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T. G. NEWMAN, EDITOR.

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No. 40.

## ATTAINMENT.

"Can we reach the mount of Freedom,  
While we travel here below?  
Can we cull the flowers of Wisdom,  
And all Life's secrets, know?"

MRS. C. K. SMITH.

PHILOSOPHICAL JOURNAL, Aug. 30, '02.

All life is one; why may we not  
Reach the mount of Freedom here?  
And while traveling o'er the earthway,  
Gather flowers rare and dear?

Must we wait for aye and ever,  
'Till the veil of flesh is rent,  
E'er we know on what mission  
Each of us the Father sent?

Must we wait for our blessings  
'Till for us earth-life is o'er,  
Hearing nothing of the music  
Of the angels just before?

Was it meant that we should weakly  
Yield enslavement here to earth;  
Groping sadly 'mid the shadows  
That shut out the spirit's worth?

God forbid it! We are spirit,  
And may claim our treasure here,  
Going ever bravely onward,  
In the light of Truth so clear.

All that angels have is ours,  
Meant to cheer us on the way  
As we climb the mount of Vision,  
Where is neither night nor day.

Ours the peace of heavenly places;  
Ours the strength of God and right;  
Ours the rest of endless ages,  
Working in Love's holy might.

Let us, then, in joy and gladness,  
Take our own from out God's hand,  
Know e'en now that He has made us  
One for aye with angel band.

Thus the light that goes before us  
Shall increase from day to day;  
And the fullness of His presence  
Mark with beauty all the way.

FLORENCE SHAW KELLOGG, Fay, Kan.

still exercising the controlling interest and being the president and manager of the concern. He was interested in mining enterprises in Nebraska, which were on a large scale. He was very popular among his business associates, especially among his employees. His people were all noted for veracity and straightforwardness.

When 29 years of age he married in the metropolis Mrs. Harriet M. (Lee) Fales. He leaves a widow, who is the president of the Westchester Woman's Club, one of the most successful clubs in the State and National Woman's Federation; president of the Westchester County Political Equality (Woman's Suffrage) Club, and treasurer of the New York State Spiritualist Association; two sons, Frank Hallock and Charles Stewart, the former a graduate and the latter an undergraduate of Harvard University; one brother, Mr. Frank Rathbun of New York, and two sisters, Mrs. Lombard of Bronxville, N. Y., and Mrs. Kipp of Mount Vernon, N. Y.

Mr. Rathbun's library was the largest private library in Westchester county. He was a Universalist in his religious affiliations, was interested in the New Thought, but was most especially a Spiritualist. Respect for the faith on the part of those otherwise entirely prejudiced against it was obtained by the personal following therein of Mr. Rathbun and his family.

The funeral service was held

Wednesday afternoon, Sept. 10, at Willard Hall, South Third Ave., Mount Vernon, N. Y., Rev. Charles H. Penoyer, minister of the First Universalist Society of Mount Vernon; Mrs. Helen L. Russigue, a Spiritualist lecturer of Hartford, Conn., and Rev. Lyman C. Howe, a Spiritualist medium of Fredonia, N. Y., officiating. The floral offerings were many. The Mount Vernon *Daily Argus* says:

"There never were more lavish and elegant floral pieces seen in this city." The Produce Exchange of New York, of which Mr. Rathbun was an honored member, sent a massive wreath of English ivy, and pure white asters, which required four men to carry. The Haymarket Association sent a large floral offering. The employees of the Milton Rathbun Co. sent an open floral book of white immortelles, upon the pages of which was written in purple immortelles the last words of Mr. Rathbun while in the body: "The kernel of this world blossoms out into the glorious flower of eternity." The Westchester Woman's Club sent a beautiful wreath of white roses, carnation pinks, and lilies of the valley, with a base of Southern myrtle. There was a very large company of people at the service. There were representations from the Produce Exchange, the Haymarket Exchange, employees of the Milton Rathbun Co., from the Council and members of the Westchester Woman's Club, the Westchester County Suffrage Association, and

many prominent Spiritualists from New Jersey, New York, Connecticut, and as far west as Chicago, and numerous other friends and relatives of the family.

Rev. Charles H. Penoyer, minister of the First Universalist Society of Mount Vernon, opened the service by giving the announcements, making the following remarks and offering prayer. Mr. Penoyer said in part:

"I do not think of Mr. Rathbun as having left us; he has rather changed his place of abode. It is not as if he were gone; he is still with us. It would seem as if it might well be true that he is with us now as ever and more fully. I shall not speak of him as gone, but as among the living; not as alone in the past, but as also and rather in the present. It is not that he was, but that he is."

And this is what Mr. Rathbun would tell us if we would only listen.

With the Buddhist and Egyptian Scriptures, with Socrates and Plato, Mr. Rathbun's thought is of the body as being the dwelling-place of the spirit, for time, not for eternity; with Seneca and Cicero, with Fichte and Starr King, his thought is of what we so confusedly call death as really a progress in life; with Orville Dewey and Leigh Hunt, his thought is of the authority of our spiritual natures in things spiritual; with Sophocles, his thought is that no man ought to desire longer life in this sphere than that provided for him; with Confucius and Hawthorne, his thought is that Divinity has ordered it all well; with the Hindus, with Paul and Carlyle, his thought is of the reality of the unseen; with Parker and Browning, he knew himself to be immortal, and now the better; with Zoroaster and Paul, his belief was and is that he should know and be known there as here, and with Mr. Rathbun there is no here or there; with Epictetus and Fenelon, with Herder and Whittier, with Emerson and Jesus, his trust is in the Father Spirit and Over-Soul, as doing better for us and for him than we could think of doing for ourselves.

Mr. Rathbun is known as a reader of the world's best literature, and as making its best thought a part of himself. Only a few days ago I found him reading with great delight the wonderful sermons of Frederick Robertson, the great English preacher.

His belief is not in authority for truth, however, but in truth for authority. His protest is ever against mercantile standards of spiritual values, as one says it. To him, as to the Transcendentalists, "Truth is its own evidence,"

## BORDERLAND

### Milton Rathbun.

Mr. Milton Rathbun, of 18 Summit Ave., Chester Hill, Mount Vernon, N. Y., departed this life for the life beyond death, Sunday morning, Sept. 7, while, with his wife and two sons, he was visiting relatives and friends at Riverhead, Long Island, N. Y. It was not known that he was seriously ill until very near the last.

Mr. Rathbun's native place was Verona (formerly called Rathbunville), Otsego county, N. Y., where he was born Aug. 23, 1844, the son of Solomon and Hannah Rathbun. His earlier days were spent in Massachusetts. He entered as a young man the feed and grain business of Mr. Hallock in New York City, and within less than 20 years he became the owner of the business now known as the Milton Rathbun Co. situated at 454 Fourth Avenue.

Mr. Rathbun was successful in business. Only six months ago he capitalized the business for \$150,000,



Milton Rathbun, the New York Spiritualist

"Beauty its own witness," and "Religion its own reward."

God is within us, through us, about us, and above us, the All in All. With Paul at Athens, "In him we live and move and have our being."

With the New Thought exponents, he believes in the "Power of Silence," and, in this sense, prayer was his very life and breath.

He was in early life a Hicksite Quaker, and so it was very natural that his thought should be of "the indwelling power of the soul to rise above book, priest and formulated creed, and cry to the Eternal, 'In thy light I see Light.'"

He carried this thought even further. Jesus says: "I am the resurrection and the life." Mr. Rathbun believes that the kingdom of God is within us; that the secret of power and growth and life, of comfort and bliss and perfection, is from within ourselves. I can, is his thought, by the help of God within me, through and about me, rise above temporal things, appetite, pleasures of this little while, imperfections, suffering and death, and feel and know myself to be immortal.

He has no creed. His simple thought is of the Fatherhood of God and the Brotherhood of Man; that religion is summed up in love to God and love to man. With Ballou, all minds are of one family; with Channing, "the same truths exist in all spiritual spheres, to be the law and life of all souls, and to unite them into one family and brotherhood." Salvation is through and by character, and "character is destiny."

Mr. Rathbun's thought is of the greatness of the human soul, of its possibilities of unfoldment, of its possibilities irrespective of time and space, of its possibilities of communion with the Eternal, and of communication with all moral intelligences, and so he is a Spiritualist. It is not a belief, with him, against reason, but as altogether reasonable. The "sweet reasonableness" to him, of his faith in the revelations of Spiritualism, is known of all. His belief is in the things which eye hath not seen nor ear heard.

He believes with Universalists and other liberal religious thinkers, in the spiritual progression of the race, and in the final harmony of all souls with God.

He knew that if the earthly house of this tabernacle were dissolved, we have a building of God, not made with hands, eternal in the heavens. He has been clothed upon, having a more spiritual body. First is that which is natural, and after, that which is spiritual.

His convictions are real; so real that he did not, nor did he desire to, conceal them; so real that he accepted the responsibilities of having conviction; so real that he lived and lives for them, and in them, and through them. He died in his faith. His pity is for those who have no great convictions to live for, no convictions which are a reality and comfort in the spiritual life.

He is a friend to all. If it were not for a faith that tells me he is now among the living, I should feel the loss of a friend, and of one who has helped me much. It is a friendship which I prize most highly. Many of your lives have come in touch with his life, and you have thanked God, oh, so often, that he were living, and now you do the more in that the world has been bettered therein.

The sunshine of his spirit is real and was and is felt of all. His

belief is in harmony, the secret of his life. His home was and is full of the spirit of harmony. His own self was and is harmony itself. The poise of his soul was and is great. His personal influence was and is serenity and peace.

This has been Mr. Rathbun's Easter-time, his resurrection morn; he is not *there*, he is risen; risen to fuller opportunity, greater power, larger usefulness, to higher life.

With Plutarch, let us feel that we should not come to the funeral of a good man with lamentations and mourning, but with the singing of hymns. Let us, have joyful hearts, our souls uplifted in the faith which he has shown, in the hope that was his and in the love which he exemplified.

Miss Aimee, alto, of Brooklyn, N. Y., sang as a solo, "I Heard the Voice of Jesus Say," by Harriss. Mr. A. N. Carhart of Brooklyn, N. Y., piano accompanist. Rev. Helen L. Russigue, a noted Spiritualist speaker, of Hartford, Conn., made a very strong, clear, feeling and helpful address, which was impressive. Mrs. Russigue is a speaker of power, and her words of comfort added much to make the day appear as a day of a new-birth for Mr. Rathbun. She spoke of him as a man of great industry and honesty of purpose. She closed her loving words by reading from "After Death in Arabia," from "The Light of Asia," by Edwin Arnold. Miss Aimee Horton of Brooklyn sang a solo, the favorite of Mr. Rathbun, "Lead, Kindly Light."

Mr. Lyman C. Howe, a Spiritualist lecturer who is known all over the United States and held in high esteem, who lives at Fredonia, N. Y., made the closing remarks. He had been a friend of Mr. Rathbun for 28 years, and all the while had learned to love and admire him more and more. His was an ideal manhood. His psychic influence was mighty and beautiful. The first speaker had correctly reported the world in which Mr. Rathbun had lived—yes, and as he well says still lives. It was for the second speaker and himself rather to speak words of comfort to the weeping friends. This was a material universe, indeed, but it also is a spiritual universe. Death is only an incident in life. There are no accidents. There are no accidents or failures with God. And there are no mere happenings. Without hope we are most miserable creatures.

With the Spiritualist the fact of immortality is demonstrable and known. The Spiritualist knows that immortality is a fact. Spiritualism, furthermore, is the only religion capable of scientific proof. The speaker then went into a trance condition. While controlled he most eloquently expressed words of comfort for the weeping listeners. Any attempt to report Mr. Howe would utterly fail. He created a deep impression upon the audience. In the course of his remarks Mr. Howe quoted a poem by Mrs. Julia Kinney Scott from the *Rose of Sharon*, a Universalist publication of the fifties and sixties.

During the hour of service, the flag was at half-mast at the Haymarket Exchange on Thirty-fourth St. in New York; an honor never before paid to anyone. The flag at the Produce Exchange was also at half-mast during the service.

The interment was on Thursday morning at Verona, N. Y., where the family was met by a large company, and arriving at the cemetery a relative read from "Thanatopsis," by William Cullen Bryant.

The departure of no one from that vicinity would be more widely felt by all classes of citizens. In the opinion of an eminent scientist, a Fellow of the Royal Geographical Society, who lives in New York, the holding of this service was one of the very best things which has ever been done for that vicinity.

### Development of Mediums.

The desire for some phase of mediumship, by which communication may be had with friends in the spirit realms, is almost universal among those who through the mediumship of another.

With this general desire has come a demand to know more accurately what mediumship consists of—just what it is that is developed in acquiring any particular phase of mediumship. Opinions upon this question are diverse and plentiful; indeed it would be difficult to find any two students of the subject who are in entire agreement.

The statements made in this paper, therefore, must be regarded simply as the opinion of the writer at this time of writing, and like the opinions of all students, subject to modification and change at any time. In fact, they may be very materially modified by the discussion that is to follow.

Let me begin, then, by asserting it as my firm conviction that mediums are born not made; that no one can become a medium for any particular phase unless he or she possess *the necessary physical, mental and spiritual qualities* appertaining to that particular phase; that the possession of these qualities is the result of heredity and of pre-natal conditions. It is claimed by many students that every one is possessed of what are usually termed mediumistic qualities. I will agree that "there is a light that lighteth every man that cometh into the world." I will admit that no one is launched out upon the sea of conscious existence without at least "one talent," which may be to him as a pole star in this voyage of life on the material plane. But I do maintain that no one can be a clairvoyant, for example, unless he or she is physically and mentally constituted to become such, any more than one who is color-blind can become an artist, or one without the faculties of time or tune can become a musician. Mediumship is not a power gratuitously bestowed upon the individual by higher intelligence, except through the avenue of heredity and pre-natal conditions. Its development, therefore, must be a growth, and cannot be the result of the manipulations of any so-called developing medium or his guides. What folly, then to pay so much per sitting for the privilege of being a member of a professedly developing circle. Truly, you may get some development that way, but you should get far more in your own home circle where everything is harmonious. Would you study art by sitting in the presence of an artist? Would you become a mathematician by spending the evening in the company of a professor? True, the natural artist, one richly endowed with the artistic talent possessing an unusual natural development of those brain areas that are necessary to the artist, may acquire something by simply watching another paint. The teacher in art does not make his pupil an artist. He can only lead the student in a line of study and exercise that will develop—make grow—in him such artistic talent as he may possess.

The mathematical master can only assist in the production of a mathematician by leading his pupil along a course of study and mental exercise that will develop to the maximum those powers of calculation and reasoning which such student may naturally possess.

In my opinion it is irrational and absurd to regard mediumship in any other light. Its development must be con-

ducted along similar lines and assisted in a similar way.

Upon this hypothesis, then, what is the rational course of action to pursue to prepare one's self for and to develop mediumship?

Now, again reminding you that these statements are only the present opinions of a student and subject to continual modification, I will give in general terms my present ideas seriatim—not that the order of sequence is arranged according to importance, but simply for convenience in presentation.

1. Pursue a line of study and reading that will tend to develop the intellect and produce the habit of exalted thinking, engendering unselfish views and the perception of the fact that the true motives of life are expressed in altruism. Because by so doing we attract to ourselves spirits of like character and thereby come in closer touch with those who dwell in the more advanced spheres of spiritual existence, and the message conveyed from them through our instrumentality will benefit the race. We should seek the assistance of those whose development in spirit life is the highest we are capable of comprehending and appreciating. This tends to our own further development and assists in the work which these beneficent angels of light are ever striving to carry forward, viz., the elevation and advancement of humanity.

2. Especial attention should be given to the study of psychology in its various branches, and the physiology of the brain and nervous system. Because the better we understand the powers of the mind and will, the more intelligently may we apply them to the purposes of self development—the more intelligently can we select methods and exercises to promote such self development. Because the more clearly one perceives the conditions of mind and body required to enable the spirit world to use one's organism, the more readily can one assume those conditions and place one's organism as an instrument in good working order for the use of Spirit Guides.

Because the better we understand the sensations produced by psychic influence, and the psychic laws as applied to ourselves, the better are we prepared to guard ourselves and preclude at will the use of our organisms by undesirable influences. I consider this a very important part of the medium's education, for we must realize the fact that the grosser and less developed spirit intelligences are nearer to and in closer rapport with mundane conditions than are those advanced ones whose guidance is of value to us and to the world.

We must not forget the fact that this nearness and greater similarity of condition gives to these undeveloped spirits more power to come in touch with earth conditions, and it is only by a proper training, and a comprehension of psychic force, that the medium may co-operate with the higher intelligence to the exclusion of such undesirable influences. Ignorance of these facts is a constant menace to the developing medium.

Because by knowing what brain areas and nerve centres are especially used by the operating intelligences in any particular phase of mediumship, we are the better prepared and able to judge of and select the proper methods and exercises to employ to develop these necessary physical conditions.

3. Temperate and regular habits of living I also regard as essential to the progress of development of psychic powers. The application of the term temperate is here employed in its widest sense. Indeed, I regard over-eating or the giving way to anger, excitement or worry are far more retarding in their effect upon development of mediumship than the occasional one, over indulgence in strong drink. It is a fact that has been scientifically demonstrated that anger and states of mental excitement or depression have a marked effect upon

the physical organism, producing a chemicalization in the blood and gland secretions of a poisonous nature. Experience has shown me that the giving way to these unhappy and pernicious mental conditions very seriously interferes with the operations of the spirit intelligences. I have known seances to prove utter failures when I could find no other cause for unfavorable conditions. I am of the opinion that it takes longer for the physical body to rid itself of the poisonous effects of a paroxysm of anger than to overcome the results of intoxication.

The student must look for facts and not be swayed by sentiment. It is well known that it is the custom among some Eastern peoples to produce the trance condition by means of artificial stimulation of the physical. Therefore, while I regard the abstaining altogether from the use of intoxicants and tobacco as necessary for the highest development of psychic powers, it is not that getting drunk will prevent your being a medium, but because the indulgence of any carnal habit is so apt to produce a physical condition that will prove attractive to those undeveloped and undesirable spirit influences before referred to. Because instances are plentiful where influences so attracted have the ascendancy and gradually crowded out all others and dragged their medium down to their own level.

4. Ascertain as soon as possible what phase of mediumship you are best adapted for. Just here real difficulties come in and many mistakes are made, resulting in long delays and often discouragement. We know how difficult it is to select the occupation for which we are best fitted, and we are in possession of much more knowledge bearing upon that question than the one under consideration. Patient perseverance, however, will ultimately be rewarded.

Having selected the phase you think, after due deliberation, you are best adapted for, sit steadily for the purpose of developing such phase. Exercise your own will force and ask for the assistance of your spirit friends to accomplish your purpose and patiently persevere until you have reached success or ascertained that your efforts are being misdirected.

It is much to be regretted that more is not known concerning the methods and exercises to follow in the development of mediumship. There is plenty of evidence to justify the conclusion that the so-called heathen of eastern lands are far ahead of us in the west in this branch of higher education. It is unfortunate, too, that so much of their knowledge is hidden behind the tyled doors of secret organizations. There are a few facts, however, that I think may be taken as fairly well demonstrated, namely:

That the best place for the development of mediumship is in the home circle, composed of but a few people who are in harmonious accord in sentiment and desire.

That some method of exercise to produce concentration of the mind is necessary. Looking steadily at a crystal, a glass of water, a spot on a white surface, and singing, are methods usually adopted. If you are sitting in the dark, or semi-darkness, you are restricted to the last named method and such mental exercises as may be helpful. A study of hypnotism will make one familiar with some of these mental exercises. The singing should be of a monotonous character—more like a chant. Any song that requires an effort of will to remember either tune or words will produce a positive condition, whereas the concentrated condition is one of passivity.

It is sometimes beneficial to raise the rate of vibration of the sitters. This may be done without exciting a positive condition by rythmical movements in tune with the singing or chanting. The whirling dervishes produced their state of ecstasy in this way.

There has been such discussion as to the better form for the circle, some ad-

vocating the horse shoe conformation, others the circle proper. Personally I prefer the complete circle with a small table in the centre, for developing; that is, the horseshoe is perhaps the better form for physical manifestations after a certain amount of development has been acquired.

If you patiently persevere and are actuated by an earnest desire to benefit humanity, you will soon attract to you spirit intelligences who will assist and guide you in your development, the details of which are largely of an individual nature, subject to the variations of circumstances and environment.—*The Sermon.*

### Mental Telegraphy.

Communication that makes Marconi's wireless telegraphy seem crude and cumbersome in comparison, is the aim of successfully conducted experiments that are being made by the Society of Psychological Research in New York, Washington and elsewhere in America and in Europe.

Among its members are some of the foremost scientific men of the world. For years it has devoted itself to the thorough, patient and exact investigation of mental phenomena which have puzzled mankind since the beginning of time.

It has had much to do with establishing the therapeutic value of hypnotism and to secure its recognition on a scientific basis. Now it is devoting its energies toward establishing that most important factor in the advance of civilization—quick communication.

In brief, the members of the society have proved that it is possible for one person to communicate with another instantaneously without the use of wires or elaborate apparatus, independent of all atmospheric and material conditions.

Thus far it has been demonstrated that persons can communicate with each other at a distance of 500 miles, and there is little doubt that these wonderful messages could be sent around the world.

No electricity is required for the transmission of these messages. In its place is used concentrated mind force, and the time occupied in transmitting a message is the time occupied in thinking about it.

### QUICKER THAN LIGHTNING

The difference between that and ordinary communication is the difference between sending a cablegram from New York and Yokohama and merely thinking of these two places.

R. Osgood Mason, A. M., M. D., fellow of the New York Academy of Medicine, a member of the Society for Psychological Research, author of "Telepathy and the Subliminal Self," "Hypnotism and Suggestion," and one of the foremost authorities on these subjects in America, said yesterday to a writer for the *Sunday World Magazine*.

"There is not the slightest doubt that there is systematic communication between individuals by other than the generally recognized methods. Experiments have been going forward for years, and if the progress made has been slow, it is nevertheless sure.

"The time will come when certain persons will be able to communicate with each other, no matter how widely apart they may be, with the same freedom, the same copiousness that characterize actual conversation. These fortunate individuals will have no need of mails nor of the telegraph. Simply by the exercise of their own will power they will be able to say whatever they please to the absent one with the certainty that they will be as well understood as if the recipient were within the sound of the voice.

"This privilege will not be granted to every one. More persons will be able to send mental messages than to receive them. I should say at a rough guess, that not more than one person in fifty

has a sufficiently sensitive mind to be able to understand the telepathic message.

"Whether or not this method of communication can ever have a practical commercial value I am not prepared to say. It is still in its infancy, and although it now seems improbable, he would be a rash man who would dare to say that it cannot be made of material use."

Sir William Crookes, one of the foremost British scientists, and sometimes called the prince of British chemists, inventor of the Crookes tube, which made the discovery and practical use of the X-ray possible, and of the radiometer; discoverer of thallium and former president of the Society for Psychological Research, has taken a more advanced ground. In a recent interview he prophesied that it would be possible before many years to send messages by purely mental force at the will of the thinker.

Like everything else this wonderful power is capable of development, and there is little doubt that minds can be so trained as to make the thought transference more exact and more generally effective.

Some experiments are able to do away with all apparatus.

The important factors are the people themselves—a transmitter, or agent, who must be a person of very positive mind with unusual powers of concentration and a receiver of percipient who has a mind that is very sensitive to all impressions, which the possessor has the power of reducing to a passive state at will. The experiments that have been made seem to show that as a rule men make the best transmitters and women the best percipients, but this isn't by any means a hard and fast rule.

A black screen is placed in a dark room and on this is arranged white cardboard about a foot in diameter, on which is written or drawn the word or figure which it is designed shall be transmitted. A stereopticon lantern projects a circle of intense white upon the disc. The transmitting agent, sitting at a convenient distance, places before his eyes a conical tube, like a megaphone with an enlarged mouthpiece, which shuts out from his view any objects that might be visible from the reflected rays.

These things are simply to aid the agent in concentrating his mind upon the word or drawing to be transmitted—to assist him in visualizing it, to use the phrase of the scientific men. It isn't enough for him merely to see it, to be conscious of its presence. He must take in every part of it, feel that it is stamped upon his mind, so that if he should close his eyes he would still see it.

The receiver is placed in another room to avoid any suggestion of an understanding or of collusion. His eyes are bandaged and care is taken that he shall not be able to see even a ray of light which might tend to distract his attention. And for the same reason quiet is essential.

As a rule the printing or drawing on the disc is made by a third person, and neither the receiver nor the agent can have any previous idea of the message that is placed before them.

After concentrating his gaze upon the disc for a few minutes the agent feels his mind become a blank except for the object before him. It seems to make up his whole mental universe. If the agent closes his eyes and then walks into a lighted room before opening them he still sees the object at which he gazed so intently, but the black has become white and the white a smoky gray. By gaslight the whole appears bluish, approaching purple, and the black a luminous yellow.

Sometimes the percipient receives the message almost instantaneously, but that privilege is enjoyed only by an experienced one with a particularly sensitive mind that he can reduce to a condition of almost absolute passivity.

### IMAGE CLEARLY SEEN.

He first sees wavy clouds, faintly luminous, which are followed by a pale bluish light, with a very bright centre upon which the word or drawing appears with a distinctness governed by his experience and receptivity.

If it be the first attempt of the percipient he may not see the image at all or it may appear for a second and then disappear. But if he and the agent be expert the image will be large and uminous. Although it may appear only for a second or two at a time it will reappear several times.

If the message transmitted is a word, of course the receiver merely calls it out, but if it be a figure, and usually a geometric one is employed, the bandage is removed from the eyes of the percipient and he draws what he has seen. Sometimes he fails because he did not see the figure distinctly, sometimes because he cannot remember what he saw. Some of the figures thus reproduced are amazingly interesting, especially the part failures, which show that the percipient had a glimmering of the original figure.

Colors are transmitted with ease when the agents can succeed in visualizing them successfully. In fact they seem to be easier to transmit than anything else, unless it be the sense of taste. The receiver seems to be more affected by the taste of salt or anything unpleasant than the agent is.

As the agent and the percipient grow more expert and experienced mechanical aids are dispensed with altogether and distance does not particularly affect the communication, although there are some obstacles which have not been identified to the transmission of "brain waves," as Sir William Crookes calls them.

These experiments are really telepathy or thought transference, or mind reading, for the principle of communication is the same, no matter by what name it is called. There are hundreds and thousands of authenticated cases of the mysterious influence of one mind over another to the extent of making the subject mind understand a message.

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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 meddling 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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[Established in 1865.]

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

SAN FRANCISCO, OCTOBER 4, 1902

**Dr. J. M. Peebles** was tendered a reception at the home of Mr. and Mrs. Wallis in London on Sept. 3. Many of the prominent Spiritualists were present, including the editor of *Light*, Mr. E. Dawson Rogers, who made an address containing several interesting reminiscences. After remarks from several present, Dr. Peebles replied in a very happy speech, in which he said that he had been a Spiritualist for over 50 years; had been around the world four times; was as ardent and firmly convinced a Spiritualist as ever, and expected to work for truth for many years to come. Mr. Green, his secretary and companion, made a few interesting remarks, and a very enjoyable evening terminated with cordial good wishes to the travelers from all assembled.

London is in possession of a veritable Messiah in the person of J. H. Pigott. He was once a clergyman of the Church of England, has traveled around the world, been a gold-digger in California, a coffee planter in Ceylon, but is now duly installed as the veritable messiah among the Agapemonites in London. What the world wants is not one or a few messiahs, but a great multitude, for people are beginning to see that each one must become a savior to save himself and thus redeem the race. The days of a single savior or redeemer are fast passing away, and some day even the remembrance of them will be forgotten.

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

## How to be Well and Good.

There are lots of people who do not seem to be able to comprehend any method of obtaining health, even though they desire so much to attain its full enjoyment. We are well aware of the difficulties in the way, because we have been in that condition for three years or more, and until lately have been unable to surmount the difficulty. When in a debilitated condition, suffering the horrors of physical disquietude or disease, it seemed impossible to be able to rise above it, and to assert the supremacy of mind over matter, and to compel the physical to respond to the will of the ego, and thus obtain and enjoy health of body. But it can be done. In our case, it is done, by the aid of the spirit-world. The mental powers must be directed in the right channel to lead the physical into a responsive condition. This is forcibly illustrated by the following from the *Medical Brief*:

There was once a chronic invalid who tried in vain to find some nerve or quieting medicine through which he could get rest and sleep, but he sought in vain for many weeks. One day his wife was shelling peas near him, and a sudden impulse seized him to assist her in shelling the peas. He was bolstered up in the easy chair, and, to his wife's surprise, asked the privilege of helping her. Before he had finished the task, he felt a soothing weariness and a natural inclination to sleep, for the first time in many weeks.

Every day after that he set about to do something to assist others. He helped about the house, about the yard, and in the stable. Every day he took the medicine of doing some useful thing, and discontinued all other medicine. It was this sort of thing that cured him promptly and permanently.

The same might be said of those people who are trying to be good. The habit of introspection or spending time in regret for past misconduct will never lead anyone to goodness. The way to be good is to do good. Commence doing good things; forget the past; don't try to be anything but natural. Do the helpful thing, and you will be led to a normal state of mind and body.

**The Smart Set**, often called the social 400, in New York, have been characterized by Col. Henry Watterson as a nest of unclean birds; but they are probably no worse than members of society in other grades. Riches gave them an opportunity of doing good, and if they embrace it, it would redound to their well-being, both in this life and that which is to come; but, alas! only a few of those who have riches allow themselves time enough to think, either about the good in the present or future. The fact is that thinkers—those who dwell in the spirit, who develop the soul powers, are usually not rich. They have no time to devote to the gaining of riches. Occasionally, of course, a windfall comes to such, but it soon fritters away, or is used in doing good to

others, relieving distress and helping forward humanitarian and educational enterprises. Col. Watterson should not be too severe on the "400"; there are millions of others with the same propensities, but without the power to manifest outwardly the characteristics which he condemns.

## Think Only of the Good.

In order to make life the more sweet and profitable, we should try and look only on the bright side; to try to forget all we can of the disagreeable things, and, if possible, to even obliterate the record in our memory. To forget is a duty as well as a privilege. The following from the *Radiant Centre* is quite appropriate, and we commend it to all:

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slanders you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are.

Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.

**Mrs. Rachel Wolcott** of Baltimore, Md., who for the past 17 years has been the settled pastor of the First Spiritual Society there, has passed to the higher life after almost a full year of suffering from that painful malady, carcinoma. She was a familiar figure at the camp-meetings in that region, and had resided in Baltimore for over 40 years. She was an earnest and inspirational speaker, and by her frankness and devotion to the Cause she had many admirers.

The Spiritualists of Baltimore and vicinity have suffered a great loss in her transition. She was a firm believer in organization, and from the very first has been an earnest friend of the National Association. She is survived by two sisters and six nieces. Her husband passed away many years ago in New Mexico, a victim of the Indian uprising. She was the embodiment of love and always had a good word for every one. She was 72 years of age at the time of her transition.

The funeral services were held at her late residence, 817 No. Fremont St., Baltimore, and were conducted by Mr. Harrison D. Barrett, editor of the *Banner of Light*.

## Mme. Montague is Coming.

To show how English Spiritualists appreciate the labors of this gifted speaker and medium, we copy the following item from *Light*, dated Aug. 2:

It was with deep dismay I heard of the probable early departure from our shores of that highly-gifted lady, Mme. Florence Montague. How helpful, sympathetic and ennobling her teaching has been! a kindly leading light through seasons of sorrow, loss and adversity, into a sunshine of the spirit, which, if it has not raised us from earth, has certainly raised us above our troubles and perplexities, and lifted us nearer the realization of Heaven. I wish to urge that every possible opportunity (in the limited time remaining) may now be given for meetings, more especially those well-known and highly-prized Wednesday evening sittings—not only in the interest of those still in town, but also for the many who are now abroad, and who might not otherwise know of our loss until too late.—J. D. S.

Also in *Light* dated Aug. 30 we find the following very sympathetic and appreciative letter, which will be read with interest by her many friends in America:

To Mme. Montague: God speed you on your journey o'er the broad Atlantic waves; and may you carry with you for others in the vast land to which you go, the same sweet message of love and sympathy you have in many hearts implanted in our little sea-girt isle.

Many left behind will wish you joy and great success in your new efforts for others' good and loving thoughts will follow you in your work across the sea.

We, in God's good time, look to welcome you again on England's shores. Till then our prayers go out for you to the All-loving Father, that He will guide and protect you where'er you may be led; granting you here on earth fullness of joy, and in the Great Beyond everlasting happiness.—S. S.

Mme. Montague intends to take the steamer for America on Oct. 15, arriving in Canada about Oct. 21, but she will not be in California much before the early Spring months.

**Col. Hopkins**, a well-known citizen of San Francisco before passing to the life beyond, first suggested the creation of the Hopkins Propaganda Fund, through John Brown, the "medium of the Rockies." Not seeing that it was supported as liberally as it should be, last Sunday he appealed to Mr. Jones (as will be seen on page 8) to awaken an interest in this Fund, created to furnish the JOURNAL to those unable to pay for it, and for propaganda work. The list this week shows an awakening. The time has come for a spiritual revival, and all should take hold of the work in earnest.

**D. W. Hull** has been engaged by the First Spiritualist Church of Tacoma, Wash., for three months, and will therefore be unable to visit California as soon as he had promised. He hopes to be able to be in California by the holidays.

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.

**NIRVANA:** a Story of Buddhist Psychology; by Paul Carus. Illustrated by Kwasong Suzuki. Boards, gilt top, net 60 cents. Chicago, Ill.: The Open Court Publishing Co.

This is an occult story of rare merit by a noted author, and excellently illustrated. It inculcates noble principles, and is very interesting throughout. It details a Buddhist marriage ceremonial as well as other scenes incident to a wedded life, holding the interest of the reader to the end.

Among the interesting articles in the *Arena* for October, James Allman considers Russia as a Social Factor, and B. O. Flower contributes the second paper of his series on The Divine Quest. Eugene Del Mar discusses Individual Freedom. Saved by a Panther is the title of a thrilling story by W. J. Colville. Editor Flower's departments of Topics of the Times and Books of the Day are of more than usual interest. Editor McLean announces that Archdeacon Glover, of Oregon, will contribute an article on The Personal Power of the President to the November number. 25 cents. Alliance Pub. Co., Fifth Ave., New York.

The *Bible Review* is the new name applied to what was formerly the *Occult and Biological Journal*, published by the Esoteric Fraternity, Applegate, Cal., at \$1.50 a year. It contains 40 pages and is devoted to the unveiling of what has been considered to be the mysteries of the Bible, interpreting them in harmony with the Occult Philosophy.

The *Review of Religions* is the title of a new monthly published at Gurdaspur, Punjab, India, at \$1.00 a year. The contents of the August number are: The Object of Man's Life in this World and the Means of its Attainment; Mr. Waugh and the *Review of Religions*; Muslim Resuscitation and the Means by Which it can be Brought About.

The October number of *Mind* is wholly devoted to the proceedings of "Upland Farms," the new Summer school of the New Thought at Oscawana-on-Hudson, N. Y.—its different branches, the wide scope of its teaching and the attractive features of its location, embellished with illustrations. 20 cents. Alliance Pub. Co., Fifth Ave., New York.

Passed to spirit-life, June 3, 1902, Caroline Rowland Kelley, wife of Dr. T. C. Kelley of National City, Cal. Like the ripe fruit from the trees surrounding her little cottage, she dropped from the tree of life at the age of 68. For over 40 years she was the helpful companion of her now bereaved husband, who has the sympathy of all who know him. Her bright spirit must radiate its power as her bright face radiated its comfort in her home. Even the birds and flowers loved her, for she spent much time in their atmosphere. Blessed be her well-earned rest.  
C. A. M.

The Feature of the Universal Institute, Napa, this week consisted in lectures and psychometric demonstration by Mrs. Sophia B. Seip of Oakland,

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Benjamin Fay Mills is lecturing in Golden Gate Hall, San Francisco, on Psychic Phenomena on Sunday evenings, and is creating quite an interest among the members of the churches.

The Psychic Society of Oakland will resume its meetings next Sunday morning at 11 o'clock in Maccabee Temple, when Mrs. R. S. Lillie will deliver a lecture. A social will be held next Saturday evening, Oct. 4, at the residence of Mrs. Michener, 1118 Brush St., and Mrs. Lillie will attend. All are invited.

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A symposium on Immortality of Body was begun in this JOURNAL in September. It comprises twelve articles written by Walter De Voe, Dr. Otoman Zar-Adusht-Hanish, J. William Lloyd, Rev. George Chainey, Harrison D. Barrett, Helen Wilmans, W. J. Colville, Horatio W. Dresser, Henry Wood, Anna Rix Miltz, Joseph Stewart, LL.D., George E. Burnell.

Extra editions have been run so that back numbers can be furnished. The whole twelve articles comprising a year's subscription can be had for 50 cents. The HIGHER THOUGHT, Evelyn Arthur See and Agnes Chester See's publication, is a strictly high-grade monthly journal, quarto, in enunciation of the essential divinity of man. Trial subscription, 3 months, 10 cents. 40m4 Kalamazoo, Mich.

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The American Institute of Phrenology, incorporated 1886, opens its next session, Sept. 8, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 29m3

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Inspire me, oh, thou fountain ever-free, To those who strive to grasp immensity. Ye waves of wisdom sought in every land, My heart inspire, my very soul command: Enlarge my vision and my thoughts inspire.

Now let me fall into a state of sleep And let the scenes of earth far distant keep.

The world is fading and my spirit flies To the vast region of celestial skies; To the great chambers of eternal truth; The picture gallery of age and youth; I rise on the celestial wings of soul, No earthly power can my flight control!

Now I behold! and vast the scene is spread, And years by thousands are recorded fled, And names are intertwined with rays of light.

"Look to the left," my guide Harmatia speaks, "And thus beheld the truth that wisdom seeks."

I see dark mountains rising toward the sky, Like earth's black thunder-cloud that passes by; And farther still where crags in distance pale; Then rocky cliff and the half-hidden vale;

But dismal gloom reigns o'er these solemn hills, That such immensity of distance fills. I see high in the clouds in colors fast The names of warriors of the ages past; The names of those who fought for power alone.

Who crushed the weak to raise a short-lived throne, And all their deeds, like flames of living fires, Burn in their souls to quench their vain desires; And the long list, from Ahab's dying hour

To Bonaparte, who only fought for power, Stands like a sentinel from age to age; The soul's own arbiter on Nature's page; There hangs the smoke upon the mountain's breast,

With Alexander's name upon the crest— The counterpart of war in smoke and flame. As once they rose on fair Arabella's plain. Behold the conquered Persians fall in death,

And flying victims yield their latest breath, And quick the conquering hero takes the prize, King of the realm that now before him lies.

Behold him then, the greatest of the great; Behold him now—his recompense—his fate. A cringing debtor paying what he owes. A lonely wanderer weaker than his foes.

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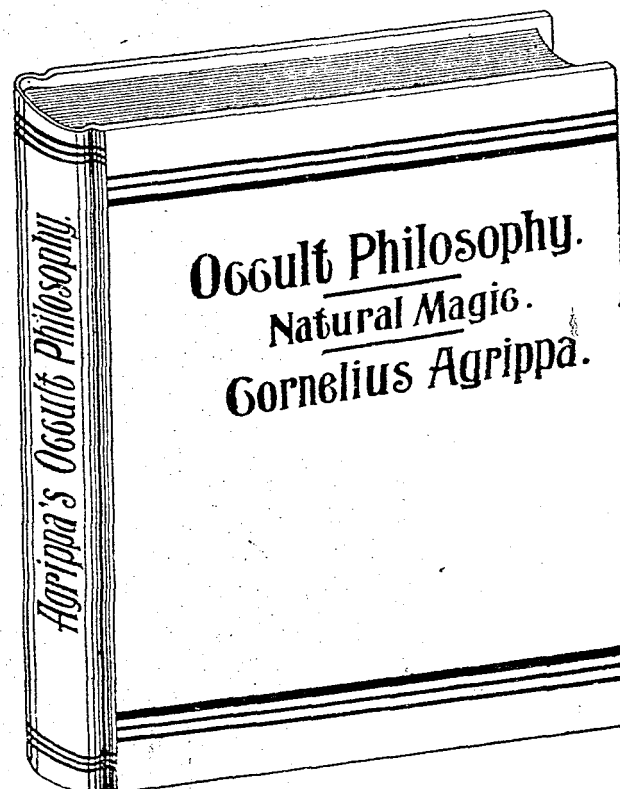
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Right Hip	Virgo	Earth	Aug 22 to Sept 23
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## Local News Summary.

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

**Mrs. Ada Foye** is yet located, and is still giving readings in her parlors, 1423 Market St., San Francisco.

**The Board of Directors** of the California State Spiritualists' Association will hold a meeting on Saturday evening, Oct. 4, at headquarters, 305 Larkin St., and will consider many questions affecting the welfare of California Spiritualists. W. T. JONES, Sec.

**Sunflower League.**—An important meeting of this League was held on Thursday evening, Oct. 2, at the residence of President Gillespie, 748 O'Farrell St. Several new members were received and great interest was manifested.

**Mrs. C. Wermouth**, at 117 Larkin St., last Sunday, gave convincing tests, spirit messages and psychometric readings. The audience was favored with singing and music by Miss Lottie Dwyer.

**The Progressive Lyceum** had an enjoyable session last Sunday. There was a large attendance, and the calisthenics (consisting of the new drill introduced by the State Organizer) were practiced under the leadership of Miss Mary Hitchcox. The children were delighted with the drill, as well as with the march with the American flags and the Lyceum banners, and the elder attendants all joined in voting it one of the most enjoyable programs ever carried out by the Lyceum. Mrs. Anna E. Wadsworth, as usual, acted as conductor. Mrs. Cooke presided at the organ; Mr. C. H. Wadsworth led in the singing, and Mr. W. T. Jones read a beautiful and thoughtful poem. There were several brief addresses by friends and visitors, and a dialogue was recited by Miss Leo Jacoby and Miss Ida Foulsham. The Lyceum has never done better work than it is doing now, and the future is filled with bright prospects. Let every one who can be present next Sunday at 10:30 a.m.

**The Mystic Sale** heretofore announced to be held by the Ladies' Aid Society of San Francisco, has been postponed to the first week in November. Place and time will be announced hereafter.

**The Work** of State Organizer Allen Franklin Brown goes on with results gratifying to the State Association.

The Lyceum organized in Oakland on Sunday, Sept. 21, in connection with the Union Spiritual Society, started with a membership of about 35 children and as many adults, and will undoubtedly prove a great addition to the State Association.

On Tuesday, Sept. 23, Mr. Brown went to Stockton, from whence he writes very encouraging reports. He says: "Since coming here I made over 20 calls the first day, and have averaged 15 calls a day since; so you may safely say I have made 65 calls in the interest of the State work. On Wednesday night I lectured at the home of Mr. Orlando F. Ryerson to 25 people; on Thursday night at the home of Mr. Lewis Weatherwax to 30, and on Friday night at the home of Mr. Fred Hardy to 40.

"On Saturday night about 25 met at Jury's Hall on Webber St. and organized the Stockton Spiritualist Alliance, with 18 names on the roll. The following were elected officers: Fred Hardy, president; Mrs. Crawford, vice-president; Orlando F. Ryerson, secretary; Lewis Weatherwax, treasurer, and Mrs. Josephine Bachelder, trustee.

"It was voted unanimously to obtain a charter from the State Association."

Mr. Brown addressed two meetings at Jury's Hall on Sunday, one at 2:30 and the other at 7:30 p.m. He will stay in Stockton for a brief time, completing as far as possible the work already begun there, and then return to San Francisco.

He says in conclusion: "The officers of the Stockton Spiritualist Alliance are considering a mass convention, and, as they are business people, if they ask for it they will do their part."

Mr. Brown will probably be in San Francisco in time for the meeting of the Board of Directors of the State Association on Saturday night, in which case he will be present at the Progressive Lyceum of this city on Sunday morning and the Oakland Lyceum in the afternoon. J. MUNSSELL CHASE.

**The Oakland Spiritualists' Temple** concert last Sunday was a grand success.

Sunday, Oct. 5, 2:30 p.m., conference and development circle; 7:45 p.m., Mrs. Hooker McAvooy and Mrs. Annie W. Gillette will occupy the rostrum. O. F. VAN LUVEN.

**Prof. and Mmc. Young** have moved to their elegant residence in Alameda (Webster station), where private seances will hereafter be given. Public meetings will be held on Friday evenings until further notice, at the Wigwam, at Webster station, Alameda. Meetings will be held as usual at 605 McAllister St., San Francisco, on Thursdays and Sundays.

**A Large Audience** greeted Henry Harrison Brown Sunday evening at his monthly lecture upon Suggestion. His theme was Concentration, and he illustrated its power by making the body rigid and insensible to pain. All disease and unhappiness can be controlled. He speaks next Sunday upon "The Control of Evolution."

**Dr. N. F. Ravlin** will resume his work in Oakland on the first Sunday evening in October. Geer's Hall, on 14th St., opposite the Public Library, has been secured in which to hold the meetings. It is a fine, commodious auditorium and very central. Dr. Ravlin's opening subject will be, "The Revelations of the New Thought, a Precursor of the Resolutions Destined to Change the State of Things on this Planet." Mrs. S. B. Seip will be associated with the Doctor, following each lecture with symbol and psychometric readings. A series of lectures on "Bible Symbolism" will be delivered in the near future. Seats free.

**Mr. C. V. Miller** was host at a kimona dinner on Thursday, Sept. 18, at his residence on Bush St., San Francisco. Mr. Miller received his guests in Oriental garb, and he had chosen from his collection a number of embroidered crepe and silk kimonas, which the ladies slipped on over their evening gowns before going to the table. The rich colors, with the flowers and soft glow of candles, made a charming effect.

**Mrs. Eberhardt** gave spirit messages to a good audience last Sunday evening, at 3250 22nd St., San Francisco.

**The Oakland Spiritual Society** met at Unity Hall, 856 1/2 Isabella St., on Sept. 24, Vice-President Orth presiding. Mrs. Rebecca Stewart opened the meeting with an invocation, Dr. Sol Palmbaum, and Mrs. C. Stewart gave spirit messages. Mrs. L. E. Drake and Mrs. R. Stewart gave addresses. Vox.

**The Hermetic Brotherhood** resumes open meetings on Thursday evening, Oct. 2, at 8 o'clock, at 509 Van Ness Ave. Come and see. 40t8

### Letter from Mrs. M. E. Hammer.

Perhaps there were some in the convention who noticed my absence and might think I was indifferent to our noble cause. I wish to assure any friends who gave it a thought, and especially to those who kindly gave me recognition as an honorary delegate to the State Spiritualists' Convention, that my deepest feelings have always been enlisted in the advancement of Spiritualism through State and national organization for the good of the Cause. I anticipated great pleasure in being at the convention, but was called away by a telegram announcing the serious illness of my father. I hastened on a three days' journey to his side, to our old home in Arlington, Neb. I was in time to look upon his beloved and silent form and be with my aged mother in the sad removal of her great support and comfort.

My parent, J. A. Muthank, was aged 83 and had been a consistent Spiritualist for over 40 years. We had the great pleasure of giving him a genuine spiritual discourse through the instrumentality of Jennie Hagen Brown, a noble medium, who, fortunately for us, was near, attending a camp-meeting in Iowa. She and the angel-world have the heartfelt thanks of all the family for the beautiful words spoken and comfort given on that occasion. Yours for the best good to all, MRS. M. E. HAMMER.

### Letter from Mrs. B. F. Small.

The JOURNAL speaks of our being at White Sulphur Springs, and I want to tell something about them. They are two miles from St. Helena in a little valley which might be made a Garden of Eden. This place was once the most popular resort in California; but the fine buildings were burned twice, leaving many cottages, however, and now quite a good hotel has again been erected—that is where we are located. The attraction is the water—said to be the best medicine on earth—and such baths! no one could imagine their superior. For campers there are cottages—that is, they are houses with floors and stove at a nominal cost. It is beautiful here—fine climate, running brooks, clear, sweet, cold mountain spring water and an abundance of shade.

Mr. Small is industriously engaged in resting—has found he needs that more than anything else. We find the need of a servant here, and a team would conduce much to our pleasure. I do not forget that next Wednesday, Oct. 1, the Ladies' Aid Society (pride of my heart) holds an election of officers. Being away, Mr. Small and I desire to thus express our good wishes for the new President and Board. With congratulations, we hope that with new blood and fresh officers the "Aid" will prosper as never before. MRS. B. F. SMALL.

**Mrs. R. S. Lillie** lectured last Sunday evening for the Progressive Spiritualists in Covenant Hall, Odd Fellows' Building, San Francisco, Cal., upon the subject of what Spiritualism has accomplished during the past half century. It was a brilliant effort full of inspiration and encouragement, and she concluded with an improvised poem of rare beauty.

Mrs. Anna L. Gillespie being present, was called upon, and gave a short but encouraging address, giving some reminiscences of the work during the past few years. Mr. Lilich presided and Mrs. Cooke was organist.

**New Meetings** will commence next Sunday. See notices under the heading of "Societies and Meetings."

**Col. Hopkins' Fund.**—It was my privilege and pleasure on Sunday, Sept. 28, to attend what is known as Mother Sadie's etherealizing and materializing seance at Mr. C. V. Miller's home, 1084 Bush St. It is not my purpose at this time to describe the wonderful manifestations of forms, which were readily and unmistakably recognized by their friends and relatives. I wish to bear testimony to two forms representing themselves as Col. Hopkins, for many years a well-known citizen of San Francisco, and James G. Clark, the "poet singer," so well known East and West and remembered for the good he has done. Both of them recognized and greeted me. Col. Hopkins made this request of me: That at the close of the seance I take up a collection for the Hopkins propaganda fund and to explain to the audience the object of it and why it should be maintained. This was complied with. At the close of the seance, with the assistance of several ladies, there was placed in my hands \$11.85. See names of donors under proper heading in another column. W. T. JONES.

## Societies and Meetings

### Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30, 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.

**Mrs. Ada Foye.**—Meetings for spirit messages and tests every Sunday evening at 7:30 in Prospect Hall, Odd Fellows' Building, corner of Seventh and Market Sts. Fourth floor; take elevator.

**Mrs. Anna L. Gillispie** will open a season of lectures in Fraternal Hall, Alcazar Building, O'Farrell St., San Francisco, beginning Sunday evening, Oct. 5, 1902. You are cordially invited to come and bring your friends. Lecture begins at 7:45 p.m. Good music. Second floor, front; take elevator.

**Ladies' Aid Society** business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take 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.

**Dr. Keeler** lectured for the Union Society, Oakland, Sunday, Sept. 28, taking for his subject, "Environments and Conditions." The large audience present seemed well pleased. Dr. Stewart and Mrs. Johnson occupied the platform in the evening. Sunday, Oct. 5, at 3 p.m., the subject for discussion will be, "The Best Method for the Advancement of our Cause," with Mrs. Fanning as the opening speaker. Messages and tests by local mediums. Mrs. Norris and Mrs. Stewart will occupy the platform in the evening.

**Test Circles** are given every evening at 335 McAllister St., San Francisco, by Mrs. C. J. Meyer.

**Mme. Young's** test seance last Sunday evening was well attended. Mrs. Sarah Seal gave an inspired lecture, and Mme. Young gave convincing spirit messages.

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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.