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T. G. NEWMAN, EDITOR.

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No. 23.

THE BEAUTIFUL HILLS.

"Oh, the beautiful hills are in sight,
mamma;
The beautiful hills are in sight!
The way is not long and the seraphim's
song
Breaks o'er their shining height.
"To you I said when I laid my head
Close to your breaking heart,
Do not fear, my mamma dear,
We cannot live apart."
A loving hand like a magic wand
Lay on my burning brow;
A gentle voice bade me rejoice—
I hear its cadence now.
"Oh, the beautiful hills are in sight,
mamma;
The evergreen hills are in sight!
The way is not long. Hear the heavenly
song!
Behold the dawning light!"
The muffled beat of her fairy feet
Fell on my waiting ear.
My eyes grew dim—the bounding rim
Closed of this mundane sphere.
But "The beautiful hills are in sight,
mamma,
The beautiful hills are in sight,"
Rose like a glad strain, or a sweet
refrain
That thrills with pure delight.
"Ah! near your side do I oft times glide
In calm, still evening grey,
And try to speak and kiss your cheek
The old familiar way.
"Oh, our beautiful home is in sight,
mamma,
Our beautiful home is in sight!"
Came like a low prayer on the quivering
air
And died with waning night.
MARY KELSEY BOOZER, Medium.

BORDERLAND

Telepathy.

The Chicago American has the following from Winstead, Conn.:
"Some premonition of evil caused Mrs. Edward G. Dean to leave the home of her sister and hasten to her own house. She says she had a telepathic message that some accident had befallen her daughter Mabel. As she was nearing the house she met a woman who told her that her worst fears were realized. Mrs. Dean swooned and was carried home. Across the same threshold over which she was borne her daughter had passed only a few minutes before, suffering from a fractured skull. As nearly as can be determined, the mother had the premonition of danger a few moments before the accident to her daughter took place.
"Mabel, the daughter, is ten years old. With several girl companions she went to Wetmore Hill to pick May flowers. It is supposed that she fell and her head struck a rock. The girls with her, who were of her own age, all fled except one whose name was Jennie

Wheeler. With her aid the injured girl, dazed as she was, managed to walk to her home, a mile distant. Her mother had been several miles farther away visiting her sister. She felt oppressed all the afternoon, and the thought gradually came to her that her daughter must be in danger. The feeling grew stronger, and finally she rose quickly to her feet, saying that she knew some disaster had taken place. She then hurried away, and when she was met by the bearer of the bad news, she was running toward her home. The child is in great danger and the physicians think she will die."

Notable Materializations.

This article from *Annales des Sciences Psychiques* shows quite an advance by scientific journals in the publication of matter which are usually found only in Spiritualist periodicals.

The editor, Dariex, has the following note to the article: "We publish to-day a portion of the experiments of a very interesting character by Dr. Paul Gibier in New York, in his laboratory, surrounding himself by many precautions.

"Despite the authority and celebrity of the author from a scientific point of view, we should not have been willing to publish similar experiments ten years ago, but since that time public opinion has progressed, psychic investigations have been pursued and taken into more serious consideration, and the scientific world itself, surprised by the discovery of the radiations of Roentgen, of wireless telegraphy, the experiments have become less wonderful.

"Dr. Gibier has behind him a scientific past which does not allow any doubt of his aptitude and skill as an observer.

"Dr. Paul Gibier proposed to read this report at the fourth Congress of International Psychology, which was held in Paris last August. Unfortunately, in the Spring of last year he was killed by being thrown from his buggy. He was an intelligent and indefatigable worker. He has largely contrib-

uted to the psychic investigations, and his death is a great loss."

In his report he says: "It seems that we shall soon be called to be witnesses to strange things. Already modern Psychology, separating, in some way, *atavic strata*, as well as those acquired, of the personality, has caused us to enter into the abyss of the human sub-consciousness. The manifestations of these sub-conscious strata, on which the ancient psychologists of Greece, and especially of India, entertained subtle and profound views, have been considered in these last years as portions of a mysterious being existing in each one of us, so to speak—our double. This psychic being, always awake, especially when we sleep, is regarded as endowed with special faculties, of a superior character, according to some, or fragments of functions forgotten at some moment in the evolution of the race, somewhere in the niche of time, according to others. In brief, it is the theory of the unconscious, sub-conscious, subliminal, etc.

"While a goodly number of abnormal symptoms observed in cases of hysteria and different hypnotic states, or conditions, as well as certain somnambulant and mediumistic phenomena, might be made in a general way to satisfy the theory of this double, etc., there are others to which this could not logically be applied without objection. It is to certain symptoms, or phenomena, of this last category which have fallen under my observation that I have the honor to call the attention of psychologists.

PSYCHIC PHENOMENA.

"I will recall at once the fact that about 15 years ago I published my first investigations on psychic phenomena. These investigations bore chiefly on automatic writing obtained directly on one or between two slates. This phenomenon, observed with all the precautions required by a rigorous experimentation, in the course of numerous seances, and perhaps 500 times, has been described in a volume to which I refer interested investigators.

"The medium with whom have been observed the phenomena

which I am going to describe, will be designated under the name of Mrs. Solomon. With this American lady I have experimented frequently during the last ten years; she has resided in my apartments at different intervals, at the Bacteriological Institute in New York, varying from a few days to a month at a time. The ladies of my family have been able to observe her during all this time, and even examined her clothing before seances."

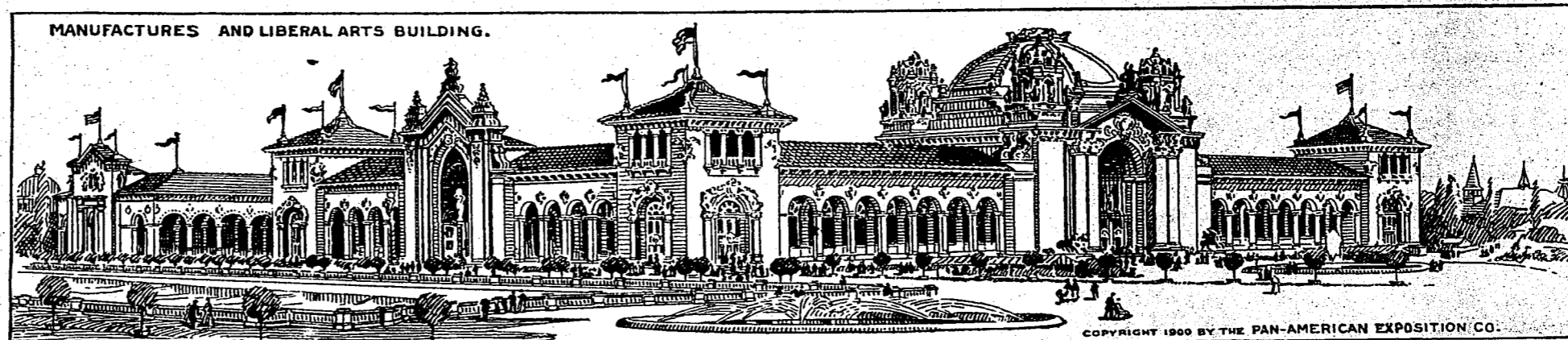
He notes that she was paid a sum agreed upon beforehand, but also observes that on one occasion, after a month of almost fruitless attempts to obtain manifestations, she did not wish to take anything, and would take only a small portion of the agreed amount. She was very much grieved at the fact that her mediumship had almost disappeared.

"These experiments have taken place in a room in my laboratory in New York, transformed for the occasion, or in the mountains Ramapo, in a place which I had arranged to occupy, situated about one hour's ride by railroad from the city. In the two cases the rooms were about 15x20 feet. A table was provided, on which were placed phonographs, dynamometers, photographic apparatus, etc."

He describes minutely the lighting of the room by means of a sort of lantern arranged to be regulated by a cord out of the reach of the medium and so as to make no shadows of the persons attending the seance, but to be regulated according to the forces which are disengaged from the medium.

He describes a cage of about 6 feet in height, 3 feet in depth and with a door of about 2½ feet in width.

"When the cage was closed with bolts and sealed, it would be almost impossible for a strong man to get out only by the aid of his hands; at any rate, no breaking out could be done without noise to attract attention. Over this was thrown a very thick cloth, so as to shut out every ray of light. Into this cage the medium was put, and the cage bolted and sealed, and the cloth thrown over it. The light, though dim, is sufficient to enable every



Pan-American Exposition at Buffalo, N. Y. Dedication May 20, 1901.

one to see the faces of those present, and then are noted these phenomena: Different voices are heard, not in the cage, but in the cabinet situated at one side. At first the voice of a little girl bade us 'Good evening.' It is one of the guides of the medium who calls herself Maudy. Then the bass voice of Ellan, the other control, gave a discourse on the difficulties to be surmounted to produce the phenomena which we call psychic and give the proof of the survival of the spirit after so-called death.

'At several intervals, hands, white and delicate, sometimes larger than that of the medium, glide from the top of the cabinet towards the middle of the room. A naked hand, and also another hand, are shown at different intervals, at the same time, at the two extremities of the cabinet-cage, about six feet apart. A feminine form clothed in white, being at least half a head taller than the medium, opens the curtains at the right of the cabinet, and coming out in front of the curtains, seems to grow weak and sinks into the carpet.

'A shorter feminine form, wearing an illuminated crown and girdle, comes out briskly from between the curtains without noise. Her countenance does not resemble the preceding one; she is browner; her clothing of almost somber color, and her hair black. She murmurs in a very low voice some words which we cannot understand, then goes back into the cabinet.

'After some minutes, during which those present sing in a low voice, the curtains of the cabinet are shaken, and the little voice is heard in the cage. Something white shows itself between the curtains, and a man above the medium height appears at the entrance. He returns without uttering a word; but the little voice of Maudy tells us that we have just seen Ellan. She adds that she is going to try to show herself, and that Ellan would try to come also at another time.

'The lower part of the curtains are raised and a form of a small child comes out and makes a commotion by striking her little hands upon the floor, at the same time causing to be heard the voice of a baby uttering such sounds as 'ta, ta, ta, tata.' A voice from the cage tells us that the form was that of a child of a few months old which recently died.

'Ellan appears between the curtains of the cabinet and talks in the same voice we heard from the cage. I shake his hand; he returned my pressure. His hand was warm, large, firm, somewhat bony—the hand of a laborer, while the hand of the medium is rather small, soft and fat. He was taller than I by half a head; the medium is smaller than I by as much. He was clothed in black with a white shirt front; his hair and beard were deep chestnut color; his eyes brown (the eyes of the medium are light blue); he appeared about 35 years of age. He said 'Good-by,' and retired into the cabinet.'

The Fear of Death.

GEO. E. LOTHROP, JR.

The strange fear of death which seems to haunt every person—and some animals—is being largely modified, if not totally changed, by the modern researches and discoveries about the spirit-world. The results of the labors of the famous

men and women in Europe and America who have devoted their lives to the exploitations in this occult field cannot be over-estimated.

The proof that we all shall live as spirits in the next world is now so conclusively proven by experts and scholars, besides being largely believed by most of the leading religions of the world that few skeptics can answer the latest modern evidence and facts along these lines.

Very great and clever work has been done in this grand field by Camille Flammarion of France, the astronomer; by Prof. Alfred Russell Wallace of England, Leonora Piper and Adelaide Littlefield of America, besides the notable researches of the Frenchman, Paul Gibier, with Mrs. Carrie Sawyer at the New York Pasteur's Institute.

Other giants in this religious arena have stood like 'Horatius at the Bridge' and done valiant services for the public in removing this almost foolish fear of entering the spirit-world. Ayer, Goff, Barrett, Hodgson, etc., have shone as specialists in certain phases of the reform, and the accomplished array of spirit mediums, especially in America, have shed such a flood of light upon the subject of death, and over future state of existence after death, that no one need to fear dying half so much as they do having their teeth pulled by the so-called 'painless' dentists.

Roxbury, Mass.

Stone-Age Theology.

The idea of offering sacrifice to atone for wrongdoing seems as enduring as the Devil of the traditionalists, who still rely on the blood of the Son of Man to save. Even centuries before the birth of Jesus the great Oriental teacher, Buddha, repudiated it. When the animal was about to be slain he interposed:

But Buddha softly said:
"Let him not strike, great king," and therewith loosed
The victim's bonds, none staying him,
so great
His presence was. Then, craving leave,
he spake
Of life, which all can take, but none can give—
Life, which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest
The king came near,
Standing with clasped hands, reverencing Buddha;
While still Buddha went on, teaching how fair
This earth were, if all living things be linked
In friendliness and common use of foods,
Bloodless and pure; the golden grain,
bright fruits,
Sweet herbs which grow for all, the waters wan,
Sufficient drinks and meats.

QUAKER.

The Past and the Present.

WM. J. COWEN.

We have passed the 53rd milestone on the road which leads to the perfect knowledge of the mysteries of the future existence and condition of the human race. Much has been accomplished within the preceding years of the history of spiritualistic achievements in the perfection of mediumship and the opening of new channels by which the spirit-world communes with the world of matter.

During the early years of the movement it was a difficult matter to hold communion with the departed ones of earth. Spiritualism was then a new branch of study,

and the laws which govern spirit manifestation were not known to us. Years of investigation and study upon our part; years of teaching by the advanced spirits of immateriality, has done much towards bringing the two worlds together.

To-day we may hear from our departed friends who have passed over to that mysterious condition. It is almost as easy for us to hold communication with the world of spirit as it is for mortals to commune with each other. The different phases of mediumship are increasing in number and variety and include almost every desirable feature of a perfect system of correspondence between the two worlds—the world of materiality and the world of immateriality.

The communion of the spirits with the mortals of earth is not, strictly speaking, a phenomenon peculiar to the age in which we now live. The ancients often held communication with the dead.

The Buddhists and the Brahmins were cognizant many thousands of years ago of the existence of spirits and believed in spirit communion. The Egyptians, also, to a certain extent, believed in the existence of spirits, while the early Jews always held communication with the spirits of their dead. The American Indians believed in the existence of spirits and believed that somewhere in the realms of space, there was a country to which the members of the various tribes went when they disappeared from the sight of men. This place they termed 'the happy hunting-grounds,' and when a warrior died his implements of warfare and of the chase were buried with him, so that the spirit should not lack the necessary means of continuing his former mode of living in the new phase of existence it is destined to enter.

These early intimations of immortality were, no doubt, crude and existed upon a low plane of thought, but nevertheless were the expression of truths which have laid the foundation for the structure of Modern Spiritualism.

From perhaps the fourth century after Christ, until within the last century, the fact of spirit existence was forgotten by the human race. The Catholic brotherhood which superseded the band of Christians who represented the doctrines of Christ, the great teacher of spiritualistic thought, excluded from their articles of faith the belief in the existence of spirits and of spirit communion, so that during the sway of Catholicism the truths of Spiritualism were lost to and forgotten by the masses of the people. The early Christians were devout Spiritualists and believed in spirit communion.

Emperor Constantine became a convert of Christianity, and from that time forward, Rome became the religious mistress of the world. The doctrines of primitive spiritualistic belief were remodeled by the magnates of religious thought in Rome, and in this revision the truths as taught by the spirit-world, the fact of the existence of spirits, was excluded from their articles of faith. Catholicism denies the existence of spirits and of spirit communion. The reason for this change of religious thought by the leaders of Catholicism can be explained in the fact that the spirits in the higher planes of spirit-life taught the better principles of equality and justice, the higher and more ennobling princi-

ples of equal rights for all mankind.

The teachings of the spirit-world were not acceptable in that age of selfishness, bigotry and injustice, and the lessons taught by the higher intelligences of spirit-life failed to produce any effect upon the extreme selfish condition of the world at that age. Catholicism reigned over the world; the leaders of religious thought controlled and held for themselves alone, the wealth, the power, the knowledge of Christendom. Every interest became subservient to the church. The priests controlled the knowledge, and by refusing to disseminate learning held the ignorant masses in bondage. Because the spirits advocated a better condition of affairs and strove to reach the masses of the people and teach them the truths of the spirit-world, Spiritualism was opposed by these leaders of religious thought and the spirits denied admittance in the homes of the people. For this reason and on account of the great opposition which was manifested towards them by these bigots of spiritual thought, mis-called God's people, the advanced spirits of the realms of spirituality withdrew from the world for a time, and the truths of Spiritualism no longer illuminated the darkness and gloom of this sad page of the history of civilization.

Do our readers blame the advanced spirits, the angels of God, for refusing any longer to attempt the introduction of our philosophy to minds so engrossed by the material pomps of vain display and selfish aggrandizement.

The middle, or dark ages of European civilization are a blot upon the pages of the history of the world, a condition of affairs for which there is no possible excuse. The advent of Christ, and the influx of spiritual thought which accompanied his birth upon the earth, resembled the rising of the star of revelation whose beams penetrated the darkened gloom of ignorance and oppression.

Spirits have visited the earth many times in the history of civilization. Many teachers in the ages gone by have been inspired to promulgate the philosophy of the angel world. Every visit of the spirits to the earth has been productive of good. Every visitation of the angel-world has alleviated the condition of suffering humanity. The spirits have done all they could in endeavoring to better the conditions which have existed upon the earth-plane since the creation of man; but when opposition met them upon all sides, when repulsed at every point as they were during that period which we have before mentioned, they retire to their spirit-homes to await a more favorable opportunity.

Great Men Inspired.

E. N. TREADWELL.

It has been held by many philosophers as conclusive that the preponderating conditions of any age are an exact reflex of the people's desires of that age. If that be true, then the people are getting exactly what they want. The problem of Li e, what it is; its object, and its ultimate, still vitally interests the masses. The evidence is rapidly accumulating that the church's idea of salvation, by vicarious atonement, is illogical, and found wanting, and testified to by an ever-increasing defection from the ranks of orthodoxy.

Once outside the reach of the pulpit whip, the liberated subject very naturally lands upon the shores of cynicism and skepticism. It is a natural sequence for a soul-seeking medicine, and a healthy mental sign, marking, as it does, the first step in man's spiritual awakening. As a consequence of such a mental and spiritual shake-up, a large percentage of those free men elect for total extinction as a result of physical demise.

The Church has preached immortality of the soul, but not scientifically; not from the home base; therefore, it has been discarded as a fiction and superstition.

Immortality is the mightiest truth pertaining to man's career, here and henceforth! How can the masses be convinced that immortality is a fact? Only through messages from the Beyond. There is no order of thought, no sect, that so clearly demonstrates immortality as the Spiritualists, through their orators, writers, artists, musicians, healers and psychometrists.

The spiritual sense of touch, known as Psychometry, while primarily dependent upon the sensitiveness of the intermediary, or psychic, is nevertheless finally dependent upon a bath, or treatment, if you will, in thought waves projected by one's spirit vibrants. In other words, its inspiration! Musical composition—and we but need to refer to the celebrated case of Mozart—minus technical or theoretical training, is repeatedly accomplished to the astonishment of the uninitiated. Culture is, of course, necessary to a perfect whole. A most beautiful account of musical inspiration is given in Benjamin Franklin's paper, the *Saturday Evening Post*, published in Philadelphia, Pa., under date of May 18, 1901, entitled "After the Concert," by Carmen Sylva, Rumania's Queen. It treats of a composer's inspiration by his spirit friends, in the composition of a symphony which had been his ideal for many years. Every Spiritualist, as well as all interested in psychic research, should read it. Every spiritual paper should reprint it entire, if possible, giving credit to its source.

To many people who are unfamiliar with the sources of all inspiration, it will prove both a conviction and a delight. Mr. Franklin's desire to test his theory of electricity by the kite and string during an electrical storm was an inspiration. Franklin was a medium, and it was particularly appropriate that this inspirational story should make its American appearance in the paper he founded.

The step from the church to skepticism is a natural one. In the latter state of mind we have the condition of freedom, and in that mental independence man can be reached and impressed, and he finds himself consulting the psychic, that these problems may be unraveled.

In making this investigation, the weary questioner goes the rounds of all the cults. Some land in the ranks of Theosophy; some go to Christian Science; others seek the Mental Scientist, while numbers affiliate with the Spiritualists. Our radical friends aim to discredit such consultations, but their failures frequently reach the psychic, and by the divine gift of clairvoyance they are enabled to correctly locate the cause of the ailment which so often eludes the purely objective diagnosis.

It matters not whether physical,

mental or spiritual help is sought, the repeated calls prove that the people have found something that they want.

If the doctors of theology and medicine wish to be entirely fair, they will throw no obstacles in the way of the layman's choice of salvation, and any attempt to block the way is an open confession of weakness and selfishness.

Any system of thought that tries to exclude soul vibration, will naturally lose adherents, for the people are bound to learn something, if possible, of the dear ones gone before.

Theosophy's parent was Spiritualism. Theosophy admits the thought-waves of returning souls, but tries to confine them to its astral belt, so called. This is a very specious distinction, but it doesn't tally with the facts and experiences of thousands of enlightened psychics.

Christian Science contends that one man—Jesus—had unlimited power, and that if you want to get out of a hole, you must call long and loudly upon him. Jesus evidently never intended any such construction to be put upon his teachings. He admitted that others would follow him, whose powers would be greater than his. The denunciation of the fig tree, which was approached prior to its appointed time for fruitage, was hardly a mark of wisdom, much less foresight. Thomas J. Shelton is right in not permitting any limitations to be cast upon his healingship. He can do as much as Jesus, or perhaps more, if he knows how! Why try to limit the man? All things are possible!

Mental Science has served mankind well in its doctrine of individual dominion. We are all indebted to Mrs. Wilmans for the presentation of her ideas. Many Mental Scientists find, however, that they cannot demonstrate over their old conditions, and further, that continued treatment from healers is only palliative, clearly showing that each must do its own work.

Here, then, comes in the mighty factor of soul vibration! What is it? Simply mental telegraphy, or thought transference! It's a thought wave! The Mental Scientist admits its thought-wave theory as possible between those in the physical, but either cannot, or will not, see that it is equally possible between the spirit incarnate and the spirit decarnate. This looks like an evasion, or perhaps it's just a case of not knowing.

Clairaudience is found, among Mental Scientists, Christian Scientists, Theosophists, Methodists, Catholics, etc. It is not merely the gift of Spiritualists, and the sooner the public is made to realize this fact, the better. All people are mediums in greater or less degree. Many have done, and are doing, the inexplicable, but can't understand the why. Get acquainted with your powers, and you at once cut out the inexplicable. So many say: "Oh, that I could see and hear my spirit friends!"

They can, if they will comply with the conditions. The first condition is to get quiet; but you can't be quiet until you are mentally free. You can't be mentally free until you stop lying, both to yourself and others. Stop seeking revenge. Stop trying to get something for nothing. Stop cheating your customers. In other words, get Justice for your base; Love for your capstone, and Harmony will appear as your structure.

Peace will permeate the edifice, and receptivity will be your reward. The world's great leaders in all departments of thought, for all time, have been inspired by their spirit friends. All psychic scientists should read the *Post's* inspirational story, and pass it on to those who need to know.

San Francisco, Cal.

[The article referred to by Mr. Treadwell is copyrighted by the Curtis Publishing Co. of Philadelphia. We have written for permission to present the same to our readers, and, if allowed to do so, will give it insertion at an early date.—ED.]

We Come—or Spirit Presence.

We come with tiny raps, the table tip,
When hushed is every word and still
each lip;
The mind expectant—all its pulses beat
In fear its spirit friend it cannot meet.

We come, we stand beside our medium's
chair,
While from his silent lips flows forth a
prayer
Which reaches there: "Oh, may my
spirit friend
To thought and pen his inspiration lend."

We come, we step upon the speaker's
stand,
Surround him with a strong, magnetic
band;
His lips we touch with sacred coal of
fire,
And words of peace, of hope, of joy
inspire.

We come, we make the mortal vision
clear,
With joy we speak to the clairaudient
ear;
We write our messages, sign the dear
earth name,
Thus prove the loved can ne'er with you
remain.

We come when called on every circle
night,
O'er matter prove we have both power
and right;
From cabinet built within your humble
home,
Clothed in the form, to greet you, we
will come.

We come, we speak, you listen and you'll
hear
The words from lips of her so loved, so
dear;
The tests we give prove to each waiting
mind
From spirit-life true friends each other
find.

We come when'er by two or more you
meet
To seek the truth, and there each other
greet;
What'er we learn in schools in spheres
above,
We there impart in lessons of pure love.

We come, we listen. Shall we hear you
pray
For strength, that you may all Truth's
laws obey;
Your brother love unto your neighbor do,
As, places changed, you'd have him do to
you?

We come, and o'er the sick, the sufferer's
bed,
Our richest blessings will we ever shed:
For thus the suffering poor we love to
greet.
When'er you call, we there with you
will meet.

We come to help, to cheer in that dark
hour,
Prove death can have o'er spirit no
power;
The spirit greet and join the joyful cry:
We welcome thee; 'tis life for thee to die.

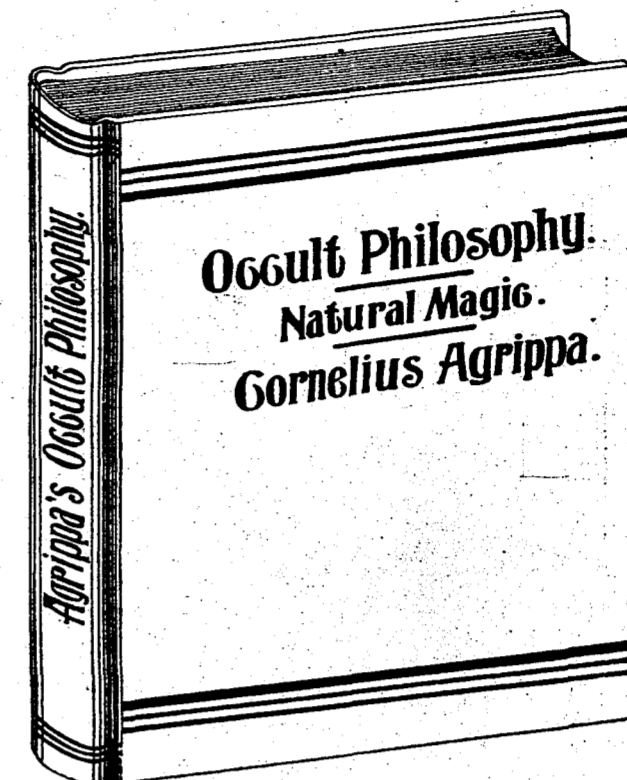
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[Established in 1865.]

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Between 10th and 11th Streets.

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Quarterly Meeting.

The State Board of Directors held its regular quarterly meeting on Saturday evening, June 1, being the first held at their new headquarters, 305 Larkin St. President M. S. Norton called the meeting to order at 8:30, six other directors being present. After approving the minutes of the previous session and the usual routine of business, the President and the Secretary submitted a report and financial statement of the Executive Committee, showing that the headquarters of the California Spiritualists is established on a paying basis, which elicited from the members expressions of congratulations and thankfulness.

An application for a charter was received from the Oakland Spiritual Society (a new organization) which was granted.

The feasibility of holding a camp-meeting in the vicinity of Oakland some time in August was made a prominent feature of the meeting, resulting in placing the whole matter in the hands of the Executive Committee.

Now, co-workers, less than three months remain before the meeting of the State Convention, and if the Spiritualists throughout the State will do their duty in behalf of the spiritual movement, which has brought so much comfort, consolation and light to the world, many auxiliary societies can be added to the State Association.

W. T. JONES, Sec.

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THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00.

The Science of Sociology, by Wallace E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 1874

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

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Camp-Meeting Dates.

Chesterfield, July 18 to Aug. 26. Flora Hardin, Sec., Anderson, Ind.
Hazlett Park, July 25 to Sept. 1. I. D. Richmond, Sec., St. Johns, Mich.
Central Iowa, June 23 to July 7. Daniel Davis, Oskaloosa, Iowa.
Kansas State, Aug. 9 to 26. E. S. Bishop, Glasco, Kansas.
Island Lake, July 18 to Sept. 2. Ella B. Brown, 266 21st St., Detroit, Mich.
Grand Lodge, July 28 to Aug. 25. Geo. H. Sheets, Grand Lodge, Mich.
Rogers Park, June 30 to July 28. Thos. J. Haynes, Sec., 164 Scribner St., Grand Rapids, Mich.
Delphi opens July 27. Brown Good, Box 110, Delphi, Ind.
Lake Pleasant, July 28 to Aug. 25. Albert P. Blinn, Sec., 603 Tremont St., Boston, Mass.
Vicksburg, Mich., Aug. 2 to 25. Jeanette Frazer, Vicksburg, Mich.
Onset Bay—July 11 to Sept. 1. For programs, address the Onset Bay Camp-Meeting Co., Onset, Mass.
Southern California, Aug. 11 to Sept. 11. Nettie Howell, Sec., 139 West Fifth St., Los Angeles, Cal.

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Edward Earle, Independent Slate-Writer, 622 Geary St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

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

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.

C. E. Heywood, rapping medium, 1286 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. M. Hovet, 408 Octavia St. Readings 1 to 4. Circle-Tuesday 2 p.m., Thursday 8 p.m.

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

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

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Mrs. A. S. Winchester, trance medium. Seances Sunday and Wednesday 8 p.m., Tuesday 2 p. m. Consultations daily. Locating of minerals and oil bodies a specialty. 1610 Clay St., San Francisco, Cal.

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TO THE EDITOR:

If I have not a perfect aim, I am not quite a Spiritualist. If I have a perfect aim, and dare to say so, I invite the scorn of those whose ideal is on a lower plane of life. If I tell the truth in this matter I must say that the acme of wisdom in mankind is to place our aims in harmony with the aims of Nature (at her very best) and then to struggle with all our might to keep them there. In this, verily, eternal vigilance is the price of success.

An article under my name appeared in the JOURNAL of May 25, with the heading, "Altruistic Deity," a term or phrase unauthorized by me. The heading which I had placed over the article was "Hic Manus" [this hand]. In my anxiety to give prominence to the subject-matter of the article itself, I was willing to leave the heading under the obscure maze of the mother-tongue (the Latin). The editor, however, substituted the one first named above. I take it for granted that he did this in a spirit of brotherly love. In the same spirit I wish to say that this good intention on his part, carried into effect, placed me in a false position, thereby giving to the article in question so much the color of sarcasm as to seriously impair the general effect of the same on the average reader. In the interest of justice, I know the editor will gladly insert this reference. THOS. H. B. COTTON.

[We wrote the heading "Altruistic Deity," which the printer inadvertently set up "Deity."—ED].

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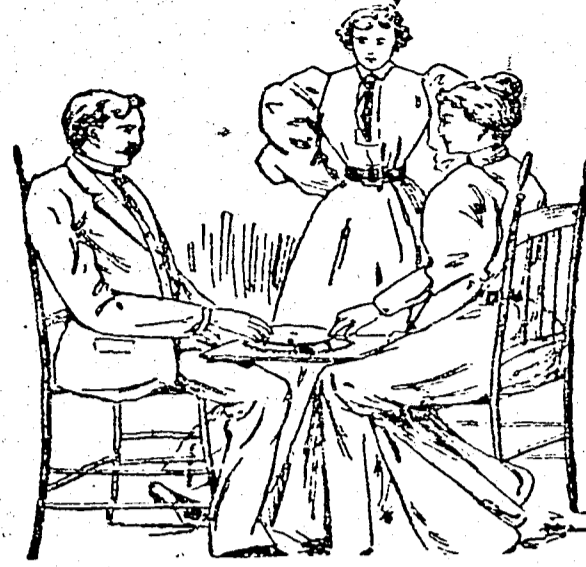
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Local News Summary.

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

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 morning at 10 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 Tuesday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 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.

A Camp-Meeting will be held near Oakland in August, under the auspices of the State Association. Particulars will be given in due time.

The Reading-Room and library, located at the Spiritualist headquarters, 305 Larkin St., are open every day, and Mr. W. T. Jones, the secretary, is there to welcome visitors.

Happiness was the theme of a fine lecture by Eugene Del Mar, before the Mental Science Temple last Sunday, at Golden Gate Hall.

A Spiritual Test Meeting was held at 299 Hyde St. on Sunday evening by Mrs. Shriner and Mrs. H. A. Griffin.

Mme. Young demonstrated the return of the spirit, at Oriental Hall, 619 McAllister St., last Sunday evening after an inspirational lecture, by Mrs. Sarah Seal. Professors Young and Bothwell-Brown furnished the music.

Questions were answered by the spirit-world last Sunday evening, through Mrs. C. J. Meyer and others, at Friendship Hall, 335 McAllister St., San Francisco.

Mrs. Eberhardt gave tests and psychometric readings last Sunday evening at 3250 22nd St. Quite an interest is being manifested in these meetings held between Mission and Valencia Sts.

Questions were answered through Mrs. J. J. Whitney last Sunday evening at her hall, 1164 O'Farrell St. Considerable investigation is going on in that locality, and many are being convinced of the truth of spirit return.

Personals.—Mrs. Ella York of San Jose, and Mrs. H. F. Michener, Thos. Ellis and Dr. H. M. Barker of Oakland, were in San Francisco on Saturday last, in attendance on the meeting of the State Board, of which they are members.

Mrs. Ada Foye arrived from Australia last Monday, and, of course, called at the office of the JOURNAL with words of fraternal greeting from Mr. W. H. Terry, editor of the Harbinger, Melbourne, and other Spiritualists of Australia. She had a royal welcome in that country, and had to tear herself away, in order to return to her family in Seattle, where she will remain for a rest for some months. Her address is Box 158, Seattle, Wash. The Harbinger for May contains an account of the farewell meeting:

"The large room of the Victorian Spiritualists' Association was crowded to the utmost on the evening of Thursday, March 28, the occasion of a farewell evening tendered by the Association to Mrs. Ada Foye. Mr. W. H. Terry, who occupied the chair, said: 'It is within a day of four months since we first welcomed Mrs. Foye, and during that time she has held over 30 meetings and has made no mistake in any of her numerous tests. Her lectures and tests have done a great deal of good, and she has given skeptics facts that they cannot get away from.'"

Mr. Terry, on behalf of the Victorian Association, presented Mrs. Foye with a silver chateleine spectacle case and a handsome gold-mounted umbrella. Mrs. Foye thanked the Association in well-chosen words, which were met with ringing applause.

Mrs. R. S. Lillie gave a brilliant lecture on the continuity of life after the change called death, last Sunday evening at Occidental Hall.

Mrs. A. L. Gillespie followed with spirit messages, which were all recognized and acknowledged. An appreciative audience assembled to hear Mrs. Lillie's lecture, which fairly bristled with good points and was very earnest and eloquent.

These meetings are held by the State Association, and Mrs. Lillie will give another lecture next Sunday evening at these headquarters for the Association.

The Spiritual Meeting at 856½ Isabella St., Oakland, on Wednesday, May 29, was a large one. A great many strangers were among the audience and the seats were all occupied. Mr. Preston opened the meeting by an invocation. Dr. Palinbaum, entranced, gave a lecture on "Patriotism," after which he gave some fine tests. Mrs. Drake spoke upon the "Uplifting of the Spirit"; Mr. Van Luven spoke upon "Economics, and its Relations to Patriotism and Spiritualism." Mrs. Boose gave some tests.

Dr. N. F. Ravlin is at 430½ Broadway, Los Angeles, Cal.

Removal.—The Universal Spiritual Association, inaugurated under the leadership of Dr. W. S. Hall five or six years ago in Old Foresters' Hall, 20 Eddy St., San Francisco, has removed to Templar Hall, Pythian Castle, 909 Market St. Last Sunday the subject of "Cruelty" was under discussion, with Mr. Gustavason in the chair. There is an unabated interest and a growing usefulness.

A New Meeting.—The Mediums' Protective Association of San Francisco will inaugurate a series of test meetings in Oriental Hall, 619 McAllister St., on Friday evening, June 7.

The meeting of the Board of Directors for June will be held at the Spiritualists' headquarters, 305 Larkin St., on Saturday evening, June 8.

Money sent in unregistered letters will be at the risk of the sender. We assume the risk if sent by money order, bank draft or registered letter.

"The Key to the Mystery of the Human Soul" (continued from May 26) constituted the subject discussed by the Union Spiritualists at Fraternal Hall, Oakland, Sunday afternoon, June 2: Dr. Turman, Dr. Anderson, Dr. Stewart, Mr. Young and President Preston being the principal speakers. Mrs. Amanda Smith gave messages at the close. The evening meeting was devoted to convincing messages by Mr. J. W. Wilson of San Francisco and Mrs. Dr. Stewart. Large and well-pleased audiences were present.

Oakland.—The Sunday afternoon meeting held under the auspices of the Psychological Research Society was well attended and much enthusiasm manifested. The subject for the afternoon was "Inspiration," and those who took part were really inspired.

We had on exhibition six crayon portraits of the Apostles, drawn through the medium, Walla Anderson, in 1878.

In the evening Mrs. Jennie Robinson of San Francisco occupied the rostrum, to the great satisfaction of all present. Those meetings will be carried on continuously. All mediums and speakers who think of coming this way will do well to correspond with me. The subject for next Sunday at 2:30 p.m. will be "Psychical Research."

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Los Angeles.—We had Mrs. M. E. Reatz from Evansville, Ind., at the Ocean Beach camp last Tuesday evening for a circle. The messages given through her entranced organism were highly appreciated.

She lectured in Lincoln Hall, Los Angeles last Sunday. The hall was crowded at 2 p.m. The "Truth-Seekers" hold meetings in the same hall every Sunday morning and evening, presided over by Mr. John Briggs (the industrious, honest little shoemaker, who calls me his mother in Spiritualism, as he developed as a speaker in my meetings here ten years ago).

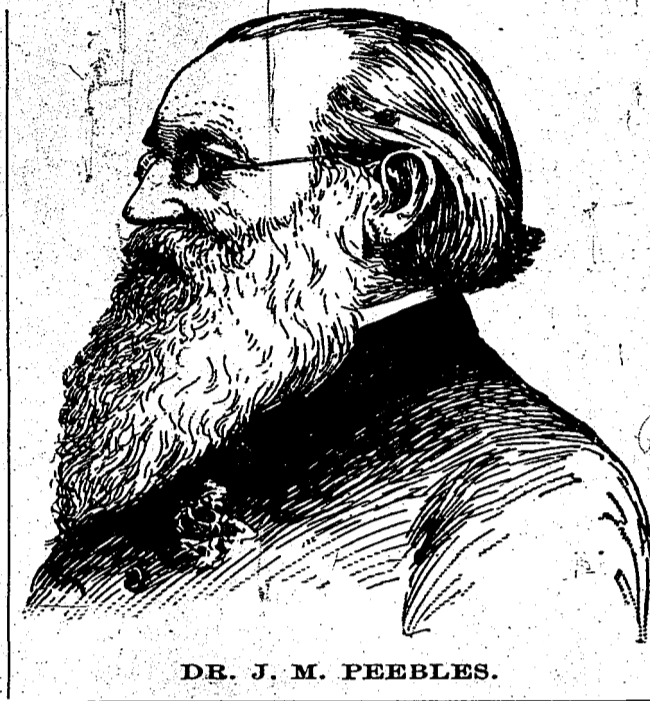
If there are any inharmonies among the Spiritualists of Los Angeles, I fail to sense it; on the contrary, there seems to be a fraternal spirit existing between the various Spiritualists and their societies.

Mrs. F. A. LOGAN.

The Southern California Camp-Meeting opens Aug. 11, holding until Sept. 11. Matters connected therewith are going on as rapidly as can be expected. Grounds were engaged and also some of the old permanent speakers and mediums. We would be pleased to hear from others if they so feel inclined. The grounds are beautiful and are located only a five-cent ride from the city. NERTIE HOWELL, Secretary, 139 West Fifth St., Los Angeles, Cal.

Dr. Geo. W. Carey has gone to Los Angeles to conduct classes and lecture on "The Science of Being" and kindred subjects. He is a fine lecturer and should draw large audiences. He has Books for sale and will take subscriptions for the PHILOSOPHICAL JOURNAL.

Mr. McMeekin of San Jose is spending a few days in San Francisco.



DR. J. M. PEEBLES.

The Wednesday Evening test meetings held at Loring Hall, Oakland, are a success. Mrs. Cowell, Mrs. Stewart and Mrs. Smith gave messages of consolation at every meeting, and the audiences are all that could be desired.

Transition.—Mr. C. K. Eddy, a Spiritualist of Los Angeles, Cal., has passed to the higher life, and the remains have been taken to Saginaw, Mich., for interment.

Mrs. C. Parish is very ill at her home in the Sherman House, 28 8th St., and is not expected to recover.

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