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The Change called Death.

Why fear ye Death? He is only a friend
Unbarring the door of a new-found home,
Only an angel which Heaven doth send
To pilot you safely over life's sea foam.

Why frown at Death? He brings for you
A gift from the high realms above.
Just a crown of flowers, and a robe so new,
Prepared by the angels of peace and love.

Why shudder at Death? He standeth near
And rapid in movement is he;
When he sees you drop the earth-worn tear
To your side he quickly does flee.

Why laugh at Death? He is stronger far
Than the ties that bind you to earth.
And his smile is brighter than any star
As he gives you new spiritual birth.

Why flee from Death? He follows you ever
With the sword of life in his hand;
One flash of its brightness can quickly sever
Your soul from its mortal band.

BORDERLAND

Dream of her Lover's Death

Brakeman Ellabarger, who was killed in a recent freight wreck in Michigan, was to have been married the following week. He was sitting on the engine with Engineer Gross and Fireman Stiff, when the twelve runaway cars of the other freight came on them before they realized there was danger. The twelve cars were heavily laden, and made a terrific trip of several miles before they struck the engine. How Engineer Gross got off the engine is not understood, either by himself or others. He was sitting on the seat with Ellabarger, and in front of him. Ellabarger had started to jump when caught. Both legs were taken off at the knee. Special funeral services were held for him at the home of Miss Palmatere, his affianced wife. The minister who was to have performed the marriage ceremony conducted the services.

Several weeks previous, Miss Palmatere dreamed that her affianced had been killed in just such an accident, and that two of his friends came to tell her. They were the two who really told her of the accident. When told of the dream Ellabarger took out a life insurance for \$2,200, and named his fiancée as beneficiary. She said at the time that he should have waited until they were married, and he replied, "Better now; something might happen." He also placed in her name the cottage home he had bought. The dream had been bearing heavily on her, and when she heard the whistle calling out the wreck train she listened intently to learn if the train was to go over the Michigan division, and, making a mistake in counting the soundings, said to those with her, and knew of the dream: "God is good; it isn't north." But, alas! it was.—*Christian Register.*

Haunted Tavern.

Farmer folk living near the old Hageman homestead just outside of Hopewell, N. Y., have been much mystified and alarmed of late by strange sights which are wholly unexplainable.

This place has long been known as the "haunted tavern," and the old-timers say that the spirits are breaking loose in it again.

The building has been deserted for several years. The last person to live in it was the daughter of an old resident named Stockholm. Since she died no one has expressed a desire to rent the place. This is due to the many queer things that have happened in the tavern.

During a stormy night a few days ago Wilbur Thompson, a farmer, was passing the place, when he heard uncanny sounds proceeding from the old building. Weird shrieks, followed by loud poundings, which came from the tumbled-down structure caused Thompson to ride at full speed into Hopewell and tell of his terrifying experience.

On a moonlight night recently a Fish-kill boy who was passing the house declares he saw a white figure pacing backward and forward on the front porch. He paused to make sure that his eyes were not deceiving him, but as he did so, he says, the figure began waving a pair of arms that reached down almost to its feet. Then the lad fled.

Those who have followed the history of the tavern closely say that the spirit of old Hendrick Hageman is again stalking about. He is reported to have been seen at rare intervals during the last century. According to the traditions here its appearance always portends some calamity.

Several years ago it was seen just a few days before a violent storm which destroyed the crops and in which three people were killed by lightning.

Hendrick Hageman built the tavern long years prior to the American Revolution. His place had a bad name from the start. It was reported that several persons known to have had considerable money had put up at the tavern for the night and had never been heard from again. Then followed stories that the place was haunted. This was while Hageman was alive.

According to the traditions, he finally died in terrible agony. He was taken sick under mysterious circumstances, and then, from no apparent cause, his throat began swelling until he could not breathe. Thus he died by strangulation.

After he had passed away one solitary spirit was all that was ever seen in the tavern. Down through half a dozen decades this wraith is said to have held sway in the primitive building. Sometimes it would disappear for ten years or more, and recently it had lengthened its visitations to fifteen and twenty years. But when it came back there was always horror in Hopewell, and if any one happened to be living in the tavern it would immediately become vacated.

The story that is told of Hageman's career is one of the most uncanny traditions in that part of the state. It has been handed down from generation to generation, and has probably in its long stretch through time been exaggerated.

People said openly that there were secret rooms in the tavern into which no one was allowed to enter. If a lone traveler came there at night who was not acquainted in the region, Hageman would put him to lodge in one of these secret rooms, and the man never appeared

again. It was currently reported that there had been a score of persons foully dealt with in Hageman's house, and that the restless spirits of the murdered ones made the nights hideous by their groans and screams. Before dispatching his victim, it was said Hageman would chain them to the wall and choke them until life was extinct. These groans were never heard anywhere except in the upper part of the old house as long as Hageman lived, but after his death his spirit was said to haunt all parts of the house, and even to appear out of doors.

Some told of seeing Hageman mount his horse and ride up and down the roads in the vicinity. Others insisted that his spirit, mounted on the horse, had been seen repeatedly to enter and emerge from the ruins of the old dirt cellar that was used as a stable when Hageman first built the house.—*St. Cloud Times.*

The Spirit Body.

W. J. COLVILLE.

QUESTION.—Of what is the spirit or body composed? Does it occupy space, seeing it is supposed there are forty-five millions pass into spirit-life yearly.

ANSWER.—In attempting an answer to such a question as the foregoing we must consider the question at large from two distinct standpoints: First, the essential constitution of the universe considered as a spiritual whole; and, second, the constituency and consistency of a human body. In the first place we must consider the universe as limitless, and as constituted of essential substance which knows no change. This view has been widely promulgated by ancient philosophers, and is amply sustained by all scientific inferences at the present day.

We can not conceive of the sum of energy in the boundless whole increasing or decreasing in magnitude, but we do witness great and constant phenomenal changes in the manifestation of organic forms on every hand. Because at the present moment certain souls are manifesting through certain definite material on a certain world in no sense implies that more room is required for them or for their instruments than though they were not manifesting, except so far as the question of space occupied relates to a particular planet, whose dimensions are limited, and which can only accommodate on its surface a limited number of inhabitants at a given time.

Universal spirit simply *is*, and as we are organized spiritual entities, we are for ever included in the infinite whole. It is impossible to claim immortality for spirit in the future without granting its immortality in the past. Immortality is the essential condition of being. Indestructibility is the chief attribute of prime substance or essential reality with which we are acquainted. We as self-conscious individuals live in the infinite life; we are distinct points of consciousness in the life-principle of the universe, and the only change that can ever come



The Spirit of the Haunted Tavern and Fantom Horse.

to us is a change in our consciousness of what we are.

The second division of the query is confined to a consideration of the space occupied by bodies of a finer texture than our most external robes. This involves no real difficulty when we consider how measureless is immensity, and how susceptible of change are all bodily structures. Suppose fifty-five times forty-five million spiritual bodies were to float out into interstellar space every moment, there would be plenty of room for them, for they could not exist at all unless they were composed of some part of that universal substance which never grows larger of smaller in its infinite extent.

Before any reasonable solution can be found for such a problem, it is necessary to consider what growth is and also what is implied by organization. Growth starts with a nucleic germ or single primordial cell, which possesses inherent power to attract to itself contributions from all surrounding elements. When during processes of formation a growing body attracts to itself special elements out of universal ether it can neither create nor destroy any element already in existence. It simply changes the form in which those elements existed previously, and it is the nature of bodies to be continually renewing themselves through the dual process we call waste and recuperation.

As a spiritual, psychical, or astral body is only a structure of finer texture than the grosser material shape which may be its counterpart, it is governed by the same law which regulates all existing semblances. The spiritual entity or unit of consciousness is simply clothed in one form instead of another, and gravitates, while manifesting through a certain form, to that particular place in space where the general conditions are most in accord with its present stage of evolutionary expression. The occupancy of space is always complete; there is never a true void or vacuum anywhere, but the mode in which the occupancy is made manifest is subject to constant alteration. Imagine this planet entirely destitute of inhabitants; all the elements now made use of in the construction of animal bodies might be present in the globe, but they would be in a different state of existence from the present. In the spiritual world the bodies of its inhabitants are drawn continually from the constituency of that realm, and sustain the same mutual relations to environment there as here.

Our questioner needs to reflect on the fact that before a body can exist the elements to form it must be in the universe, therefore there can not possibly be more bodies than a universe can accommodate, as the production of those bodies is simply a result of some change in the temporary fashion of some part of changeless substance. When a certain limited territory in space is fully occupied there can be an exodus to another place, but it must not be forgotten that the incessant operation of the universal law of attraction governs all this perfectly.—*Two Worlds.*

Absurdities of Theosophy.

R. A. DAGUE.

In the Indianapolis *Sentinel* was recently published an article which has been extensively copied into other papers. Upon it I wish to make some comments. His subjects is Ghosts. He admits there are ghosts, which he calls "bhutas," but "they have no intelligence." There are no genuine spirit manifestations, according to Bruce. All phenomena called spiritual are produced by a "senseless but energetic energy" which at death left the physical body of some animal or human, and will soon rot and be again absorbed by nature. Using his own words he says:

"Of course, the ghost is merely an ex-

aggerate energy and etheric matter. It is senseless, having no mind, and is automatic in its action. * * * Trooping around us, invisible to ordinary eyes, are myriads of these senseless bhutas responding to our passions, our loves, fears, hates, and thus receiving from us the impulse to reenact the dramas, the tragedies and even the charities which are a part of their memories. These bhutas are the "spirits" which are called up in the seance rooms and which produce the little bits of true manifestation found there.

"Swarming in the lower strata of the etheric atmosphere of our globe are a class of 'lives' which are ever seeking to enter the bodies of men. These are the disease-bringers, the 'destroyers,' the 'larvae' produced by the brutality of man. These 'larvae' are the grave-worms of the etheric graveyard where the bhutas slowly decay. They are generated from the etheric bodies as grave-worms are generated from bodies of clay. They infest the bhutas which are in process of disintegration on the etheric (astral) plane, and use them as the means to reach physical man. Attend the seance. Call up your departed friend. It comes, a half-rotted, larvae-covered thing. It responds to your impulses automatically, because old memories are roused and repeated. It drifts near you. A small pimple on your cheek filled with prurient matter attracts the larvae. It fastens upon you. Henceforth you are shadowed by this loathsome thing, and you wonder why you feel sick."

If Mr. Bruce is correct in his theory, Spiritualists should lose no time in abandoning their "delusions." They should make haste to join the church, flee to Theosophy, or take to the woods.

But before the undersigned becomes panic-stricken, he desires to ask Mr. Bruce a few questions and make a few remarks.

Is his theory of death, ghosts and Spiritualism based on fact or on speculation? If on fact, how did he gain a knowledge of the facts? If on theory or by guessing, does he suppose that people will accept his unsupported assertions against the testimony of the ancient prophets, and Jesus, and Paul, and James, and John, and Luther, and Swedenborg, and Wesley; and Andrew Jackson Davis, and thousands of scientists, statesmen, clergymen, philosophers, besides other thousands of good repute who say they see with clairvoyant eye and hear with clairaudient ear their departed friends?

Against all this array of evidence Mr. Bruce gives us his mere opinion, and says Theosophists hold to similar views.

Well, let us briefly consider Theosophy which he calls the "Wisdom Religion." Theosophy teaches that man came out of Nirvana, or from a condition of perfection and unalloyed bliss. He had no personal or conscious existence. God then planned to start him on a journey as an individual intelligence, and subject him for eons of centuries to all the misery, sorrow, suffering and crime that Infinite Intelligence could conceive of. He is doomed to be born and to die unnumbered billions of times; he must commit every known and unknown crime, suffer all conceivable torture and inflict like pain on his fellow-man, and, after he has suffered all and made others suffer to the fullest measure, then at some far distant period he will be swallowed up again in Nirvana, lose his personality, and end where he began.

God has a great school, through which he is pushing his children, not for their happiness, but for his own amusement. This must be so, because he permits them to realize their own existence in material bodies only where the pain and sorrow outweighs the pleasure. After they have suffered all—have had all the experience the physical universe can furnish, their God extinguishes their personality.

God has but one department in his school, in which his children can gain knowledge, and that is the physical department.

No progress can be made in the spirit world or Devachan. The ego or individual spirit can learn nothing except when inhabiting a physical body, hence he has to be reincarnated almost an infinite number of times to gain knowledge. God severely punishes his children in one incarnation for wrongful acts committed in previous physical bodies, but for reasons the justice of which is not apparent, he takes away their memory of those actions; thus they are liable to be reincarnated a thousand times to be punished a thousand times for the same offenses.

If we could remember the particular sins we committed the other time we were on earth, we would be apt to avoid repeating them.

No, we don't remember, but that is not a good excuse with God, according to Theosophy.

I have never known but one Theosophist who remembered a former existence. That man claimed he was the great Pharaoh who built the pyramids of Egypt, but when asked to explain the process of their construction he suddenly remembered he had an engagement elsewhere.

I have never known a Theosophist who did not claim that in his last appearance on earth prior to this, he was a king or great general, or was Moses, or Elijah, or Homer, or some one of the distinguished personages. I have never seen a Theosophist who had been a thief or a slave, or even a common fellow.

Theosophists deplore the ignorance of Spiritualists for believing that there have ever been any genuine spirit man come back except to enter the body of some babe about to be born. Only the "shells," or "animal essence" come, and these have no more intelligence than the ghosts of dogs or rattlesnakes; and yet they ask us to believe that some old hermit whom they call an "adept," who lives in a cave in the mountains of India, can dematerialize his body, wish himself out of sight, and, quick as a flash, reform his body and promenade the streets of London or New York.

In vain have reliable travelers, able and trustworthy men who are familiar with all the supposed haunts of these "masters," exposed this fallacy and shown conclusively that there are no such persons living there. In vain have William Emmette Coleman and others exposed the inwardness of the Blavatsky delusion, and the unreliability of that Theosophical high priestess. The reincarnation writers go on reiterating the old and oft-exploded story and flood the country with their guesses. They theorize, they assert, they guess, they prove nothing.

Spiritualists theorize also. They say man survives the change called death; that he retains a conscious existence beyond the grave; that he can, under proper conditions, communicate his thoughts to mortals; and they back up their theory by the testimony of thousands and tens of thousands of reliable witnesses.

There are hundreds of truthful mediums who heal the sick by laying on of hands. Prattling children are entranced and deliver poems and discourses that would do credit to the most gifted poets and statesmen. Writing in French, German, English, Swedish, Danish, Chinese and other languages come on clean slates suspended over the heads of an audience, or while the slate is held in the hands of the investigator, precluding all possibility of deceptions. Often these communications are of a high order.

Thousands testify that they have heard independent voices conveying loving messages, proffering advice and comfort to the afflicted or despondent; true prophecies have been made; soul-inspiring music heard; and clairvoyants in every civilized country on earth testify by the thousands that they clearly see their departed loved ones.

I ask Mr. Bruce, are all these marvelous things performed and produced by "grave-worms?"

Must I cast aside as a delusion and a lie the story of Samuel and the medium of Endor? Shall I believe that Peter, James and John were deluded when they thought they saw the spirits of Moses and Elias? Shall I say there are no angels who announced the birth of Jesus? Must I believe that Jesus himself held no converse with angelic personages, and that Paul heard no spirit voice? Shall I reject as fables the testimony of hundreds of thousands of intelligent people, and account for all the glorious manifestations of all the ages, on the hypothesis that it was "half-rattled larvae and wriggling grave-worms of the etheric graveyards" that produced the phenomena? Must I refrain from sitting in a holy silence in a seance with my family or friends and from inviting the presence of my dear departed mother, wife or child, if I happen to have a "pimple on my chin?"

Now, I admit that Theosophy champions some grand doctrines, such as universal brotherhood, still it has no monopoly of that. Brotherhood is a cardinal principle of Odd Fellowship, Masonry, the Labor Unions, etc. Its theory of reincarnation appears to me to be illogical, devoid of justice, and calculated to dampen hope, destroy aspiration for better things, and cause a deep sadness to settle down upon those who have anticipated with joy the time when they would meet and greet the loved ones who have crossed the mystic river. The Theosophical mother can not hope to again meet her child that was taken from her. Friend shall not meet friend, for those who have gone on before have either been born back into this world or are in a condition in which they can not be recognized, having been prepared to again enter baby bodies. Friend shall miss friend to all eternity, or till that time when both will lose their individuality.

Theosophy is a theory—is guess-work pure and simple, and to my way of thinking very bad guessing at best. If, as it teaches, every soul has in the past from compulsion experienced all possible suffering, or will be compelled to experience it in this or some future existence in a physical body; that he can not gain Nirvana and lose his individuality and win annihilation until he has experienced all suffering, then, according to that logic, no person should put forth his hand to restrain the tyrant, the rape-fiend or the murderer, because the intended victim must suffer this torture in "order to gain needed experience;" and he who would prevent a man, woman or child from getting the necessary experience only delays the victims in their journey to personal extinction, Nirvana and bliss.

If Theosophy is true, what a stupendous farce Infinite Wisdom is carrying on! How defective is God's school, in that he has no way of educating his children except during the time they occupy physical bodies! How cruel he is to punish a child a thousand times for an offense, and after each punishment take away all memory of the transgression for which he was punished. How deceptive he must be to let loose myriads of "larvae and senseless bhutas" upon us, which, while pretending to be loving spirit friends, are, in fact, "grave-worms" prowling about seeking to bore into us if we have any boils or pimples, while we poor helpless victims of a relentless fate think we are communicating with our loved ones or with exalted intelligences of the angelic realms!

Theosophy may be, as claimed, the "Wisdom Religion," and Brother Bruce may be its true prophet, but I am not yet fully convinced of it.

ALAMEDA, Cal.

He that is not open to conviction is not qualified for discussion.—*Whatley.*

The first virtue is to restrain the tongue. He approaches nearest to the gods who knows how to be silent, even though he is in the right.—*Cato.*

Mind or Matter-

ARTHUR F. MILTON.

The spirit or mind constituting the sensorium of the human entity and soul, the conscious principle, the body becomes a mere agent or medium for the aforementioned to operate through. Sensation, therefore, emanates from the spirit—that which induces physical taste, feeling, desire, weariness and energy. Emotion emanates from the soul—that which lends these sensations consciousness or government. In the animal, emotion is only manifest as anger, ferocity, brutality and the impetus for self-preservation. In man it takes a higher range, modifying as reason finds its way to the surface, and distinguishing the one from the other. Absolute reason, therefore, means absolute control over the spirit or mind, including those proclivities which are neither strictly animalistic nor spiritualistic, as speculative or educated self-preservation, known as selfishness, false pride, or prejudice, lust, etc. Besides the passions of the body, the soul has those of the spirit or mind to subdue as well, and points to a desideratum not always considered by materialistic reformers.

Social disregard of the evil effects that some of their customs have on the spirit body retards progress in a way not appreciated because not known. Proofs of immortality depends on conditions offered nature's law to manifest.

False pride—the faith of materialism—is an obstruction to these proofs because it sets up a law unto itself—one diametrically opposed to natural law. Humility, resignation, desire for truth, receptivity, and faith minus the belief that it is the only genuine article—that is, freed from bigotry, preconceived opinion, etc., opens the way. And with the proofs of immortality will come powers yet undeveloped—such that will convert man's dream of mind controlling matter into a reality. Self-control, or that of the interior over the exterior—soul over spirit—will lead to it. In other words, when we become enabled to control our own minds, we will begin to feel our power over matter.

Spiritualism and Life beyond

The following is a synopsis of a lecture delivered in New Zealand recently by Dr. J. M. Peebles, as reported in the New Zealand Times of June 11, 1902: The subject being "The Day After Death—or the Condition of Infants, Idiots, Suicides and the Wicked After Death."

He said, that the most populous city on this planet was the city of the dead. The savants of the olden times, where are they? Our forefathers and our fathers, where are they? They have gone, one by one, to swell the great congregation of the so-called dead. And what is their condition? Life and death each in their time are equally beautiful. Human beings die, not because forbidden fruit was tasted thousands of years ago, or because Napoleon crossed the Alps, but because bodies are physically organized and it is a fixed law of Nature that all bodies must become disorganized, returning dust to dust. All Bibles may be searched—Vedic, Buddhist, Jewish, Christian or Mormon—and only three answers will be found in them concerning the future state. These are annihilation, eternal hell torments or the final restoration and progress of all souls to higher planes of existence. To the deep thinker, there is no such thing as annihilation, that is, the transformation of some thing or substance into nothing. The conscious soul being a detached portion of the over-soul, God, is necessarily immortal, for, as the Scriptures say, God breathed into man the "breath of life," and the Apostle declares that we are "all the offspring of God." But if annihilation

is unreasonable—unthinkable—the Calvinistic doctrine of endless hell torments for the vast majority of mankind borders upon blasphemy. Eternal hell torments is a pagan theory, and its preaching to-day makes more atheists and agnostics than all the Humes, Paines and Voltaires that ever lived. Colonel Ingersoll's father was a Presbyterian preacher, and the Calvinistic dogma of election and reprobation and eternal torments drove him into infidelity, as it has thousands upon thousands. Leaving these sectarian dogmas, we pass to the teachings of spiritualism, which may be briefly thus expressed: the fatherhood of God, the brotherhood of man, the present ministry of angels and spirits to demonstrate a future existence, the certainty of punishment for all wrong-doing, and the eternal progression of all souls. Infants enter the spiritual world as infants, and are there received by mothers, or matronly angels, to be educated. They there attain to spiritual manhood and womanhood. There are no absolute idiots. Blind Tom, the great American pianist, was called an idiot; but his music was masterful. Those called idiots have the divine spark within, but owing to some *nervo malformation*, the spirit is not able to manifest. Death removes these obstructions, and these feeble-minded unfold and become beautiful characters.

Suicides enter, at death, into those lower Tartarian spheres, because of cowardly acts, such as taking what they can not give. Each should live to a ripe old age, and ripen gradually as do the harvest fields. In those lower spheres of densest darkness the suicide suffers bitter, biting pains of remorse and anguish of spirit, but divine punishments are disciplinary. The door of mercy is never shut. His mercy endureth forever, sang the Psalmist. God is infinitely more loving and better than any human father, and then Jesus preached to the "spirits in prison," which preaching implies the power to progress and to spiritually unfold.

The wicked, at death, enter the lower spheres of mental suffering and keenest regret; and who among us are saints? If none enter heaven but the perfect in this world, it will be a lonely habitation. The worst have their good traits. The wisest have their failings. It is conduct, character, and the Christ-like spirit of love and wisdom that saves, and not creeds, nor old, mossy church dogmas. The good, in the process of dying, lose consciousness but barely a moment. It may be compared to a dream, waking speedily into the better land of immortality. The spasms of the dying are but the efforts of the soul, the spiritual body to burst away from its earthly bonds. The dying never weep, but often smile as they catch glimpses of the loved ones who have gone before. They meet their friends and know them. Our memories and our purest friendships reach beyond the grave.

The spiritual world is a world of life of activity and progress toward perfection. It is a real world—a constructive world, a retributive world with all possible means for progress, explorations, and increasing happiness. "It doth not yet appear," said the apostle, "what we shall be." This is a brief summary of the spiritual philosophy, with its accompanying signs, wonders, healing gifts, gift of tongues, and, as Paul taught, the "discerning of spirits." The apostles of Christ were spiritual mediums. Paul and Peter had trances, and John, on Patmos, clair-audiently heard music in heaven. Our modern churches, because of their narrow sectarianism and their worldliness, have lost the gifts that Christ said should "follow them that believe." They have fallen into apostasy. We pray that they may repent and become more Christly.

True Christianity and the true, higher spiritualism are in perfect accord. The

most brilliant savants on earth to-day are spiritualists. They have investigated and given adhesion to its divine teachings. Spiritualism gives fruition for hope and knowledge for faith, inasmuch as it demonstrates a future conscious and progressive existence.

Dr. Peebles leaves for Melbourne to-day by the Mokoia, and proceeds by way of South Africa, Paris and London to America.

Spiritual Knowledge.

WM. J. COWEN.

Spirit is invisible to the human vision and without apparent form as when compared to the human body of mortals. Spirit is all-pervading and material substance cannot hinder its progress. Spirit can pass through material substances as easily as it can travel through the spaces of the immeasurable confines of the universe. Spirit can travel as swift, or swifter than the electric spark, or the rays of light which emanate from the great producer of light, the sun. Spirit communes with spirit when separated by great distances as readily as when in contact with each other.

God is a spiritual being. The spirit of the universe is an embodiment of all which goes to make up the ideal man. The advanced spheres of spiritual existence are peopled by intelligences who have been ages in the spirit-world and to whom knowledge concerning the unseen things of the Great Unknown is based on experiences gathered through a long period of investigation and study of the wonderful creations of the God of the universe. These advanced intelligences have schools of philosophy, political economy, metaphysical thought.

The study of the soul and the spirit in its progress upward from the primitive man to the highest type of a spiritual being, is an all-absorbing subject to the thoughtful student of occult science. Whence came spirit? God existed before the formation of the world, and surrounded by his band of spirits, surveyed the handiwork of his intellect in the first dawn of the world's existence as a planet. The world was without form and void, but in the evolution of matter through countless ages of time, the world perfected itself and progressed to the state in which we behold it to-day.

Every planet has its day. Some are in the infant stage of their existence; some, like the earth, are prepared to receive and support life, and some have advanced to the stage of old age—their vitality gone, their beauty departed, and their day of usefulness has passed, and they simply revolve in space as a reminder to the student that all matter, in a material sense, shall inevitably perish. Planets come into existence and in course of time pass out of the sphere of usefulness and others take their place; but the spirit of the universe still exists and will ever do so as it did before matter was created.

The evolution of spirit is equivalent to the evolution of man. Man is a progressive entity. From the primitive condition of barbarism and undeveloped thought, man has progressed through successive ages, until to-day he has attained the highest stages of civilization and has improved his thought conceptions along all the lines of scientific learning. This refers to his physical environments, but his

knowledge of what is transpiring in the spaces, incalculable, of the Cosmos, is meager and vague. Astronomy has opened a new vista of life, revealed worlds of beauty and grandeur. The telescope has brought our sister planets to our view and has been the means of our obtaining much knowledge of which we were hitherto ignorant. But those of the earth sphere know but little of what the great spaces of the universe are filled. Stars innumerable, millions invisible to the most powerful telescope ever invented by the genius of man, are revolving in space—planets recently born, planets in the full stage of development, planets which have attained old age. Then comes the evolution of the spirit.

When man has laid aside his physical body, the spirit which has existed therein all these years is born into a new existence.

Spartansburg, Pa.

Eleanor Kirk's Books.

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

SAN FRANCISCO, JULY 26, 1902

PHYSICAL PHENOMENA IN FULL LIGHT. Full accounts of the circles where such are produced are being given in the *Genese* papers. Signor Porro, professor of physics in the university in that city, and director of an astronomical observatory, attended the Minerva Circle in company with the editor of a paper in that city, and both joined in a report of what occurred, giving their full endorsement to the same.

THE NEW THOUGHT is now transforming the world. It is in the air! It is the mainspring of all development, and, as an outgrowth of the Spiritualist philosophy, is breaking the bonds which have so long held the people in thralldom. Let it "have free course, run, and be glorified."

MRS. NELLIE TEMPLE BRIGHAM arrived in Melbourne, Australia, on July 5. She has been engaged by the Victorian Association of Spiritualists to give lectures in Australia for a few months, and then intends to visit New Zealand and return to New York by the beginning of the next year. She is an inspired teacher and an excellent woman. She is accompanied by Miss Belle V. Cushman, who is the president of New York Ethical Society, where Mrs. Brigham is the permanent speaker.

The great heart of nature beats joyously, with serene harmonies, which only as we ourselves grow, are we capable of even hearing, much less understanding, says an exchange. By dropping aside the shells of a sham life, by forsaking the shadow-life of selfishness, we first become acquainted with a new world around us. We then recognize something of what this life contains for us; and after that we understand; the end is consciousness, interpretation.

A Catholic on Spiritualism.

M. Eugenio Checchi, a well-known journalist, publishes in the *Giornale d'Italia*, the report of an interview on the subject of Spiritualism, which he has had with Senator Foggozzaro, who is equally distinguished as a romance writer, a philosophical thinker, a liberal and fervent Catholic.

Being asked whether he considered an investigation of the phenomena as, in any sense of the word, irreligious, he replied:

"One may occupy oneself scientifically with the phenomena in question without harm to religion. I am a sincere believer; nevertheless my profound and imitable beliefs do not prevent me from occupying myself with what may conduct me to the truth. No doubt I have heard people assert that such manifestations are the work of maleficent spirits; but, for my part, I believe, on the contrary, that, with all due reserve as to the nature of the phenomena, one can scarcely affirm them to be attributable to other than good and beneficent spirits. * * * Nor shall I cease to declare that it is a duty, a strict duty to humanity, to study these perplexing phenomena."

Questioned concerning fraudulent mediums, M. Foggozzaro replied:

"The cause of Spiritualism can not suffer because such a medium has been unmasked. Golden coins are minted, and if there are counterfeit coiners, this does not prevent the issue and currency of genuine money. Imposture proves nothing. * * * There are mysteries in Spiritualism, no doubt; but the more extraordinary these mysteries may be, the more imperative is it upon us to study them. And to do this scientifically is the duty of all those who wish the truth to triumph."

SPORTING is rampant nowadays. Many of the people seem to have no higher conception of humanity and its lofty ideas than to brutally murder birds and animals for sport. It shows to what depths humanity has sunk, and whither we are tending. It is akin to vivisection in the schools, and all such contemptible inhuman transactions.

Pigeon trap-shooting is one of the worst forms of this sport, but indulged in very largely by the monsters whom many people call "sports."

We are glad to know that the city of Chicago has placed itself upon record and by an ordinance has declared such to be a misdemeanor worthy of a fine and imprisonment if practiced within that city. We hope that other cities will follow this good example, for it is the disgrace of the age.

The giving of thanks is the giving of the heart, of the man, and all other gift is in vain. This is a beautiful sentiment, written by R. W. Emerson in *Push*. Dollars do not enrich a man, least of all if they are given to him. Honors do not make one rich, for they are only robes that are worn, and the man lies underneath. But we are rich in sentiment—in what we give and what we receive. We can not give too much, we can not receive too much of these riches, which are never monopolized, and which grow and increase with the spending.

Care, admitted as a guest, quickly turns to be master.—*Bovee*.

Two things are sublime, the human conscience and the stars.—*Kant*.

Prophetic Words.

"I see a little cloud not larger than a man's hand," said Lord Brougham, more than thirty years ago, "and it will grow and spread until it covers the earth—it is Modern Spiritualism," and the complete fulfillment of the prophecy is now at hand; taking the appellation in its comprehensive sense, including the manifestations of spiritual power in all the departments of thought and avenues of life. Thus writes Mrs. Lucy A. Mallory, in the *World's Advance Thought*. She then adds: "No religious movement in all past time can compare in growth and power with the evolution of Modern Spiritualism. With all the world opposed to it, it has in the short period of a little over a half century invaded all ranks and conditions of society the world over, and its invisible influence has broken up the superstition of the ages.

Spiritualism is the world's last resort. It is either that or hopeless and unsatisfying Materialism. The life of all popular religious creeds is now dependent upon accepting the teachings of the Harmonial Philosophy. Materialism is dying in the dawning light of Spiritualism.

It is because the communion has been open between the two phases of existence that the marvelous progress of the world in the past fifty years has been made possible. If Modern Spiritualism (and Whole-World Soul Communion—its blossom) had not opened the way for the higher spiritual intelligences to bring the influx of new ideas to the minds of mortals, there would have been but little more progress in the world than there was during the Dark Ages, when the popular creeds had full control of the world, and no ray of spiritual light could penetrate the souls of men and women.

But Spiritualism is still in its infancy. All its spiritual treasures have not been given to humanity. Its evolutionary phases are as endless as eternity. Its phenomena will now take on a universal character, and take place in the full light of day (the darkness—as in all growth—having been merely necessary in its germinating stage), so that people of even the least intelligence will have to acknowledge the source from whence they emanate."

THE CHRISTIAN SCIENTISTS held their annual meeting on June 15, and Mrs. Eddy's annual message was read to the assembly. She claims an increase of members during the year of 2,784. She adds: "Christian Science is engaging the attention of philosopher and sage, and is encircling the globe."

A "HAPPY HOUR CLUB" has been formed in Los Angeles, Calif. It is an adjunct to the Harmonial Society there, and its temporary president is Mrs. Maud L. Von Freitag. Such a club would be a very nice thing in every city having one or more Spiritualist societies.

MR. AND MRS. S. D. DYE, of Los Angeles, who have been in Salt Lake for the past three months and doing a good work there, are now in San Francisco for a brief rest. They go to Santa Barbara and then will return to Los Angeles in September. Mrs. Dye is a successful healer and medium.

Nothing is greater than Good, nothing is higher than Truth. He that can not reason is a fool; he who will not is a bigot, and he who dares not is a slave.—*Mental Advocate*.

The Reviewer.

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

THE SPIRITUAL SIGNIFICANCE, OR Death as an Event in Life, by Lilian Whiting, author of the "World Beautiful," etc. Price, \$1.00. Boston: Little, Brown & Co. For sale at this office.

No one can understandingly read anything from Lilian Whiting's pen without being thereby awakened newly to interest in the higher life of spiritual ideals and purposes, without being aroused to seek its deep satisfaction by earnest endeavor to meet its requirements, which she sets forth so earnestly, clearly, ably and lovingly.

Her recent work, "The Spiritual Significance, or Death as an Event in Life," is peculiarly rich in eloquent incentive to thought and purpose. She ardently emphasizes throughout its pages the fact that man is here and now already a spiritual being and need not wait the event of death to begin practicing the spiritual virtues or to enjoy heavenly happiness even in the face of earthly sorrow and suffering.

In regard to the leading title of this book, she says: "Science has ceased to designate matter and spirit as two separate and contrasting forces, and sees, instead, in matter a manifestation of spirit. Thus the spiritual significance of life in its supreme meaning, and to recognize this significance as it may 'burn through the hieroglyphic of material shows, is the responsibility as well as the privilege of our sojourn on earth."

While Miss Whiting proclaims and maintains her Episcopalian Christian faith, and writes even in a reverentially religious spirit, yet the whole work is an ardent plea for the truth of Spiritualism, and is one of the best books possible to place in the hands of Christian doubters, while it is a strong appeal to the large army of Spiritualists who care more for the wonders wrought out in spiritual manifestations than for the great uplifting truths of being in their thought and conduct up to the higher spiritual standards necessarily demanded in the evolution of spirit.

"Man does not become a spirit by the process of dying, which is a mere chemical change"—says Miss Whiting—"he becomes more and more a spiritual being day by day, and year by year, as he develops his higher qualities, as he lives in the spirit, which is to live in justice and truth and generosity and love; to live in intellectual development and increasing sympathy and good will to all humanity. He becomes less a spirit in proportion as he lives the life of the senses, and finds his interests and enjoyments on the sensual and lower rather than on the spiritual and higher plane."

Throughout this work its author aims to show how increasingly science is entering newer fields of discovery through which the continuity of man's being may be demonstrated; no other writer has taken up with such energy and positive faith this possibility, and her presentation of it is very forcible and convincing. She says on page 213: "Science that is continually penetrating the laws of the universe and revealing its mysteries, offers an increasing illumination on the nature and destiny of human life. There is no limit to the quest of knowledge; the far horizon line of yesterday is in the middle distance of to-day. The telescope reached its limits of discovery, and behold, the spectroscopic was invented as an attachment which so extended the power of the telescope as to enable the observer to determine whether a heavenly body was moving toward or away from our solar system, and to even approximate to its rate of motion."

She quotes Professor Dolbear as say-

ing that "Attempt has been made with the spectroscope to discover whether or not the earth in its astronomic movements of rotation on its axis and revolution about the sun, makes any disturbance in the ether, whether it drags the ether with it, as a moving railroad train drags the air, or not; but all the evidence so far seem to show that the ether is not disturbed in the slightest degree. It appears as if the earth moved through it as a coarse mesh sieve will go through water, not displacing it in any appreciable degree."

This moves Miss Whiting to say: "This fact suggests by analogy the relations between the physical and ethereal worlds. If the earth moves through the ether as a coarse mesh sieve will go through water, not displacing it in any appreciable degree, so is it not conceivable that all the phenomena of physical life are moving among the phenomena of ethereal life—a universe unperceived by us except as some development of the spiritual powers perceives it by the finer sight and hearing of the psychic body?"

Again: "Psycho-physical science is the revealer of new truth; and Spiritualism, so far from being superstition, is destined to prove, instead, that the unseen world is as much a sphere of universal nature as our own and is the solvent of mysteries that perplexed philosophers."

The work is divided into five parts under the following headings: "The Spiritual Significance;" "Vision and Achievement;" "Between the Seen and the Unseen;" "Psychic Communication;" "The Gates of New Life."

This volume—in common with the rest of Miss Whiting's works—makes a charming as well as inspiring gift book. The excellent print and the esthetic finish which the publishers have given it is a fitting accompaniment for the beautiful thoughts which it contains.

SARA A. UNDERWOOD.

Weltmer's Magazine for July and August is a double number, containing 80 pages. It will hereafter be published on the 15th of the month previous to its date, so as to be in the hands of its subscribers on the first of each month. Besides a report of a lecture by Professor Weltmer in every number (each of which is worth the price of a year's subscription) there are valuable articles from contributors whose presentation of new themes, new developments in the science and art, is on the highest planes. Published at Nevada, Mo., at \$1.00 per year, 10c a copy. We will club this monthly with the *PHILOSOPHICAL JOURNAL*, and send both for one year for \$1.75.

HOT WEATHER COOKERY.—Croquettes and patties form an important division in the class of dishes known as entrees, and the list is nearly interminable. An excellent article on this subject in the August *Delineator* will prove useful to housewives in its general instructions and its tested recipes. In addition will be found a variety of cold dishes for summer, and a useful article on the possibilities of apricots, and two illustrated pages of a temptingly cool dinner for hot weather.

Realization for July and August (the regular bi-monthly issue) contains many valuable articles. Among them we will mention Self-Psychic Healing, The Presence in the Woods, Omnipresence, Subliminal Monition, Not all Trailing Clouds of Glory, and Means of Meditation. Published at \$1.50 per annum, at 1540 Howard avenue, N. W., Washington, D. C.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

TRANSITION.—Passed to Spirit Life, in Zuma, Arizona, July 1, Harry Wiggin, aged 68, after suffering for six months with rheumatism. He was a Spiritualist for thirty-five years; kind-hearted, and brave and true. He came to this Coast in 1853. Dear Harry, we shall meet again on the other shore where it is always summertime. Though your going leaves me alone, I know you are happy with friends over there.

MRS. HARRY WIGGIN.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

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

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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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It teaches that as the sun is the center of the solar system, so the Solar Plexus is the center of the physical body. As the sun radiates life and warmth to its system of worlds, so the Solar Plexus, when awakened, radiates life and health to the physical body. The book gives original breathing exercises of great value, tells how to KILL FEAR, control the emotions, develop courage and strength.

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My energy was in the rising hills—
I sparked in the living flame; as force;
And carved the deep recesses of the sea.
All earth was embryonic in my grasp;
Progressive life I stamped in every age;
And builded temples for all rising forms.
And since the earth, my pride through all the
years
Has culminated in the birth of man;
Shall I desert him in his hour of need?
No! time can not withdraw the vital spark!
Can not destroy or disarrange the stream
That upward flows, and bears its burden on
The living tide of the eternities.
Do not discredit now my power to save:
The power and purpose that will never yield;
Until the lowest of the sons of earth
Shall rise above beatitudes that now
Are homes for the once weary souls on earth;
And to the world of disappointed hearts;
Like a kind mother to her offspring dear;
Like tender, loving parents do I come;
To rescue all from everlasting woe.
I am the life—vitality of all:
And with an earnestness profound and deep,
I throw my loving arms around you all;
And with a pleading from the inmost depths;
The depths of life, and soul, that clasp all things;
I bring to you the flag of truth that waves,
From the bright rising tide of highest life
And hold it high, aloft to guide mankind.
Forget your doubts you are already saved;
No power can thwart the destiny of soul.
I'll carry you along the stream of time;
And when distress shall sink you deep in gloom;
Remember the great value of your life—
Your individuality; your part;
In the great structure of united worlds.
Thou art my brother, O immortal man
And I will clasp my arms around you when
Your trembling form shall reach the door of
death.
I have unlocked the mysteries of earth,
And I will hold thee when in darker shades
The door of mystery impedes the way;
And with the key of all infinity
I will unlock the gates and swing them wide,
And turn to light the darkest shades of death;
That all may see that LIFE ETERNAL reigns,
Where the activities of soul will find
A sweet response in endless light and love.
ERASMUS D. FRENCH.
Ensenada, Mexico, June 14.



The Editor is not responsible for the opinions of correspondents.

Oregon State Association.

To the Editor: A meeting was held Wednesday, July 9 in the parlors of "The World's Advance Thought" at 193 Sixth street, for the purpose of organizing a State Spiritualist Association of Oregon. The meeting was well attended, and a great deal of interest manifested in the movement. The object of the organization is to promulgate the philosophy of Spiritualism—to the principle of universal brotherhood—equality of man—and the welfare of humanity—with the object to be good and do good as the first principle—and to bring the existing societies together under one general association, and form new societies.

It will be known as "The State Spiritualists' Association of Oregon," and will be incorporated under the laws of Oregon. Officers were elected and committees selected for the preliminary work of organization.

The following are the officers elected, who constitute the board of directors: Rev. J. H. Lucas, president; Lucy A. Mallory, vice-president; Ludwig B. Larsen, secretary; Captain J. H. McMillan, treasurer; Dr. D. A. McIntire, Rev. G. C. Love, Rev. G. E. Beeson, G. M. Lazelle, J. S. Greenfield, directors.

The next meeting will be held on July 30, and the first annual convention on September 3.

The camp-meeting held at New Era by the Clackamass Association, is one of the best ever held at that place. It is well conducted by G. M. Lazelle and Rev. G. C. Love. The camp-meeting is a success, both spiritually and financially.

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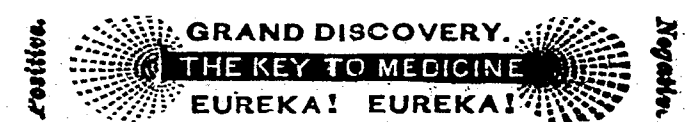
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The Spirit-world seem prone to watch for occasions of stress and difficulty in the performance of some task. When they witness a corresponding earnestness on our part looking to the accomplishment of this work, then it is they find their golden opportunity. Then it is they come to our aid most effectually.

My account of one such undertaking in the JOURNAL of May 10th last, to wit, the speedy relief of the Alaskan sufferers, furnishes an illustration in point. I allude to it here, because that article, although quite long enough in itself, omitted certain particulars essential to complete the thought. The fact that hundreds (of our own people) were face to face with death from starvation and freezing under the drifting snows of far-off Alaska, and the ultimate source of relief some three thousand miles away in Washington City; while I, though in San Francisco, was as one alone in a wilderness: all this made the problem before me at first seem a useless task. My utter inexperience in such matters, together with my entire financial inability, added to my embarrassment, making the task appear not only formidable, but superhuman. My own helplessness seemed equal to that of the most forlorn Eskimo of the north, who were waiting with infinite faith and patience for that succor which *must* come from somewhere.

I first made an appeal to the people of San Francisco, through a local paper, to take immediate steps to send a relief expedition. My appeal met with not one word of response or demonstration of any kind whatsoever. It was then that Fate seemed utterly against me. Yet even then I felt that rather than abandon the cause I would appeal to the very stars above me to come to the rescue. When I was finally informed officially that relief had been sent to those people, and at the same time made to feel that my own feeble hand had actually been instrumental in effecting it, ah, could I ever doubt that a powerful influence from the unseen accompanied those written messages, to wit, the petitions referred to, urging Congress to make the appropriation without delay?

And now, my friends, I feel that I am entitled to say a word as to the motive that impelled me onward in this action. To be actuated by the supreme mandate of comradeship, that is, by the humanity impulse pure and simple, is from my point of view, the very highest motive known to man. Permit me modestly to say that if I understand myself, this was my motive in this case. If this be true, then with entire consistency I can invite all who have not yet tasted of this fruit of heaven to come up higher. If the love element within me has developed till it takes in the entire race of man on earth, then I have learned to know the happiness which all the gold of earth can not buy. This truth which brings the goal—this golden key which opens wide the door to the real heaven on earth, I freely give to every reader. Living in this love each day, the light will by degrees shine from our very countenances. We shall learn to know each other by this light wherever we may be.

Lest any reader should charge me with writing the above in the spirit of vanity or boasting, permit me to say that I have well considered the possibility of such an effect. I meet the charge by simply saying that I have spoken thus freely for the express purpose of bringing into view the goal to which Spiritualism is supposed to lead us in this world. I have dared to step aside from the beaten path of custom in this analysis of my own motive and making it an example for others because—

1. I have made the study of motive a specialty for many years.
2. I am better acquainted with my own motive than with that of any other, and

could not, therefore, take another's example for my illustration.

3. Last, but not least, because being familiar with my own motive, I am the best authority for its exact interpretation.

Finally, forget not that when great emergencies arise, we may never know what is possible for us to do till we try. It is when we do our very best under the most trying circumstances of all, that we are sure to obtain most effectual aid from the spirit side of life. Henceforth let no righteous task seem too great for any earnest man or woman to undertake; while the smallest task of all is far beyond the scope of any one's power to properly perform, if he is *not* in earnest. San Francisco, Calif.

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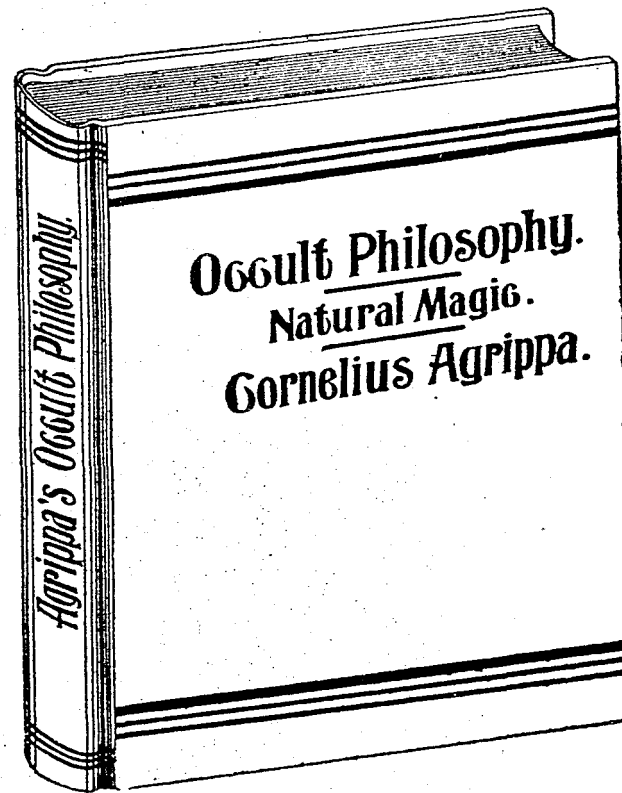
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Local News Summary.

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.

Next Sunday at 8 p.m., a grand entertainment will be given in Woodmen Hall, 521 Twelfth St., Oakland, for the benefit of the Temple Building Fund. The program consists of 14 numbers, including singing, recitations and instrumental music.

Mrs. Eberhardt has returned and resumed her meetings at 3250 22nd St., San Francisco, and was welcomed by a good audience last Sunday.

Mrs. C. J. Meyer entertained a good audience at 335 McAllister San Francisco, last Sunday with her mediumistic gifts.

Oriental Hall was filled last Sunday evening as usual, and Mme. Young gave excellent psychometric readings after an inspirational lecture by Mrs. Seal. Prof. Young led the music.

Prof. H. T. Shaw lectured for the Union Society, Oakland, Sunday, July 19, at 3 p.m. His subject was "Spiritualism vs. Materialism," which was handled to the evident discomfiture of a number of materialists present. Mr. Carter followed with psychometric readings. In the evening May E. Stevenson lectured on "The Adepts" before a large audience, and Mrs. Dr. Stewart gave well recognized and clear cut messages. Sunday, July 27, at 3 p.m., Prof. Shaw will lecture on "Borderland," and Mrs. Henderson will speak in the evening on "Our Spirit Friends—Where Are They and What Are They Doing?" Messages will be given through Mrs. Stewart.

Mme. Montague gave a farewell scene in London on June 18, and the parlors were crowded on that occasion. She will depart for Canada in a short time. *Light* for July 5, says: "It is certain that a warm welcome will await her on her return, for during her stay in England Mme. Montague has won her way to the hearts of all who have had the good fortune to be brought within the sphere of her influence and her charm."

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.

Mrs. Ada Foye held a public meeting last Sunday in Covenant Hall, Odd Fellows' Building, San Francisco, and was greeted with an audience which filled the hall to its utmost capacity. Mr. Wm. Rider presided and Mrs. Sadie E. Cooke, organist. After an invocation a question was sent up to the platform on "Mediumship," and that was taken as a subject for the inspirational lecture which proved to be full of interest. The spirit messages which followed delighted the audience, many of them being written in the air over the heads of the persons to whom they were given, others were written on sheets of paper from right to left and upside down, so as to require the paper being turned before they could be read. Others were given orally and accompanied by spirit rappings which could be heard all over the hall. These meetings will continue in the same place for two months.

At Loring Hall, Oakland, there was a very large audience to hear messages from Mrs. Neilson and Mrs. Cowell. Mr. Bonesteel and Mr. Norton favored the audience with some very good remarks. The meetings will be continued at the same place next Sunday evening.

The Meeting of the Oakland Spiritual Society Wednesday evening, at Unity Hall, 856 1/2 Isabella St., was largely attended. Mr. Preston opened the meeting. Dr. Palmbaum became entranced and gave messages, followed by Amanda Smith with tests. Mrs. Drake made a short address on "Darkened Spirits." Dr. Barker gave words of greeting, and Mr. Preston closed the meeting with a short address and benediction.

Mr. Chas. J. Anderson, (the boy orator), has gone to Napa and is lecturing for the Metaphysical Society there. His first lecture occurred last Monday at the Universal Institute. His subject was on "Universal Religion." It was largely attended and deeply appreciated by all present. His labors there will continue over next week.

Mr. W. J. Colville will have arrived in America by the steamer "Bohemian" before this journal gets into the hands of its readers. He has many engagements already made with camps in the East and other places, and will spend the winter in California, due notice of which will be found in the JOURNAL in a short time.

Letter from Mrs. R. S. Lillie.

TO THE EDITOR:—

I feel that an explanation in regard to the funeral services of Dr. Francis Treadwell is due to her and to the Spiritualists as well as to myself, and, with your permission, will say that I saw Dr. Treadwell nearly every day during the last two weeks of her earth life, and I believe the faithful ones who cared for her, and those who frequently called upon her, will bear me out in saying that her mind was remarkably clear and strong up to the last day, and her memory of past events such as is seldom found when death comes.

She intuitively felt from the first of this illness that she was to pass to Spirit life and made all her plans accordingly. She gave directions for the disposition of articles of furniture, the tools, cabinets, etc. used in her profession, gave keepsakes to numerous friends, not forgetting a single detail, and talked of her going just as freely as a few months or years before she would have done, of making a change or taking a journey on this plane.

Some felt that there should have been no talk with her about dying, but when some of us said, "Dr., don't talk about dying," she replied, "I have never felt this way before. Now I feel that I must set my house in order for the time of my change is at hand." She said to me, "I have felt all winter that my time was

near, and have prayed again and again that I might have the time and strength to do as I wished with my things and to make arrangements for my funeral. Mrs. Lillie, I want you to speak, and give the message of Spiritualism to the people. I have talked with my son and he has promised me that he will carry out my wishes. I am a member of the order of Rebeccas. They are to take charge and open the services, to be followed by an address by you, and songs I have selected to be sung by Mrs. Cook, Mrs. Kunz and other Spiritualist friends." Then said she, "My son wanted to know if I was willing he should have the reading of the Episcopal burial services at the cemetery, and of course I consented, for it will do me no harm, and I wanted to please him."

I was not alone with her when she told me this, and it was often referred to afterward.

I put off the time of my leaving San Francisco on her account. I therefore went to her rooms to meet her son the night before the funeral. As soon as we were introduced he said, "I have decided to eliminate all of the Spiritualist part of the services." I answered, "I suppose you have the right to do so, but I think you are violating your mother's dearest wish." His talk of her having wandered in mind, and that he thought he knew what she wanted better than any one else, was but poor and lame at best as an apology for the treatment he was giving me and the cause his mother had held dear for so many years.

Of course it isn't the first treatment of this kind that Spiritualism has received, nor do we expect it to be the last, but we were not prepared for it from the son of as worthy a woman as Dr. Treadwell. She was the first woman dentist. She had worked at the chair fifty years. She always exerted herself in efforts to open new avenues of usefulness to women. She served as a nurse in the war of the Rebellion and her life has been one of untiring activity and energy wisely directed, and in many ways she has proven herself to be a remarkable woman.

Only a few months ago at entertainments given by The Ladies' Aid she gave recitations with voice, memory and manner excelling many younger persons.

She went out of this life ripe in spirit, and bearing with her well earned sheaves as her harvest of years. Our minds will follow her with an earnest wish to be like her in character, good will to all, resolute determination, strength of will, endurance and loving charity.

Among her last words she said, "Mrs. Lillie, tell the people that I say *God bless Spiritualism*, and tell them that in any way I can help them as a spirit I shall gladly do so."

Dr. Treadwell, we thank you and shall expect to see you and recognize your influence among the innumerable host of ministering spirits.

R. S. LILLIE,
Summerland, Calif., July 20.

[Last week's JOURNAL was being printed at the very hour when the funeral services of Dr. Treadwell occurred, and knowing that all arrangements had been made for Mrs. Lillie to conduct Spiritualist services over the remains we stated it as a fact, not dreaming for a moment that the arrangements already made would be interfered with.—Ed.]

Those who know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

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

GOITRE.

A Famous Michigan Specialist Discovers a Cure for Goitre That Is Positively Guaranteed. Use It At Home.



Why will you suffer with this dangerous and disfiguring disease when there is a treatment at hand that is positively guaranteed to cure it? We have cured thousands of cases after all else had failed and can cure you. Miss Lizzie Evans, of 3553 Caroline St., St. Louis, in writing to the Doctor, says: "When I began taking your Goitre cure all hope was gone. I had tried everything I could hear of and was constantly growing worse. My neck was a horrible sight and often caused me much distress. Wonderful to say I am now in perfect health and have been since taking your treatment nearly two years ago." Do not experiment with "Free cures" and worthless nostrums but write at once to the Anti-Toxin Goitre Cure, 29 Minty Building, Battle Creek, Mich., for full particulars of this great and tried remedy. It will cure you and brighten the remainder of your life. If you have a friend with this malady do them a lasting kindness by sending us their name and address. Write to-day.

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 9:09 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. E., (front hall), every Sunday. 11 a. m. meeting, free. 2 & 8 p. m., spirit messages by local mediums. 10c.

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.

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