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BE OF GOOD CHEER.

Open the blinds and polish the pane,
Let in the sunshine after the rain.
Sorrrows are sent, and sometimes despair
Shadows the life with wearisome care.
Sit not in grief, in darkness and gloom,
Life is for thee—in fulness and bloom.
Peace and its vintage—wine of the soul,
Sunlight and strength shall know thy control.

All that is good belongeth to thee;
Use it to shape thy own destiny.
Daylight obscures the stars in the sky,
Darkness reveals their brightness on high.

Through all the shadows look for the shine—
Near are thy star-ships, sailing in line.
Close as thy heart-beats, close by love stands,
Lighting thy pathway—holding thy hands.

ELLA DARE.

BORDERLAND

Warned by Telepathy.

A premonition of evil caused Mrs. Edward G. Dean of Winsted, Conn., to leave the home of her sister one evening and hasten to her own house. She says she had a telepathic message that some evil 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 with 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 Westmore Hills to pick flowers. It is supposed, in falling, her head struck a rock. The girls with her were of her own age, all had except one whose name was Jennie Wheeler. With her aid, the injured girl, dated as she was, managed to walk to her home, a mile distant.

Her mother had been several miles further away, visiting her sister. She had felt oppressed all the afternoon, and she thought gradually came to her that her daughter must be in danger. The feeling grew stronger, and finally she felt quickly to her father, saying that she knew some disaster had taken place. She then hurried away, and when she was met by the mother of the girl, she was running towards her home.

Saw her Spirit Mother.

I was born in Glens Falls, and lived there until I was 22 years old. My mother died when I was a little more than six, and we, my two younger brothers and myself, went to live with our grandparents. During my mother's life I had been very happy. I was, of course, petted and spoiled, so that I must have been a hard child for others to manage.

I think I cried myself to sleep every night for a year after my mother died, and it was during that year that she appeared to me twice. The first time I saw her was perhaps a month after she died. Although many years have passed since that night, I still remember how my heart ached, and how it seemed as though I could not bear the separation longer.

Having been sent to bed supperless and alone, without a light, just at dusk, I cried and moaned and called my mother. Oh, how I wanted her! I thought if she were alive how different my life would be. Presently a hush seemed to fall about me. I stopped sobbing and turned toward the opposite wall. There, only a few feet from me, stood my mother, looking as I last saw her. I raised myself up and looked at her for a moment. Then I said, "Mamma," but the instant I spoke she vanished. I thought about it for a long time,

but did not cry any more that night. In the morning I told what I had seen, but was called "silly, crazy," and told that the dead never came back to the earth, that I must not think of such things. Nevertheless I did think, for I had seen my mother.

Perhaps two months later I was sent to Johnsbury to live with an aunt, where I was, if possible, more unhappy than before. It was now Winter and I was more confined to the house. Again I was sent to bed feeling too unhappy to live and longing so much for my mother. After crying a long time, I felt the same strange stillness that I had noticed before, and then, close by my bed, stood my mother. I did not speak for a long time, but only looked at her, I felt so soothed and comforted. After a time I arose, and holding out my arms said: "Mamma!" As before, she vanished.

I have never seen my mother since in my waking hours, but have often heard her speak my name. I have had very many strange things of this character happen to me, but all my life have fought against belief in the return of the dead. The time has now come when I can no longer doubt that our spirit friends watch over us, and if we would but heed their warnings our lives would be brighter and better in every way.—R.

Please remember these incidents

did not occur in a dream. Was the spirit mother's love so strong that she was able, through some unknown psychic law, to respond to the heart cry of her desolate child?

A Premonition.

The venerable widow of a once prominent business man said: "I have often heard my husband make the following statement: 'A sister-in-law of my mother, by the name of, Jemima, resided in Michigan. There was a strong feeling of attachment between these two women.'

"One morning I heard my mother say to my father: 'Jemima is dead!' to which he replied: 'How do you know? We have not heard of her being ill.' My mother then said with great solemnity: 'I know she is dead because I saw her standing near the bed last night.' But as my father did not believe in premonitions, he still doubted.

"About a week later my mother received a letter from the bereaved family, bearing the news of her sister-in-law's death, which occurred on the very night my mother saw her at her bedside." A.

Paul was a Spiritualist.

WM. J. COWEN.

Saul of Tarsus, called Paul, during the later years of his life was one of the most prominent figures in the history of the early church, and his writings compose more than half of the new testament.

Saul of Tarsus was the greatest teacher, with the exception of Jesus, of religious ethics during the formation and establishment of the church and as a promulgator of spiritual thought, he has had but few equals.

But little is known of the early life of this remarkable man. His education embraced all the learning of the age in which he lived. He had studied the philosophies of Greece and Rome. He was well versed in ecclesiastical law and had been a pupil of Gamaliel, the learned Jewish Rabbi. Although a Jew by birth, he was nevertheless a Roman citizen, and as such enjoyed those privileges which were only accorded to the freedmen of Rome. He belonged to that particular sect of the Jews called the Sadducees, who did not believe in the resurrection of the dead, nor in the existence of spirits, or angels, in which respect he resembled the Grecian philosophers at that time. Paul's conversion from materialism to Spiritualism marks the change of thought which henceforth characterized all his sayings and writings.

Paul appears at a very critical

Taking a Delightful Sponge Bath.



Illustration of a child taking a sponge bath.

stage of the development of spiritual thought. Jesus had just been crucified, had arisen from the dead, had appeared to many people who still lived to testify to the truth of the continued existence of man as demonstrated by the appearance of the materialized body of Jesus to the disciples and others.

At that day the same feeling existed as is often manifested now regarding those who professed to believe in the existence of spirits.

Paul's conversion to Spiritualism at this opportune time probably saved Christianity from utter annihilation and was the means of the advancement of spiritual truths.

WAS PAUL A SPIRITUALIST?

We answer most emphatically, he was. The early Christian church was founded upon the truths which came from spiritual sources, and the history of the early pioneers shows us that they lived in much closer communion with the spirit-world than do Spiritualists now.

Whether Paul had seen Jesus in the flesh, or was ever a witness to the miracles which manifested through his mediumship, we can not tell; but we do know that Saul of Tarsus, as a learned man and a materialist, as a Jew and a Sadducee, was opposed to the dissemination of the doctrines of the disciples. Such a doctrine as the belief in the existence of spirits was distasteful to Saul as a Jew, and as one taught by the philosophers of Greece, Saul could not, without the necessary evidence, believe in the future existence of the human race. The change of thought which Saul experienced carried with it the conviction that if he became, during the closing years of his life a strong believer in and defender of Spiritualism, there must have occurred that which proved to him beyond a doubt, the reality of the existence of spirits.

The account of Saul's conversion is found in Chap. XXII. of the Acts of the Apostles.

Here was an ocular demonstration of spirit power which could appeal to the reasoning mind of a man like Saul. He need no longer grope in the dark and question this one and that one as to the reality of spirit return. Jesus, the prophet of whom he had heard so much, but of whose continued existence he could have no conception, because the teachings of the philosophers and seers, the learned men of the age, precluded any statement which could not be proven with mathematical precision. Saul had seen Jesus, therefore he knew that he still lived as a spirit. He had seen the spirit form, had heard the spirit voice of the great prophet. Henceforth we no longer speak of him as Saul, the materialist, but as Paul, the Spiritualist. How many are there to-day who are passing through similar experiences? Perhaps the power of the spirit-world does not manifest itself in so marked a degree as it did to Saul of old, but nevertheless in many quiet ways the world of spirit is demonstrating the truth of the continued existence of man. The tiny rap, the entranced voice of inspiration, the materialized form, the still, small voice of the spirit, is speaking to us to-day as it did of yore to the disciples and the early Christians. Through the persecution of opposing elements, the gift of mediumship had been lost to the church until those who superseded the early followers of Jesus have forgotten that there is a world of spirits to which

there is access, if only the opportunities be accorded the spirits of communicating with us.

Spiritualism, in its modern guise, differing but little from the Spiritualism of Paul's time, is once again endeavoring to establish itself among the religions of the present day. Like the religion of Jesus, the teachings of the spirit-world are ridiculed and condemned by the hypocritical Pharisees of the churches of to-day, even as the religion of Jesus was ridiculed by the Pharisees of old. The voice of Paul, though his physical form has long ago mixed with the dust of the earth, is still heard from the spirit-world declaring the truth of the existence of the spirit. We hear him say: "The first man is of the earth, earthy; the second man is the Lord from heaven." The tiny rap, the divine touch, the inspired voice of the spirit, the materialized forms of all the inhabitants of the heavenly kingdom, are asking with one accord: "Oh, death, where is thy sting? Oh, grave, where is thy victory?"

"Believe not Every Spirit."

ARTHUR F. MILTON.

Man lacks truth comparative to his lack of moral force, and morality or spirituality comparative to his lack of truth (inspiration).

A man may be inspirational, but envious, jealous, selfish or prejudiced, in connection with it. This limits the flow of truth to the tastes, desires or preconceived opinions or notions of the individual.

So a man may be freed from all these emotions and have exalted feelings or desires, but lack inspiration on account of some worldly passion—or have an imperfect inspiration on that account. In that event he may readily commit blunders unlooked for.

Or he may have love, but a feeling of pride or contempt connected with it, that perverts his best desires by a kind of stupidity that only the cultured can commit—more injurious than that committed by the uninfluential or ignorant, because admitted where the latter is not.

To mix spirituality with materiality is one of these blunders. But it indicates a low plane in high circles or conditions—a lack of true spirituality amidst the polish of a worldly refinement or culture.

Such an influence is dangerous because it rules by a glittering materiality that has all the appearance of spirituality in its assumption, and leads astray.

Orthodoxy, sophistry, propaganda, with its hypnotic influence, belongs to this order. But it may also be conveyed by individuals through bold assumptions of spiritual culture, and undermine the true spirituality of a circle, a society or a cause, if not guarded against.

Spiritualists in general may be intuitive enough to sense this and exercise caution, but they should never lose sight of the fact that the revelations accorded them are for the upbuilding of the soul, whether they concern their cause or their personality.

We cannot be too careful as to the promises of fortunes or greatness by spirits. They may intend them figuratively, but are often interpreted literally or materially. Experiences with disappointments as the result are numerous, except to the wise and courageous, who

understood the lesson conveyed and rose above the failures.

Novices are yet to be taken in, but all is for the best in the end, though some need more experiences than others, believing they are exceptions to the rule. But the more persistent, the greater the deception, because a firmer steel is needed to bring the expectant inheritor to his moorings—to the spiritual basis of our Cause.

Warnings may not be needed to the veterans, but there is a constant new influx that is to be considered, as well as the too credulous or good-natured.

Fortune-telling or promising is not in the spiritual constitution, and to "believe not every spirit" might apply to many in as well as out of the flesh, when they swerve from the path of spirituality into that of materiality.

The Living God.

J. P. COOKE.

Language is hardly strong enough to express the absurdity of such attempts at judgment as are founded by some of our materialistic brethren on "supposing a God to exist," etc.

We assume that the human and divine sense of justice must run parallel as far as they go together. To grant that there is anything in the whole world that would seem unjust to one who knew all the circumstances, would be fatal to any plea in favor of a righteous Deity whose will is obeyed.

But can any such thing be shown? Is there any uncaused, unrequited, unbalanced, unproductive evil? Is there any instance of divine guilt?

The theist argues that evil is incidental; that in particular cases it is even tributary to general good. The pain is an angel of power; that individual suffering is made necessary for the welfare of the whole. To this John Stuart Mill returns a scornful reply. "Optimists," he says, "in their attempts to prove that whatever is, is right, are obliged to maintain, not that Nature ever turns aside from her path to avoid trampling us into destruction, but that it would be very unreasonable in us to expect that it should." Pope's "Shall gravitation cease when you go by?" may be a just rebuke to any one who should be so silly as to expect common morality from Nature. But if the question was between two men, instead of between a man and a natural phenomenon, that triumphant apostrophe would be thought a rare piece of impudence. A man who should persist in firing a cannon or exploding dynamite when another man "goes by," and having killed him," should urge a similar plea in exculpation, would, very deservedly, be found guilty of murder. Of course he would. To copy an example without considering how far it ought or ought not to be copied, is foolish and wrong.

Very true, as Mill says: "The order of Nature, in so far as unmodified by man, is such as no being, whose attributes are justice and benevolence, would have made with the intention, that his rational creatures should follow it as an example."

But if he never designed that his rational creatures should follow it as an example; if, on the contrary, he made his rational creatures to be part of his universe, and so endowed them that they might conspire and co-operate with him to make the creation complete in ex-

cellence, and so granted them freedom of will—nay, more, if he intended his rational creatures to be in a manner his own representative agents, his own incarnations, so to speak, his highest creations, in order that through them his attributes of wisdom and goodness and love might be exhibited and acted out, and manifested thus to humbler orders of men, then the burden of his supposed opprobrium may be lightened. And such considerations as these are just. They do not clear up all the intricacies of speculation, but do they not remove great obstacles from the main lines? Though worthless, perhaps, as demonstrations that God exists, yet by self-spiritual-consciousness presuming that he does exist, do they not relieve the presumption of heavy incumbrances?

The truth is that God is spirit and must be spiritually discerned. The being whose organism is the universe, is a being of attraction, or Love, of Light or Spirit, of Life or Being, of Knowledge or Power. I say the truth of this matter is so, and I say it with all humility; not as a dogmatist, not as an affirmation of authority, but as a witness giving testimony in a truthful but humble spirit.

Both mind (soul or spirit) and matter, in the abstract, are spiritual perceptions—apprehensions of the soul, not of the physical senses.

The solution of the problems of being affords, moreover, an answer to the ultimate question: What is Truth? Whatever absolutely is, is true. The question, therefore, becomes: But what absolutely is? And the answer is that object *plus* subject is what absolutely is—is by knowledge (consciousness of knowledge). This, and this alone, truly and really exists. This synthesis is the Truth—the ultimate Ground—below which is neither anything nor nothing.

As that superb thinker and teacher, James F. Ferrier, of Edinburgh and St. Andrews, has so ably and lucidly shown in his "Institutes":

"Absolute existence is the synthesis of the (ego) subject and object—the union of the universal and the particular—the concretion of the ego and non-ego—in other words, the only true and real, and independent existences are minds-together-with—that-which-they-apprehend." This, and this alone, is knowable. This synthesis alone is the conceivable. This, and this alone, is the substantial and absolute in cognition."

Again, if absolute existence is that which we are ignorant of, it must equally be the synthesis of subject and object, the union of the universal and the particular, the concretion of the ego and the non-ego, because this and this alone is what we can be ignorant of. Therefore, whichever alternative be adopted, the result is the same. Whether we claim a knowledge or profess an ignorance of the absolutely existent (the Living Light of God), the conclusion is inevitably forced upon us that the Primal Soul, the Inner Cosmic Life, is the synthesis of the subject and object—the union of life, matter and mind, of the universal and the particular—the concretion of the ego and non-ego—in other words, that the only existences to which true and real and independent being can be ascribed are minds-together-with-that-which-they-apprehend.

The problem of knowing and being is solved. God, or true being, is first in the order of nature; but,

being, as known, is first for us, while the apprehension of the spiritual being is last. Hence the main parts of philosophy are Ontology or being, and Epistemology or knowledge, and Agnology or the theory of ignorance, for we can only be ignorant of that of which we might have knowledge.

"We pass to the problem of absolute existence only through the portals of the solution to the problem of knowledge. But even after we have fixed the meaning, the conditions, the limits, the object and the capacities of knowledge, it seems quite possible—indeed, highly probable—that absolute existence (or Light) may escape us by throwing itself under the cover or within the shadow of our ignorance."

Thus knowledge lights the path to Life and Love. As Mr. Chas W. Stevenson has so gracefully lined it, we see:

The nothingness of all the other years,
The undiminished distances of stars;
A rude old earth which cannot feel its scars;
The man thereon, with all his hopes and fears,
His love of love, his hate of hate, his tears;
The unknown that oft beckons and yet bars;
The fatal blemish that fair beauty mars;
Unbroken silence 'round unending cheers!
And that serene, unconscious, ceaseless flow
Of light and dark, of life and death, which
makes
Good out of evil, order out of odd,
Spirit and substance mingling as they go,
Until a new self centered soul awakes
To know—all is the gentle will of God.

The Bibles of the World.

W. J. COLVILLE.

All bibles are written very largely in allegorical or figurative style, which is the common method of conveying instruction in all Oriental countries up to the present day. It is both interesting and instructive to compare the theories of creation as set forth in the different holy scriptures or sacred writings venerated by various sections of mankind.

It is now far easier than formerly for the general reader to make acquaintance with the sacred books of the East, which have been finely edited by Max Müller, and are now very accessible in public libraries. Let the various scriptures speak for themselves; compare one record with another, and you can not fail to be convinced that they have all a similar of not identical origin.

Swedenborg's *Arcana Celestia* contains a deep spiritual interpretation of the Pentateuch, and proves convincingly to the unprejudiced reader that the opening chapters of Genesis are by no means parts of a literal historic narrative. Dr. Bayley's *Divine Word Opened* contains wonderfully lucid interpretations of the correspondential significance of Eden and all the characters connected therewith, and it must not be forgotten that all earnest students of Swedenborg remember that he distinctly wrote much concerning a very ancient pre-Adamite church, and referred with marvelous insight to the ancient "word" scattered among the nations.

We must remember that no Hebrew scholar of renown ever treats the first two chapters of Genesis as mere history, and it can scarcely be supposed that any persons of the least scholarly attainment, who have been looking into what Moncure Conway long ago called "sacred anthology," can possibly attach a restricted literal meaning to a world-wide allegory. The story of creation in the first chapter of Genesis attributes all to Eloheim, in whose image humanity is formed, and though there is a seeming reference to nights and days or limited periods of time in the poetic narrative, any reasonable reader can at once perceive that the style is figurative and highly dramatic, and, as far as external application goes, we are introduced to a theory of evolution on the basis of spiritual involution.

No one can possibly apprehend the real significance of any inspired teaching who

does not think beyond the limits of chronology and geography. The first chapter of Genesis, in harmony with numerous Oriental and classic works, suggests the following ideas: All forms in existence owe their origin to archetypes in the Divine Mind (*vide* Plato). Creation is organization; the breath, word, or spirit of divinity breathes on, into, and through primordial substance, and brings cosmos out of chaos. All that *is* is good in its pure essence, and all forms in the universe, viewed from the divine standpoint, are found excellent. Man and woman are constituted equal in all respects, and proceed from the divine source of all expression simultaneously after every vegetable and animal expression of life has reached perfection.

All the absurd notions still current regarding woman's inferiority to man are based on totally ignoring the first chapter of Genesis and foolishly and illogically beginning the human race with the figurative Adam and Eve of the second chapter. The spiritual origin of humankind is clearly revealed in all the great bible of the world, but on questions of astronomy and geology we very properly refer to continual discoveries of scientific students. The literal texts of all bibles are simply shells enclosing the kernels of spiritual meaning, with which purely historical questions have nothing whatever to do. The bible is true in the sense in which a grand dramatic poem is true; it illustrates the action of universal law, and shows us, as in a mirror, how things appear, to us in various stages of our development.

It must not be forgotten that Darwin, Huxley, and other great naturalists were confessed Agnostics, who dealt exclusively with the *how* of evolution, but could not discover its why or wherefore. A reasonable acceptance of all the sacred literature on earth in no way interferes with perfect acceptance of every scientific fact which can possibly be demonstrated. If people foolishly imagining that works written in poetic form and similitude are literal accounts of historic matters arbitrarily confined to particular time and place, they make nonsense of the highest and most enduring literature extant; the present reaction against the Bible is due to such stupid commentary. There is a spiritual origin for every blade of grass. God is imminent as well as transcendent. Creation is continuous, not sporadic, and they who will allow their spiritual eyes to open will see behind the veil of the external side a great ever-operative spiritual universe.

The whole existent universe subsists spiritually, and all bibles—consult whichever attracts you most, or better, compare any one with several others—distinctly set to work to illustrate the continual operation of spiritual intelligence behind the screen of mundane affairs. The heavens rule and the earth obeys. God's law is universal and unalterable, and it is the merest quibbling to deny creation and then prate of law which is beyond our power to modify. The world may be 6,000,000,000 years of age instead of only 6,000 years old, but the origin of life is spiritual, and every beginning of an outward form is due to a spiritual impulse. The real protoplasm, the true bioplasm, the genuine ultimate atoms of which we hear much and see nothing are all spiritual. This is a living universe pervaded with ever-active intelligence.

All bibles are true when we read below their surface, but all are full of absurdities and the grossest contradictions when we merely gabble their letter. Admit once for all that God is eternally active and that divine law is changeless order, and you have a key to universal interstellar revelation. Foolish people have endeavored to cramp in limits of time and space the Being who is infinite and eternal. What we think about creation registers our immediate development, but creation itself is the changeless effect of the changeless cause—the Eternal ONE who has no second.—*Two Worlds.*

Philanthropic Work Begun.

As Secretary of the National Association, I report progress of fund for the Reed City, Mich. Home for Mediums, and what we have been doing to help some of the worthy workers of other days in their efforts to keep "the wolf from the door."

On May 14th I stated that the fund had received \$411.41, and that the proceeds from the benefit seance by mediums of Chicago would about swell the amount to five hundred dollars. The exact sum received gratefully from Dr. G. B. Warne, and the mediums of Chicago, was \$89.75. Since that report we have received for the fund \$37.10.

Dr. Spinney has also personally pledged one hundred dollars, over forty of which he has paid in Sanitarium work for one of our good mediums.

The grateful thanks of the N. S. A. Board are extended to all who have in any way contributed to this fund. But it will be seen that we are very far from having enough money to build the Home itself, that is so needed in our ranks. Therefore, this matter of establishing a Home by the N. S. A. is held in abeyance until some definite plan for raising the requisite means, is not only formed, but carried out. Although the two philanthropic men before referred to have concluded not to withdraw their offer of fifteen hundred dollars jointly, the outlook for maintaining a suitable Home after it is ready for occupancy, is not encouraging.

As before stated (see former letters), the N. S. A. Board has decided that while it is waiting for funds to open the Home at Reed City, to use what money it could command for the purpose, in aiding as many mediums as possible, who are in need of substantial aid toward their support. To this end, it has already entered the humane work of paying the sum of \$12 per month toward the support of four former well-known workers in our ranks—one of whom is the well known Dr. Henry Slade, of other days.

All of these mediums are aged and deservant, one is totally blind, one is nearly blind, but hopes to regain her sight, and one is in her old age made destitute because she has given so much time strength and money to other needy souls. These cases are all well authenticated. They are mediums who have done a long and faithful work for humanity on both sides of life, and now in the stress of their need, the N. S. A. is satisfied to aid them to its utmost power. Two of these mediums live in the East. Dr. Slade is in Michigan, and one lady is an old-time resident of Chicago. As the three ladies are sensitive about being called objects of charity, we withhold their names, but we are ready to satisfy any friend as to their identity and worth who will write us for that information. Thus has the good work of the N. S. A. Mediums' Relief branch begun. Not only this, but Mrs. Carrie Fuller Weathersford, who has recently passed to the higher life, was placed in the Sanitarium of Dr. Spinney at Reed City by the N. S. A., where she received the most tender care and treatment for nine weeks, and then—as she wished to pass away from her own home, among her loved ones—she was taken home under the care of one of the doctor's good nurses, all at the expense of the N. S. A. This is not a work of charity, it is only a recognition of the good work done by our mediums, who need not feel sensitive about accepting the aid thus bestowed. But unfortunately, we can not do all that we wish in this line. Only well known and old-time workers can be aided at present, and it is doubtful if our list can be extended until we receive further financial aid from the Spiritualists at large who have not yet contributed to this fund for worthy mediums.

We hope that this work will so appeal

to the public that money will come rolling into our treasury, for the aid of our mediums who have given their lives and means to the cause of Spiritualism.

MARY T. LONGLEY, Secretary.
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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, JULY 19, 1902

The London Spiritualist Alliance made the occasion of its meeting on June 29, the bidding of a public farewell to Mr. J. J. Morse and his family, who had been invited to Australia in the interest of the cause of Spiritualism. The editor of *Light* presided and addresses were made by Mr. E. W. Wallace, Mme. Montague, Mr. Geo. Spriggs, Mr. W. J. Colville, Rev. John Page Hopps, and others. The formal portion was supplemented by music, conversation and refreshments. Mr. Morse and family will leave England for Australia by the way of the Cape of Good Hope, and we trust they will have a pleasant and safe voyage.

The City Fathers of Oakland, Cal., passed the new ordinance last week as it was printed, including the taxing of Spiritualist mediums; but it was agreed that it should be amended at a future meeting, so as to exempt mediums endorsed by the California State Spiritualist Association.

Moses and Mattie Hull, after four years of service to the Spiritualist Society at Buffalo, N. Y., took leave of their church and congregation on Sunday, June 29. Moses gave two very impressive discourses and Mattie conducted the Lyceum, taking her leave of it. Its members had purchased a diamond ring and presented it to Mrs. Hull as a token of their esteem and appreciation of her work during the four years she has been their conductor. The ceremonials of leave-taking were very affecting and will long be remembered by all the parties concerned.

The Creator.

By the title of this article we do not mean any Jehovistic God or Eloheim, who in the Bible records are represented as having created the world out of nothing some 6,000 years ago.

The Creator we refer to is "the God within" every individual. We create our bodies, our surroundings and our conditions. Men with great brains and capital are inspired to create railroads, telegraphs, telephones and myriads of other inventions which alike create improved conditions and give pleasures and luxuries to the human family.

We should not forget that even in the smaller things in our life-work we are also creators, and are entitled to all the credit which redound to men of greater capacities and enlarged opportunities. The person who makes a beautiful home with enticing surroundings, who gives joy and comfort to the household and makes life more pleasant and fruitful, is a creator. The housewife who arranges the interior to make it more pleasant and agreeable to the occupants—who gets up the enticing meals which afford pleasure and strength to those partaking of them, is a creator. This is as true of such as it is of the poet, the inventor, and the managers of large factories. We may be doing our work just as nobly, just as profitably and just as creditably in the minor things of life by creating pleasant surroundings as any one could do even in the world of majestic enterprises and glorious achievements.

Hon. A. J. Balfour, nephew of Lord Salisbury, Premier of Great Britain, has succeeded that aged statesman and become the Prime Minister of the British Empire. Mr. Balfour has held many high offices, among them being the First Lord of the Treasury, and has been, up to the present time, Government Leader in the House of Parliament.

His uncle, Lord Salisbury, was the principal feature of the latter part of the Victorian Age, and has done much to establish friendly intercourse with other nations, and particularly with the United States of America, and retires because of his advancing years and need of rest from public duties.

The new Premier, Mr. Balfour, is a prominent member of the Psychological Research Society, which has done much to open the eyes of the thinking men all over the world, concerning Spiritualist phenomena and the many forces in Nature heretofore unrecognized. His accession to the Premiership, we hope, will not prevent the continuance of his interest in psychical matters.

Falsehoods not only disagree with the truth, but usually quarrel among themselves.—*Daniel Webster.*

Persecution of Mediums.

The Los Angeles case, which was to have been decided on Thursday of last week, has again had a setback. The prejudice of a portion of the jurors seems to have overcome all opposition and rendered a decision or verdict impossible, so after three hours of struggle they had to give it up and report a disagreement, and thereupon were discharged by Judge Smith.

It is very encouraging and satisfactory to know that Judge Smith has clear vision and appreciation of the rights and privileges of Spiritualists under the law, and is quite willing to let his decision on the points of law be understood. His charge to the jury was logical and profound, and the learned argument of Mr. Earl Rogers, attorney for the Chesbros, made a great sensation. Had the jury been open to conviction, as all honest men should be, there would have been a decision placed on record to which we could point with pride, on account of its justice and freedom from prejudice.

The matter, however, is only delayed—it is not defeated, as will be seen from the following letter from Mrs. Maud Chesbro, which will be read with interest:

TO THE EDITOR:

The trial of our case, which was set for July 10, 1902, came up in the Superior Court, before a jury, Judge Smith presiding. The charge of the Judge to the jury was grand, and wholly in our favor, as one might expect from the opinion handed down in his ruling on the appeal from the lower court. Great was the surprise and consternation of every one who heard the trial and the charge to the jury, when it was learned that the jury declared it impossible to agree. Judge Smith dismissed the jury from further service in our case, and we were informed that the matter stood exactly as before the trial.

MRS. MAUD CHESBRO.

The Los Angeles *Express* of July 10 contains a report of the proceedings before Judge Smith in this case, and as some of the incidents of the trial may prove interesting to our readers, we make the following excerpt from that report:

Officers Sylvester and H. C. McKenzie, who went to the Portland Hotel last November for the purpose of investigating the Chesbros and arresting them in the event they were found to be practicing clairvoyance without a license, were the first witnesses called after the jury had been impaneled.

Policeman Sylvester told of seeing the sign on the door and of having a reading from Mrs. Chesbro, who gave him a lot of information gathered from the spirit-world. While engaged in this seance her husband kept passing his hand over her forehead, and when the ceremony had been completed and Officer Sylvester had had been told all about Belle, Robert, John and other departed souls, he settled with the Doctor, Mrs. Chesbro refusing to take the money.

In reply to questions from Mr. Rogers, the witness confessed that such descriptions and information as Mrs. Chesbro had to give con-

cerning his dead relatives was fairly accurate, only one mistake occurring during the seance.

He was followed by Officer McKenzie, who proved a good-natured witness and who willingly told of certain wonders performed by the Chesbros upon the occasion of his visit to their offices in company with Policeman Sylvester.

McKenzie was reminded of these wonders by Mr. Rogers. "Did not Mrs. Chesbro, while in a trance produced by her husband rubbing his hand gently across her brow, tell you that you had a wife who was suffering extremely from neuralgia?"

"Yes, so she did," admitted the witness.

"And was it not true?"

"Yes, it was. My wife was suffering considerably about that time from neuralgia."

"She described your wife accurately, though she had never sat eye on her and did not know you?"

"Yes, I'll admit she did. Gave a very good description."

"Well, now, how about your cow?" inquired Rogers. "Didn't she tell you also that you had a fine cow staked out in the back yard, and that you were very proud of that cow?"

"Yes, sir. We've got her yet, and just as proud of her as ever."

"You were told, too, that you are soon to come into possession of considerable money, were you not?"

"I was," replied the witness, with a broad smile; "but I haven't seen any of it yet. Maybe it's too early."

"Relate any other facts or prophecies she gave you at that time."

"Well, she told me that my wife and I had had quite a controversy over some papers I wanted. My wife wouldn't give them up, she said, but if I kept at it she would yield in the course of time and give them to me."

"Did that come true?"

"Yes," was the reply; "I got them after a while."

Locating the Responsibility.—The Chicago *Unity* very wisely states this conundrum in trying to locate the responsibility for the rearing of reckless boys. It says:

When a poor dog, made frantic by an explosive bunch of firecrackers fastened to his tail, rushed into a Chicago church the other day, we wonder if he was not the victim of a misplaced confidence. The Christians that gathered there for worship clambered up into their seats and sent for the police. Perhaps if they had been more alive to the gospel that includes the dog, the horse and the bird, the firecrackers would not have been tied to that dog's tail. Somebody's "darling" did it. Was the mother at the church and the father at the club while the boy was exercising his ingenuity?

Hon. E. W. Bond, Willoughby, Ohio, has been proposed for nomination to represent the 21st district of that State in Congress. He is an able man and a Spiritualist of long standing, and we hope he will be elected.

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The Reviewer.

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Mrs. Mary A. Livermore says of Lillian Whiting's new book, "The World Beautiful in Books": "The language, the phrasing, become to me as a spiral staircase by which I ascend to glorious mounts of vision. This book is enchanting with its exquisite discussion of authors, and the selections from Ralph Meeker's writings are marvelous word pictures. . . . I am reading the book as one at sunset walks through a garden of lilies and roses when the air is filtered through gold and perfume."

The Unity Tract Society, 1315 McGee St., Kansas City, Mo., has begun the publication of a Sunday School Lesson Quarterly, the only one of the kind published in the New or Higher Thought. The text of the International Bible Lessons is given, followed by the spiritual interpretation by Leo Virgo, editor of *Unity*. Notes giving the esoteric meanings of words, terms, etc., a lesson hymn and questions on the lessons are interesting features. It is edited and arranged by Charles Fillmore, Chas. E. Prather and Jennie H. Croft. Subscription, 35 cents a year; 10 cents a copy.

"Power Through Self-Culture" is the title of a series of lessons by Dr. P. Braun now being published in the *New Man*, in company with many other good things. Send two-cent stamp for sample copy, latest reduced prices of books, etc. Address, *The New Man*, 1409 N. 20th St., Omaha, Neb.

A charming retrospect of Mrs. Fremont's life is published from the pen of Laura B. Starr, in the August *Delineator*, which presents an interesting picture of this beloved woman. Mrs. Fremont is still living in Los Angeles, where her cottage has long been a Mecca towards which the General's friends and her own have turned their wandering footsteps.

The Spiritual Reformer and *Humanitarian* is the title of a new monthly published at 409 21st St., Galveston, Texas, at \$1.00 a year; edited by Mrs. Susan J. Finck (mortal) and James M. Finck (spirit). It contains 60 pages of very interesting matter.

The Washington State Spiritualist Association will hold a camp-meeting near Seattle, Wash., beginning on Sunday, July 27, closing on Aug. 24. The Spiritualists of this section expect to have a very successful meeting in camp this season. All the societies are joining with the State Association and will make it a grand success. Ample provisions are made for all in attendance, and a general invitation is extended to Spiritualists and others to be present. Good speakers and mediums are engaged for the occasion. 1120 Pike St., Seattle, Wash. J. W. SMITH, Sec.

Veteran Spiritualist Union.

TO THE EDITOR: Saturday, July 19, through the generosity of the Onset managers, the Union will hold services in the camp grounds for its benefit. The program promises to be rich with the offerings of able talent. My friends, shall this prove a memorable occasion? It is for you and me, dear readers, to determine.

But I desire above all things that we nobly and generously meet this demand we laid upon ourselves when we accepted the fruits of consecrated mediumship and became debtor thereto, and I want your growing family of readers to rejoice with us in what is already accomplished.

IRVING F. SYMONDS, Pres.

A New Spiritualist camp-meeting will be held at Etna, Clarke county, Wash., from Aug. 8 to 28, 1902. Among the speakers engaged are D. W. Hull, president of the Kansas State Association, and P. C. Mills, president of the Washington State Association. Several first-class mediums representing the different phases of physical phenomena will be present.

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

Spiritual Institute. Dr. and Mrs. Chesbro, 444 1/2 So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Phone, Church 680

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M. E. TAYLOR.

Upward, aye, upward let us hie
In word, deed and aspiration,
And with each other let us vie
In search for purer ration.

Upward and onward let us go,
And with seraph music keep sweet time;
Let every aspiration throce
With soulful melody ever chime.

Upward and onward let us rise
Winging our way to fairer bowers,
And soar till we have gained the prize
The victor's wreath of fadeless flowers.



The Editor is not responsible for the opinions of correspondents.

The Chesbro Case.

TO THE EDITOR:

Thinking you would be pleased to present to your many readers a reliable account of the proceedings in this widely-discussed case, which you could by no means obtain from the columns of the prejudiced secular press of this city, I transmit you a brief abstract of the hearing and its results.

The case came up on June 10, before Judge Smith, in Department One of the Superior Court of this county, and was a re-trial, as ordered by this Judge on the hearing of the appeal of Dr. and Mrs. Chesbro from the decision of the court below, which had excluded evidence offered tending to exculpate the defendants.

The defendants, Dr. George and Maud Chesbro, were indicted for the commission of a misdemeanor, in that they had, several months ago, in this city, practiced clairvoyance for money without first obtaining a license from the city so to do, as required by a municipal ordinance. District Attorney Chambers prosecuted, and Mr. Earl Rogers appeared for the defendants.

After the selection of the jury, the prosecution presented two police officers as witnesses, who testified, substantially, that they had, on Nov. 21 last, visited the defendants at their rooms in this city, for the ostensible purpose of procuring "readings," but really, as it appeared, with the object of obtaining evidence upon which to base an accusation. The first witness (Officer Sylvester) was not so sure that on all points the "reading" he received was a correct one; while the second (Officer McKenzie) testified positively that his "reading" was a good one, and correct in every particular save one. For these two "readings" they were charged one dollar each, and that amount was paid to Dr. Chesbro.

The defense took the line that Spiritualism was a religion, and that the defendants were exercising the rites and observances of their religious belief in giving these two "readings" on the occasion mentioned. In support of that contention Dr. D.K. Wise, Prof. Bowman and Attorney Julius Lyons, with two others, were called. The first three testified, generally, in regard to the claims of Spiritualism to be considered a religion, holding that while Spiritualists possessed no defined creed like orthodox churches, yet its teachings in regard to a supreme deific power or intelligence gave it a spiritual and moral status as a religion. One witness held it was

the very highest form of religion extant, while the remainder held that it was more than a mere cult—it was a religious belief, and entitled to be considered as a religion.

After brief addresses the jury by the respective counsel, the presiding Judge gave his instructions to the jury on the various points of law presented. I quote from my transcript the concluding instruction, as it was, in many ways, the "crux" of the entire series of instructions of this learned and impartial jurist. It is as follows: "If you entertain a reasonable doubt as to whether or not the acts of the defendants testified to were done and performed in the enjoyment and exercise of religious profession and worship, as they believed it, then you must acquit the defendants." This was a very important instruction, as will readily be perceived.

The jury then retired, and after an absence of nearly three and a half hours, returned and announced to the court that they could not agree upon a verdict, and were thereupon discharged.

NOTES OF THE TRIAL.

The entire conduct of the presiding Judge was eminently fair and impartial. The case may come up again for another trial. Still the District Attorney has the power to request the court to dismiss it, if he thinks a conviction could not be secured.

The Spiritualists turned out in fair force, and much dissatisfaction was expressed by all of them at the failure of the jury to agree upon a verdict.

Earl Rogers, for the defense, made an eloquent address to the jury as to the claims of Spiritualism to be considered a bona fide religion. He contended stoutly that the acts of the defendants were but the exercise of the religious rites and observances of the undoubted religion of Spiritualism.

And so it is still an open question here as to whether Spiritualism is or is not a religion. The failure of the jury to reach a definite conclusion was not a surprise to me, although about everybody in court thought they would not be more than ten minutes in finding a verdict for the defendants. But juries are proverbially uncertain, and this jury fully sustained the general character of juries for uncertainty. WILLIAM LOVEGROVE. Los Angeles, Cal.

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DREAMS.

The soldier dreams of conquest;
His is a troubled sleep.
His foes in serried columns
With undaunted valor sweep.
He sees his colors floating,
He hears the trumpets' blare,
With scenes of death and carnage
Around him everywhere.
The morning sunbeams wake him,
Still unrefreshed and tired;
His pulse is beating wildly
With a fever dream-inspired.

The statesman dreams of honor;
The legislative hall
Is filled with list'ning multitudes
Assembled at his call.
Into his peaceful slumbers
The fancies fondly steal,
That on his word is trembling
A nation's woe or weal.
The morning sunbeams greet him,
Still in his native town;
But his dream has reassured him
That he will win renown.

The miner dreams of treasure;
His is a joyous sleep.
Earth yields to him her measure
In one vast glittering heap.
His lowly cabin stretches
Into a palace grand;
He toils no more—for servants
Obey his least command.
The morning sunbeams rouse him
To another day of toil;
With hope renewed by his bright dream
He delves again the soil.

The singer dreams of plaudits
From the assembled throng;
In fancy they encore him
At the end of ev'ry song.
His sleep is one of pleasure;
His rest is soft and sweet;
His fondest wish is gratified—
The world is at his feet.
The morning sunbeams call him,
And keen is his regret
To find his ardent wishes
Unrealized as yet.

The captive dreams of freedom—
His fetters from him fall;
At home in his own cottage
He hears his loved ones call.
His darling wife and children
Are nestled at his side;
His sleep is one of rapture,
And swift the moments glide.
The morning sunbeams find him
Still in his prison cell;
But his dream has brought a gladness
That words can never tell.

The soldier's dream of conquest,
The statesman's dream of fame,
The miner's dream of treasure,
And the singer's dreamed acclaim,
Are each a sweet delusion
That comes when slumbers fall;
But the captive's dream of freedom
Is far sweeter than them all.

J. E. KEENE.

Learn to Wish.

The new violinist wonder is Jan Kubelik, the son of a Bohemian vegetable gardener, and is 21 years of age. He is now commencing an American tour for which Messrs. Hugo Goerlitz and Daniel Frohman will pay him \$100,000. Eight years ago he was playing at home on a violin made by himself out of an old cigar box. He had played on his father's violin since he was five years old, but that fell to pieces one day, and the family being poor, he made his cigar box violin. Eight years ago he went to Prague to study with Oudricek and Sevik, and shortly after appeared in public. Since then he has played in all the great cities of Europe and is now touring America.

Speaking to an interviewer, he gave the following advice to boys: "I should like to tell them," he said simply, "how to succeed. They must learn to wish. Until they know how to wish, and wish until their whole soul is in one wish, they can never be what they would be. A wish that hurts and hurts—that is the wish that comes true! And the whole world and poverty and no friends and ill-health cannot stop it. If they wish they will work. Wishing and working will make the world right over for them. The boy who would like to succeed—he cannot succeed; but the boy who wishes to succeed

until he cannot eat or sleep or do anything but work for wishing—he has success!"

"That is why you are getting \$100,000 from America," I said.
"That is why, also, I can play at all," he supplemented.—*Ecch.*

Spiritualist Camps.

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- Sangus Center, Mass.—Aug. 1 to Sep. 29. Onset, Mass.—July 13 to Aug. 31.
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- Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich.
- Etna, Clark county, Wash.—Aug. 8 to 28. H. B. Alien, manager.
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- Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.
- Summerland Beach, O.—Aug. 10 to Sept. 1. S. J. Woolley, Milo, O.
- Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O.
- Cassadaga, N. Y.—July 11 to Aug. 24. A. A. Gaston, Sec., Meadville, Pa.
- Mowerland Park, Mass.—June 2 to Aug. 1. Upper Swampscott, Mass.
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- Delphas, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan.
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- Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.
- New Era, Ore.—July 5 to 21. Lorena Lazelle, Sec., Oregon City, Ore.
- Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich.
- Island Lake, Mich.—July 27 to Aug. 25. A. G. Brown, 266 21st St., Detroit, Mich.
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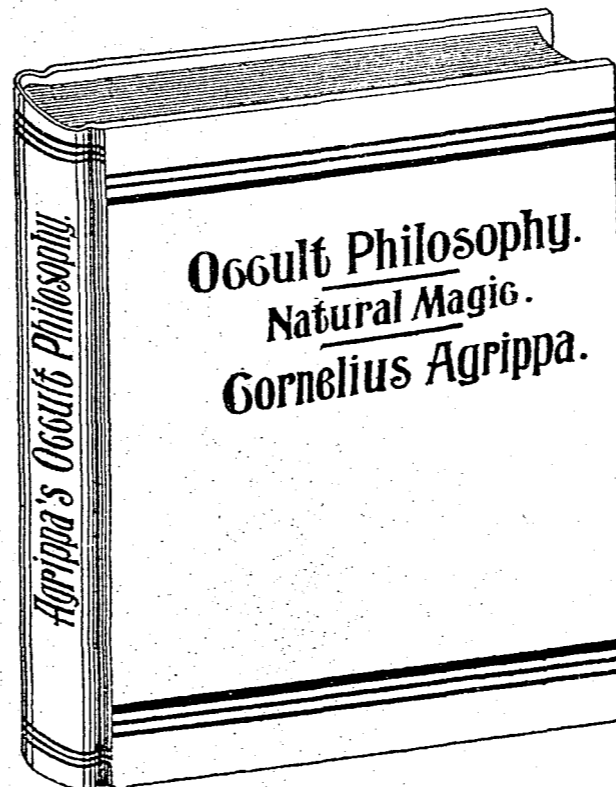
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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

The Ladies' Aid Society will hereafter hold its business meetings on Wednesday afternoons at 2 o'clock, in the State Association's headquarters, at 305 Larkin St., San Francisco.

Mrs. Evelynne, after being at the hospital for three weeks, has been removed to the home of her mother, Mrs. B. F. Small, 1005 Powell St., San Francisco, where she will be glad to have her friends call, at their convenience.

"I Want all afflicted people to send me name and address, with date of birth, including one dollar, and I will send a package of the wonderful Vitæ Ore preparation, that lasts a month, and also I will give a full written reading to each. Address G. F. PERKINS, 1520 M St., Sacramento, Cal."

Prof. H. T. Shaw lectured for the Union Society at Fraternal Hall, Oakland, Sunday, July 13, at 3 p.m., before a large and well-pleased audience, his subject being "The Home of the Soul." Mrs. Dr. C. Stewart gave messages of consolation from the spirit-world in the evening. The attendance was large, and the Doctor's messages satisfactory.

Sunday, July 20, at 3 p.m., Prof. Shaw will lecture on "Spiritualism vs. Materialism." In the evening May E. Stevenson will lecture, her subject being, "Who are the Adepts, and What Can They Accomplish?" Messages will be given by Mrs. Stewart.

The Oakland Temple Association met last Sunday at 521 12th St. In the afternoon Prof. B. K. Lowe and others gave addresses, and Mrs. Carmen-Gray and Mrs. Sophia B. Seip occupied the platform in the evening. Next Sunday afternoon Prof. Lowe will lecture at the same place. In the evening Mrs. Gray, Mrs. Seip and Mrs. Gillette will present the phenomena.

A fair is contemplated to be held in the Mills Tabernacle from Sept. 6 to 17, proceeds to be devoted to the Temple Building Fund. Those interested are invited to meet at Dr. Palnbaum's residence on Monday evening, July 21.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piery, care of Fowler & Wells Co., 24 East 22nd St., New York. 27m3

THE STATE CONVENTION.

OFFICIAL NOTICE.

The California State Spiritualists' Association

Will hold its seventh annual convention in Scottish Hall, 107 Larkin St., San Francisco, on Friday, Saturday and Sunday, Sept. 5, 6 and 7, 1902.

Auxiliary societies are entitled to one delegate for their charter, and one for each ten members or major fraction thereof.

Mediums, speakers and healers holding Certificates of Ordination, Endorsement or Protection from this Association are delegates at large and may obtain credentials by application to the State Secretary at Spiritualists' headquarters, 305 Larkin St., San Francisco.

The earnest co-operation of the Spiritualists of California is solicited.

M. S. NORTON, Pres.
W. T. JONES, Sec.

The Society of Progressive Spiritualists has taken its usual Summer vacation, and last Sunday was its last meeting until Sept. 17, when they will be resumed. The Society advertised to give a farewell benefit to its speaker, Mrs. R. S. Lillie. The hall was filled and the collection was donated to Mrs. Lillie, netting a nice sum. Mrs. Lillie announced that Mrs. Ada Foye, who was present, would continue meetings in the same hall during her vacation. Mr. F. T. Lilich presided and Mrs. S. E. Cooke organist.

Mrs. Lillie announced that Dr. Treadwell, a familiar face in these meetings, had passed to spirit-life within two hours, and she gave many eulogistic words concerning the noble character of the Doctor, and read a poem from the Sunday morning *Bulletin*, on which she made appropriate comments, and then led off into an inspirational address of more than ordinary interest, on the philosophy of Spiritualism, and concluded with an improvised poem on "The Beauty of Death," which superseded all her former improvisations for its pathos, beauty of diction and general excellence.

At the conclusion of the meeting, many of those present crowded around Mrs. Lillie, and bade her "good-by" for the present, hoping her trip would be very pleasant, and that she would return in due time, much invigorated.

Mrs. Ada Foye has returned to San Francisco and will be pleased to welcome her friends at her parlors, 1423 Market St., where she will give sittings daily.

She has also engaged Covenant Hall, Odd Fellows' Building, 7th and Market Sts., and next Sunday will commence a series of meetings there, giving lectures, and communications from the spirit-world. These meetings will be held during the vacation taken by the Society of Progressive Spiritualists until the middle of September, when Mrs. Lillie expects to return from the Southern camps and resume her lectures for this Society.

Dr. W. M. Forster, well known to our readers as a physician and surgeon, was injured over a year ago by an accident. Since then he has traveled in Central America for his health, and has now returned to San Francisco and opened an office in the St. Ann's Building, 6 Eddy St., where he will be pleased to meet his old friends and patrons. See notice in another column.

The Meeting at Unity Hall, 856 1/2 Isabella St., of the Oakland Spiritual Society was held on Wednesday night, Vice-President Orth presiding. Mr. Preston spoke on "The Garden of the Soul"; Mrs. Carmen-Gray, Mrs. Salome Cowell, Mrs. Amanda Smith and Mrs. Neilson gave spirit messages, followed by Mrs. Rebecca Stewart, who gave an inspirational address; Dr. H. M. Barker spoke on "The Taxation of Mediums" and said there was nothing to fear.

Henry Harrison Brown gave his last lecture for the season at Odd Fellows' Building, Sunday evening. His theme was "Love as Vibration." The hall was filled. It is probable that a larger hall will have to be engaged in the Fall. He will, however, resume lectures at the same place on Aug. 17, taking up his course on Soul Culture where he leaves it off; his next lesson being "Love of Truth."

The I. F. T. Bible S. S. and Church held its regular Sunday meeting, July 13, at 909 Market St. At 2:30 Mr. Wilson and Mrs. Gillingham read sealed questions, and at 8:30 Mrs. Gillingham and Mr. Wilson read sealed questions and Miss Dora Dixon gave independent tests. Quarterly meeting July 20. All members are requested to be present.

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

Transition.—Dr. Frances C. Treadwell, whose illness was reported in the JOURNAL for last week, passed to the higher life on Sunday, July 13, at about 6 p.m., at the advanced age of 79 years, 1 month and 3 days. The funeral services occurred on Wednesday at 10 o'clock, from the parlors of Porter & White, 122 Eddy St. Interment I. O. O. F. Cemetery. Mrs. R. S. Lillie, by particular request, officiated.

Dr. Treadwell was the mother of Mr. Jas. B. Treadwell of Philadelphia, who was unable to be present at the funeral.

Dr. Treadwell has been a very successful dentist in San Francisco for many years and has a host of friends here. She was an earnest Spiritualist and fully realized spirit communion and fellowship, and lived daily in the consciousness that her friends who had gone before to the spirit-world were ministering to her comfort and consolation even while suffering the pangs of dissolution. They were evidently waiting for her "at the portals" to welcome and introduce her into the new life which lies just beyond this physical plane.

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The *Star of the Magi* contains 32 large quarto pages and is filled with excellent occult matter.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

R. B. Dickie.....	\$ 1.00
Mrs. Blanche S. Davis.....	.50
C. C. Davis.....	.25
Mrs. C. F. Strother.....	1.00
H. Hickman.....	.50
H. C. McClure.....	1.00
Mrs. Ada Foye.....	1.00
Mrs. M. A. Logue.....	1.00
Chas. Wyman.....	.50

Deficit, Dec. 31, 1901, \$14.20.

NOTICE.

RETURNED.—Dr. W. M. Forster has resumed the practice of his profession at offices 118 and 119, St. Ann's Building, 6 Eddy St., San Francisco. Phone Black 5322. 29tf

WEEKS: "SHOWING THIS ADVERTISEMENT, MENTION THIS JOURNAL."

The Wateka Wonder, A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum, by E. W. Stevens. Also, a case of Double Consciousness in Mary Reynolds, by Rev. W. S. Plummer, D.D. 54 pp. 15 cents. For sale at this office.

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give every reader of the PHILOSOPHICAL JOURNAL several days' treatment free, just to demonstrate to them that health is within their grasp.

Harry MacClure, Fifteenth and Bingham Sts., Pittsburg, Pa., says: "In four years five doctors treated me for rheumatism, and I was the worse for it. You have cured me, and I cannot endorse your work in words that are strong enough. I gladly refer any sufferer to write you about their case." Mrs. E. E. Hills, Camp Creek, Ore., says: "My heart and stomach trouble is no more since your treatment of my case. I am in good health and thank you heartily." Minnie A. Todd, Union Springs, Ala., says: "Your treatment did for me more than anything I ever tried, and I know of no doctors more thoughtful of their patients, kind and liberal than you. You have my sincere gratitude for curing me."

Write at once to Dr. Peebles' Institute of Health, L't'd., Battle Creek, Mich., Drawer A 26, stating your troubles, and they will prepare a special treatment for your exact case. They will also send you a beautiful book, "A Message of Hope," explaining their wonderful treatment and a full diagnosis of your case with their professional advice.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

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.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free, 2 & 8 p.m., spirit messages by local mediums. 10c.

ASTREA.

Organ of the Order Astræa. An illuminated pathway between the two worlds. Monthly. 75 cents per year. Olivia F. Shepard, editor and publisher, Decoto, Cal.