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## THE BORDERLAND.

### Russia's Political Medium.

[Read by his father at the International Congress of Spiritualists in London, June, 1893.]

His name was Henry von Langsdorff, and his mission was to save the Russian Empire from a fatal Revolution by the Nihilists. His father was born in Rio de Janeiro, in Brazil, and his grandfather, Baron George von Langsdorff, was the Russian Ambassador there; from 1820 to 1829, and returned in 1830 to Europe. Henry's father was one of the republican leaders in the revolutionary times of 1848, and was compelled to emigrate to North America, where Henry, the medium referred to, came into the world in 1850, in Erie, Pennsylvania. When an amnesty had been granted, Henry's parents returned to Germany as convinced Spiritualists.

In the great war of 1870-1 Henry had to join the Baden forces against France; was wounded the day before the capitulation of Strasburg; returned, when healed, to his regiment before Belfort; and came, disgusted with military affairs, to his parents.

He desired to try his fortune as a merchant in the United States of America, and his intentions finding no opposition from his parents, he returned to his native country—North America. But the fatal crisis of 1873-4 drove him back to Germany.

His mother was at that time a good speaking and, occasionally, clairvoyant medium. So when Henry once introduced a Russian gentleman (Mr. Munster, 1893, who was likewise a Spiritualist), his mother went into a trance and said: "If this elder gentleman will magnetize this young man, the latter would become a grand medium."

Mr. Fr. Munster was a magnetizer, and had already developed some mediums in Belgium and Paris. So Henry in a very short time became a speaking, writing and physical medium, and shortly after this wrote a well-executed manuscript, with remarks in Greek, though he had never had a Greek book in his hands.

His guardian spirit called himself "Dabot," and said that his name when on earth was Dominic Francois Aragon, and that he was born in Paris, in 1793, where he was employed as director of the Astronomical Academy. Besides "Dabot" there were also "Hahnemann," the father of Homeopathy, and "Napoleon I.," who professed to be guardians of the medium.

From other mediums as well as Henry's mother when in trance, came the prediction that he would have a mission to fulfill in Russia. This the parents did not believe, nor would they give their consent thereto.

Once I asked "Napoleon I.," who spoke several times through the medium's mother, "How is it that you, will now help Russia, although it was your prime object when on earth to make war upon that country?" To which Napoleon answered in an earnest manner: "Millions perished in this land through my egotism, and I suffered tremendously in conse-

quence. I can relieve my conscience only by helping millions to happiness."

Finally the parents consented, but the evening before the medium started they proposed to hold a seance *en famille*, when "Dabot" persisted that the medium had a mission in Russia.

The medium started for Leipzig, where he expected to see Mr. Aksakow, who was at that time in Paris, and who returned to Russia via Leipzig. But "Dabot" informed the medium: "This is not the man who can introduce you to the Czar."

Henry then went alone to St. Petersburg, but while the parents expected a letter from Russia, there came the news again from Leipzig (Sept. 4, 1879): "I am expelled from Russia, but shall soon return there again."

The Emperor of Russia had gone to Warsaw just the day before, and General Surow, then Governor of St. Petersburg, to whom Henry presented himself in his capacity as medium

to get, unasked, from two persons 300 marks each as remuneration for the tests they received.

On January 19, 1880, the parents got a letter from him from St. Petersburg, commencing: "Hurrah! the spirits have won the battle." The medium had arrived in St. Petersburg in the evening, and the next morning his guardian had whispered in his ear: "Now go to the Hotel de l'Europe and ask for the Countess Galves; she will introduce you to the Grand Duke Constantine, and through him you will be introduced to the Emperor." His curiosity as to whether there was such a lady in the hotel named was mixed with doubt; but soon after reaching the hotel he learned from the porter that the Countess occupied three salons in the front part of the house.

The Countess was astonished to hear from the young man about his medial mission, and asked if he could give her a proof.

"Oh, yes," said the medium.

"When, if you please?"

"Well, immediately, if you wish."

He then went into a trance, and when he woke up found the Countess in tears. She then said that the Grand Duke would come to-morrow to take tea with her, and that she would speak to the Grand Duke about him, and three days afterwards the medium received an invitation to appear before the Grand Duke, who also asked for a test. The medium agreed, and when he came to his normal state he saw his Highness, in the presence of his secretary, taking a writing-slate out of a drawer. He handed him the slate, with the words:

"I asked you a political question—the same question that I asked the medium Slade, and he gave me that. Read for yourself."

On the slate was written: "This question will soon be answered to you by a German medium."

"You are this medium; yes, I will present you to the Emperor," said the Grand Duke.

A strong feeling of gratitude came over the parents when they read Henry's letter, containing the ratification of the medium's mission.

The medium received a monthly salary and rooms in the Grand Duke's palace, and married a Swedish lady.

At that time Russia was ruled by the grand dictator, Melikow, protector of the Czar's personal safety. But the medium was always a greater detector than he (Melikow). For instance, in November, 1880, the Emperor was informed by the medium that the Winter Palace was undermined. The Czar would not believe it, and said, "My dear Baron, you have given me many tests of your clairvoyance, but such a thing is impossible for me to believe."

"Your Majesty, I will draw a line on the street under which the wire has been laid; it comes from the house opposite."

"No, young friend, I cannot give an order to explore that spot; it would be a mistrust of my brave soldiers who stand on guard."

"Well," said the medium, "then must fate have its accomplishment; in half an hour the catastrophe will come."

In the street the medium met an officer, who asked him: "Ah! Baron, you have had an interview with the Emperor?"

"Yes, the Winter Palace is undermined, and will blow up in half an hour, but his Majesty will not believe it."



A Lion Hypnotized by a Girl.—See Page 3.

and protector of the Czar, believed him (Henry) to be crazy. He ordered him to be examined by a physician, who knew nothing of Spiritualism, and who declared Henry to be insane.

Mr. Munster, the medium's magnetizer, then gave up all idea of success, and declared that now it would be entirely impossible that Henry could ever return to Russia. But the medium himself never gave up his hopes. Meanwhile the father declined to supply his son any further with money, and wrote to Henry to look out for a situation in a mercantile house.

Meanwhile Henry gave tests in Leipzig, and was entirely without means. One day "Dabot" told him: "Now is the very time to return to St. Petersburg." "All right, good guardian," was the reply, "but I am out of money." "Oh, nothing so easy for us as to support you. Pay a visit to such and such persons." The medium followed the advice and was greatly astonished



"What! what do you say? the Winter Palace undermined? That's impossible! May I go with you?"

Both entered a restaurant which was near at hand, and exactly at the expiration of half an hour the explosion took place, and immediately afterwards a lackey made his appearance and called the medium to the Emperor, who embraced him, saying: "Oh, dear friend, how I regret not to have paid attention to your warning."

The dictator Melikow saw a rival in so clever a medium, and when the Czar, as he generally did in the spring, went to Livadia (May, 1880), Melikow sent the medium with important documents to Paris. He handed him a thousand roubles, but at the same time secret orders were given that he was to be robbed, before reaching the German frontier. The medium told me afterwards that he at a certain time became very sleepy; and when he awoke his pocket-book was gone, but, strange to say, the documents were still in his possession. In Berlin he deposited these documents at the Reichs Bank, and obtained an audience with the great Reichs Chancellor, whom he told freely about his spirit mission in Russia, and that Melikow had sent him with the documents to Paris, and that he had been robbed of the roubles but not of the documents.

The great Chancellor appointed a second interview with Henry for the next day, and then asked him in evident astonishment: "What position did you hold in St. Petersburg? How came it that you got such documents into your hands?" Henry knew very well the contents of the papers, but asked: "Are those documents, then, so very important?" "Important!" exclaimed the Chancellor; "so long as I have been Minister I have never had such important proofs in my hands."

The medium had several audiences, and the third time found the great Moltke present; but I must not tell what discourse those two heroes had with the medium.

Henry did not fail to go also to the Russian Ambassador in Berlin, and to tell him of the robbery that had befallen him. Some days later the Grand Duke Constantine came to get back the documents. To him and to the Ambassador, Subarow, in Berlin, the medium repeated that he had warned the Emperor not to go the manège, or if he did so to return always at a quick gallop. Without this precaution he would be lacerated with bombs. This prediction was also given by other mediums.

Spiritualism is well known at the Court of Berlin; Wilhelm I., Friederich Wilhelm II., Bismarck and Moltke were well acquainted with it. For instance, Moltke, in the above-mentioned audience with the medium, related that one morning in 1870, just before marching against France, he was lying in his bed, not dreaming and not sleeping, but in a kind of light slumber, when, as he said, "At once I saw a white flag unfurl itself before my eyes, and thereon was written, in golden letters, 'Be moderate in victory.' Do you know, B., how often I had to remind you of that flag?"

New troubles awaited the medium, for soon afterwards Alexander II. was lacerated by bombs. The medium was now without means in Berlin; but his guardians always told him that he would return again to St. Petersburg.

Henry found in Berlin an appointment as book-keeper in a brewery, and was contented, but fate is often very mutable. His principal came to grief, and in consequence Henry lost his situation, and was glad to accept a position as inspector of a branch of the Hygienic Exhibition in Berlin (May, 1882). But fire broke out in the exhibition and his little hut was also destroyed, together with his small stock of furniture and clothing. He and his wife had then nothing left them but what they were wearing. The committee, however, paid him a hundred marks, and acting on an inner impulse, he went to Frankfurt.

Strange to say, the Russian Government must have watched him. In Frankfurt he received the visit of a man of the Russian Embassy in Wiesbaden, who asked him if he would not like to go to Geneva, where three Russian generals would receive him. The medium agreed, but asked for the means for his journey, and these he received. On October 8, 1882, he went to Geneva and entered the hotel, the name of which had been given him, where the generals were waiting for him.

"What do you wish from me?" he asked.

"Well, there are three Nihilists, who are the

leaders of different committees, and we wish to know if they are here or elsewhere. We were told that you are the man to find that out."

"Perhaps, yes. But have you photographs of them?"

"Certainly; here they are."

"Well, to-morrow morning I shall be able to give you clear guidance."

The medium on going to bed, asked for information. After that he heard the well-known voice whispering in his ears: "The person represented by the first portrait lives in such and such street, No. 24, the first floor upward, the first door to the right." The domicile of the persons of the second and third photographs was also accurately given. The medium wrote the different addresses on the back of the pictures and went to sleep. The next morning he saw the generals, who at once asked: "Well, can you give us what you promised?"

"Yes; look here, I put the address on the back of the photographs."

Their astonishment was great. They asked: "But how could you get that in such a short time? And what shall we do now?"

"Well, now, let us first have our breakfast, and then we will take a cab and look for the addresses."

They drove off, and before they had to turn to the left in the indicated street the medium ordered the driver to stop. They stepped out and walked along.

"Here is No. 24," the medium said, "but don't stay; come along to the next corner."

Here they deliberated as to who should go in to assure himself of the fact. Each wished that the other should go. "Well," said the medium, "of what are you afraid? Just go upstairs and ask if a room there is to be let." "Parbleu!" exclaimed the one, "I did not fear the cannon-balls before Plevna, and why should I now tremble before one Nihilist?"

A few minutes later he came back in great exultation, saying: *Je l'ai vu, je l'ai vu; c'était lui, je vous assure, c'était lui, c'était le véritable homme.* (I have seen him, I have seen him; he is there, I assure you, the very man.) The conversation was carried on in French, because one of the generals did not understand German.

The medium had some trouble to quiet the excited general, so as not to create a sensation.

The second and third addresses were alike verified in the same way.

On the following night the medium was informed of many other things in regard to the Nihilists, and every notice was sent to St. Petersburg by the generals.

The medium having been instructed by his guiding spirits, for his own security, took a private lodging. On the third day the three high officials entered his room in great exultation. The generals related that they had sat in a restaurant, and conversing in Russian, near a man who was reading a newspaper and was sharply listening. As they went away, the man followed and soon was joined by a second and then by a third, all of them standing now before the house.

"Why!" said the medium, "and now you come to me? Well, now I also am compromised! But let me look at them."

As he went to the window, he felt some power pulling his coat and heard the whispered words: "Tell these three generals to leave Geneva immediately; if not, they will be killed this evening. You may stay until to-morrow, but the first train must take you home."

The medium repeated to them the warning, and they followed the advice in great haste.

The medium paid a visit to a friend and returned home late. As he opened the house door, he felt again the warning pull, and heard the whisper, "Speak first into the passage before you enter it." "Who is there?" he called aloud. No answer came. "Who is there? Answer, or I fire."

He then heard the rustling of a silk dress and in the gaslight there appeared a lady of about thirty years of age, who said: "Who are you? What force have you about yourself that hinders me from raising my right hand? Why is my right arm lamed?"

The medium took the lady out into the full gas-light and asked: "Tell me, what wrong have I done to you that you intend to kill me?"

The lady replied: "Not to me, but to our holy mission. You are an enemy to Russia, and upon me fell the lot to kill you. The Russian people live under a mightily oppressing ruler. My own father was sent to Siberia without

knowing for what. I was then sixteen years old and swore to avenge him. Now the very time has come. I am a Nihilist, and perhaps you do not know the sacredness of this word."

What do you intend to do? asked the medium.

"We will keep quiet through the winter, but when spring comes we will strain every nerve to undermine the government."

"Keep quiet," said the medium. "Russia will be saved from the oppressive power, but not by the Nihilists, by another force."

The lady exclaimed, as if freed from a charm: "Heaven! What have I done? Oh, miserable creature!"

The medium: "What have you done that is so very extravagant?"

The lady: "Oh, you know nothing about our binding oath. Oh, I am a traitress!"

The medium tried to console the poor lady and told her to have courage. "The three Russians are not killed, and you can say that you could not find me. Good-bye; perhaps I may see you in better times."

The three generals were willing to take the medium away with them to St. Petersburg, but he wished to stop a fortnight with his parents and to gain power for his new great work in Russia. Exactly fourteen days later the medium received money wherewith to go to St. Petersburg.

The medium had now almost every evening and often in the daytime a private seance with Alexander III. and the Empress. At times the medium spoke in trance, but mostly through a very simple psychograph, constructed by the spirits. On a board the letters of the alphabet were written, not in order, but promiscuously; then a saucer was marked on one point with a black spot. By laying the hand of the medium on the saucer it moved quickly about. The Emperor called the letter pointed out by the black spot, and the Empress wrote it down. (The reason of this manner of communication was that the controlling power could not in that manner be disturbed by other spirits.)

Every advice of the spirits was strictly followed. The Emperor had to promise that only the notorious robbers who committed murder should be transported to Siberia. The young men, especially the Nihilist students, were placed "for punishment" in the military school. "By such mildness you create reconciliation and win intelligent officers," the spirits said.

The medium was also admitted to every session of the Ministerium; and every Minister had to take a sacred oath never to speak about the medium—on pain of immediate *deportation* to Siberia.

And the medium himself his guardian spirit forbade to accept any decoration, title, or present of money, except his salary for living; but the medium had free lodging in the Imperial palace, coach and horses out of the Imperial stable, and a free card to all public institutions.

What I heard by letters and sayings of the medium I dare not make public, but it is preserved in a special manuscript that I have written down. It may be sufficient to say that the above-named magnetizer of the medium (Friedrich Munster, who once came to St. Petersburg on a visit to his sick old father) wrote to me (April 15, 1883): "Dabot [the medium's guardian] fulfils one wonder after another, and if it so goes on, the end will be brilliant. I am glad to have seen and heard personally so much."

The Imperial Coronation (May 8, 1883), of the preparations for which the journals related so much, only came to pass when, by the astonishing detection of the medium, it was found out that eighty-seven chests, signed and addressed So-and-so, with the declaration, "Glassware from New Orleans, N. A.," were deposited in Moscow. These chests (so the spirits said) were filled with small, flat glass shells, besmeared on the surface with a chemical preparation. If thrown over people they would have exploded and done great damage. The search showed fully the truth of the warning. The detection of this mystery brought great depression on the Nihilists. Many of them were killed as supposed traitors by their own confederates.

The coronation was propitious, and it went off without a single disturbance.

The medium had to go with the Czar and Czarina to Moscow. Whilst driving, the medium went into a trance and must have spoken important words, as the medium, when coming to his normal state, found both their Majesties in tears.



During the whole of the festivities the medium had without interval to be at the side of the Czar. When all was over, the Emperor asked the medium: "Now, dear friend, what do you wish for yourself?" The medium afterwards told me: "It was then as if a great hand laid itself on my lips, and I felt compelled to say: 'Your Majesty, I have no wish.' The Czar was astonished, but ordered an increase of his monthly salary from 100 roubles to 200 roubles.

Of the political efficacy of the medium; of a previous prevention of a conflict with England; of discourses of the medium with Germany's greatest statesman (whose son was expressly dispatched to the Ambassador of Germany in order to watch the medium); of political revelations and advices, and finally of the detection of the chief press of the Nihilists in the cellar of the Imperial Institute for young ladies in Warsaw (at first the Czar could not believe this), and many other things, I must at present not tell anything. Only this much may be said, that both the Emperor Alexander III. and her Majesty were highly esteemed by the medium, as excellent, humane souls, who lived in exemplary wedlock and were full of love for the welfare of the Russian nation. Very often the Czar (also his father, Alexander II.) was willing to give a free Constitution and a Parliament, but the spirits told them, through the medium, that such an act at that time would lead to great calamities; first, they said, let the people be instructed to read and to write; and stop the corruptibility and cheating of the commissioners. It would have been a crime to give a free vote to an uneducated population; even as it had been a great mistake to annul the servitude at once, instead of doing so by-and-by.

The eminent German Chancellor once said to this medium: "If you, with all the testimonies you can give, would publish what you have done, you would throw the whole European politics out of order."

### Girl Hypnotized a Lion.

Miss Freda Schmidt of Tempe, Ariz., faced a formidable specimen of the lion species the other day and made him toe the mark as meekly as though he were a lamb.

Miss Schmidt was one of a jolly camping party on what is known as the Bellamy range of mountains. One day at noon they selected a convenient cave as a dining-room, and had just finished their meal when a shadow loomed up at the mouth of the cave, almost obscuring the sunlight, and causing a veritable pandemonium of terror. The uninvited guest was a lion. He made a plunge at the group.

Each fled, with the exception of Miss Schmidt, who, too paralyzed with fear to move, fixed her eyes in wild fright upon those of the lion.

There was silence for full three minutes. To the girl and her friends outside it seemed like three eternities. Then the unexpected happened. The monster slowly turned and walked out of sight. The party all declare that Miss Schmidt hypnotized the beast.—*San Francisco Examiner.*

### Clairvoyant Symbols.

I am aware of the fact that an article of this kind will not be understood by all who chance to read it, and even the few who read the article over many times will at each reading find new grains of truth, but will leave much for those who search, like the woman in the Bible story of the lost coin, who searched diligently until she did find it.

There is no practical difference between dreams and clairvoyant sight. It is in dream language we get our first simple lessons from the Deity. These lessons come to one, first in plain and simple symbols, easy to understand at first; but they grow more difficult of solution as one advances in mental strength. From a material standpoint there is no way to make one's self understood, from dream language or clairvoyant sight.

Rider Haggard, called the "king of novelists," in the story of "Nada, the Lily," has written a good story for clairvoyants to not only read, but study. The story was laid in Zululand, among base, cruel, warlike tribes, among people living on a low level of carnal, or material pleasures. If a more intelligent race of people had been selected for this story, it might

have given offense; for, in this story, the King led his men to war, victory, and to slaughter, taking no prisoners, nor showing mercy to the women or children; different from the way our generals do to-day.

In this story, he has grouped together the beautiful symbols, of swamps, lakes, plains, hills, mountains, rocks, caves and forests. In the woods there abound lions, wolves, deer, lizards and birds. On the plain there are vast herds of cattle and abundance of corn. The kings go to war and to conquest; the cities are walled with strong stockades, the gates of which are protected day and night, by armed guards.

The walls are torn down, the guards killed, and the people slaughtered. With all their sorrow, they court, marry and gossip. I refer to these, for they are all symbols that come in dream language, or clairvoyant vision, and each object has a distinct meaning of its own.

A person in Maine, and another in Oregon, dreaming of cattle, or corn, are listening to a story being told them by the Deity within. In "Nada, the Lily," Haggard arranges the symbols in a beautiful story, looking from a material standpoint. It was not for that he wrote the story.

In the story, Galazi, one of the heroes, is to scale a tall mountain, in search of a man that had gone there many years before and had died. The mountain is shaped like a woman sitting on a rock. Many people go with Galazi to the feet of the lady of the mountain, where flows a swift river.

Galazi plunges into the stream and is carried under, for a short distance; he puts forth great efforts and soon reaches the other shore. Here he finds a path leading up the mountain where others have gone in an attempt to scale the mountain. He climbs the rugged path until he comes to the woods where the trail ends. He hears wolves and is confronted by them. It is plain now to Galazi why the trail ends so suddenly—the people who have come over the trail before him have turned back at this point. The hero takes courage, and, armed with the Magic Club which he is to have as a reward if he gains his object, he presses on and defies the wolves. He reaches the cave in the shelf of the mountain, and in the cave he finds the remains of the party he was in search of, but before he could get the man's remains, he was forced to kill two of the wolves who were leaders of the band. The mountain, when gained, was found to be the key to success, when properly applied. Morning and night there streamed from the cave, or rather into the cave, beams of golden sunshine. We must now leave "Nada, the Lily."

Have you crossed the rapid river? or have you found the water shallow and smooth in your dream, or clairvoyant vision? If you have met with brooks, lakes, or rivers, and have not crossed them, you will come to them again and each time find yourself in deeper water, and nearer to the other shore. Do not fear to breast the water if it appears rough, or to wade if the water seems deep; no harm will come to you if you are brave. When the water is once crossed and the other shore gained you will not be tried in that way again; the water will be used after that as a symbol in answering your questions. The same with the mountain, if you are on the mountain in dream or in clairvoyant vision, you will return again and again until the summit is reached. How long between visits, the trips to the mountain, depends all on the interest you manifest—two, three, five or ten years between visits; it is for you to say. The mountain, when gained, will be used in both dream and vision, in answering your questions, or in lessons given you by the Deity within, who never tires in talking to you when you have time to listen.

You may see the summit of the mountain from its side when partly up to the summit, and you may retreat back to the low valley and never see the mountain again. Have you seen wolves, and been attacked by them, in dream? If you have gone far up the hill, or mountain, you have. Do not fear them; they will not harm you if you will be brave. Try it the next time you see them, and see them run. It is supposed by some mental students that these wild beasts are cruel thoughts we have let escape, in our selfish mode of living. Timber, when seen in clairvoyant sight, means a nation, race, or collection of people. A tree, if large, means an adult; if the tree is small it means a

child. It depends on how these symbols are used, as to what they mean. One dare not let the slightest detail pass unnoticed, or the answer, or lesson, is spoiled. In an answer to a question, where a nation is concerned, the tall cedars would mean the rulers of that people.

It was not an idle symbol, when, early in the present war, a battle-field was seen, and on the ground there lay four dead soldiers, some distance apart, each dressed in the uniform of his respective country, representing that there would be four nations engaged in the war. From the middle of the field there was seen an American officer, riding a bay horse; on the horse there was an American flag, wrapped around the horse's neck and over the front of the saddle, the flag hanging down to the horse's knees.

"Events cast their shadows on before."

There is a difference whether you are watching the symbols, in answer to your questions, or you are simply waiting for them to come, when the mind is cleared of all worldly care, and made clean, ready for the message when it does come.

Should you be perplexed over some problem of interest to you, ask the Deity, in *silence*, when you will get the answer in the form of sparrows hopping about in search of food, or it may be answered by the presentation of beautiful flowers; they both meansuccess. There are also answers in the negative, but of these we will not speak at this time.

A mental student desired to restore harmony between two ladies, who at one time were warm friends, but had grown to hate each other bitterly. At each time they were addressed, in silence, and asked to "forget and forgive," there would appear a bouquet of beautiful roses, suspended in the air. The ladies are now at the beach, rolling and tumbling in the surf together, like two lovers. It does not make any difference to whom the symbol comes, be they Zulu, or American, the meaning is the same. Birds, flowers, cattle, corn, horses, swine, trees, rivers, or mountains, when appearing to one in dream, or clairvoyant sight, have always the same meaning when used in the same way. It is not the language of children, but the language of the Deity to angels. When we read a story by Haggard, we lay down the book at the close of the story, saying to ourselves: "There is something yet he has not told us; he has kept back some beautiful gem."

Vancouver, Wash.

F. P. WAGNER.

### The God of Jacob.

In the Old Testament, whenever the Lord is said to have appeared to anyone, or spoken to anyone, it was the tutelary deity, Jehovah, of the Elohim family. These communications always come from departed spirits of human beings, and generally from one who, like many spirits to-day, pretended to know everything, but who really knew very little.

He was the God who gave the mistaken idea of how the rainbow was made. Gen. 9:12-16. He came down to look at the tower and the city of Babel, and to keep them from making a tower on which they could ascend to Heaven confounded the language of the people. Gen. 11:5-8. He heard of the wickedness of the cities of the plain and came down to see whether the report which had reached him was true. Gen. 18:20-21.

This was the God who promised to take the Hebrews into a land of milk and honey, a land he seemed to know all about; but when he got them into the wilderness, became jealous of a golden calf and determined, notwithstanding his promise, to kill every one of them, except Moses, his medium. He would have done this if Moses had not argued the case with him. He was beaten in argument, then he "repented of the evil which he thought he would do unto his people." Ex. 32:7-14. Anyone can see that there was nothing easier than for this God to be mistaken in his thoughts.—*Moses Hull.*

All who weep should know that tears are the fountain of felicity.

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SAN FRANCISCO, CAL., SEPTEMBER 22, 1898.

The article given on our first page this week is by Dr. Geo. von Langsdorff, of Freiburg, Baden, Germany, and is full of thrilling incidents, making it one of the most important chapters in the history of Modern Spiritualism. The article has already been translated into a number of European periodicals—among them, *Le France Moderne* and *La Revue Scientifique*.

Speaking of this article, Dr. J. M. Peebles, who was present when it was read at the International Congress, writes: "It is an extraordinary document, exciting as the most weird novel, and yet literally true. The paper gave the history of a medium at the courts of the Czar of Russia, and also of Berlin. The father of this remarkable medium, the controlling spirits of whom more than once saved the precious Czar's life, was present upon the platform."

Spain not only burned alive thirty-two thousands of heretics and tortured in the inquisition three hundred thousand persons, but it made an index of prohibited books, and hunted down all who read, sold or possessed them. Thus it strangled all literature, all science, all progress, and all thought. Spaniards must not think, unless they will think in accordance with orthodox theology. No wonder it has sunk to its present depths of woe.

Murderers are often brought to justice by visions or impressions given to direct or indirect sufferers. This accords with true justice. We do not advocate capital punishment, but a life-imprisonment, with no power to pardon, is far better—giving the culprit time and opportunity to overcome the bad in nature, and expiate the crime. This does not contravene the principles taught in the spirit world; for crime is not to be condoned without true repentance and due reparation.

Many questions are now being asked about the work which was committed to the "Council of Trent," which sat from Dec. 13, 1545 to Dec. 4, 1563—18 years! Its duty was to determine the canon of the Scriptures—to sift out the genuine from the spurious writings. This settled the Papists' Bible; but Protestants also rejected the two books of Esdras, the Books of Tobit, Judith, Esther, The Wisdom of Solomon, Ecclesiasticus, The Song of the Three Holy Children, The History of Susannah, Bel and the Dragon, The Prayer of Manasses, and the two books of the Maccabees. These they did not consider genuine. The "Revised Version!" has lately rejected much more as the forgeries of pious priests and monks. But the best Bible is Nature. It is the word of God.

Punctuality is a cardinal virtue. To be punctual and reliable in business is the secret of success. This is just as true as that "To struggle is to win." To lecturers, mediums and officers of societies we wish to say: When a meeting is announced for a given time—begin it, even if there is but one person present. Let all know that punctuality is your watchword, then they will be on hand at the proper time. If you wait for the audience, you will have to do so more and more, until the time will be nearly all consumed in waiting, or you will not conclude at the proper time. The lecturer will not be able to do justice to himself, the audience, or to his theme. The medium will be "all tired out" by the delay, and unable to hold the influences, or become nervous and irritated—spoiling all the conditions and disappointing the audience.

A medium called on us a few days ago, and said she was terribly annoyed at the delays so prevalent in not commencing meetings on time. Now, as the winter season is approaching, let this matter have due consideration.

Church services begin on time, and the audiences are there. Let us "take the cue;" promptly begin all evening meetings, and close them at a reasonable hour, so as not to encroach on the time for rest or other engagements. Those who have to take the last car, and are made uneasy by the "long-drawn out" exercises, do not profit by what they hear. Let a reform be inaugurated all around, beginning at once.

The "gift of healing," so long neglected in the church, has, like other truths which were crushed, again been brought to view, and now it demonstrates the power of mind over matter. It is curious to note the trouble it makes among ecclesiastics. The Ministerial Association of Seattle, Wash., has lately been discovering "the gift of healing." At the conclusion somebody wound up by propounding the following:

1. Was divine healing in exercise in Old Testament times?
2. Was it one of the gifts given to the New Testament church; if so, was it withdrawn, when, where and by whom?
3. Is the church to-day in possession of that gift? If so, what is it doing with it? Healing or hiding?
4. Is the manifestation of the gift seen more on the outside than within the church? If so, why?
5. Is this gift not a church gift, a visible sign of His presence within and her true discipleship? If so, what hinders its operation?
6. Is not Christian Science, Spiritualism, etc., the cry of nature after the supernatural, misdirected? Are not the people led out in these lines among the most intelligent, pure-minded and most earnest seekers after high ideals?
7. Would not divine healing, properly understood and practiced, prove a remedy—at least a preventative?
8. What would be ourselves, and what would our churches become if divine healing were restored to us as in the apostolic days and church?

An official with Admiral Dewey writes a friend in the Navy Department that the Admiral recently astonished a high church official at Manila:

"The Archbishop of Manila," so the letter runs, "had been circulating pastorals urging his people to rise up and kill 'los hereticos' (the heathen Americans), who would not permit the sacraments of matrimony or the last rites for the dying to be administered. Dewey waited until he could fix some of these stories definitely upon the Archbishop, and then wrote him a note, in which the Admiral expressed his astonishment that an Archbishop could so far forget and debase his holy office as to be guilty of lying so basely. If he heard any more of these falsehoods from his reverence or any of the minor clergy, he, Dewey, would turn his guns loose upon the Archbishop's palace at Cavite and the Cathedral at Manila, and level both

to the ground. 'False teachers shall not disgrace the holy name they pretend to reverence by the most absolute falsehoods in the name of God.'

"A French priest, who has a brother that is a chaplain in the United States navy, undertook to carry the note to the Archbishop. In three days there came back a most abject apology to the American commandant, in which the holy man denied that he had ever said or thought the wicked things imputed to him. In reply, Dewey simply sent his own pastoral letter that he had somehow obtained, which contained the very words the Archbishop had stated he never thought of, much less used. This ended the correspondence. But the Archbishop was snuffed out like a tallow dip, with a sizz and a very bad smell."—*St. Louis Globe-Democrat*.

## WAITING FOR THE SUMMONS.

[The following is the last poem written by the author, and although he was in his usual good health at the time, it will be seen—particularly in the last verse—that he had a warning from his spirit friends of his approaching transition.—Ed.]

Wait a little longer—time is on the wing;  
Wait the charming music of the skylark greeting spring;  
Wait the bluebirds' presence, first from wintry home;  
Wait! will they remain with me, never more to roam?  
Wait, fond hope is singing her sweetest siren song;  
Wait their joyous coming—"twill not be very long!"—  
But when they come and greet me, will they not soon depart,  
And steal the fragrance from the flower, budding in my heart?  
Wait, the flowers are creeping from out their wintry bed;  
Wait and see them robing, in the sunshine led—  
By the pearly dew-drops, where the zephyr's care  
Ope the golden petals, showing beauties rare.  
Wait the festal jubilee, of birds and flowers and vine;  
Wait, while Nature garners the harvest and the wine;  
Wait and join the chorus, and don't forget the song,  
And wait with love's devotion; "twill not be very long."  
The waiting now is over; the journey now is done;  
The loved and lost are with me, from morn till setting sun.  
They bring me sweet nepenthe, and kiss the tears away,  
And whisper, "Love's devotion grows brighter every day."  
A. C. DARLING.

Speaking of the Czar's proposition for disarmament, the *American Israelite* says:

The Czar means well, no doubt, but he is working against the interests of the class he belongs to. Without armies and without war, there never would have been any big or little kings, or hereditary rulers of any kind; and it will not be until there are kings no longer, that war will be abolished from among men. No doubt standing armies will be abolished sometime, but first the hereditary rulers will have to go, and with them will disappear the dukes, counts, earls and all such other titles of nobility. Before that happens there will be lots of fighting, but the people will be making war on their own account and not at the behests of their war-lords. The big standing armies of Europe are not to be done away with by a few words. They are so many "old men of the sea," which the nations easily carried at first, but which now are such a heavy load. Whatever the Czar may be up to it is hard to say; but surely he don't believe that anybody believes that he believes his project even remotely feasible.

Subscribers are requested to examine the date on the wrapper-label on this paper. If the date is in the past, please oblige us by sending a remittance to apply on the future. This will help the JOURNAL, even though it is but a trifle from each subscriber.

"Prof." Gilman, who has been "playing fast and loose" in Detroit, Mich., with his materialization seances, has been sentenced to two years' imprisonment. The findings of the court and Gilman's own admission make his punishment just. He has been known for years as an all-round fraud, although possessing some mediumistic qualifications. It is another lesson in the art of circumspection, in which people are woefully deficient, when patronizing these pretenders and endorsing them as honest mediums.—*Light of Truth*.

The Sixth Annual Convention of the National Spiritualists' Association will be held at Masonic Temple, 9th and F Sts., N. W., Washington, D. C., October 18, 19, 20, 21, 1898. All Spiritualists and Liberals are cordially invited to attend. All desiring places on the program should at once notify the Secretary, F. B. Woodbury, 600 Pa. Ave., Washington, D. C.



**Fire!—A Vision.**

"Fire! fire!" The words rang out on the air,  
Rang out on the silence of night.  
'Tis the home of my loved ones, I wildly cried,  
And my face grew cold and white.  
Away to the conflagration  
In haste I made my way;  
Through the surging crowd I hastened on,  
Although they bade me stay.

Fire, fire I saw as I onward sped;  
Can they not the demon control?  
Are my loved ones in that fiery flood,  
I cried from my very soul.  
"Fire, fire!" was all the answer that came.  
"Fire, fire!" hear the echo scream.  
I stopped for breath and then I awoke,  
But was it only a dream?

On Tuesday morning at breakfast I told  
My dream of the midnight hour;  
How from Kansas prairie to Wisconsin hills  
I sped with frenzied power.  
I told of the home in ruins laid;  
'Told of the very spot,  
And altho' it was only, yes only a dream,  
It could not be forgot.

Friday evening came and with it some mail  
From our loved ones far away.  
Who can tell the feeling that o'er me came  
As the message I read that day:  
"On Monday eve it was just one year  
Since our daughter dear was wed,  
And now although she is very ill,  
I'm thankful she is not dead."

She and her husband were both away  
From their home on Monday night,  
And when I think what might have been,  
I feel my face grow white,  
For fire consumed their earthly goods—  
Naught could their neighbors save.  
It is to them a dreadful loss,  
A sad strong tidal wave.

Why did I dream on that very night—  
Dream in the self-same hour,  
Of that raging fire? Was it my soul  
That seemed to have the power  
To fly o'er intervening space  
To that home so far away?  
Oh why and wherefore was I there?  
Oh answer me I pray!

T. A. HOYLAND.



The Editor is not responsible for the opinions of correspondents.

**A Very Interesting Book.**

TO THE EDITOR:

I borrowed a copy of the third edition of the "Mediumistic Experiences of John Brown," and upon reading it I found it to be the most interesting book I ever saw. I must have a copy. Please mail it at once. MRS. S. PAGE.  
Eureka, Cal.

[Yes; it is a book that should be read by everybody. We give it to every new subscriber for the JOURNAL who sends \$1.00 to this office for a year's subscription.—Ed.]

**Absent from the Body.**

TO THE EDITOR:

About one year ago I became deeply interested in "The Encyclopedia of Death." In one chapter, a student was said to have left his physical body at his own will, and traversed a large territory quicker than it can be related; but in one instance he remained in this ethereal condition too long, and death was the result.

When I read it, I felt an earnest desire to experience this phenomenon myself, if only for the sake of truth. Many weeks had passed since I had finished the book, and I was not then thinking about it, when one night, after retiring and as little asleep as I am now, while writing these lines, I felt a shock go through my body as if caused by electricity and I felt myself free. I could see my own self lying there upon the pillow, while my real self was quietly leaving the room. How I reached the outside, I am not able to state, but I know that I felt free and as light as a butterfly. A floating like the flying of the feather was all the movement I was able to feel.

How many miles I was away from my home, I do not know, but I saw myself in a large city floating over four church steeples. It was night. Silence reigned everywhere. Below me I noticed a broad and well-paved street, lighted by electricity and gas, and the stars overhead seemed to me to be clearer, brighter and larger than I had ever seen them. Yet I was so anxious to go higher and higher, when I felt, to my heartfelt sorrow, a second shock, and I was back in my body.

I know that I never in life have been in that city, but I know that I would recognize it by these very church steeples. Though many times the desire

has been aroused to go through the same experience, yet it never has been granted me again, and although I may never witness the phenomenon again, this one time has only fortified my knowledge of the truth, and my dual being is as well known by me as my outside tenement of clay.

If every friend of Spiritualism could undergo a similar experience, there would never be one particle of doubt left.  
MRS. T. CROFTS.

**Print for Distribution.**

TO THE EDITOR:

I have often planned to write you a letter, suggested either by some of your ringing editorials or some of the specially suggestive articles from contributors.

I will refer to one of these now—an article by J. R. Talmage in No. 17, April 28, of this year—"A Scientific Basis for Lent Fasting." That article alone is worth many times the price of a year's subscription to the JOURNAL, in its suggestive value to all seeking the higher spiritual life and its ampler development of the soul's powers of insight and mastery. It ought to be published in pamphlet form, for handy and wide distribution.

The same is true of other articles appearing from time to time in the JOURNAL. Was glad to get your picture in the JOURNAL. J. H. DEWEY, M. D.  
New York, N. Y.

[We have tried to impress our readers with the necessity of creating a Fund to publish such pamphlets for propaganda work. Spirit Col. Hopkins also gave a ringing appeal for such a Fund, in the JOURNAL for July 7, 1898. Yet only four have contributed anything to it, as yet. A dollar from each would do wonders in that line—even 50 or 25 cents—would bring grand results.

We have distributed to the soldiers quite a lot of pamphlets on spiritual themes, as one dollar was sent for that purpose, and have done all we could in other directions, so far as money has come to hand. But all are too much asleep. The harvest is ripe, but where are the laborers? There is an absorbing interest created, and great good could be accomplished if the necessary funds were provided. Dr. Dewey is doing much work in this direction, and knows what is required. Let there be a general waking up all along the line.—Ed.]

**"Signs in the Heavens."**

TO THE EDITOR:

The vision was located in my father's house. After the first two acts of the play in my vision, we all went out on the lawn, in the bright moonlight. In the last act, the scenery seemed to be painted on the heavens, and it was necessary for us to go out of doors to see its beauty. I was the medium, and wrote about the sights in the heavens. I saw Queen Lil, who acted the part of Venus, dethroned, in the pictured vision. The eagle is perched upon her head, ready for immediate action. There is a crown of thirteen stars on the head of Venus, as she is pictured; the stars representing islands in the Pacific Ocean for Uncle Sam. We saw three sun-dogs in the picture. Three sun-dogs were seen in the evening, when a white cross on the moon and a red sword were seen in the sky. MRS. S. HOWARD.  
Sheffield, Mass.

**The Circle of Harmony.**

TO THE EDITOR:

Mrs. F. A. Logan's friends will be pleased to learn of her returning health and improved eyesight, and that she is now reinstated in the "Circle of Harmony," which meets every Sunday, at 1 p. m., in Occidental Hall, 305 Larkin St., corner of McAllister. Though bent in form (from a fall of 27 steps down stairs, 15 years ago, which nearly broke her neck) and never free from pain except in sleep—yet her spirit shirks no responsibilities and she is ever ready to administer to others, not only in material but in spiritual things, and desires to acknowledge (with deep gratitude) the receipt of "the needful" from friends far and near, which has placed her on her feet and in the performance of the work again, which she feels that she was chosen to do, through which many have been blessed and still may be, if the time is spent in searching for truth.

She wishes it understood that all mediums are welcome to her platform, and when a speaker is giving grand and

noble thoughts, the gavel will not fall, to shut off the inspiration.

She believes that great philanthropic souls, whether near or far, will feel the genial warmth of the angel-spheres, and the simplicity and spirituality of the work, and that aid will be forth-coming to keep the doors open, free to all.

ONE OF HER FRIENDS.

**The Reviewer.**

**The Legal Revolution of 1902**, by a Law-abiding Revolutionist. Chicago: Chas. H. Kerr & Co., 56 5th Ave. 834 pp. Price 50 cents.

The Author explains the theory of the book thus: "The Legal Revolution of 1902 purports to be a history of social conditions in the United States for a period of about 15 years, following the year 1897. It attempts to picture changes and reforms amounting to an industrial revolution, as if the country had already passed through this period. All matters of fact recorded as having taken place before 1897, or "before the Revolution," are true; quotations from newspapers and other publications, and utterances of men, prior to that year, are also true; whatever is mentioned as occurring afterwards, is, of course, fiction."

**The Sermon on the Mount**, by Annie Rix Millitz, author of "All things are possible to them that Believe," and "The Wonderful Wishers of Wishing-well." Chicago: F. M. Harley Pub. Co. 100 pp. Price 50 cts.

This is a book on Mental Science, based upon this idea, which is presented at the beginning: "Every man is an Idea of God, a thought of the divine Mind, sent into the world upon a great mission. In proportion as he carries out that Idea, a man becomes universal and immortalized in the recognition of mankind, which claims him for its own; for he has ceased to belong to any one race or people or to live in any time or place."

It is written in a very interesting manner and will be read with pleasure by advanced thinkers.

**The Arithmachinist**, a practical self-instructor in mechanical arithmetic, by Henry Goldman. Chicago: Men's Record Co., 143 La Salle St. 130 pp.

This is, we think, the first and only book published on mechanical arithmetic, its history, methods and advantages, and will repay careful study by book-keepers, accountants, etc., especially where such a machine could be made useful.

**A Mechanico-Physiological Theory of Organic Evolution**, by Carl Von Nageli. Chicago: The Open Court Publishing Co., 324 Dearborn St. 53 pp. Price 15 cts.

This is No. 32 of the "Religion of Science Library," and is a translation from the original text by Mr. V. A. Clark of the University of Vermont.

**The Judgment**, is the title of a pamphlet of 30 pages, containing communications from spirits through Frank T. Merithew, Seer, and Samuel Leavitt, recorder; received in the mountains near Garlock, Cal., Feb. 14, 1897. It is all about the personal coming of Christ to judge the world, and kindred subjects.

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The Unmentioned Sorrow.

The sorrow that nobody mentions, The sorrow no one may share, Is the sorrow the dear angels give Their sweetest, tenderest care.

They know where the hurt is the deepest, The sorrow by night and by day, And whispering softly, "I love you," Brush all the sorrow away.

Sun Rise City, Alaska. Red Rose.

While the dedication of a church was in progress in North Dakota, lightning struck the building, knocked the end out of it, and killed two people. The man who goes fishing on Sunday will be likely to get some consolation out of the incident.—East Oregonian.

Prof. F. P. Evans, 103 West 42nd St., New York City, writes that he has returned from his vacation and has resumed business in selling books, periodicals, etc., on occultism, theosophy, astrology, etc., at the above address in New York.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. For sale at this office.

Miss Katie Mason has removed from Missouri to Troy, Davis Co., Iowa. Those who are sending spiritual reading matter to this poor family, will please note the change of address for the future. She says: "We spent many happy hours in reading the good spiritual matter sent to us, and also the JOURNAL."

Immortality, the new monthly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.

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The Lyceum Banner.

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—1c. 6d. per year. (40c) post free. Florence House, 26 Osborn street, Boston, Mass. London, N. W. Eng.
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# RELIGIO-PHILOSOPHICAL JOURNAL

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EDITOR AND PUBLISHER.

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## Local News Summary.

Edited by M. S. NORTON.

### Children's Department.

#### LITTLE FREDDIE.

[Continued from last week.]

Before Freddie was five years old, his dear mother was called by loving angels to the spirit home; so he clung to his Grandma, as, of course, he could not understand his loss. So when Grandma told him Mama was with baby brother and other dear friends who had died, he wanted to go with her, but was quite content to wait and go with "Gammy." Then he would plan about the flowers they would have when they went to heaven to see Mama. One day Freddie took a severe cold, and was very sick for a long time, slowly growing thin, like a fading flower, but did not suffer pain. His little life was so calm and quiet they scarcely knew when it was ended. Loving hands laid him on a bed of flowers, in the little white casket, for he had said that Mama would know the flowers when she saw them with him, and would know who gave them to him.

Three weeks after he was laid away with the flowers, his Grandma was with a medium, who said a little girl with blue eyes and curly, golden hair sat in a buggy no larger than a baby carriage, drawn by a pair of tiny ponies, that they stopped in front of her; that the carriage, horses and child were nearly covered with flowers. She asked the medium if she was sure the spirit child was a girl. "Why, no," exclaimed the medium, "he says, 'I am Freddie, and I want to show you my horses and flowers, and Mama has lots, and lots of flowers, more than you have where we did live with you.'" The medium said he seemed wild with joy, because he could thus tell his Grandma about his horses; also that he had found his kitty that was lost when he was so sick. That he was not sick any more; and so the little one talked to his dear Grandma just as he did when he was with her in the earthly home, only she could not hear him, but the medium could, and told her what he said. Oh, how happy it made the lonely lady to be assured anew of the presence of dear friends, and to know that her darling had found a home with them.

Often, since then, has little Freddie come to her with loving words, and laden with spirit flowers. He tells her that he is growing in wisdom and stature, and will have a lovely home to show Grandma when she, too, shall pass to spirit life. L. E. MORSE.  
Chelsea, Mass.

Mr. E. K. Earle has returned to San Francisco from the Klondike with a lot of gold.

## An Open Letter.

TO THE N. S. A.:

Man is an incarnate question; he always wants to know; and just now the average Spiritualist wants to know—How long are we going to propagand Spiritualism as a faith, without making an attempt to discover the facts?

Faith's fruition long deferred makes the heart sick. The people are asking for substance and we are giving them a shadow.

We claim that Spiritualism is a science, and that all its claims can be scientifically established, but no effort is being made along scientific lines. A truce to faith when the world is full of facts. We have had more than enough of religions—they have cursed the world long enough. We do not need lengthy creeds or costly temples, but we do need a College for Scientific Psychical Research. We do need to know what mediumship is, and how the common people may share in its benefits; and we do believe that the mystery of mediumship, once discovered and taught to the world as an exact science, the great problems of life would solve themselves. Social, industrial and economic problems would disappear as mist before the morning sun.

The spiritual and physical world are only separated by one barrier, and that is ignorance. It can only be remedied by effort. Will you be the first to make the effort? If you will, establish and maintain a college for scientific psychical research in Washington, D. C.—every State in the Union will do the same, and inside of ten years the citadel of ignorance would be taken by storm. Spiritualism and materialism would discover that they were twins, and would cease fighting each other. Then there would be some hope for the realization of that ancient ideal—when the lion and the lamb would lie down together, with the lamb on the outside of the lion. California is alert and active. We will do our part. Will you do yours?  
M. S. NORTON, President,  
California State Spiritualist Association.

Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

### Sunday Meetings.

There are not nearly so many spiritual meetings in the city on Sunday evenings as formerly, but the quality has been greatly improved. Fine, intelligent and orderly audiences assembled in about four or five places on last Sunday evening and listened to words of wisdom from both sides of life.

Oriental Hall, where Mme. Young presides, was filled with intelligent investigators and all were satisfied.

R. A. Stitt held a very satisfactory meeting at 335 McAllister St.

The free meeting conducted by Mrs. Jennie Robinson, at 997 Market St., was fully up to the standard of excellence established by the corps of efficient mediums and workers who participate.

Dr. C. H. Rin-Es had his usual attendance and unabated interest at his three meetings held on Sunday.

In the afternoon, Dr. Hall's meeting, at 20 Eddy St., was more than usually interesting and the interest continues. This meeting is like unto a mirror into which you may look and see yourself as you are, or as others see you. We recommend it for the cure of that very prevalent disease known as "big head."

The Free Thought Society, with their free discussions, are getting along very nicely, at 997 Market St., and will continue to keep this hall open for those who desire to discuss or listen to the discussion of liberal topics.

There were a few other circles and parlor meetings in the city, but many of those who attend them do not read the JOURNAL and would not appreciate a notice in this department.

Oakland.—The Union Spiritual Society of Oakland is holding meetings every Wednesday evening at the residence of Dr. Sol. Palmbaum, 856½ Isabella St. Last Wednesday evening, Mrs. Jennie Robinson, of San Francisco, gave the audience messages from the spirit world. Mrs. Smith, of Oakland, followed in the same line. Some good work is being done by this society in a quiet way, and we wish them success.

Entertainment.—The Mission Lyceum will give its first entertainment and dance on Friday evening, Sept. 23, at Excelsior Hall, Mission St., between 19th and 20th. The admission will be 10 cents. Every Spiritualist in San Francisco ought to be there. The JOURNAL will be represented. See that you are. We mean you. The success of this movement is assured, for behind it are

the combined efforts of Mr. and Mrs. Eberhardt, Mrs. Clark, Mrs. Martin, Mrs. Shroder, W. T. Jones and others. We wish it all possible success, and hope to see other portions of the State take up the Lyceum work.

A Word to Societies.—The column devoted to the advertisement of societies and meetings has been transferred to the local page. As an inducement to those holding public meetings to advertise in this column, we make this offer: For every advertisement paid for in advance, we will furnish copies of the JOURNAL of the latest issue for distribution in the audience—to the full amount of the money paid. By running a blue pencil around your advertisement in the copies distributed, its value and effectiveness will be largely augmented. We invite your co-operation, and hope for mutual benefit.

Dr. J. L. York.—We understand that Dr. J. L. York will open a course of Liberal lectures in Scottish Hall next Sunday evening. We are glad of this, and will do all in our power to help along the cause of Liberal thought, but Free-thinkers who are not liberal are an abomination.

### A Glimpse into the Unseen.

Permeating our earthly sphere at the present time are two wonderful forces known by man as the positive and negative elements, and what causes all the confusion of life is, the former power is silently trying to undermine and deface the latter.

My object is not to picture a great bugbear to frighten the timid and cause fear to exist, for there are enough of such conditions now, but to urge you to think, reflect and study into the unjustness of our surroundings. I will admit progression is slow, and as many a pure soul has died under the false errors, probably many, many more will be compelled to end their earthly career in a similar way; yet what is the departure of a thousand souls in comparison with a truth when accomplished? Harmony will reign with humanity as well as with Nature.

Especially do I invite people who have daughters that are budding into womanhood to carefully study ways and means to develop out of this ignorance. Mrs. Aldrich once said in a lecture that mediumship was not to be craved; mentioning the misery which is thrust on to a sensitive, by crude thoughts and feelings, and I remember my mental response was, "Oh, if we can only aid to elevate humanity, we should not heed the crosses because all have their sorrows, and if you have a worthy object ahead, it must do greater good than to only think of self." Thus I acknowledged a willingness to such conditions, but, like my friend, I have often thought the silent forces are severe in their plans, yet we see a streak of light occasionally breaks through the clouds.

Humanity is like an immense wheel whose spiritual spoke has gradually been moving in a downward direction, but has reached the level, and is slowly raising to better and brighter conditions. Nevertheless, we will from time to time notice the evil results and remember cause and effect have no respect for persons. The high, low, rich or poor, title or not, must fall, if you become indifferent and think that false life is a natural result. The wiser powers are slowly convincing humanity that they can harmonize in thoughts and deeds, if they will but develop the purest in their natures, but it can not be accomplished without effort; and if you do not struggle for that prize, downfall and humiliation will overtake you, sooner or later.

As I walked along the beach this afternoon the waves were high and dashed on the shore with fury, seeming to say: "I would like to catch you," but the wiser power keeps immensity in its place, thus the same intelligence rules our destiny, but would be able to cause more happiness and sunshine if we had more faith. MRS. JANIE MYTH.  
Santa Cruz, Cal.

Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

The Oakland Psychical Society had one of the most interesting meetings of the season, last Sunday evening, at Fraternal Hall. Madame Florence Montague held a large audience spell-bound by a beautiful presentation of the sixth sign of the Zodiac, Virgo—the woman—the mother of mankind. The relation between the heavenly constellations and the sections of the human form and human soul was scientifically delineated and demonstrated. Revelations 12:1 was the text, and the conclusion was that the woman with the crown of 12

stars represents the mother of our race as well as this great nation, clad in the garb of light and wisdom, leading the way to progression, victory and spirituality. The lecture was followed by a number of intelligent answers to mental questions. The inspiration of the speaker was grand.

Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

Mr. Willard J. Hull is now sole editor of the Light of Truth since the retirement of Mr. Melchers. Mr. Hull is an able writer and speaker, and we hope will make the Light of Truth boom.

Any person receiving a copy of the RELIGIO-PHILOSOPHICAL JOURNAL who is not a subscriber, will please consider it a sample copy, to introduce it, hoping to receive a remittance which will make it a regular weekly visitor. \$1.00 a year, with premium (see page 7); or, three months on trial for 25 cents.

### Col. Hopkins' Propaganda Fund.

Before announced.....\$5.00  
B. W. Barge..... 1.00  
A friend..... .50  
Worker-Bee..... .50

## Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines), \$3.00 per month.

### California State Spiritualist Association.

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### Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES AID SOCIETY meets at 2 p.m. on Wednesdays for business at 305 Larkin St.; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin St., San Francisco.

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