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# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN, EDITOR.

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No. 16.

## UNDER THE DEAD LEAVES.

Under the dead leaves lie the buds of Spring,  
 With a beauty forever untold;  
 Out of the snows of the drear December  
 The beautiful May shall unfold.

Under the dead leaves of the fast fleeting youth  
 Lie the hopes of our manhood's prime;  
 Out of the sorrows of Life's drear December  
 The radiance of Heaven shall shine.

Out of the hopes that ne'er were fulfilled,  
 Grows a strength naught else could give;  
 Life's sunshine and storm together  
 To teach us more truly to live.

And who shall say of this or of that,  
 It pointed most surely the way?  
 And who shall say if sunshine or storm  
 Added most to brighten the day?

FLORENCE SHAW KELLOGG.  
 Fay, Kansas.

## BORDERLAND

### Talks with the Spirits.

Henry B. Allen came to Bay City, Mich., some years ago on Jan. 1. Twelve of us met him in a private house and had a good seance. I will not go into detail of each, but will condense seven into one, and give some of the most prominent features.

On Jan. 7 we formed a developing circle, after which we sat in darkness around a table with clasped hands, for manifestations. All had good demonstrations of spirit presence and power, and some in a special manner were almost constantly manipulated. It was one of the best circles I ever attended. Hands and arms were materialized and tangibly pressed us about the head. Our hair and whiskers were stroked and gently drawn on. Voices were very audible and lights were seen by all. As soon as I took my seat beside the medium, an audible spirit voice said: "It will take a year to develop you, but you have many spirit friends around you—a strong band—for some purpose; I am unable now to tell what. Your phase of mediumship is impressional." P. HOLLAND.

Different spirits came to us. One purporting to be Wm. Denton said to me, "God bless you," while my eyes and forehead were pressed hard, and I was stroked about head, face and body. Then we heard a sound on the edge of the table. Someone remarked: "That sounds as if someone was sharpening a knife." The next move, I felt a hand moving over my face and wandered down to my throat, feeling around. I began to feel a little skittish, but summoning grit

and the fact that I never knew of any violence in our circles, I kept quiet. Then I felt something like a knife (I had not been shaved for some 30 years); it rested a moment on the upper edge of my whiskers and then began scraping away as if shaving. "Why," said I, "they are shaving me!" In a few moments I felt fingers place something against my lips. I parted my teeth and they put it between them. I did not want to release my hold on the medium, so it stayed there, but only for a short time. Then the spirit took hold of it and I let go. They pushed it down in my vest pocket for me to take home as a souvenir of their power to manifest.

A full form materialized between two of the sitters which they could feel and we could see and hear. The dark seance ended, I pulled from my pocket the spirit souvenir and held it up for inspection. Mr. Allen said: "It's black walnut. Why, it's a piece of the dulcimer." And so it was—over 4 inches long, over one-quarter of an inch wide, and about one-sixteenth of an inch thick. We looked at the dulcimer, and there it had been taken off of

hands and arms were shown above the quilt at Courtwright's side. They seized the guitar, raised it up and took it behind the screen, then threw it over in front. They then lifted the dulcimer (and it was heavy) which was on a chair behind Courtwright and put it on the floor, and pushed the chair over the screen into the circle, then pulled the chairs from under Mr. A— and Mr. C— and let them down on the floor.

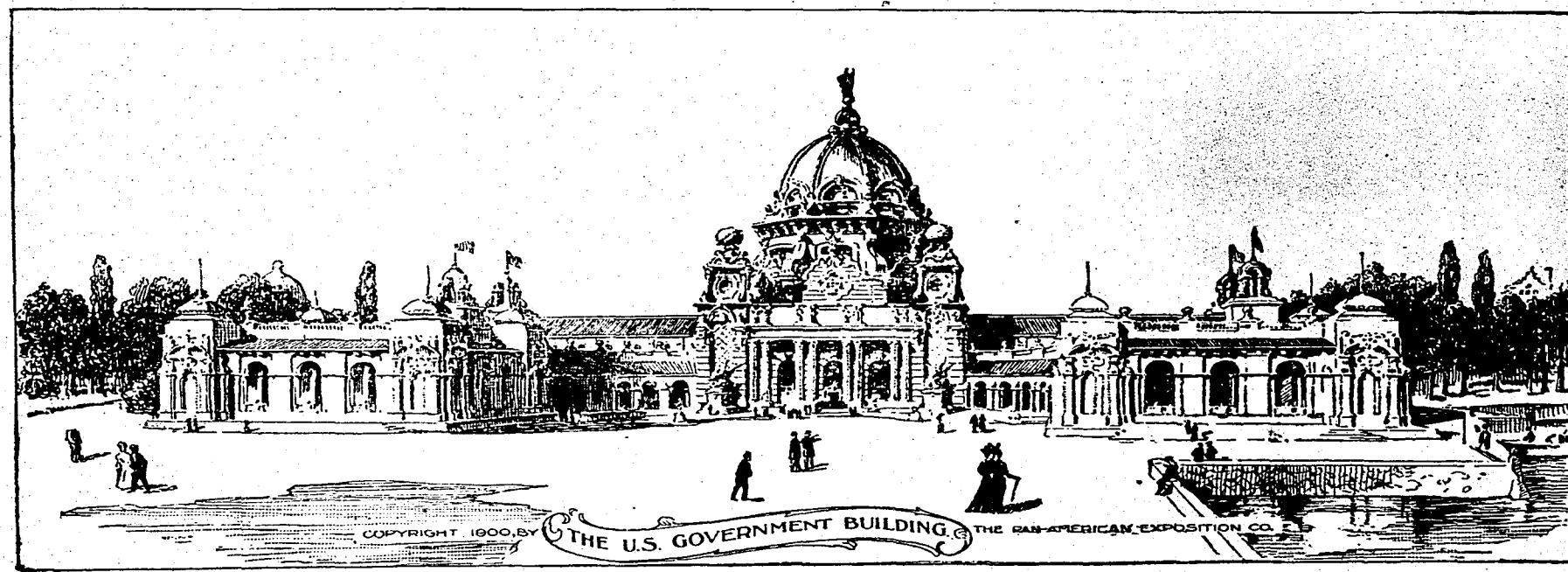
Each evening during the dark circle my watch was taken from my pocket, wound and returned. They (the spirits) took cloves from my pocket, put one in my mouth, and then I heard a sitter say: "Why, someone has put a clove in my mouth," etc. There were from 10 to 12 attended these circles and at the farewell seance there were 22—some strangers who were surprised and delighted. At every circle we got independent writing. We made good progress in development. Our clairvoyants saw the spirits going around to each one, seemingly trying to discover the best means for their development.

For several years after the first sitting in circles I never could feel

ing from chronic diseases, and asked him to locate the seat of their maladies. He asked them to retire for a few seconds, and while they were out of the room, his hand was suddenly controlled, and it wrote: "Isidora, aged 50 years, born in San Sebastian, died on the 31st of March, 1870, of intestinal cancer; left three sons, of the following names and ages: P. 15, C. 18, and M. 25 years."

On re-entering the room, the three gentlemen were questioned to ascertain if either of these names or dates was in the thoughts of any one of the three, so that he might be assured there could have been no mind-reading in the matter. Their answers were explicitly negative. Then he read the communication, and one of the gentlemen exclaimed: "Isadora is my mother, and all the statements she has made are exactly true."

The medium's hand was next controlled to draw a portrait of the lady, whom he had never seen, and of whom no photograph was known to exist. It was immediately recognized as an excellent likeness; and when he proceeded to diagnose the two cases he was so wonder-



Pan-American Exposition at Buffalo, N. Y., May 1 to Nov. 1, 1901.

the corner, and although they had not cut a hair on my face, the dulcimer had all the appearance of a knife having been inserted in the corner and a piece shaved off.

Mr. Allen then proposed to have a light seance. We all readily consented. Two chairs were placed near one side of the room and a quilt thrown over them to form a screen or cabinet. Mr. Allen and Mr. Courtwright sat in them, so placed that the medium could not move without Mr. Courtwright knowing it. A quilt was thrown partially over them. The rest of us formed a semicircle in front. The guitar was laid up on C's right side or shoulder, and Allen sitting at his left side. Soon materialized

that I had any mediumship; but the spirits all agreed that I possessed the impressional phase and would develop it. R. B. DICKIE.  
 Roseville, Cal.

### A Spanish Medium.

Recently an offer was made by Don Segundo Oliver of a reward of £800 to any person capable of producing certain phenomena, or offering any explanation of them, otherwise than by the intervention of spirits, when three skeptics waited upon him to test his powers of diagnosing disease. One was a professor of mathematics, a second a doctor of medicine, and the third a priest. Two of them were suffer-

fully correct that the medical man declared his powers of diagnosis were remarkable; and the priest was so impressed by what he had seen and heard, that he made a vow never to preach against Spiritualism again.—*The Two Worlds.*

### Letter to a Spirit.

DEAR HENRY:

It is almost 14 years ago that you passed from this life, and they laid away what was mortal of you, with a rosebud I had sent you pressed in your cold, still hand. I had sent you four rosebuds, three of them opened. The last earthly thing that your mortal eyes beheld was one of the opening roses; the



unopened bud was placed in your hand and buried with you—has it ever opened? Had you stayed here and had I gone the way you went, what would have been the change?

Of course, you know what has happened to your family—they are all with you now; and the old house where we played so many happy hours together is burned to the ground—you must know all that—but do you know what has happened to me and mine?

It matters little, after all, whether you know or not of my mere earthly estate, my fortune, good or bad; my wealth or my poverty; but do you know of my soul experiences—my inner life, the change, the development, the action and reaction of my varied experiences? And do you from your vantage sphere of life know, even in part, what it all means? What is the inexpressible something that always eludes me—am I approaching it or not?

In your higher sphere of life and action do you attain development as we do here, by experiences, oftentimes painful and hard to endure? Are we in our different spheres approaching the same desideration? Have you lost or gained by death—have I lost by living when—when I would rather have died? Truly, I have played my part on the stage of *this* life with force and determination, and I have therefore no regrets, but what does it mean and what does it all amount to in attaining the final end? Some talk of attaining eternal peace, others of gaining the sum of all knowledge. Now, in this life, too often the gaining of knowledge means the sacrifice of peace and quiet—yet I would gain the sum of all knowledge, even if it meant the sacrifice of all peace. Can you tell me whether the ends of these two desiderata are finally the same thing or opposite things?

I remember you so well; do you remember me and think of me as I often think of you? And if you have thoughts and experiences in any way parallel to mine, can you tell me what they are?

I write you, as you are still living. Can you, through some medium, answer these questions, making yourself known to me, and answer this letter, as we talked over such things 20 years ago?

Your old schoolmate, C.

### Spiritualism in Past Ages.

J. M. PEEBLES, M. D.

The segment implies a circle; counterfeits indicate a genuine. Frauds are no more a part of Spiritualism than harsh, discordant noises are music; than spurious bank-bills are finance; or than pitch-dark, commercial spiritism is real Spiritualism. It is only the most valuable things that are counterfeited. No scholarly investigator would confound office with official, idea and ideal; then why spirit and spiritual; spiritism and Spiritualism? Suffixes, including al, are potent in meaning. A spiritual, or cultured, spiritually-minded man, is vastly more than a spirit man. Though the French, according to the genius of their language, use the word "spiritism," they are not authorized to define and fix meanings to English words. While there are multi-millions of spiritists in China, India, Europe, Australia and this country, there are but comparatively few devoted Spiritualists living the true, spirit-

ualistic life of altruism. Spiritualism must not be confounded with spiritism—never!

China is an empire of spiritists. The Confucians, constituting the classical elite, are the ethical Saducees. But the masses are spiritists, holding converse with their invisible ancestors. Tablets of the dead are to be found in every house. When in Canton and other Chinese cities, I frequently saw tripods in by-streets, with circular tops covered with fine white sand, and women grasping in their fingers hawk-bill-shaped bamboo pens, writing in the sand, and one or more standing near copying the messages for preservation. To this same end Dr. Ernest Eitel, M. A., writes in his interesting book, entitled "Feng-Shui":

"While the laws of nature and earth affect the destinies of man, there are to be considered the laws regulating the influence of the spirits of the dead upon the living. Chinamen are accustomed to converse with and worship the spirits of their ancestors, whom they believe to be constantly hovering near. 'My own influencing spirits,' says the Chinese Commentator of the Confucian Analects, 'are the earthly spirits of my progenitors. When I properly worship, these spirits, of my ancestors, are present with me. They hover near the dwellings of their descendants.'

Life is a progress, a continual unfolding of capacities and powers. The order of life and of nature proceed quietly from age to age. The intuition of continued existence is nearly universal. Logical thinkers cannot look upon any event, even death, as a break in the order and the succession of their existence. Evolution forbids it.

A belief in spirits and communion with them has been a constitutional root-belief of all nations, especially the civilized. The desire springs up spontaneously. The sun may be eclipsed, but it still shines; and so desires and beliefs may be wrong—but men will think, will reason and still believe. No one, however, can rationally believe without evidence; while sufficient evidences compel belief. There is, therefore, no especial merit in belief, and no demerit in unbelief; and yet denials of beliefs and theological creeds have, in the name of Christ, murdered millions.

When the solemn-visaged priest insists that I must believe the Bible as he interprets it—must believe the Athenian creed—I tell him plainly that I cannot—cannot! It is to me unproven, unreasonable; the evidences are all wanting. Quoting, then, from the text, "He that believeth not shall be damned," and telling me again that I must believe or be damned, my prompt reply is: "Then, sir, I will be damned," preferring to be an upright, conscientious, intelligent man, damned, to a pious, semi-idiotic saint, saved! Theological idiocy horrifies me, and church bigots incite in me a most condescending pity.

Religious beliefs affect conduct. Men grow to be like the devil they fear, or the God they worship. Roman Catholicism makes cringing, cowardly despots; and Calvinism makes rigid, conscienceless tyrants. "If God burns heretics hereafter," reasoned Calvin, "why not, in imitation of God, begin the work now?" and so he prayerfully burned Servetus—burned him for the glory of God. The clergy of to-day do not, dare not, preach

their creeds. To practice them would be criminal.

In one of Henry Ward Beecher's inspired sermons he said that, "Spiritualism strengthens faith in a future life." It does this and more. It gives the knowledge that those, considered dead, exist consciously in a more ethereal sphere of existence, retaining their identity. The research, the trend of the historic past, confirmed this. All races under all skies, from remotest antiquity, semi-civilized or enlightened, had their voices from the silence, their visions, their trances, their apparitions, their oracles and their seers, whom they consulted.

Professor Boscowan, the noted archaeologist, says in his "Records of the Monuments": "In dreams and visions, the primitive Akkadians no doubt saw, as they declared, the shadowy forms of departed human beings, which led them to regard them as still existing in some far-distant subterranean abode." He further adds: "The inscriptions as early as 3800 B. C. on the tablets, show belief in ancestral spirits. (nisi) the friends they once knew, traversing the under-world, hailing each newcomer with the cry: 'Didst thou become as weak as we, and dost thou realize life as now do we? Welcome—welcome to our abodes.'

The religious literature of India abounds in communications with gods, devas and pitris—their departed ancestors. The Sanscrit manuscripts, the Vedas and Upanishads, frequently mentioned the Bhutas, Pritas and Pisachas, especially the Pritas, as familiar ancestral spirits with whom they held converse. Adepts clairvoyantly saw them.

In ancient Egypt spiritual phenomena constituted the very foundation of the national religion. The hierophants taught the initiated that the soul was immortal; that during several lives it passed through several zoether zones for the purpose of purification. Hermes taught that the visible was but the picture of the peopled invisible world—that this earth was surrounded by circles of atmospheric ether, and that in these ether regions the souls of the dead lived, descended and guarded mortals.

Berosus, in transcribing the early legends of Babylonia and Chaldea, describes the spirits of Heaven and the lower elementaries who were in sympathy with them, as often influencing the inhabitants of earth, both for good and for ill.

Thales of Greece, who lived some 600 years before Christ, taught that the universe was peopled with daimons, who were the spiritual guides of human beings and the invisible witnesses of all their thoughts and actions.

Epimenides, the contemporary of Solon, declared that he frequently received divine revelations from the dwellers in the spiritual realms above. Zeno sacredly affirmed that tutelary, or guardian spirits, inspired his speech and directed his actions.

Socrates was constantly attended, as every historian knows, by his demon guide, or spirit, with whom he conversed and whose advice he was proud to receive and acknowledge.

Apuleius, the Roman historian, assured the people of his time that the souls of men, when detached from their bodies, became a species of daimon, or lemurs, who gratified their beneficence in watchfully guarding individuals, families and cities.

Homer, in the twenty-third book of the Iliad, describes the spirits of Patroclus as appearing to Achilles, and adjuring him to bestow the last funeral rites from the body of his friend that he might the sooner commence his spiritual advancement.

Ulysses is depicted in the eleventh book of the Odyssey as visiting the under-world regions and as conversing with the spirit of Tyresius Elpinor and his own mother, from whom he received most encouraging tidings.

Hesiod, the poet whose verses were so prized by the old Greeks, taught that each person was a potentialized portion of the infinite, all-energizing Soul of the universe. Fully recognizing this truth, he declared that souls were drawn earthward from the higher regions by their desires, and at certain times they advised and guided their friends.

Plutarch informs us that those who aspire to be brought into sympathetic communion with the heavenly intelligences of the shadowland were expected to renounce the follies of the world and to practice self-denial and virtue.

Cicero tells us that the mysteries which were symbolically allied to the spirits of the invisible realms, enkindled and inspired a knowledge of the future life.

Pythagoras, who visited India, Persia and Egypt, was one of the greatest mediums of antiquity. His psychic gifts were attested by such writers as Claudius Aelian, Porphyry of Tyre, the Greek philosopher, and Jamblichus, the Neoplatonist.

Plato, the favorite of Socrates and prince of philosophers, held precisely the same ideas in regard to spirits that did his great teacher. "Each human being," he said, "has a particular spirit with him to be his guiding genius during his mortal life, and at death he accompanies the enfranchised one to the elysian fields of immortality.

The Old and New Testaments, the Apocrypha and the Talmudic writings of the Rabbis, all abound more or less in angel ministries, spirit communications, visions and apparitions of the dead.

Vespasian, the Roman emperor, was endowed with remarkable mediumistic gifts. In Alexandria he restored a paralytic by a single touch. He prophesied, and clairvoyantly saw Basilides when far away. Both Seutonius and Strabo confirm these accounts.

Apollonius of Tyana was marvelously endowed with spiritual gifts. Philostratus informs us that he invoked spirits, and worked wonders and believed himself to be divinely guided by the spirits and the gods of the unseen world.

Polycarp, when arraigned under the reign of Marcus Aurelius, saw in a vision his pillow on fire, and exclaimed: "I shall be burned alive." This proved true. And while in the agonies he saw ministering spirits and attending angels.

Porphyry, the Phoenician disciple of Plotinus, assured the people of his time, "That God and angels are our true fathers \* \* and we should invoke the presence of the good gods and repel the power of evil spirits."

Torquato Tasso, the inspired poet, had strange manifestations in his library. He declared that a heavenly spirit came to him, and with him he held long discourses. He assured Manso, his friend, that this spirit was just as real as Manso himself.

Joan D'Arc, the shepherd girl of



Domremy, had visions, saw angels and, spirit-guided, accomplished her mission in saving France. Schiller and Southey both honored her in song.

Jacob Boehmen heard spirit voices, and says of himself: "After the gates of the spiritual world were opened to me I was compelled to write on this book." He foretold the day and the hour of his death, and at that very hour he exclaimed: "Now I go home to Paradise!" and he expired.

George Fox, the Quaker, had most wonderful spiritual experiences. He not only saw angelic hosts, but healed the sick by spirit power, and, as he often affirmed, was guided "by the word," and directed by the divine voice.

Mozart, the musical genius, could not at times sleep from hearing the music, "streaming into him" from a heavenly chorus. When a friend was passing through his room in his last sickness, he exclaimed: "Listen; I hear music—sweet music." When he had finished his "Requiem," he said: "Emilie, come hither—my task is done—my 'Requiem' is finished. Sing it." She sang it, and turning from the accompanying instrument saw that her father had left for the shores of immortality.

Beethoven, wrapped in melody, exclaimed: "I prefer to live alone. I well know that ministering angels and spirits of music are nearer to me in my art than many others. I commune with them without dread." Sometimes he would say: "I have had a rapture—I saw a vision." Goethe pronounced him a demon-possessed person, his attending genius continually inspiring him.

The Wesleys, founders of Methodism, had phenomenal knockings and other mysterious sounds in Epworth Parsonage. Curtains were drawn, doors were opened and shut when no mortal was near them. They often heard footsteps and voices from invisible intelligences, and loud rappings while at family prayers.

Ann Lee, the founder of Shakerism, and John Murray, the founder of Universalism, heard voices, had visions and presentiments. They saw angels and the spirits of the dead.

#### New Term Instead of God.

PROF. F. WHITE.

As the term God carries with it the idea of a big man, and as the science of Monism teaches a contrary notion of the Ruling Power in the universe, we have decided to use a more appropriate name, and one which covers the whole ground without any chance for gainsay. The term "God" properly belongs to religion, not science. Dynamics "treats of the action of forces producing motion in bodies"; hence, that which causes the motion in bodies is the ruling power in all things.

When talking with Mr. J. B. Alexander, author of "The Dynamic Theory," upon the subject, he suggested that the right term to use to express the power which reigns in all things, should be "The Dynamis," which is the English of the Greek Dunamis. The Dynamis stands in its relation to all animal forms and mineral and vegetable formations as the sole cause of their combinations, endowments and evolutions. Every form and formation is one with the Dynamis as regards material, but not as regards power. The forms and formations are subjects of the

Dynamis; the Dynamis is the absolute ruler in all. In other words, the Dynamis is universal, potential matter, the great womb out of which all things are born, the parent of all forms and conditions, the author of all births, careers and destinies.

We take away the diminutive personal God, and we put the great Dynamis in his place. We take away the careless God of superstition, who, as it is inferred by the Scriptures, stood idly by and let his children be tempted over what they were able to bear, and so brought sin and misery upon them, and we put the great Dynamis in his place, which has never left Its offsprings a moment in jeopardy, but is freely and justly working out their deliverance from sin and misery in Its own way by gradual evolution.—*Adept for May.*

Minneapolis, Minn.

#### Before Communion.

H. W. DRESSER.

If we could see as those exalted souls regard us who have attained the greater heights of the spiritual world, we should doubtless learn that a wealth of wisdom, a world of peace, and a great heart of love, await us; but we are too active to receive.

Peace, be still! Let all problems go. Let anxiety cease. Be not so eager. Be trustful, restful, contemplative, gradually passing beyond all that troubles the heart and disturbs the mind to that abode where the soul feels its oneness with eternity, looking before and after as if time were naught. Become centered there. Live and breathe in that purer region. Open the entire being in the attitude of assimilative listening.

Our souls are bathed in a spiritual atmosphere; a spiritual sunlight falls upon them. Here and now—yes, truly, here, in this living present—we dwell in the spiritual world. There is a realm in which the Spirit is directly manifested, without the media to which we are accustomed in the flesh. There is also in us a faculty by the exercise of which we may draw power from thence. It is the function of this faculty to open, as the petals and leaves of a plant open.—*Occult Review.*

#### The Faith of Jesus.

J. P. COOKE.

By his faith I do not mean simply the tenacity of his purpose, either for the glory of the truth or his desire to bless humanity by saving them from priestly errors and darkness. I mean rather the cosmic scheme of Being as he conceived it—how the universe is held and governed and the relation of human beings to the great central power which controls.

In his childhood he was taught by his spirit control, "Leiah," (who had once been king of Arabia, and who was the founder of Free Masonry on this planet); that man was the highest and noblest creation thus far evolved through matter, this being effected by the blending of essences from previous creations, the resultant creation being modified by the conditions under which that creative power of the living Light acts.

Matter and mind to him were permanent conditions or existences, and the central power of Light was the conscious creative being. Thus the essences are the

forming principles of the body, but a new individuality is created in the spirit or inner life of the whole. The vibrations, from the inner spiritual sun, become the conscious souls of men—the Angel of Life becoming dual in the male and female—positive and negative—in the condition of matter.

Jesus views the angels as the honored graduates of the great cosmic college of life—those whose work, for humanity and the glory of the truth, has been approved and honored. Their "medal" is the halo of living Light with which they are decorated.

He views the angels as the natural teachers of the children of earth. Who should teach them but those who have learned the truth and wish to bless and lead humanity into truth, and into the mental health and strength that comes with knowledge? Humanity he looks upon as the rank and file of the scholars in that great academy that we call the "world," each pursuing his "favorite phantom," some scholars using life to grow in wisdom and good deeds, some destined by their own neglect to sink down in the mire of matter, falling back for purification, since they require the discipline of sorrow to temper their hearts to the service of humanity. The real mission of aspirational Spiritualists is to establish the kingdom of knowledge and truth upon the earth, to free souls from the delusions of priestcraft and darkness.

#### State Organization.

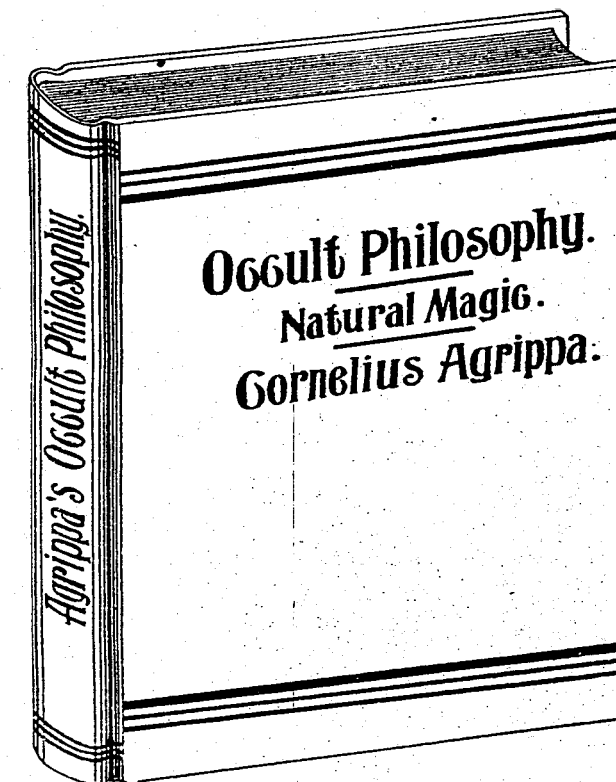
The fact that preconceived attacks have been made upon the liberties of the people in no less than 20 States during the present legislative season is proof that State Spiritualist Associations are absolute necessities as aids to the N. S. A. in its good work of protecting the people from all kinds of injustice. We are pleased to note that the Spiritualists of Kansas and Montana are moving in this direction. We wish our brethren in both States a full measure of success, and urge our leaders everywhere to take similar action at the earliest possible moment. Letters from the State of Washington show that an attempt is being made there to stamp out mediumship, and to put Spiritualism under the ban of the law.

This is also true of the State of New York, and similar moves are being made in other States. If these tyrannical measures were applied only to fakirs, frauds and charlatans, no rational Spiritualist would object very seriously to them. But these laws are so framed as to involve some of the noblest and truest men and women in the world, hence are serious menaces to life and liberty. Moreover, they are class legislation of the worst kind, and ought to be defeated in order to avoid being made precedents to even more odious laws. If those Spiritualists who prefer their party to principle, and those who argue that there is no danger, because the "dear spirits" gave Spiritualism to them, could be made to feel the full force of these measures for a number of months, they might be led to do something in defense of the right.—*Banner of Light.*

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, APRIL 20, 1901.

Science is steadily approaching the occult side of nature, where all secrets are revealed, to such as are qualified to receive them, aptly says an exchange. It is wonderful how rapidly the change is being made from the material to the spiritual view.

**Wireless Telephone.**—A French inventor—M. Maiche—is credited with the invention of a system of telephoning, without wires, and experiments proved successful for a thousand yards—over half a mile—and the inventor claims that the communication is in a straight line—not like the Marconi system of wireless telegraphy by a wave current, but by a circuit current, virtually enabling a given spot to be aimed at.

**A Rival State Association** was organized in Illinois, the object of which was to destroy the influence and work of the original body. It was begotten in envy and malice, born fraudulently and expired ignominiously by the decision of the Supreme Court, to which the case had been carried by the legitimate body, which was granted a charter by the National Association some years ago. This is both just and right and should be a warning to all unprincipled malcontents not to conspire against legitimate organizations.

**Condition—not Location.**—There are no material partitions, no separate apartments and no space between the good and the bad in spirit-life, wisely remarks an exchange. Consciousness is all that separates. The different planes of spirit life are thought to be different countries that people are sent to, according to their deserts. The only separateness there is between good and evil, angels and devils, heaven and hell, is in the individual mind.

## Energies of the Universe.

Old ocean's waves are to have their energy "stored" by machinery. The great necessity of our day is to store "energy" which has been going to waste in former years. Gas, electricity and steam have been successfully stored already, and now we are on the eve of finding a way to store the "energy," for use as it is needed, of the Ocean, the Air, and even the Sun itself. The waves of the ocean, the currents of the air and the rays of the sun must all be made to subserve the uses of man, and furnish him, in the most inexpensive way, the "power" to drive machinery and thus to do away with the exhaustive labor of physical man, which prevents him from the much-to-be-deserved development of mental powers.

As soon as the burdens can be lifted from his shoulders, which compel him to use all his energy to provide for the necessities of himself and family, he will be able to soar aloft, expand his mentality and progress upward in the scale of being, and hence we welcome every step leading to this desired condition.

The San Francisco *Examiner* contained the following item concerning the storage of old ocean's waves:

After many vicissitudes and at the risk of his life, Mr. Newell, well known among literary folk of San Francisco, has, as he believes, successfully launched at Baker's Beach a machine for the storage of electricity from the ocean waves.

The machine was floated, and so successfully did it work that many of Mr. Newell's friends were invited out to watch the movements of the machine. In appearance it resembles two boats connected with horizontal bars, upon which are suspended a number of wheels, kept revolving by the motion of the waves. These wheels, in turn, cause the revolution of the wheels upon the boats. The latter wheels are encircled with bands which will connect with machinery on land.

Mr. Newell is so certain of success that he has attracted the attention of several capitalists in town.

**Typewriter Telegraph.**—A patent has been taken for a telegraph typewriter, from which great results are expected. The machine, it is claimed, will enable a man to write on a typewriter, connected with telegraph wires in an office in one city, and reproduce, almost instantly, the matter in copy in an office at another point.—*Science News.*

**Mental Science** reveals to man his Real Self—the God within; so do the planets when spiritually interpreted, says an exchange. Astrology, however, is chiefly valuable, because it reveals the true nature of the more material manifestations of self, which seem to block the way to true spiritual progress. Know yourself, if you would be free.

**The Mental Advocate** is the name of a new Mental Science monthly, edited and published by Dr. Paul Edwards, 108 West 38th St., New York, N. Y., at \$1.00 a year. It is a remarkably bright and logical periodical. While enumerating the many results of Mental Science, the editor says: "I feel that we will soon subsist from the earth without tilling the soil, converse by telepathy with every known planet, count the stars in an instant, and cross the seas just as quickly."

**Another Victory.**—Reference to the letter of James Boyd on the sixth page of this issue of the JOURNAL will show that the infamous license law taxing mediums has received another set-back in the acquittal of Mrs. Edith E. R. Nickless on April 10 in a Los Angeles court. The State Association claims considerable credit for this victory, as the grounds of her defense have been repeatedly outlined in communications sent to the Mayor and City Council. We predict that the ultimate solution of the license problem will be found in organization and loyalty to the State and National Associations.

**Mental and Magnetic Healers.**—I would go to jail before I would pay license fee that they are endeavoring to get from healers, mediums, phrenologists, palmists, Christian Scientists, etc. If they would all stand together and go to jail, wouldn't they have to build additions and wouldn't the State have a good time boarding so many? I believe the invisible hosts would unlock the prison doors and set the captives free. I trust, however, that there is power sufficient in the spirit realm to prevent any injustice upon their chosen instruments to impart truth to mortals.

MRS. F. A. LOGAN.  
1011 Mignonette St., Los Angeles.

## 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.

**THE POLITICAL ECONOMY OF HUMANISM**, by Henry Wood. 320 pages. Boston, Mass.: Lee & Shepard publishers. Price, in cloth, \$1.25. Paper covers, 50c.

This is a practical work on an interesting subject. It is considerably made up from matter, revised to date, which has passed through four editions, under the title of "The Political Economy of Natural Law." Besides the revision, two new chapters upon vital topics have been added. The new title also more properly expresses the spirit and purpose of the book. Many of the most intelligent critics have made the point that Mr. Wood makes what is conventionally a rather heavy subject not only interesting, but positively entertaining.

To have life and utility, social economics needs a philosophical illumination which is generally lacking. In the deeper analysis, mind is the worker, while labor, capital, land, wages, profits and values are but its expressive instruments. Society is an organism, and social relations should be viewed broadly from the organic and evolutionary standpoint.

Mr. Wood's former books have passed through many editions, and are in steady demand by a most

thoughtful and intelligent class of readers. A variety of burning topics, like co-operation and competition, trusts and corners, strikes and profit-sharing, are treated ably and impartially.

**THE SCIENCE OF SOCIOLOGY**, by Wallace E. Nevill, San Francisco. Paper cover, 96 pp.

The author of this booklet has previously written and published several books and pamphlets in both poetry and prose, on economic, political and governmental subjects. In this latest effort he deals with man's proper relations to his fellow-man from his peculiar standpoint. It is replete with trite quotations from the world's best thinkers and writers, and holds the interest of the intelligent reader to the end. He propounds the question: "Shall a man be this year a carpenter, and the next elected by a vote of the people to fill the office of blacksmith?" And again: "A truly great man exclaims with becoming humility: 'I am but as a little child playing with the pebbles upon the seashore; whilst the great ocean of truth lies unexplored before me.'"

"We have not yet determined how much of human action is due to spiritual agency; how much to fate, or necessity; how much to human volition; how much to economic determinism; how much to evolution."

The book closes with the query: And is this America—the land of the free and the home of the brave?

the seat of innocence,  
Where nature guides and virtue rules:  
Where men shall not impose for truth and sense,  
The pedantry of courts and schools?

**Universal Truth**, heretofore published by F. M. Harley & Co., Chicago, Ill., has been amalgamated with *Mind*. It is issued by the Alliance Pub. Co., New York. The subscribers to the former will, therefore, now receive the latter.

Among the articles worthy of special mention in the *Sphinx* for March (just issued) are: Religion's Starry Trail, Astrology in London, An Arctic Horoscope, Complete Astrologer (short and easy Lessons), Star Worship, Birthday Information, etc. Price, 10c. 336 Boylston St., Boston, Mass.

**Suggestion** for April, in its list of contents, includes the following excellent articles: Epidemic Suggestion, Harmonic Vibration as a Therapeutic Agent, I Can and I Will, Telepathy up to Date, Groundless Fears of Disease. Published at 4020 Drexel Boulevard, Chicago, Ill. \$1.00 a year.

Among the articles which will interest the thinker and student contained in the *Open Court* for April, we mention the following: The Magic Mirrors of Japan, The Origins of Christianity, Buddha Relics, and The New International Psychological Institute at Paris. Published at 324 Dearborn St., Chicago, Ill. \$1.00 a year.

"The Beautiful Jewess Who Was Called the Princess of Her People," an article in the April *Ladies' Home Journal*, tells of the best-beloved woman of her race. She was the prototype of the Rebecca of Scott's "Ivanhoe," and one of the most beautiful American belles of her day. "How Golf is Played" is shown in a series of



photographs of Miss Griscom, the American woman champion. The new fiction of the issue is unusually inviting. Curtis Pub. Co., Philadelphia. \$1.00 a year; 10c a copy.

**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, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

## 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.

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

Edward Earle, Independent Slate-Writer & platform test medium. 622 Geary St., S. F.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Tues., Thurs. and Sun. evs. Phone 954.

Fred P. Evans, the celebrated medium for independent slate-writing and clairvoyance, gives seances daily. Send stamp for circular of mediumship. Office, The Occult Book Store, 103 West 42nd St., New York City.

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

Mrs. Gillingham, 305 Larkin. Meetings Sun., Wed. & Fri. Hours, 1 to 5, except Wed. & Sat.

Dr. Wm. Penn Haworth, Oakland, Cal.

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.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Hubbard, 109 Oak St., S. F. Circles Thursday & Saturday, 8 p.m.; Wednesday & Friday, 2:30 p.m., 25c. Private readings, 50c.

Fred Mann, Magnetic Healer, 1733 Oak St., San Francisco. Cures nearly all diseases.

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

Sol Palmbaum, 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. Sarah Seal, Spiritual, Healing, and Business Medium, 1049A Market St., S. F., Cal. Readings and Treatments daily.

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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. Meetings are held every Sunday evening at Whitney Hall for occult demonstrations and messages.

Mme. E. Young's test meetings Tues., Thur. and Sun. eve., Oriental Hall, 619 McAllister St. Sittings daily.

**Dr. Geo. W. Carey** will return to San Francisco on April 18 and will, as before, be located at 204 McAllister St., and will there give lectures on Biochemistry every Wednesday evening. On Sunday evenings at 8 o'clock, April 21 and April 28, he will lecture in Central Hall, 909 Market St., on "The Natural Law of Cure, versus the Microbe or Germ Theory of Disease."

**Dr. J. L. York**, the eloquent champion of liberal thought, has returned to San Francisco from an extended lecture tour, northward. He and his estimable wife may be found at their home, 1559 Church St.

### HIGHER OCCULTISM.

Practical instructions, privately and classes, in Hypnotism, Magnetic Healing, and all branches of Psychology and Higher Occultism. Latent powers developed by Egyptian and Indian methods. Liquor, morphine, opium habits and diseases treated. Absent treatment a specialty. All occult books, mail courses, etc., sold. Three instructors.

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618 Golden Gate Ave., San Francisco.

## California State Spiritualist Association.

HEADQUARTERS—3324 17th St.,  
SAN FRANCISCO, CAL.

PRESIDENT...M. S. Norton, 1429 Market St., S. F.  
VICE PRES'T, C. H. Wadsworth, 293 Jersey St.  
SECRETARY...W. T. Jones, rm. 207, Parrott Bldg.  
TREASURER...Thos. Ellis, 962 Clay St., Oakland  
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### An Upward Trend.

The first experiment of collecting per capita tax from auxiliary societies semi-annually has proved a success. From most of the societies the response was prompt and liberal. A few of the smaller societies in the interior of the State have not yet responded, but will undoubtedly in the near future, as a question of representation in the next State Convention is involved.

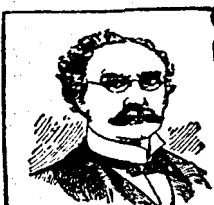
It is a good time now to begin to collect money for the annual donation to the National Association.

The Ladies' Spiritual Aid Society of San Francisco have set a good example. The proceeds of the regular entertainment to be held in Occidental Hall on Friday evening, April 26, will be donated to the N. S. A. As I hold a commission from the National Association, as State Agent for California, I naturally feel a lively interest in the success of this first effort in the right direction, that others, seeing their good works, may do likewise. Perhaps it will be of interest to Spiritualists to know that the Ladies' Aid Society of San Francisco is the banner society of the State, having the largest legitimate membership and paying the largest per capita to the State Association.

The State organization has gained a signal victory in Los Angeles, securing the exemption of its endorsed mediums from the license tax. We expect soon to be called upon to issue two new charters—one in Oakland and one in Los Angeles.

The executive committee of the State Board are soon to establish a public spiritual headquarters in San Francisco, and there are whispers of a possible camp-meeting in Oakland just preceding the annual State Convention; all of which indicates a very decided upward trend in affairs spiritual in California.

M. S. NORTON.



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To every sick man, woman, girl or boy;  
Yes, to all those in poverty or wealth.  
Who by whatever cause have lost their health.

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Will Locate Your Disease FREE Without Asking Questions, Looking at Your Tongue, or Feeling of Pulse, and Tell You Prospects of Cure.

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Dr. G. W. Carpender has removed to 1422 Post St., San Francisco, between Gough and Octavia Sts.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]  
Before announced.....\$24.00  
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MRS. DOBSON-BARKER—

Dear Madam:

I am happy to add my testimony to the many others which I know you will receive. I have used your medicine for over eight years. I have words of praise for it, as I have influenced over 20 others that were next door to death, and all have been cured by your treatment. Your medicine does all, and even more than you state it does. I, myself, you cured when other doctors gave me up.

Yours respectfully,

W. J. HOWDEN.

110 First St. East, Flint, Mich.

MRS. DR. BARKER:

Enclosed you will find an order for medicine for my sister in Port Elgin. She writes and tells me it has helped her so much she is able to go out in Winter weather, which she has not been able to do in six or seven years. She went out in Summer, but not in Winter. That is so encouraging. I do hope she will continue to improve, as she is so happy to think she is getting better. My sister's address is, Miss Lizzie Robertson, Port Elgin, Ontario.

JENNIE ROBERTSON.

153 Emerson St., Rochester, N. Y.

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The attention of business men is called to the importance of a Horoscope touching upon one's adaptability to the world of trade and commerce. A money-saver and a money-maker for all people in more ways than one.

The typewritten delineation which accompanies this free gift to our subscribers will open up new wonders in their lives and give a new meaning to things of every name and nature. It is an introduction to one's self. A prize to be valued very highly.

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Not in vain toil or striving,  
Not in sin or disgrace,  
But in what men call thriving—  
Lost in the commonplace;  
Not in failure or ruin,  
Not in want or distress,  
But where fortune was strewing  
The way with so-called success.

Not in the hopeless hour,  
When helpless, nor aid in sight,  
But at the height of power,  
When all seemed happy and bright—  
Lost, what a soul might have won  
For itself, and for the race;  
Lost, what a soul might have done  
Had it chosen the Truth to face.

Not where great wealth or power  
Might bear the victor along  
But where the wilted flower  
Lay crushed by the heedless throng;  
Found, a soul's mighty power  
To move the world at its will.  
What—in misfortune's hour—  
God meant that soul to fulfill.

CARL BURELL, Portsmouth, N. H.



## It Leavens the Lump.

TO THE EDITOR:

The Philosophy—the true Spiritualist kind, is gaining rapidly now. Steady courage and persistence in following high ideals will conquer in time all the indifference and misconception which have so blocked our way and rendered progress so slow and laborious.

M. FOLGER COLEMAN.

Nantucket, Mass., April 3, 1901.

## Los Angeles Mediums.

TO THE EDITOR:

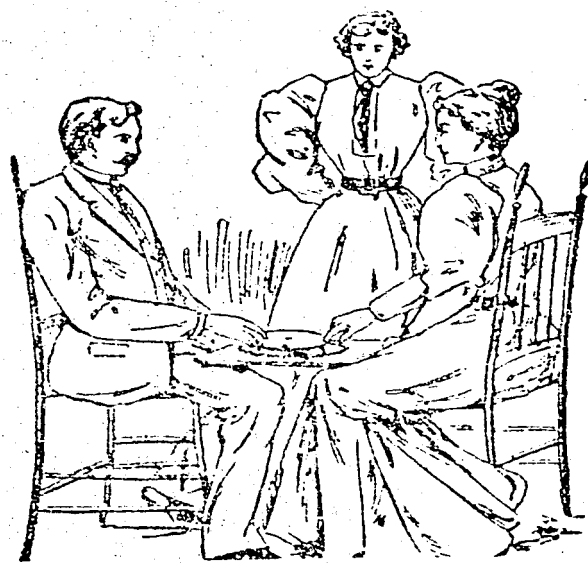
The Spiritualists of Los Angeles have been considerably stirred up recently over an ordinance passed by the City Council imposing a tax of \$5.00 per month on public mediums. All reputable mediums refused to pay the tax, the result of which was the arrest of Mrs. Edith R. Nickless, who is well and favorably known as an able speaker and a good and reliable medium. The case came before the city court on April 10. The charge was that she carried on the business of "Palmistry, Clairvoyance, Life-Reading and Prophecy."

Mrs. Nickless did not deny being a public medium, but claimed that public mediumship was a necessary part of the religion of Spiritualism, and that the free exercise of religion was guaranteed by the Constitution of the State. She also claimed to be a regularly ordained minister, having a license under the laws of the State of Colorado, was endorsed by the California State Association of Spiritualists; her credentials also being recognized by the Harmonial Society of Los Angeles, acting under a charter from the State. As a minister she claimed the tax was not uniform in its action in that Protestant ministers who took fees for professional services, and Catholic priests who exacted a fee in the confessional and under other circumstances were exempt.

There was a large turn-out of Spiritualists to hear the case tried, many hoping she would be convicted in order to be able to appeal and test the constitutionality of the ordinance. They were disappointed, however, for the case was dismissed on the ground that the prosecution had failed to furnish sufficient evidence that she carried on such a business as she was charged with.

JAMES BOYD.  
Riverside, Cal.

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which covers a period of about seventy years, including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle—Remarkable Manifestations of Spirit power—Prophetic visions, etc. Price 50 cents, postpaid.

This book and the Journal a year, \$1.25

## Spiritual Song Books.

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SPIRITUAL SONGS for circle and social singing. Words only. 89 songs suited for popular tunes. 63 pages. 10c; \$1.00 per dozen. Golden Jubilee Song Book—Mrs. Lillie. 10c. When I Go (Song for Quartette—regular sheet music)—Mrs. Van Blarcom. 10 cents.

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Longley's Beautiful Songs for public meetings and the home, Vols. I and II, 15c each, both for 25c.

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Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest persons are using our advertising columns, they are at once excluded.

### Local News Summary.

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

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Dr. R. Anna German**, non-sectarian practitioner and teacher of Christian Scientific Theology. A spiritual understanding of man governing principle, insures health, happiness and self-reliance. Interviews daily from 2 until 5 p.m. The Argyle, 234 McAllister St., San Francisco.

**Mrs. Dr. Jillete**, formerly Mrs. Rogers, one of the early Spiritualists of California, passed to spirit-life at her home, 127 Ellis St., San Francisco, on Wednesday, April 10. She was possessed of considerable property, all of which was left to her husband, Dr. Jillete.

**Friendship Hall** contained a good audience last Sunday evening, and the messages from the spirit-world, including the answers and questions and the reading of flowers, were well received and exceedingly fine.

**Prof. W. Brockway**, nervo-pathist, who has been located in Los Angeles for some months, has now come to San Francisco and may be found at 327 Larkin St. See his advertisement on page 5 of this JOURNAL.

**Oakland.**—Wednesday night's meeting of the Free Spiritual Society at 856 1/2 Isabella St. was well attended, a number of strangers being present, one family being from Philadelphia. Mrs. Palmbaum read the poem, "Love in the Land of the Immortals," and Mr. Preston delivered an invocation. Dr. Sol Palmbaum, being entranced, gave tests, and then delineated several characters of those present. Mrs. Stewart gave an inspirational discourse, followed by Mrs. Drake and Mr. Van Luven. Vox.

**An Election** of all officers of the I.F. T. B. Spiritual Society will be held Sunday, April 21, between 4 and 6 p.m., at 909 Market St., San Francisco.

**Pleasant Surprise.**—Many of the personal friends of Dr. G. W. Carpenter met at his home, 1422 Post St., on Monday evening, April 15, to celebrate the 78th anniversary of his birth. Many pleasant reminiscences were related and choice recitations and songs rendered.

**A Wedding Anniversary** was held last Saturday evening at Oriental Hall, San Francisco, Prof. and Mme. Young being the central figures. Mrs. Sarah Seal officiated and was master of ceremonies. The occasion was a very interesting one and was followed by refreshments and dancing. The many friends of the Prof. and Mme. join in wishing them many happy returns of the day.

**The Fosters** held two meetings last Sunday as usual at Occidental Hall, which was well filled with very attentive audiences. Chas. Anderson (the boy orator) gave an interesting lecture at each meeting and Mrs. Foster followed with the phenomena, psychometrically reading articles sent up from the audience and giving spirit messages, which were particularly good. The platform was beautifully decorated with flowers and there was fine music. These were their farewell meetings for the present, as they leave for the North in a few days. Mr. Foster was prevented from attending the evening meeting by indisposition, having contracted a severe cold.

**Mrs. Maxwell** held a spiritual meeting at Lower Scottish Hall, 117 Larkin St., Sunday evening, April 14, 1901. There was a large and appreciative audience in attendance. Mrs. Maxwell conducted the services. Mrs. D. A. Dunkel presided at the piano in her usual happy way. The mediums present were: Mrs. M. M. Maxwell, Mrs. H. D. Wrenn, Mr. Machette, Mr. Swan and others. These meetings will be held every Sunday evening. CAPT. BERT A. STOUT.

**Mediums' Protective Association** will celebrate its sixth anniversary on Saturday evening, May 11, 1901, in Oriental Hall, 619 McAllister St., San Francisco. There will be a program, refreshments and dancing. All friends are invited. This will be the occasion of the annual election of officers.

**Mrs. Eberhardt's** psychometric readings and spirit messages last Sunday evening were excellent. The hall, at 3250 22nd St., was well filled, and great interest was manifested. Mrs. Norton presided at the piano and sang an excellent solo.

**An Entertainment and Dance** will be given at Forester's Hall, 13th and Clay Sts., Friday evening, April 19, 1901, under the auspices of the Oakland Psychical Society. Tickets, 25c.

**Luncheon.**—On Wednesday, April 10, at her residence, 293 Jersey St., Mrs. A. E. Wadsworth entertained the Board of the First Spiritual Ladies' Aid Society at luncheon. The table was decorated with beautiful flowers and the excellent menu was enjoyed by those present. At 2 o'clock the regular business meetings of the Society was held in the parlors and was well attended, much interest shown, and many suggestions for the good of the Cause. L. D.

**The Children's Progressive Lyceum** held a memorial service last Sunday morning. A list of former workers was placed on a stand surrounded by flowers. Four names were added to the number in the past year: Mrs. Laverna Mathews, W. J. Kirkwood, Eva Bryant and Meda Hoskins. Many mediums were present and gave interesting addresses. The recitations and musical selections were a credit to the children. O. H. WADSWORTH.

**Oakland Psychical Society.**—Mrs. R. S. Lillie's address at 11 a.m. last Sunday was one of the best ever delivered in that or any other hall in Oakland. At 8 p.m. Prof. Dinsman (who was indisposed) after a short address, gave some convincing tests, followed by Mr. Kotter of San Francisco. Mr. Swan and Mr. Dinsman will give messages next Sunday evening, April 21. A. E. W. Sec.

**Mr. John T. Lillie** is now taking a vacation at Santa Barbara, Cal., where he is having a good time and recruiting his health.

**The Mediums' Meeting** at Loring Hall, Oakland, April 10, was largely attended. Messages were given by Mrs. Stewart, Mrs. Smith, Mrs. Cowell and Mrs. Boies of Salt Lake City.

**Whitney Hall** at 1164 O'Farrell St., was crowded last Sunday evening, about 200 persons being unable to gain admission. This hall was opened only a few weeks ago in the residence locality of the city, and the messages and tests given through Mrs. J. J. Whitney are causing quite a stir in that region.

**A Board Meeting** of the Ladies' Aid will be held at the residence of Mrs. B. F. Small, 3324 17th St., San Francisco, on Wednesday, April 24. Mrs. Small invites the friends of the Ladies' Aid to meet with them, and will provide an afternoon tea, to which she extends a cordial invitation.

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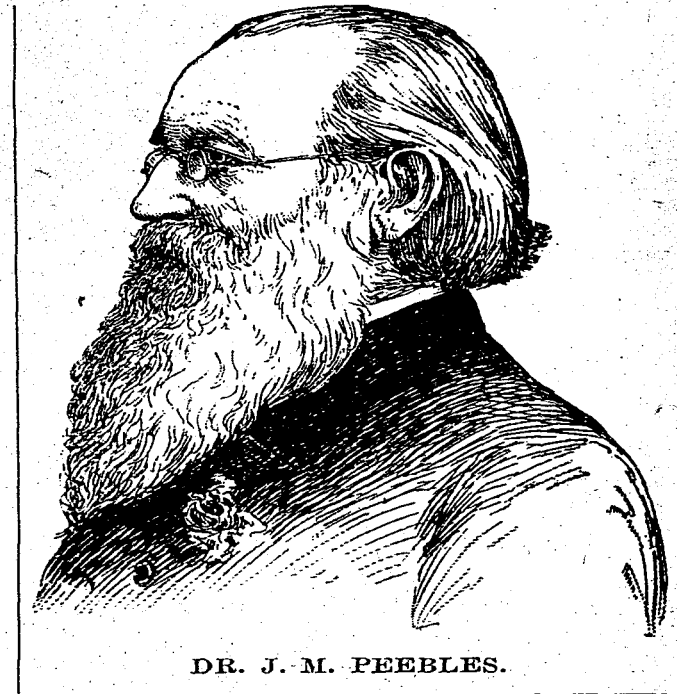
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**Mrs. R. Cowell**, a medium of rare ability, well known throughout the Pacific Coast, met with an accident last Saturday at her home, 414 East 16th St., Oakland, Cal. While engaged in preparing dinner, a gasoline stove which she was using for that purpose, exploded and scattered fire all over her. With quick presence of mind she took a blanket which happened to be near, and wrapped herself in it so as to extinguish the flames which were enveloping her. Her hair was nearly all burnt off and she was badly burned in several places about the body. An alarm was given to the neighbors, and a physician sent for, who dressed her wounds and reports that, though painful, her injuries are not fatal, and he fully expects that within a few weeks she will have recovered her health. Mrs. Cowell is one of the most successful platform test mediums in the country, and her many friends will be very sorry to hear of this painful accident.

**Mrs. Gillingham's Meeting** last Sunday evening, held on the fourth floor of the Supreme Court Building, 305 Larkin St., was well attended and of special interest to those who desire direct communication with their spirit friends. These test meetings are held every Sunday, Wednesday and Friday evenings in room 90.

**Mme. Young** did some very acceptable work last Sunday evening in the way of psychometric reading, to the delight of her large audience. Many could not gain admission to the crowded hall and went to other meetings. Professors Young and Bothwell-Browne rendered Professor Young's latest musical production to the satisfaction of all.



DR. J. M. PEEBLES.

**The Annual Meeting** of the Society of Progressive Spiritualists was held at 3322 Seventeenth St., San Francisco, on Sunday, April 14. The following were elected as Trustees and officers for the ensuing year: Wm. M. Rider, Pres.; G. H. Hawes, Vice-Pres.; John Koch, Sec.; B. F. Small, Treas.; Mrs. G. Hildebrandt, A. D. Hall, F. T. Lillich, Mrs. H. E. Robinson, H. E. Hargrave, Directors; John Koch, Agent; A. D. Hall, F. T. Lillich and John Koch, Committee of Repairs and Auditing Committee. The annual Reports showed favorably, and it was decided to resume meetings at an early date. JOHN KOCH, Sec.

**The Union Spiritual Society** at Fraternal Hall, Oakland, April 14, at 3 p.m., partook of the nature of an experience meeting, in which Dr. Bonesteel, Mr. Carter, Mrs. Stewart and Capt. Stout of San Francisco took part. Mrs. M. Bird and Mrs. Maxwell of San Francisco entertained the audience with messages at the close. The large audience in the evening was regaled with very satisfactory messages through the mediumship of Mrs. Stewart.

**Oakland.**—A pleasant feature of the evening anniversary exercises of the Union Spiritual Society at Fraternal Hall, April 7, inadvertently omitted in last week's report, was the presentation to the affable and energetic secretary, Thos. Ellis, by the members of the society, as a slight token of the esteem in which he is held, of a handsome solid-gold pin emblematic of the Cause. Mrs. Rose Domes, one of the leaders in the movement, made the presentation speech, to which Mr. Ellis replied in a manner befitting the occasion.