-at-law, U. S. A.

Allan Putnam, M. A., author of *Bible Marvel Workers*.

R. H. Williams, M. A., author of *Text Book of Mesmerism*.

Washington Irving says:

"What could be more consoling than the idea, that the souls of those we once loved were permitted to return and watch over our welfare. . . I see nothing in it (Spiritualism) that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart."

Charlotte Bronte says:

"Besides this earth, and besides the race of men, there is an invisible world and a kingdom of spirits: that world is around us, for it is everywhere; and these spirits watch us, for they are commissioned to guard us."

Horace Greeley, editor of the *New York Tribune*, says:

"I have sat with three others around a small table, with every one of our eight hands lying plainly, palpably, on the table, and heard rapid writing with a pencil on paper, which, perfectly white, we had just previously placed under the table; and have the next minute picked up that paper with a sensible, straightforward message of 20 to 50 words fairly written thereon. . . Yet, I am quite confident that none of the persons present who were visible to mortal eyes wrote it."

B. L. Farjeon, author.

Bellachini, Court Conjuror, says:

"I have thoroughly examined with the minutest observation and investigation of the surroundings, including the table, and have not in the smallest instance found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus."

Houdin, Hamilton, Hermann, Jacobs, Rhys, similar testimony.

Thomas Wentworth Higginson says:

"If I have not satisfactory evidence of the genuineness of these phenomena which I have just described, then there is no such thing as evidence, and all the fabric of natural science may be a mass of imposture."

M. Auguste Vaquerie, dramatist, journalist and man of letters, says:

"I am happy to be able to say, as regards the existence of what are called spirits, that I have no doubt of it."

Why should they not communicate to man by any means whatsoever, and why should not that means be a table?"

Padre Secchi, an Italian priest of conspicuous ability in the Church of Rome, says:

"Spiritualism will be the great event of the present century."

Eugene de Bonnemere, the well-known French philosopher, historian, journalist and dramatist, whose *Histoire des Paysans* is almost a classic.

Published an admirable work, expository of the antiquity of Spiritualism, under the title of *The Soul and its Manifestations Throughout History*.

Charles Fauvety, also a distinguished French philosopher, and author of *The New Revelation*,

Declared Modern Spiritualism to be the force which will regenerate society.

Colonel Count de Rochas d'Aigun, who is at the head of the great Polytechnic School in Paris, and author of some highly important works on Psychic Science,

Accepts Spiritualism as a great scientific truth, and the action of invisible beings upon incarnate intelligences as a demonstrable fact.

General Pix, a French writer, who adopts the *nom de plume* of Henri Constant.

In a work on *The Religion of the Future*, he observes that "Spiritualism, a doctrine more powerful than all the combined forces which live in darkness, has ended by triumphing over all its enemies, and to-day it emerges from its protracted lethargy, more vital, more powerful and more robust than ever it was."

Rene Caillie, son of the celebrated explorer who discovered Timbuctoo,

Published a work entitled *Christian Spiritualism*, has written in eloquent terms of the lofty morality which it inculcates, and terms it "the revelation of revelations."

Edouard Grimard, Professor in the University of Paris, ex-Director of Normal Schools, a valued contributor to the *Revue Des Deux Mondes*, and author of that excellent work, *La Plante Botanique Simplifiee*, writes in his beautiful *An Escape into the Infinite*,

That Spiritualism "occupies itself with the most serious things of science, philosophy, morality and religion; in a word, with the wonders of the invisible world; that is to say, with the loftiest preoccupations which can haunt the human brain."

Madame Rufina Nœggerath, author of that striking work, *The Survival*,

While declaring the reality of the facts of Spiritualism, reminds us that they have the voice of all antiquity in their favor, and are attested in our own times by men of the highest authority in science, whose good faith, integrity and intelligence are above suspicion.

## True Spiritualism.

J. M. PEEBLES, M. D.

Toleration is one of the crown-glories of civilization. Intolerance naturally, if not necessarily, pertains to sectarists, their creeds and their confessions of faith. Bigotry has no head and cannot logically reason; has no heart and cannot tenderly feel. Her lip-service prayers are but curses, and her social communion is moral death. The seeker after truth cannot be a bigot. Where the power of truth is felt, no altars smoke, no offerings bleed, and no innocent lives expire for opinion's sake. Truth enriches, exalts and dignifies human nature, and I am proud to say that agnostics and materialists, as well as Spiritualists and Theosophists, are seekers after the truth. They may not agree as to the results of their

investigations, but they deeply sympathize in the promotion of liberalism, the diffusion of science, the education and reformation of the races, and the speedy inauguration of that long-hoped-for altruism—peace on earth and good-will toward men.

They further agree in rejecting such churchian traditions and dogmas as a "war in Heaven," "the fall of man in Eden," "total depravity," "a personal devil," "a human-shaped Old Testament Jehovah," "the plenary inspiration of the Bible," "the vicarious atonement," and future "endless hell torments." These all are ancient Babylonian theories manipulated and venerated by the Judeo-Alexandrian school of philosophy, re-vestured by the Nicean Council of bishops, and christened Christianity—rather Churchianity, the Roman Catholic church being the mother-begetter and mother-brooder of the creeds that have cursed the ages. The above creedal teachings are all the doctrines of a demoniac sectarism, invented and propagated by a bigoted priesthood to enslave the intellect, subvert a Calvinistic ecclesiasticism, and crush the noblest, broadest aspirations of the human soul. Whenever using the word God in these articles, remember that I have no reference to Yahweh, the Jehovah of the Jews. He was only a tutelar deity to ancient Israel, as was Zeus to the old Greeks, and Jupiter to the Romans.

Having cleared away some little theological underbrush, and stamped down some wayside thistles, we proceed:

A structure, arch and keystone, to be permanent, must have a substantial foundation. And I can conceive of nothing more substantial than Being, or essential Substance, invisible and divine, symbolized by the circle, beginningless and endless. One of the synonyms of Being is Unity, and may be illustrated in a degree by the pure white ray. This in passing through the prism is resolved by the law of differentiation into the primaries, completing the seven color tones of the prismatic scale. Accordingly, in a similar line of thought, One, the indissoluble Unity, becomes in manifestation the Many. And Being, that is, Substantial Spirit, eternal, immutable, and infinite, underlies, infills, energizes all things from the molecule and the cell to the stars and the suns that dot the depths of the astral immensities.

Said Jesus, the Palestinian medium and martyr, "God is Spirit," or, rather, Spirit is God. This is the correct Greek translation of *Pneuma ho Theos*. The Neo-Platonian Proclus said, "God is Causation."

Alfred R. Wallace, the English naturalist, scientist, Spiritualist, and compeer of the late distinguished Charles Darwin, writing of this Infinite Presence, termed it the "Supreme Intelligence of the universe."

Edison, scientist and inventor, of whom not only America but the whole enlightened world is proud, asserts that "Chemistry unquestionably proves the existence of a Supreme Intelligence."

Plato, nearly 400 B. C., said to the doubters of his time, "Can we believe that He who is Absolute Being can be without life or thought; that He is deprived of intelligence?"

"Adore with me," exclaimed Voltaire, "the design manifest in all nature and consequently the



author of that design." "I believe in one God," said the royal-souled Thomas Paine, "and no more. I hope for happiness beyond this life."

In Myre's "Science and a Future Life," page 151, Bismarck is thus quoted:

"I live a life of great activity and occupy a lucrative post. But all this could offer me no inducement to live one day longer did I not believe in God and a better future."

We know that Baron Von Humboldt, Carlyle and Emerson were Theists. The latter said to me while I was in his Concord library: "The universe is to my ideal, a grand spiritual manifestation."

"Pity for those," said Victor Hugo, "who have not a heart in their breast, and in this heart a God." When the meditative Brahmin said Brahm; when the Persian philosopher said Ormuzd; the Egyptian priest said Osiris; the Monotheistic Jew-prophet said Our God is One; when Aristotle spoke of the Perfect Intelligence, Mahomet of Allah, Maimonides of the Divine Kosmos, Emerson of the Over-Soul; Cook, the Harvard professor, of Matter, Energy and Intelligence, and the Nazarene Jesus, of Spirit, they evidently meant to convey about the same thought, namely, that the great incomprehensible, uncaused Cause, Spirit, embodying ether, energy, consciousness, life, intelligence, will, wisdom, and purpose, governs this measureless universe by unchanging laws.

Laws are not creative; they make nothing. They are modes and methods of operation. The swing of the pendulum creates neither the clock nor the pendulum. And yet these laws are so uniform in action that an astronomer standing with Thales 500 B. C. could calculate an eclipse of the moon and find it took place precisely at the time expected; and so could he go forward and calculate for 5,000 years in advance with the same accuracy; and all because law and order, energy and intelligence and purpose run like golden threads through this and doubtless through all conceivable realms of existence.

If a human being were blown to atoms by a dynamite explosion, only a crude miracle-believer could believe that these atoms, molecules, cells, blood corpuscles, veins, arteries, ligaments, tendons, capillaries, eyes adapted to seeing, ears to hearing, could go to work without any intelligence or purpose and put themselves together into a thinking, rational man again. "All force," wrote Alfred Russell Wallace, "when reduced to the last analysis, is not merely dependent upon, but is undoubtedly the will of one Supreme Intelligence," that is, one Infinite Spirit.

The spiritual is the real and the abiding. It is not true that man has a spirit; but rather that the spirit is the man. This real, conscious, invisible man is temporarily clothed in mortal garments, which fleshy garments are as serviceable to him for a season as is chaff to the growing, ripening wheat, or husks to the corn, when the chilly autumn frosts come, the husky coverings of the corn, yellow, turn sere and die—die into the great vortex of matter to reappear in other forms; but the corn remains unhurt. And death, so-called, does not hurt. It is not the penalty of sin. In ripe old age it is a blessing, and natural as life; it is but the flower-encircled doorway

between the world, visible and invisible. Death translated to the bird kingdom is the process of hatching. It is the shell that dies and not the bird.

Man, through the excretory organs and inescapable perspiration, puts off portions of his body every day. At death he puts off the impaired remainder and steps up one step higher on the evolutionary ladder of progress. Here man is triune: physical body, spiritual form, and essential spirit. Dying, he sheds the outer earth sheathings, maintaining the etherealized spirit-form, or the astral-body, as the Theosophists term it. Over there he is dual: constituted, so to speak, of the conscious intelligent spirit and the spiritual body with the encircling aura, which emanating aura corresponds to the moral altitude of the risen personality.

All rational communications among us here and now are spirit communications. None can communicate with a corpse. This cadaver-form was the shell, the tent that the man dwelt in before his birth into the better environments of spirit-life. Give him the proper conditions now, and he will still communicate. But the most ordinary door must have a hinge to swing on. It would be very difficult to carry a pail of water without a pail, and more difficult still to convey a telegraphic message to New York without a metallic wire. A hempen cord would not suffice. The scientist must have his laboratory, his apparatus, and the most delicate conditions to obtain desirable results. And so the spiritualistic medium must have the best conditions to receive the desired messages.

Spirits, whether incarnate or disembodied, just as naturally respond to spirits through the law of vibration, as music responds to music, or as thought responds to thought; and all corresponding somewhat to the Herzian wave of wireless telegraphy. Spiritualism is naturalism. Nothing is supernatural, but millions of things seen are mysterious, and many phenomena may be classed as superhuman, or supernormal, as Prof. Flournoy of Paris denominates them. These messages through the trance and other phenomena related to spiritism, while demonstrating a future life, testify to the potency of love, the perpetuity of unselfish friendships, the inevitable triumph of justice, the unity of the human race, and the coherency of the universe.

When I am asked, "Doctor, what have you seen to convince you of the truth of Spiritualism, my reply is: The cumulative mass of evidences embarrasses me in their riches, and I feel to ask, what have you been about these 50 years and more that you have not studied mesmerism, psychology, telepathy, sarcognomy, phrenology, clairvoyance, trance, vision, psychism, hypnotism, and other of the finer borderland forces that so unmistakably point to an intercommunication between mortals and immortals.

Where is there a more painstaking and profound scientist than Sir Wm. Crookes, and yet, after years of critical investigation and crucial tests in his own house, he avowed himself a Spiritualist. Honored with being a guest at his residence in London, I know whereof I speak.

Alfred R. Wallace, who was chairman a part of the time at the International Congress of Spiritualists convening in London, June, 1898, previously penned and published this: "My position, there-

fore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

Dr. W. F. Barrett, Professor of Experimental Physics in the Royal Academy, Dublin, says in a Psychic Research report: "It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry in the spirit of exact and unimpassioned research, that beneath the imposture \* \* \* there remains certain indubitable and startling facts which science can neither explain nor deny."

The distinguished English scientist, Oliver Lodge, Dr. Richard Hodgson of Cambridge, Prof. J. H. Hyslop of the Columbia University, New York, Prof. William James of the Harvard University, and other mental scientists and physicists add their testimony as witnesses to the facts known as spirit phenomena. History is aflame with them under varied names.

Do I hear voices saying, "We have not seen these phenomena; we have not witnessed them?" Very well; what you have not seen amounts to precious little. No solid opinion, no philosophy can be built upon negation. One emphasizing the statement that he has seen none of these psychic phenomena reminds me of Francisco Sizzi. These were his words: "Moreover, the satellites of Jupiter are invisible to the naked eye, and therefore can exercise no influence over the earth, and therefore do not exist." This was doubt and denial gone mad.

Investigations, knowledge, affirmation, these are the demands of our time. Superstition, hoary with age, is on the decline. Calvinism is dead and awaits burial; and faith, faith in Bibles and a future existence, no longer satisfies creed-cramped churchmen. They desire, they hunger for knowledge.

As a physician witnessing scores of death-bed scenes in this and in the pagan countries of the Orient, I know of no people so afraid to die and go and wear their golden crowns as Christians, and all because they are know-nothings—know-nothings concerning the future. Ignorance and fear hath torment. And then, their creeds and beliefs are so conflicting in connection with their self- confessed imperfections, that not certain whether their souls will go up or down into hades, terror-stricken they shrink from the approach of death's dark angel.

The spirit-world is invisible to us simply because its etherealized realities are matters of higher vibrations. The human eye cannot see beyond a limit of a vibration of eight hundred trillions per second, and the human ear is likewise limited. So that not only are stars unseen by day, but all life, in a higher state of vibration than this, is invisible and inaudible. This spiritual world has been open to seers and sensitives in all ages, and open because of their refined spirituality. Swedenborg for 27 years conversed with spirits and angels. Clairvoyants and clairaudients, under certain conditions, see and converse with those dwellers that tread the evergreen shores of immortality. To such the future life is knowledge, and Spiritualism gives knowledge for faith.—*Free Thought Magazine.*

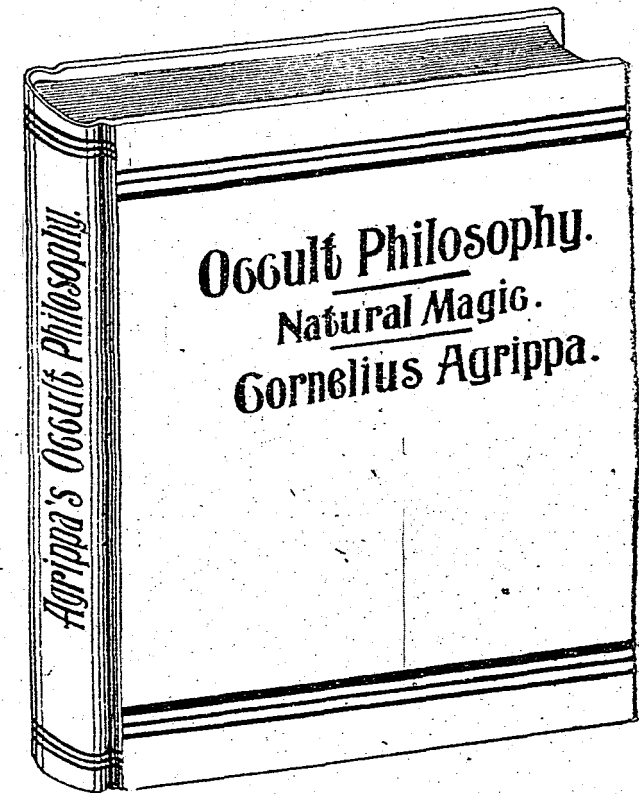
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Assisted by an Able Corps of Special Contributors.

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, DECEMBER 22, 1900.

The Editor, in response to many requests for a public statement concerning his vision, would say that his health is, much improved, but his sight has not yet returned sufficiently to allow him to read or write. This condition has prevailed now for more than a year, though he has been taking daily magnetic or mental treatments the whole time, but he feels sure that full sight would soon return, if he could take a much-needed rest, the optic nerves being only partially paralyzed, through excessive strain. Mrs. Newman is also much in need of rest, after the extra labor and care of the past year.

Col. Simon P. Kase, whose transition lately occurred in Philadelphia, Pa., has left quite a portion of his estate to be devoted to the promulgation of the principles of spiritual philosophy, and to erect a temple for the use of Spiritualists, and has set an example for those who have an abundance which they cannot take with them to be used in the promulgation of the spiritual philosophy.

The Pope, on the last night of the year, in the Basilica of St. Peter's, in Rome, at midnight, will celebrate high mass in two centuries in dedication of the new era. Extensive preparations have been made at the Vatican for the ceremonies, which will be very solemn and impressive, owing to the midnight hour. Coincident with the closing of the nineteenth century, every Archbishop and Bishop is ordered by the Pope to pontificate publicly at a midnight service in his cathedral.

At the Congress of Psychology held in Paris, Aug. 20 to 25, 1900, several valuable and interesting papers were read. One by Dr. Paul Jolir on "The Necessity of the Employment of New

Methods and, in Particular, Experimental Methods in the Study of Psychology," regards hypnotism and suggestion as most important instruments in investigation, being capable of almost scientific accuracy in observation of results.

## Mrs. Ballou's Report.

The following communication, addressed to the president of the California State Spiritualist Association, will be of interest to all our readers:

Having returned from the late International Congress at Paris, as the delegate from the California State Spiritualist Association, as well as from the National Spiritualist Association, I desire to report having discharged that high commission to that most important body, to the best of my ability, and, as I trust, to the eminent satisfaction of the organizations so honoring me.

The necessity of making such selection as shall do honor to their country and constituency as representatives abroad, is doubly apparent to me now since having been called to that responsible position.

In extending the highest honors in the gift of that Congress to bestow, upon your delegate, in appreciation of the high position of America in spiritual matters, I am most gratified in bringing with me the oft-expressed assurances of kindest feelings as maintained by that body, and personally of their eminent gratification in the representation you sent among them, and which I trust will meet with your approval. ADDIE L. BALLOU.

**Mental Science.**—One of the leading thinkers in this line gives the following, which contains some suggestions which, carefully analyzed, might reveal a key to one of the most intricate problems confronting humanity:

The body is not responsible for its states. It faithfully records the states of its substratum of mentality. This sub-conscious region is the causative agency of all bodily states, and it is controlled and conditioned by the conscious thinking. And this conscious thinking is the action of mind reporting from super-conscious mind to sub-conscious mind what it discovers and appropriates in the region of Essence. And the impressions made by conscious thinking upon the sub-conscious realm of mind directly affects the materialized region, called body.

## A Spiritual Homily.

Alfred Kitson, in the *Spiritual Review*, speaking from the text, "If you love me, keep my commandments," made the following plea to Spiritualists which they would do well to heed:

Spiritualists are profuse in their asserations of the good Spiritualism is doing; of the great joy and consolation it gives to the mourner's heart; of their great love for it and the angel world, and how they will support and follow it to the end of the world, then it is that those bright-robed messengers of love and truth say unto us: "If ye love us, and value our efforts to brighten your lives, and

bring hope where despair reigned; plant joy where sorrow abode; give light on things spiritual where darkness held sway, then keep our commandments. Show your appreciation by heeding our teachings. Live in love and peace, in honor preferring one another. Be faithful instruments in the service of the angel world. Feed the children with the bread of life we bring unto you in such abundance, and not on the dry husks of old-time traditions; and from the ranks of the children we will raise a nobler army of workers who shall build forward the great spiritual edifice in which all nations shall worship the one Father, God. So shall your lives be blessed with fruitful labors, and your happiness increased both here and hereafter."

## Thoughts on Christmas.

Some of our liberal friends tell us that the Christmas festival was of pagan origin and adopted by Christianity; that, therefore, liberals should not observe it if they desire to be consistent. As a matter of fact, the entire civilization of our day has evolved from paganism. Should we therefore reject it? The world itself is supposed to have evolved from crude conditions; should we therefore refuse to live upon it?

As a matter of experience, we have found that Christmas is about what we make it. It is a time set apart each year in which the finest attributes of the human mind are cultivated; a time when we cease to think of our sordid cares, and think of the happiness of others. It has certainly come to be an important factor in the progress of the race, in spite of the abuse of it by a certain class of people who seize upon the holiday season as an excuse for bacchanalian revelry.

## Boy Outlaws of London.

The *Peacemaker*, commenting on the recent outbreak of armed bands of boys in London, has the following sensible things to say as to causes:

Every effect must have a cause. Then what is the cause which has led to this organizing of armed bands of London boys?

Is it not a suggestive coincidence that these turbulent demonstrations come just at the time when the newspapers are filled with reports of the war in South Africa? Remember that London, like Paris, is peculiarly sensitive to warlike appeals.

The boy, in whom the fighting interest is already strong, is daily impressed with the idea that the successful fighter is a hero. All other forms of heroism become poor by comparison. Here is the sure road to promotion and influence. A boy does not draw very fine distinctions. If might is right in South Africa, why not in London?

**Wireless Telegraphy.**—Reports from London state, on the authority of one of Marconi's assistants, that the inventor has succeeded in overcoming the curvature of the earth's surface in send-

ing wireless dispatches, says the *Philadelphia Inquirer*. If this be true, and messages can be transmitted regardless of intervening territory, then it is only a question of manufacturing a sender and receiver sufficiently powerful to transmit such messages between two sides of the Atlantic or Pacific Ocean, to solve the question of trans-oceanic telegraphy without wires, or cables. This is the most important announcement made since the discovery of the system. It may take years to perfect it, just as it took years to perfect the now well-known telegraph and telephone, but electricity is in its infancy and its possibilities are unlimited.

**A Red Cross Advance.**—A plan has been designed, under the auspices of the American National Red Cross, to provide a permanent sustaining fund for its world-wide helpfulness, and uplift the standards of patriotism, fraternity and humanity. It is proposed to hold watch meetings in every city, town and village of the United States, as far as practicable, on the night of Dec. 31, 1900, to see the old century out and the new century in. On this epochal occasion the people of our land will naturally be moved to meet together for the commemoration of the close of the Nineteenth Century, so wonderful in its advances along every path of man's endeavor, and for the hailing of the dawn of the coming century, so radiant with transcendent promise.

## 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.

**MEDIUMSHIP AND ITS LAWS**, its Conditions and Its Cultivation, by Hudson Tuttle, Berlin Heights, O. 158 pp., paper. Price, 35c. For sale at this office.

This book marks an era in the history of Spiritualism, for nearly, if not quite, every question which the thinking world has been asking on the subject of "mediumship" for the last half century, is answered here.

Probably no one person on the earth plane to-day is more competent to answer these questions. The book is without chapters, but each subject is treated under a separate heading. Instructions how to form circles, the Home Circle, benefit of music, light, etc., Why do Mediums not Advance? Born with a Veil, Influence of Intoxicants, Paid, or Commercial Mediumship, are only samples of the 134 sub-divisions of the book. It is to Spiritualism what the "Age of Reason" has been to Free Thought, and is destined to be a text-book on mediumship. It should be in the hands of every investigator of spiritual phenomena, and every student of its philosophy.

**Suggestion** is a monthly magazine devoted to the study of Suggestive Therapeutics. It is published at 4020 Drexel Boulevard, Chicago, Ill., at \$1.00 a year.



The December number contains a good article by Dr. S. F. Meacham on Is the Cure of Disease by Suggestion Mysterious? In the list of contents are Natural Sleep and its Phenomena, Psycho-Physiological Adaptation, Clairvoyant Dreams, The Law of Mental Control, etc.

KITTY BLANK, the Rescuer of the Fallen, by Mrs. F. A. Logan. Published by the author in Los Angeles, Calif. 20 pages of a poem in four-line stanzas. Paper., 10c.

A portrait of the author adorns its pages, and her earnest work in the cause of liberal thought should impel every seeker after truth to buy and read this pamphlet. There is merit in the verse and truth and pathos in the subject.

Health Culture, devoted to Practical Hygiene, for December contains articles on Physical Training as a Basis of Health, Strength and Grace, Nipping a Cold, Health as a Religious Obligation, Psychological Caprice, and Problems of Old Age, Massage Treatment (illustrated), etc. Published at 503 Fifth Ave., New York. 10c.

The Humanitarian for December contains the following articles among its varied list of contents: Prof. Rontgen, on the X Rays, Tolstoy's Resurrection, by the Count De Soissons, Are More Boys Than Girls Born? etc. 10c. Published monthly at 17 Hyde Park Gate, London, England.

The famous Delineator, which for 27 years has occupied a unique position in the American magazine world, makes a great departure with the January number, just out, by printing a prospectus of what will appear in the twelve issues for 1901. With the Delineator in the house, practical women have the latest dress news at hand, so that each may keep up to date inexpensively.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

Dr. J. M. Peebles, our true and tried friend, has the thanks of the editor for a fine Christmas turkey, as a token of his sincere friendship and appreciation.

The Christmas Candles, which, in some remote parts of the country, are still burned from the early dawn to the close of Christmas Day, lest some evil should befall the house during the ensuing year, are a survival of the monster Yule candle, which in former times shed its light upon the festive board at this season. It was a sign of the Light that came into the world, as prophesied by John the Baptist. The lighting of the tiny, colored candles on the Christmas tree has the same meaning. It was the presentation of these candles by the tallow-chandlers to their regular customers at Christmas time, that made other tradesmen follow suit with a Christmas box. A. V.

## Mediums' Directory

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

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

Obsessions and Psychological Influences removed through the occult power of Mrs. M. Bergen Brown, Morgan Hill, Box E. References.

L. R. Cody, hypno-magnetist. Treats drug and drink habits by suggestion. Particular attention given persons wishing to acquire the trance state for the development of medium & seer faculties. 1458 Myrtle St., nr. 21st, Oakland

Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Edward Earle, Independent Slate-Writer & platform test medium. 305 Taylor St., San Francisco, Cal. Private demonstrations daily.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

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

Dr. W. P. Haworth, Piedmont Springs, Oakland, Calif. Mental, Magnetic and Electric Treatments and Readings.

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-Hoves, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

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.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 325 Ellis St., S. F., Cal. Readings and Treatments daily.

FREE—Psychic Chart of future in business, love, marriage, etc. Send lock of hair, age and 10c. to H. S. Shagren, Indian River, Mich.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant. Treats all chronic and obscure diseases. Letters promptly answered. Send stamp. Sittings \$1. 1164 O'Farrell St., bet. Franklin and Gough. Sunday evening meetings will be resumed in December at Whitney Hall, for occult demonstrations and messages.

Mme. E. Young's test meetings Tues., Thur. and Sun. eve. Oriental Hall, 619 McAllister St. Wed. eve. at Neptune Wigwam, Webster St. Sta., Alameda. 10c. Sittings daily at 619 McAllister St., S. F.

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The student using this Mirror is independent of all surrounding forces; in a word, he is master entirely of the force which he draws to him, and for this reason belongs to his aura. It can be carried in the pocket, or held in the palm of the hand unobserved if so desired. Take our word for it, this is one of the finest things on the market for attaining the Steadfast Mind—Concentration.

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ASTROLOGY. Science against luck. Future foretold. Learn Astrology and be successful. Book Free. PROF. MACDONALD, Binghamton, N. Y.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Lyman C. Howe says that he will be open for engagements after January. His address is 170 Liberty St., Fredonia, New York.



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Send one dollar to this office with your full Christian, middle, and surname, also day, month and year of your birth—and some article handled or worn by you—and receive either a Psychometric Reading, or a Kabbalistic Horoscope, which will interpret the meaning of your name, or both the Reading and the Horoscope will be sent for \$1.50. This price is limited to three months. MRS. T. CROFTS.





The Editor is not responsible for the opinions of correspondents.

### A Letter from Mr. Dickie.

TO THE EDITOR:

I take great pleasure in reading the JOURNAL, and am pleased to send it to others for their enlightenment. It is the best spiritual periodical I ever took, considering all things.

There are three reforms abroad in the world for the betterment of humanity—three absorbing topics which are dear to my heart, and ever have been since I have seen the human family oppressed, suffering and benighted. These reforms are expressed in the words, labor, food and Spiritualism.

The former two can be greatly modified; the latter is working wonders, and it seems to me is the greatest of all, and must eventually embrace and bring in all reforms before its adherents can be classed as "full-fledged" Spiritualists. I would like to have the privilege of hearing an inspirational lecture on each of these subjects.

My daughter, Mrs. Huntley ("Jeanette," as she subscribed herself in the lines she had in two or three of the JOURNALS some time ago) was the medium through whom I got the "proofs positive" of life beyond the grave, because I knew there was no fraud there. Myself, also, in bygone days, has had the same proof in impressions that are beyond description, and in dreams, etc.

I am quite a believer that "Whatever is, is right." I do not know but what we should be thankful for all things—"dark" as well as "bright days." We should not expect to find humanity perfect. Individuals are just what circumstances have made them, and we should accept them with the best grace possible, knowing that the operations of nature, going on constantly in this great schoolhouse, the world, are working great changes for the development and uplifting of humanity.

R. B. DICKIE, Roseville, Cal.

### Spiritual Symposium, etc.

TO THE EDITOR:

I have read the PHILOSOPHICAL JOURNAL of Dec. 1 and find it full of meat. I want to thank you for the symposium. It is of the highest value, and should be copied, and read, and preserved for reference. I wish that direct statements from each one were given, like that of Prof. W. F. Barrett, Dr. Robert Chambers, F. R. S., LL.D., Prof. Herbert Mayo, Dr. Lockhart Robinson, F. R. S., Alfred Russell Wallace, F. R. S., LL.D., D. C. L., Prof. Elliott Coues, etc. It would add much to the value of these illustrious names if each one could be accompanied with such direct statements in their own words, and, if possible, also the time and place they said them, or, if written, where and how to be found to verify.

Of course, these eminent names are all real; but skeptics may question their being committed to the facts of Spiritualism—and they often do—unless their own testimony can be given. Probably no one would deny that Profs. Crookes, Alfred Russell Wallace, Joseph

Rodes Buchanan and Prof. Wm. Denton openly avowed their convictions. But many of these noted names need the confirmation of their own words to satisfy skeptics. The quotation from Dr. Robert Chambers, F. R. S., LL.D., must date back to the early days of Modern Spiritualism, for the "Vestiges of Creation" was published, I think, as early as 1845-1848. But the symposium, as it is, is of highest value for reference.

The two editorials, "Spiritual Philosophy" and "Suggestion," are also to the point and must bear fruit. In spite of much apathy along some lines, and in some localities, we are growing, and the Cause is growing, and Modern Spiritualism is the live science of the age, and will outlive all others. LYMAN C. HOWE, Fredonia, N. Y.

### The Alliance Publishing Co.

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Issue the following very interesting Books, which are also for sale at the office of the PHILOSOPHICAL JOURNAL:

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**The Chaldeic-Geomantic Oracle and Game of Prophecy**, by G. W. Gessman. 50c. Simple and exact method of answering all questions pertaining to the past, present, or future.

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**Ariel; or, The Author's World**, by Mary Platt Parmele. 25c. A charming story, showing in fascinating narrative that "thoughts are things."

**Beyond the Clouds**, by Charles Brodie Patterson. Cloth, \$1.00. Lectures on the Spiritual Science of Life. Well adapted to meet the needs of those who are doubtfully wandering in search of truth, but not finding it. It is hopeful and full of good cheer.

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Station B, San Francisco, Cal.

### The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. 1s.6d. per year (40c) post free. Florence House, 26 Osnabaugh street, Euston-road, London, N. W. England.

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## Local News Summary.

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

**Sunday Meetings.**—Owing to the inclement weather and the near approach of the holiday season, the attendance was only fair at the last Sunday evening meetings.

Mrs. C. J. Meyer and Mr. Wilson were at Friendship Hall, 335 McAllister St.—Mrs. J. J. Whitney, assisted by Florence Temple, M. D., at 1164 O'Farrell St.—Mme. Young and Mrs. Sarah Seal in Oriental Hall, 619 McAllister St.

**Mr. and Mrs. Wood** of South Haven, Mich., visited the Children's Progressive Lyceum last Sunday. We understand they intend spending the Winter in San Francisco.

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

**Capt. M. R. Roberts**, one of the California pioneers, formerly one of the directors of the Progressive Spiritualist Society, passed to spirit-life on Thursday and the funeral was held last Sunday. He was 80 years of age.

**A Benefit** for a crippled lady was given by Mrs. Meyer and Mr. Wilson, assisted by Prof. Weni Berry, on the evening of Dec. 13, at Friendship Hall, 335 McAllister St.

**The Ladies' Aid** report a good attendance at their Wednesday afternoon meeting and a pleasant time. Their next social and dance will be held on Friday evening, Dec. 28. Mrs. D. N. Place is acting Treasurer, as Mrs. Morrell is in the Homeopathic Sanitarium, 2110 Central Ave., recovering from a surgical operation. She is reported doing well.

**Postage Stamps** may be sent to this office only for fractions of a dollar.

**Mrs. Mary G. Crandall** died at the home of her daughter, Mrs. Ida F. Green, 2810 Laguna St., Dec. 14, and was buried from the undertaking parlors of Porter & White, at 122 Eddy St., on Sunday at 2 p. m., Dr. Carpenter officiating. Remarks by Drs. Vernon and Bayler. Mrs. Sadie Cooke sang. Interment at Laurel Hill Cemetery. She was a firm believer in Spiritualism.

**Mission Lyceum.**—The Christmas Tree festival, entertainment and dance, the last meeting of the nineteenth century, will be held in Mission Opera Hall, 2131 Mission St., on Wednesday evening, Dec. 26. There will be music and dancing, refreshments and presents, and if you forget the date, you will "miss half your life."

## The Whitney Reception.

On Thursday evening, Dec. 13, 1900, Mr. and Mrs. J. J. Whitney entertained their friends at their spacious and elegant residence, 1164 O'Farrell St., San Francisco. It was in the nature of a house-warming, they having recently taken possession of what will be their future home.

There was speech-making by Mrs. Whitney, M. S. Norton (Pres. of the State Association), Mrs. R. S. Lillie, Mrs. Annie L. Gillespie of Oakland, and Thos. G. Newman, editor of the PHILOSOPHICAL JOURNAL, in the hall below, and in the spacious parlors there was vocal and instrumental music by Mr. J. T. Lillie, Mr. Jacoby, Mr. Gillespie, Mrs. Sadie Cooke and others. The young folks danced upon the canvassed floor of the new hall. There were refreshments and a general good time. Florence Temple, M. D., acted as Master of Ceremonies, assisted by Mr. and Mrs. White.

It was difficult to obtain the names of all present, but in addition to those already mentioned, there were:

Mr. and Mrs. J. J. Whitney, Mr. Barclay Henley, Lieutenant-Governor Jacob Neff, Judge Dibble, Mr. and Mrs. B. F. Small, Mr. C. H. Wadsworth, Mrs. D. N. Place, Miss Daisy Place, Mr. W. T. Jones, Miss Carpenter, Mr. McNab, Mr. Asay of Chicago, Mrs. Carter of New York, Mrs. Winifred Cole, Mrs. Jennie Robinson, Mr. and Mrs. T. Johnson, Mr. Bracken of Chicago, Mr. A. Shattuck, Mr. and Mrs. Mozart, Mr. and Mrs. T. G. Newman, Mrs. Evelyn, Mrs. Marsh, Mrs. McIntire, Mrs. Vaughn, Mrs. Currier, Mrs. McCoslin, Mrs. Fleet Strother, Mr. Wood, Mrs. Lowe, Mr. Trott, Mrs. Eggert and Mr. and Mrs. S. G. Whitney.

The congratulations of all present were extended to the genial host and hostess.

**The Children's Progressive Lyceum** masquerade party last Friday night was a great success and everyone had a jolly good time. Mr. and Mrs. Lillie, Mr. Rider and Mrs. Severance were the committee to award the prizes which were given for the following characters: Topsy, taken by Fred Lehman; Irishman, by John W. Barnes; Dude, A. Darby; Night, Miss Maud Segar. Other characters were the Woman Tramp, by Thos. Johnson; the Blind Newspaper Seller, by Mrs. Winnie Cole; Fortune-Teller, by Miss Carpenter; Indian, by Rosa El Gater; Cow Boy, by Gertie Grant; Dutchman, by A. E. Ferguson; Japanese Girl, by Mr. — and others too numerous to mention. The parts were all so well taken that the committee had a difficult task to select the best, and they were fortunate in not knowing who took them. A fine program is being prepared for the 29th annual (consecutive) Christmas entertainment on Thursday evening, Dec. 27, at Occidental Hall. C. H. WADSWORTH.

**Deep Breathing** for Psychological Development, or Internal Respiration, by Respiro. Price, 50c. For sale at this office.

**20 Eddy St.**—The subject for discussion last Sunday was "Monopoly." Mrs. Selby and Mr. Brown, both of Australia, made interesting talks. The music is furnished by Miss Lee of Santa Rosa, and the president, Mr. Loose, is a student of mining engineering in the State University at Berkeley.

**Song Books** for circle and social singing are for sale at this office at \$1.00 per dozen. They contain 89 spiritual songs, arranged for popular tunes. One sample copy will be sent by mail for 10 cents.

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