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T. G. NEWMAN,
EDITOR.

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No. 15.

THE BORDERLAND.

A Child Medium.

A spirit medium rented a room from Mrs. Dallingsford, in San Francisco, and confidingly left the door of it open while she tipped tables and wrote out messages from the spirit world, says the *San Francisco Call*. It is not in the nature of little girls of ten to pass doors of this kind without looking in. Sometimes it is not even in the nature of their mothers. Mrs. Dallingsford and her daughter Viola peeked. And one day the lady medium caught them at it. She asked them in and seated them beside her at the tipping table and called in Mrs. Dallingsford's dead brother—who was also Viola's uncle—for their entertainment, and when they went away marveling and on the whole mightily pleased, invited them to come again, which they did very frequently and, to make a short story shorter, in two weeks had made converts of both.

Viola could tip tables, get spirit rappings, write on the closed slates, read with bandaged eyes, answer mental questions, find hidden objects and tell the names of the dead.

Then, just as everything was going along so well, the gift outgrew the child. She began to hold herself strangely, to start and listen when there was no sound, to speak and smile in answer to unheard voices, to look on earthly things with bright, far eyes, to cry out in her sleep that there was a great white light about her bed, and that she heard the spirits calling her and felt the touch of their hands.

And Mrs. Dallingsford, who saw and heard and felt none of these things, looked on her child with awe and felt no fear. Even when the spirits which Viola had seemed to control took their turn at controlling her and one evil spirit in particular seized on the child whenever she set about the ceremonies of table-tipping and message-writing, threw the pencil from her fingers, flung her arms about, twisted her little head on its slender neck and even lifted her small body from the chair and flung it to the floor, Mrs. Dallingsford contentedly received the lady medium's explanation that the spiritual force in Viola was too great for her physical strength and that with years would come the power to control and direct it. Meantime, said the lady medium, Mrs. Dallingsford and Viola must be patient; there was nothing to be done.

And since there was nothing to be done the lady medium gave up her room at Mrs. Dallingsford's house on Sixth street and went her proselyting ways, and left the mother alone with the child and the spiritual force that was too strong for them both.

It was about this time that Mrs. Dallingsford decided to remove the manifestation from her immediate neighborhood and sent Viola for a change on a visit to her country cousins who live in the hills beyond San Rafael.

I went there to see her with the man who discovered her. He told me this story on the warm and quiet way over dusty roads which lead out of San Rafael to the dip of the hills where Viola lives now with her "demon" or control, (as she calls the spirit) and her country cousins.

He finished it neatly just as we arrived at the door.

But just then Viola opened the door. She

some non-committal messages of her own volition and— A sudden tremor runs down the thin little arm and strikes the supine fingers like an electric shock. The hand, with the pencil held in a vise-like grip, begins to beat a fierce tattoo upon the paper and dart to and fro above it so swiftly and erratically that the eye can scarcely follow its movements.

Viola looks up and laughs. "They have come!" she says, delightedly, and then the mother asks the artist, who stands nearest, to steady the convulsively jerking arm by placing his hand upon it. His touch produces instant cessation of motion and for a few seconds rigidity takes the place of excited muscular action; then the restraining grasp is shaken off as easily as though it were a bit of dust upon her sleeve, and with a strong, firm stroke the little hand draws half a dozen lines straight across the paper. "They are used to ruled paper" explains Viola, and she begins to write.



Sometimes he comes to me in a broad streak of light, said Viola Dallingsford.

opened it into a black little hall and stood in the angle of it—a small, dark figure, gathering all the light into her white, white little face. She looked at us curiously and smilelessly.

"I'll write first," she said, and a pencil and some paper being furnished by her visitors she sits down, pencil in hand, and waits quietly. There is no paraphernalia, no screen of darkness, no singing of hymns, no gasps and weird passing of hands. Her seat is her mother's lap, a book answers for a table, and the sunlight sifting through the vines falls on her smooth hair and smiling childish face.

A minute drags slowly by in silence. The artist gives me a covert glance expressive of amused skepticism—it is all so bald and bare and above-board, such a clumsy attempt at imitation of mediumistic methods, that even my faith in the little one's honesty of purpose begins to waver. She will probably scrawl

The spirits who have come to us are the two, presumably Viola's brother and uncle, who have written through her since she first came under the influence and they prove well-mannered and amiable. They give us their names and a polite greeting, and then as I am beginning to feel doubtful again, since it is easy for even a child to write things like these, Viola turns her face upon me suddenly.

"This next is for you," she says, "no one else must look." She has passed all the other messages rapidly into the hand nearest her—this she folds carefully and gives to me.

I take it to the window and open it and my heart strikes me a sudden sharp blow that makes my nerves quiver strangely for a space. Before I crossed the bay I had

made a compact with the air in far-off San Francisco that if this little girl, whom I never saw and who never saw or heard of me or mine, would write me certain words and sign them with a certain name, I would at least believe that something beyond herself made such a thing possible.

The words and name are there!

"They don't want to write much to-day," says Viola, "they have got out of practice, but this," scribbling hastily and indicating the artist with a nod, "is for you, though the others must see it."

"My other control is coming now," declared the child, "and you folks must look out or you'll get hurt."

She rose to her feet and started to put the pencil and paper on the table. Half-way across the room she dropped to the floor as if her legs were shot from under her. The men sprang to

her assistance and found that they have entered into conflict with something which seemed like nothing so much as a sentient "live wire." Viola is, as I have said, a slender child even for her years, small-boned and thin, with absolutely no perceptible muscular development whatever, but one of her little sticks of arms proves too much for a man to control though he exerted all his strength in the effort. Gripped at wrist and above the elbow by hands whose owner prides himself upon his athletic prowess, the puny arm was twisted backward and forward, and up and down, and around and around as if it were a writhing snake, instead of a part of a human body subservient to restrictions of joint and bone and cartilage.

"Look out," she said again, "I shall hurt you if you don't hold me tight. I can't help it—it is too strong for me, you see." And "it" is "strong" surely, and she does "hurt" most decidedly, for she strikes with her fists, and butts with her head, and kicks with her feet, and hammers with her knees, and bites with her white little teeth, and pinches with her pretty little fingers, anything and everything strikable, buttable, kickable, hammerable, bitable and pinchable with which she is allowed to come in contact during the next two hours.

"They throw me," she had explained previously, and, strangely enough, all her movements seemed to be actuated not from within but without. She struck out with apparently no personal intention, but as if some unseen and irresistibly strong person stood beside her and flung her hands at the person or thing to be hit. She kicked in all directions in the same way—as if her legs were thrown about by some external force. She ran at us as if pushed violently from behind. She beat herself, or, rather, was beaten, against persons and floor and wall as if she were a rag doll in the hands of a naughty child.

Prone on the floor, held down firmly by head and shoulders and arms, with her mother sitting solidly on her knees, she "trotted" that mother, baby-fashion, for a time and then shaking off her human entanglements, raised herself straight up to a sitting posture as if pulled up by hands reaching down to her from above.

Through it all her face had the expression of that of a pleasantly interested spectator. She was perfectly conscious of all that occurred and laughed when some particularly hard experience brought words of sympathy from the neophytes whom she was dragging merrily about as they endeavored to keep her from doing them and herself bodily harm. She was kept too busy, however, to talk much. From a gentle, polite and rather diffident child she seemed to have been metamorphosed into a veritable imp as far as physical manifestations were concerned.

Rolled in a comforter with her arms straight down by her sides, made a papoose bundle of by encircling ropes, and laid in the middle of a double bed, she flung herself, or, rather, was flung, bodily from that safe spot out upon the floor again. Tied in this way she for the first time complained.

"Undo me, quick!" she said. "I am choking! It gets me by the throat if you don't let it work," and we untied her hastily and let "it work" as it would, subject as before to our united efforts to keep the child and ourselves from serious personal damage.

An hour of such occupation found us all tired, disheveled and nearly deliquesced, for the day was torrid and utterly unsuited for a continuous series of muscular exercise more severe and complicated than the most enthusiastic Delsartian ever dreamed of.

Viola on the other hand was cool as to her writhing little body, calm as to her pulse, and collected as to her mind. Neither pulse nor temperature had risen in the least since we sat together on the doorstep and petted Cuba between us.

We three strangers took her out into the open air, in the sunshine among the trees and vines and away from all other influences physical and mental, and vainly tried to control the force that possessed her. She smiled up in our faces, but her body defied our efforts to master it and did as it would still in spite of us.

For an hour or more the struggle went on. It seemed to us novices as if we had evolved an unseen Frankenstein.

We were beaten and bruised and flung about, and were forced to "spell" each other in order to get breath and strength enough to act as buffers between the girl and her surroundings.

A little more than two hours after the "other

control" arrived on the scene Viola stood straight and quietly on her feet once more.

"Good-by," she said gruffly, with an odd ducking motion of her head, and we realized that she possessed herself once again and seemed to be no longer "possessed."

"Mamma," she said, going over to the pale little woman who is no longer pale but rosy red, "let me go down to the station with you folks. It's only a mile and a half, and I get tired staying up here on the hill with nothing to do all day long."

And when we dragged ourselves wearily forward that child danced along beside us every step of the long, dusty way.

Whatever may be the occasion of Viola Dallingsford's "spells," certain it is that they are inexplicable by any ordinary method of reasoning. Her mother, together with the few Spiritualists who have been permitted to see her, believe that, grown to womanhood, she will be one of the most wonderful mediums that the world has ever known.

"When she is older," they say, "she will control the power instead of letting it control her."
F. MACVAHON.

[It will be remembered that on September 1st, we copied an account of the earlier developments in medial powers of Viola Dallingsford, the ten-year-old medium of San Francisco, from one of the daily papers. The daily *Call* of Sunday, Oct. 2, devoted nearly the whole first page of the Sunday Supplement to the foregoing account of these strange developments, showing that in addition to the physical manifestations (which do not seem to harm her in the least, but are given for the purpose of developing her physically for the work she is to do in the future), she has developed the power of giving clear-cut tests through automatic or spirit writing to total strangers.—ED.]

Ghosts in the Domain of Science

"Ghosts in the Domain of Science" was the subject of a lecture in Defiance, O., by Attorney Benjamin B. Kingsbury, A. M., of the Defiance Bar. This unusual title gave the speaker an occasion to discuss the advance which has been made in the investigation of the so-called occult sciences or psychic phenomena, under the more specific terms of telepathy, hypnotism, clairvoyance, mediumship, etc. He took as a text the remark of Samuel Johnson, the great lexicographer, regarding the investigation which the celebrated John Wesley was said to have made in the case of an alleged ghost, Johnson declaring to Miss Seward that the question of the objective reality of ghosts was "a question which, after five thousand years, is yet undecided, and a question, whether from a theologic or philosophic standpoint, that is one of the most important that can come before the human understanding."

Mr. Kingsbury claimed that the demonstrated existence of the ghost is a demonstration of the conscious existence of the individual after the great change called death. He also regarded the investigation on this line as important as the investigations of biology, astronomy and the other sciences.

Allusions were made to the ancient doctrines of the soul; to the theories of Plato and other philosophers, and he closed with the remark of Socrates to Cebes, that "beyond question the soul is immortal and imperishable, and our souls will truly exist in another world." He next alluded to the materialistic view of the human being, and quoted from a French materialist author, as showing the belief of many, that "the body and mind compose a natural whole of which all the parts have a perfect and natural communication. They follow like laws, are born together, evolve in concert, and nothing gives us any authority to suppose that, not being for a single instant separated in life, they could be so in death. The human being has no longer any necessary perpetuity, for it represents only the resultant, transitory of course, of modes of association and of the activity of the eternal and inalienable substance."

On the other hand, B. F. Underwood asks pertinently, as showing by far the most prevalent belief: "Is it probable or conceivable that the mere change of matter in space can be con-

verted into sensation, consciousness, thought, reason, affection, love? In order to explain mental phenomena and the basis of mind we must have recourse to something superior to matter. If we pass from philosophy into experimental psychology, there we find overwhelming proof that the mind is an entity distinct from and superior to matter. Matter is the pliant garment of spirit which is constantly woven in the loom of time." The speaker discussed at some length the characteristics of matter and spirit, declaring that after all St. Paul, in the light of modern investigations, was justified from a scientific standpoint when he alleged that there was a "spiritual body as well as a natural body. He then proceeded to note some facts as to the double illusions, such as automatic writing, telepathy, clairvoyance and clairaudience, as alleged in this connection to exist, and referred to other and more startling phenomena which seem to prove the existence of the objective ghost. He quoted from Alfred Russell Wallace as to the doctrine of evolution not touching this class of phenomena; also from Mrs. Elizabeth Stuart Phelps Ward on "The Darwin of the Science of the Soul yet to be," to the effect that psychic phenomena are just as essential objects of scientific investigation as "the classification of insects, or the cultivation of an accent."

The man of science should be just to an apparition as well as generous to a molecule. He must use the eyes of his soul as well as the lens of a microscope. That does not deserve the name of a scientific attitude which assumes the supernatural any more than that which assumes that the supernatural is necessary.

Quotations were made from Emerson, from Oliver P. Lodge, and from Longfellow, all of whom were kindly disposed towards ghosts. The speaker then alluded more specifically to various manifestations of psychic phenomena, such as table-tipping, rapping, crystal gazing, clairvoyance and clairaudience, citing at some length the cases of Madame Hauffe, who was for many years under the close scrutiny of Dr. Justinus Kerner, a celebrated German physician and poet; also reference was made to the modern case of remarkable manifestations exhibited by Mollie Fancher, who is still living.

"Telepathy," a word which was not found in any dictionary twenty-five years ago, but which is now common, was defined and the subject briefly illustrated. Psychometry and hypnotism were briefly sketched, and quotations were made quite at length from Zschokke's experience, showing at least that he possessed a wonderful mind-reading capacity.

The startling manifestations of D. D. Home, the life-long friend of Bishop Clark, of Rhode Island, were referred to as having become classical. They were vouched for by William Crookes, the celebrated chemist, who has just been knighted in recognition of his attainments. His experiments with materializations in the presence of Florence Cook, a young girl who was constantly under his eye, were verified by hundreds of witnesses, all of the experiments taking place under electric lights and with the fullest means of detection that could be afforded by apparatus supplied by Varley, the celebrated electrician.

Transcendental photography was then touched upon and reference made to the results of the investigation of J. Traill Taylor, who stood at the head of British photographic work. These investigations were to the effect that after careful selection of plates by himself, with his own apparatus, in the presence of a so-called medium, there was produced upon a plate the image of a being who was not present at the sitting in a normal physical body. Rev. H. R. Haweis, an eminent English clergyman, author of a book on "Music and Morals," preached in his church on two successive Sundays on "Spirit Photographs," and had on exhibition in the vestry of his church several spirit photographs and spirit drawings, he declaring, with a courage worthy of imitation, that "there is nothing like publicity as a means of getting at the truth."

While some men of scientific inclination had for years been investigating these subjects, not much progress was made, even among those who really thought there "might be something in it," until the organization of a Ghost Club at the University of Cambridge by several men with the feeling that it was a reproach to science that the alleged phenomena which went under the name of Spiritualism and the like, had not been made the subject of methodical exami-

nation and investigation by men capable of weighing evidence and applying all the scientific tests which could be obtained to this class of phenomena. A dialectical society was also started, but with little of satisfactory results. It was in 1882 that the Society for Psychical Research was formed, composed of such men as Prof. Sidgwick of the University of Cambridge, England; Alfred Russell Wallace, an eminent naturalist; Oliver P. Lodge, an eminent physicist; Professor Barrett, of the Royal College of Science, Dublin, Ireland; Gladstone and Balfour in England; Richet, Liegois and Liebault in France; William James, Professor of Philosophy in Harvard University, Cambridge, Mass., Professors S. P. Langley and Simon Newcomb, of Washington, D. C., and many eminent divines, who consented to lend their names and use their efforts to further the scientific investigation of occult phenomena.

They have published twelve volumes of reports of investigations covering such diverse matters as telepathy, hypnotism, the use of the divining rod, healing mediums, haunted houses, the physical manifestations occurring in the presence of Eusapia Paladino and others, and more recently the case of Mrs. Piper of Boston. One of the greatest efforts put forth by this society was "The Census of Hallucinations." This was set on foot by sending out to many persons in England, America, France and other countries, blanks with the following question thereon, viz.: "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?"

Many thousands of these questions were sent to observers in all parts of the world, including Dr. Slocum, your president, with the request that they question their acquaintances and record the answers. Seventeen thousand answers were received and carefully tabulated—2,272 being in the affirmative. The so-called death co-incidences were the most interesting of these cases, and after rejecting all of these which appeared not authentic, and proceeding according to the doctrine of probabilities, the committee reported on their concluding page * * * that: "*Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This we hold as a proved fact.*" * * *

The italics are those of the learned members of the committee.

Mr. Kingsbury closed his able address with the assertion that the evidence of this committee alone is sufficient to establish the fact that *The Ghost* is already in the domain of science as a proper subject for scientific investigation.—*The Truth Seeker*, Defiance, Ohio.

Swedenborg—Woman's Suffrage.

Though exceedingly busy with my practice, psychical and medical, diagnosing and prescribing daily, in connection with Dr. Burroughs, for scores and scores of patients, I find time to study the Sanskrit under a Pundit from India, the Hindoo, Lolan, who is now in Battle Creek, Mich., and time also to write more or less upon two books which I shall launch early this winter.

It has always been surprising to me that Swedenborgians, calling themselves New Churchmen, should in any way oppose Spiritualism, inasmuch as Swedenborg himself was a very remarkable Spiritualistic medium. He says:

"It has been granted me, now for several years to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them." "Arcana Celestial," No. 5.

"It has been permitted me for 13 years to associate with angels, and to converse with them as one man with another, and to see the things which are in the Heavens and in the Hells, and to describe them from experience." "Heaven and Hell," No. 1.

"It has been granted me to have fellowship with angels, and to speak with those who are in Hell. . . . Also to speak with all those of the dead whom I ever knew in the life of the body, with some for months, and with some for years. Also so many others that I should come short if I reckoned them at 100,000, of whom many were in the Heavens and in the Hells."—"Lost Judgment," No. 15.

This Swedish seer, though conversing with different grades of spirits and angels was himself subject to obsessions. One of these is described in White's life of Swedenborg. The diary of this Swedish seer and medium is very interesting; but some of his teachings in regard to concubinage and fornication would not be tolerated in this enlightened century. (See his diary of March 13-14, 1774, and April 24, 1774—25 and 26 at The Hague—in London July and August 1744).

Certain of his personal confessions are almost vulgar, if not morally disgusting. . . . In his diary (No. 4412) he declares that Paul was among the worst of the apostles—was "ensnared by love of self," and that in the spirit world he "associated himself with the worst of devils." This is rather hard on Paul who was such a strong witness and rightly for the existence of Jesus of Nazareth, and whose epistles, no doubt, antedated some of the gospels. Swedenborg not having fully outgrown the theological dogmas of his times, whatever he says about the Hells must be accepted only as corresponding with our own reason, highest judgment, and testimony of the most exalted spirits that communicate through the more upright high-toned and conscientious mediums of to-day.

LAW AND THE LAW-ABIDING CITIZEN.

Though not as stubborn as Germans, not as voluble as Frenchmen, nor as conservative as Englishmen, nevertheless Americans are a strictly law-abiding people.

And what is law? Law as commonly accepted is a righteous rule of conduct, or principle prescribed by the legislative power of a State or Nation. The legislative power of the United States centers in the voters acting through their representatives. This being true, the value of a vote is almost beyond calculation; because votes and voters, either directly or indirectly, affect the moral status of a people—aye, more—they make the laws of a country. Therefore, every person, and especially every upright, honorable person, bound by no political party—but bound by every principle of right and an honorable manhood, should deposit a vote at every political election. This is the direct duty of every good American citizen, and women, being American citizens, by virtue of justice and the Declaration of Independence—women being the subjects of the law—women being as a whole more social, moral, and spiritually-minded than men, they by all means should be allowed to vote and have a voice as to who shall or who shall not rule over them. Think of a jury of 12 men, tobacco-pickled, whiskey-soaked, and pork-stuffed, and selfishly inclined to the sports of the age, sitting as an umpire to decide upon the justice or injustice of a woman accused, and being tried for some social offense! As man understands man the best, so woman understands woman the best. Let us, then, have women voters, women jurors, women officers, some women as well as so many millionaire senators; and why not a woman President?—since China and England have women at the head of their respective governments.

New Zealand, the most prosperous country in the world to-day, has woman's suffrage. What a shame that the United States, shouting themselves hoarse, almost, about free thought, free press, free speech, and equal rights should be so far behind this English-governed island of New Zealand.

WATCHING THE DOCTORS AND THE POLITICIANS.

It is well known to Freethinkers, Liberalists and Spiritualists that there are two popular classes in this country requiring the closest watching—old school allopathic physicians, and these small, seven-by-nine sectarian preachers. Geologically speaking, these belong to the Silurian era, or the moss age of development. With them the Golden Age was far back in the past. They are bigots. It is not bigotry for a man to climb a tree. This is his privilege; but it is the basest kind of bigotry in him to compel others by law to climb the same tree, to climb it at the same time and climb it in the same way that he does.

The "regulars," as they are termed, are determined to rule out, through legislative action, the Homeopaths, the Eclectics, the psychic healers, the mental healers, and all clairvoyants. To this end they seek by intrigue and political schemes and tricks to enact "class legislation." Such legislation is unconstitutional. Personally, I've practiced medicine in New

Jersey, Pennsylvania, New York, Texas, California, Michigan, and elsewhere, and will practice in any State I please—in any State I please! It is my business, and when I cannot pursue my legitimate business and be protected therein in the United States of America, I will renounce the American flag and emigrate to England or Russia. It is becoming well understood by the enlightened that the old-school regulars kill more every year than they cure. True, they don't bleed, and cup, and blister, and cut, and slash, and give calomel and jalap, ten by ten, as they once did, but they still deal out drastic poisons, and when they kill people they die, of course, with "heart failure." Heart failure is just as convenient to the doctor as the Bible is to the preacher, who can readily nail down each and every church dogma by a text.

The people have never called for these restrictive medical laws, or any "board of medical examiners." These are by the doctors, of the doctors, and for the doctors. Upon this matter, then, in connection with elections, the position of each candidate for office, each legislative representative should be definitely understood—should be pledged to the right before receiving a freeman's vote. Spiritualists, write your prospective representatives in Congress, and your State Senators, demanding from them prompt, straight-forward replies, as to whether they are in the "doctor's ring," and will favor class legislation or not. Principles should tower above parties with every voter. Drop, then, these party names, that are perpetually being conjured within the halls of legislation, and vote for that man who is honest, conscientious, capable, upright, and afire with the broad, liberalizing spirit of the age.

Battle Creek, Mich. J. M. PEEBLES, M.D.

A Harmonious Whole.

When knowledge dawns across the darkness of ignorance and hereditary hypocrisy. When its rosy ray penetrates through the depths of night, and is as a star to guide us—when doubt will no longer exist—when Nature is harmonious and we have reached the last stage of physical perfection, Nature will be one large harp, and we will have but to think to touch the key note, and all sound will be harmonious and in touch with the grandest depths of unseen and seen beauty and perfected Nature. Then there will be no death, the physical will be fed by the spiritual, will grow through the spiritual. Now, the strings are broken and Nature's harp is sadly out of tune. All Nature is striving with one accord to repair in a measure the injury done through the ignorance of our ancestors.

Now generation after generation will leave their physical form but little the wiser for their sojourn here. When the whole is once more an octave of harmony, when the spiritual and physical life beats as one pulse, then will our work be accomplished. It is not absolutely necessary for us to be in direct physical communication with the unseen for us to realize we are in spiritual communication. But it is wholly necessary for us to realize we are in constant spiritual communion, for in that we find a growth. It is necessary for us to have a congenial source of expression for through that we get progression. We may not get it direct from the unseen spiritual presence of some departed friend, but we draw around us elements of thought, as a magnet attracts steel, and the elements we attract to us are as varied as are the elements of our physical form.

We partially realize that we are corks of life bobbing up and down on the surface wave of the Universe, merely corks, nothing more, and elements so much stronger than we are now, swallow us up in the constant repetition of Nature. If we become advanced so that we are a part of the unseen elements, that the physical, spiritual and electrical elements blend, as do harmonious sounds, then we can control and govern our physical and spiritual as we will. But as we are now we are as helpless to rebel as the cork against the elemental waves of Unseen Life. When we can realize in all its vastness that we are simply drifting now on the surface underneath which the current that controls the Universe is constantly working and changing, and that we are greatly controlled by that unseen power, then we will judge lightly the errors of the human race, and can guide with more accuracy the course of our mental and spiritual progression.

STELLA B.

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

SAN FRANCISCO, CAL., OCTOBER 13, 1898.

We can only take the word of professedly "reformed" persons when it cannot be disproved. To think of absorbing the clean water of truth through a sewer is absurd. The "flume" should be pure as well as the fountain—or the water will be contaminated.

It is announced that Mrs. Mary Ellen Lease, a noted Kansas Woman's Suffragist, has become a Spiritualist. The Indiana Association has closed a contract with her to appear as a lecturer on its platform. This is her initial engagement since her conversion. Spiritualism is to be congratulated upon the fact that she is to take the rostrum and advocate its principles.

We have received several marked copies of papers containing charges of immoral conduct and other misdemeanors against clergymen, but the JOURNAL sees no reason for publishing such matters, unless it be as an offset to the charges which the ministers so often make against Spiritualists. Two clergymen in Ohio, one in California and several elsewhere are now "under ban" for immorality. Surely the Church has nothing to boast of in the effect of its teachings on the lives of its ministers or members.

Mr. and Mrs. S. D. Dye, of Los Angeles, Cal., went to Honolulu on a visit, and expect to return early next month. Mr. Dye writes as follows: "This country is beautiful—the natives are kind, the people good, the fruits delicious, the climate perfect; but California belongs to the spirit-world and the people are in touch with the teachings of the JOURNAL."

The Rev. Hugh Miller, of Pendleton, Oregon, has resigned from the First Baptist Church and from the ministry, because he cannot longer believe in the dogmas of the Trinity, the vicarious atonement, hell fire, miracles and the infallibility of the church, the inspiration of the Bible, etc. He has published a statement to that effect in the *Oregonian*, of Portland. Men who think cannot swallow such nonsense, and thousands of clergymen would leave it if it were not for their salaries and social standing.

Rev. B. Fay Mills, a noted revivalist during the past quarter of a century, is now occupying the Spiritualist platform in the East, having been convinced of the truth of its philosophy and phenomena. This is a great triumph, as Mr. Mills has long been widely known for his labors as a popular and successful revivalist throughout the whole of the United States.

Light contained a long extract from the recent Presidential Address of Prof. Crookes before the British Association for the Advancement of Science, in which the Professor had the courage to give Spiritualism the most conspicuous endorsement which it has ever received. It would be difficult to over-rate the importance of such an endorsement before the most eminent body of scientific men in the world, and by its president. As Prof. Crookes is also president of the Society for Psychical Research, there is a manifest impropriety in the slurs which some Spiritualists have been so ready to give that Society. It is as difficult for Spiritualists as for others to learn that the surest way to command respect is to *deserve it*.

The Philippines, poor, priestridden and despoiled, contains some ten millions of people. The United States cannot consent to their being returned to Spain, to be still more oppressed and despoiled. Just think of the oppression of priestcraft there. In the *San Francisco Bulletin* last week was the following item:

The baptismal fee in the Philippines is \$25, and the death fee is \$60 for an adult and \$10 for an infant. A poll tax of \$25 for each man and \$15 for each woman is collected, and when a man builds a house he must pay \$10 for having the chimney blessed.

And if a poor soul is unable to pay the taxes, he is sent to the penal colony, and all his property confiscated.

Mr. W. T. Stead has left England for an extended tour of the Continent, his object being to ascertain the feeling entertained towards the Czar's Rescript by the peoples of the various capitals of Europe. At Berlin he will have an audience with the German Emperor, and he will see the Czar at Moscow. He will also visit St. Petersburg, Brussels, Constantinople, Rome, Budapest, Vienna and Paris. His further object will be to give expression to the sentiments of the Peace party in England with regard to the Czar's proposal, and to use every opportunity of urging upon the statesmen he may meet the desirability of cordially supporting his Majesty's suggested conference.—*Light*, London.

In England the Spiritualists have attractive places in which to hold their meetings, and try to make them inviting. We notice that at Salford, they have just put a stained glass window in their Spiritualist temple. Mrs. Emma Hardinge Britten gave the "opening address" followed by the Mayor of Heywood, on Oct. 1st. Here is a description of it:

The window is a beautiful Gothic, and symbolic in design. The blazing sun, emblematic of light and life, is the central figure, set in a groundwork of rich blue. At the bottom are two large sunflowers, turning as they do to the light and life of Spiritualism. Surrounding the central part of the window is a rich yellow border, encased in a frame of rich ruby-colored glass, the curves at the top and corners consisting of a lovely design, in which roses play a conspicuous part.

The circumstances in connection with the young coastguardsman, Alfred Woodford, who fell over the cliffs a few weeks ago at Berwick, (England), were strangely recalled to mind lately, when a brother-in-law of the deceased was in Berwick, looking after his effects. At the time of the occurrence Woodford's wife was in a delicate state of health, and was residing with her parents at Wick, Caithness-shire. On the very night of the fatality, and not long after it occurred, she had a peculiar dream. She saw her husband in a state of suffering, caused by injuries through a fall. His head was badly cut all over. Next morning she communicated the strange circumstances to her parents, and that same day the news arrived from Berwick of his sad death, and just in the manner revealed.—*Border Counties Gazette*, Eng.

Settled Speakers.

The Society of Progressive Spiritualists of San Francisco, one of the leading organizations of the United States, has engaged Mrs. R. S. Lillie as its permanent speaker. This is a move in the right direction, and one that should be generally followed. We notice that this plan is gaining favor all over the country. The *Light of Truth* lately contained the following on the same subject. It says:

The First Spiritual Church of Columbus is the latest among the leading societies to abolish the purposeless, wasteful itinerary and install a settled speaker for the whole lecture season.

A dearly purchased experience is gradually teaching our working societies the futility of constant change in their speakers.

Where the changes are made every week or month, at the end of the season but little advance has been made. We know that some societies cannot afford regular speakers, but when they can do so, they should hire one for a whole season, at least.

Occultism and Spiritualism.

Much interest has of late been shown in Occultism, and many inquiries have been made about the Rosicrucian Order, its founder, objects, etc. In *Immortality* for September (the second number of the new Quarterly edited and published by J. C. F. Grumbine), we find the information, and as it answers the various questions above referred to, we extract the following:

It is a secret Order and brotherhood which flourished in the fifteenth century and was originally instituted by Christian Rosenkreutz (1459 A. D.) As Knights of the Rosy Cross, their influence spread over Europe and England, and the fact that their mysterious and occult powers were not made public, but were used secretly and for the manifest good of the Order, gave an especial attractiveness and definition to the Order, which amazed and overawed the clergy and the people of that and subsequent times. Rosenkreutz himself was the inspiration of the temporal renaissance of the mystic brotherhood of which he was a member and which perpetuated magic and instituted reforms in every age since the dawn of civilized man....

Spiritualism is unquestionably the fruitful fountain of universal occultism. Occult power is not as impenetrable or mysterious to-day as it was centuries ago, thanks to the modern seer and the earnest and sincere investigator of psychical phenomena. The veil has been lifted from the face of the sphynx and the hidden laws by which apparitions, doubles, strange and mysterious sounds or rappings, moving of ponderous objects by unseen hands, astral illuminations or materializations, have occurred have been revealed. There is no longer any secret about it. The gifts of the spirit, indeed all these occult powers are practiced by those who do not claim to be Rosicrucians nor magicians.

Spiritualists deal generously with this body of phenomena and trace its source to the action of disembodied spirits. Still the society of the Rosicrucians has a unique place in the world and a special work to do. It differs from Spiritualists only in name, not in motive or ideas. The Order has many prophets, oracles and teachers, and no one person is the exclusive vehicle or instrument of its inspirations, whatever such may claim to the contrary. Magic is not the feature or specialty of the work of the society. It is but an agent, a means to an end, a subsidiary and auxiliary messenger of its propaganda. Beyond, above, within it all, shines the pure, white and unchanging light of truth, which the Order seeks to manifest to the children of darkness. While magic is used, it is used because it is white and sacred, not because it is black and a secret, that the generated man may realize regeneration and by the signs of the spirit appreciate the mystic vibration which lifts the veil that divides sense from soul.

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The Editor is not responsible for the opinions of correspondents.

A Welcome Visitor.

TO THE EDITOR:

During the past year the JOURNAL has been a very welcome visitor in the almost reclusive seclusion that poor health has compelled me to keep. It has kept me informed of the movements of my friends and told me how the work prospers; and though for the time being no longer a worker, it has given me to feel a oneness with the work. At best it will be some time before I will be able to speak other than with my pen.

When the JOURNAL appeared in its new form and under its original name, I thought for the moment that a stranger was masquerading under the name of an old friend. In an instant I recognized that it was only an improvement in the JOURNAL, and rejoiced at the sign of progress. I like the new-old name best, and hope it will draw to you from the unseen, the workers who made it the foremost Spiritualist journal of America. Ever and again some article appears that is worth in itself the price of the JOURNAL for the year.

It is a pleasure to find it does not soil its pages with unkind personalities; that when it cannot praise, it can be still. I wish you all prosperity and the strength and courage to publish a spiritual journal. San Jose, Cal. MRS. E. B. MARCEN.

Letter from Mr. John Slater.

MR. NEWMAN:

I am at present in Washington, holding public meetings and doing private work. I started meetings in Maccabee Temple during September, the hall where the First Society of Spiritualists, under the ministrations of Mrs. Cora L. V. Richmond, holds forth during the year.

My success has been the most remarkable ever known in Washington, Maccabee Temple becoming too small for the people who wished to attend, and so we hired Masonic Temple. I opened there last night, and in spite of rain, heat and humidity the hall was packed to the doors. I held my audience for one hour and a half, and am glad to state that all stayed until the end. I am very busy all day long, having hardly a moment for myself.

I have had great success at Lake Pleasant, and am engaged for next year. I shall stay here during this month, and may be part of November, then home to San Francisco, to resume my work for the winter.

The "RELIGIO" is an excellent paper and should be a great success. Spiritualists should make it a financial as well as a spiritual success.

I am not in the habit of writing about myself, but I thought that a few words from me to my friends on the Coast would not be amiss. With best wishes for your success, I am, fraternally yours, JOHN SLATER.

"Effects of Spirit Control."

TO THE EDITOR:

"Knowledge is power," the great medium, Shakespeare, once wrote, and I will go further by stating that knowledge is the key-stone in the arch that spans the stream of ignorance, always running between the seen and the unseen worlds of forces that rule all material matters, and again I assert that Dr. Brown is a public benefactor in giving voice to facts that the self-satisfied, but not always honest mediums prefer to keep a veil of deceit drawn over, in their efforts to try to explain their retrogression as mouth-pieces at one end of the spirit "phone" system, in making their messages positive proofs of high intelligence being at the other end of the line. So now that "Central" is called up, let us look stern facts in the face, and thanks to the open and fearless columns of the honest medium, the PHILOSOPHICAL JOURNAL, tear off the veil and be not only truth-seekers, but truth-tellers, for "the truth shall make you free;" and so teach—as in all primary schools the scholars only get a credit-mark when they do good work and a black mark for failure to learn the lessons given them by their teachers, which advanced spirits are in this connection.

There are so many delays in advancement, chiefly through ignorance of psychic law upon the part of undeveloped mediums, that similarly ambi-

tious, undeveloped controls seize every unguarded medium they find making efforts to force matters, with the inevitable result, to all aiming too high, of becoming obsessed by undesirable controls, for "like attracts like."

The motto of wise mediums should be to "make haste slowly," as exemplified in Hindustan, the home of knowledge, upon this sacred subject of mediumship, where we do not hear of people "rushing in where angels fear to tread," and come "before the public," so much in vogue in this country. The reason is, because advanced thinkers in India know the danger of obsession and so discourage public mediumship, and instead, cultivate their own mediumship, i. e., their higher self, so as to be able (as pointed out by Dr. Brown) to read the character of spirits disembodied, as well as the crafty still in the form.

DON McLAINE.

The National Association.

TO THE EDITOR:

I am a candidate for the office of Secretary of the N. S. A. This is my first public announcement of this fact. Having made it, I shall be a candidate until elected or defeated. Excitement often runs high before conventions.

Representing no clique, political party or section, I am always for a National Spiritualists Association.

Mr. John Slater is here meeting with great success. He wishes to be remembered to you. His hall is packed and all his time during the day fully occupied in private work, in which he is giving universal satisfaction.

I have had a severe struggle to secure finances to sustain the N. S. A.

FRANCIS BAILEY WOODBURY. Washington, D. C., Sept. 28, 1898.

An Open Letter.

Dr. Max Muehlenbruch, Oakland, Cal.

Your reading of Sep. 13, is at hand and I fully note its contents. I have had quite a number of readings from other psychics, but never had one that was so perfectly correct as this one. You described my past life and nature perfectly and related incidents that have occurred correctly.

You said that I met with an accident in my early life by cutting myself with a sharp instrument on the right limb, just below the knee, which is true. The instrument in question was a corn-chopper, or knife, and I have the scar, about three inches long, located just where you described it.

You stated that in touching my lock of hair you felt emanating from its aura the magnetism of a person who is very much inclined to be a psychic, clairvoyant, impressional and physical medium, and that my clairvoyant and impressional powers were the stronger, which is a fact. I have a little physical mediumship, but my clairvoyant and impressional powers are quite well developed.

You stated also that I being born under the planetary sign of Aries, and the sun being in midheaven, brought to me a condition of struggle. I recognized the struggle all right, but as to the time of day I was born, I did not know until last Sunday. I inquired of my father and mother, who are still in this life, and they told me I was born about mid-day.

Your diagnosis of my case was perfect in every respect, and your reading of my past and present life was accurate. Your predictions as to my future were very encouraging, and I should like to see them as accurately fulfilled.

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The Reviewer.

The American Monthly Review of Reviews for October gives special attention to the developments of the past month in international politics and to the lessons of the Spanish-American War. The editor, in the department of "The Progress of the World," discusses the attitude of the Spanish people toward peace conditions, the new relations between Germany and England, the Czar's proposition for disarmament, the Dreyfus case in France, England's reopening of the Sudan, and other serious problems confronting the European powers. Important contributed articles review President McKinley's course in the conduct of the war to a successful close and the deficiencies in our administrative machinery revealed by the fatal delays and break-downs in the medical and subsistence departments of army management.

The Temple Publishing Company, of Denver, Colo., has issued a volume of remarkable interest called Regeneration, by F. B. Dowd. Regeneration is clearly defined in this work and the methods of its attainment fully set forth. Generation is the plane where the soul progresses from the atom to man. Regeneration is the beginning of another series of progressive developments leading outward and onward, inward and upward to the complete spiritualization of man and his environment. To generate is to create; to regenerate is to create again. Until growth on the generative plane is complete, regeneration cannot begin. Duality and Unity are defined. The one cause cannot manifest until it becomes dual.

The Midland Monthly (Des Moines, Iowa) for October is full of good articles. "The Cuban Capital Before and After the War," and illustrated article by Gilson Willetts, is exceedingly interesting. Other illustrated contributions such as "Grant's Mississippi Valley Campaigns," and "A Night on the Bay of Biscay," are alike valuable.

The October number of The Open Court (Chicago) is one of unusual attractiveness and solidity. The bulk of the contents is devoted to lessons in the history of philosophy and science, which are popularly presented, and adorned by rare cuts and illustrations.

"The Wonderful Wishers of Wishingtonwell" is the title of a pamphlet of 24 pages, by Annie Rix-Militz. Published by the F. M. Harley Publishing Co., Chicago. It is a wonderfully helpful book, and shows how to wish for the things which make people better, wiser and richer.

Games for Children.

Children require amusement, and to furnish them such as will not only entertain but educate and elevate them requires talent and tact. The impressions made through the eye are the most definite and indelible, and may serve as a nucleus around which by association to group facts and suggestions the most varied. To take advantage of these facts, should be our aim. We have two of such Games, to which we desire to call attention. They are thus described:

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Sometimes when the portals of midnight
Swing open—and all sleep has fled—
There comes an invisible presence
From the silent sphere of the dead.

I see not and hear not its coming
Till it is as my very soul—
Its longing becomes my longing—
We are one, and lost in the whole.

I become like a spirit that's severed
From all that has substance or shape,
From all the pain I've endeavored
Since the date of my birth to escape.

And I lose every cherished desire
That I've known or named since my birth
But instead I feel a strange craving
For something that's not of this earth—

A craving that moves my whole being
With a force like a burning flame,
And my soul cries out for that something
For which I've no symbol or name.

From that sphere from whence comes the
longing,
Must also come what I desire;
As the longing is greater and better
So the sphere must be purer and higher.

Or if it comes not to me, surely,
I'll go till I find that goal
Where I shall find ready and waiting
The nameless want of my soul.

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Whom men call vaguely by the name of God?
Lo, we have roamed through Chaos' fiery mists
And o'er æonian billowy worlds have trod;
Yet through the vast infinitude of life—
O'er all the circling spheres, from Chaos hurled—
Our souls have wandered in their fruitless search
For Him—Creator, Ruler of the world!
But still, on every hand, fair Nature spoke:
"Thou'rt mocked! as all who go in search of God,
For know I rule the world by changeless law,
And all the worlds where carnate feet have trod!
"Go plow the rolling seas; go reap the winds!
But seek no more for that which cannot be—
Which hath no place in all the realms of life,
For each in his own soul his God shall see."
But let us postulate a Deity:
Then must all crime be charged to him,
As well as all of good! And thus we see
Our mighty, glorious God grows strangely dim.
Arouse, ye sleepers on the shores of Night!
For Brahma, Vishnu, Siva—all have passed,
While Isis and Osiris, Odin, Thor
Sleep with their vanished fame that could not last.
Thus, too, shall pass Jehovah with the rest,
To dwell upon Oblivion's peaceful shore;
His shadow dims, and with the century's dawn
Great Reason comes to reign forevermore.
Make way for Reason, Liberty and Truth;
Make way for men of might who do and dare,
For Superstition's doom is sounded clear,
That Freedom's blessings all on earth may share.

[NOTE.—If there is a being above nature, he must be omnipotent, he must control the destinies of nations and individuals, and if this were true he would prevent evil, injustice, sorrow and suffering from entering the world. If he cannot do this, then his power is limited and he is not God. The fact is, the only external influence exerted upon the affairs of nations and worlds is exerted by bands of highly-developed spirits, and they can only assist the race in ratio to the extent that man assists himself by depending upon the "inner light," instead of some imaginary, omnipotent, external invisible influence. As nations rise from the mists of ignorance and superstition, so, in equal ratio, do they become subject to the uplifting influence of these bands of planetary spirits. Henceforth the God-idea will be the storm-center of all ethical and religious controversies, and Spiritualists, Liberalists and Freethinkers must arm for the mental conflict on this line if they wish to dethrone Ignorance and Superstition, seat Truth and Reason and plant the banners of humanity upon the battlements of Time. This God-idea is the root of all ignorance, dogmas and superstitions which weaken the intellect and engender insanity and crime. Dig it up and the tree will fall. We may hack away at the branches to the end of time, but so long as the root remains, new branches will grow, shadow and smother out or dwarf the growing plants of Truth.—E. S. G.]

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Local News Summary.

Edited by M. S. NORTON

Progressive Spiritualists.—A fine audience greeted Mrs. R. Shepard Lillie last Sunday evening in Occidental Hall, when she arose to speak upon the question, "Can Spiritualism Establish Itself before the Tribunal of Science?" The subject was handled to the satisfaction of the audience. Let us add a word: "Spiritualism is a religion, and the mission of science is to destroy all religions, but Spiritualism is a science and can establish itself before the tribunal of science, or common sense. Is it not nearly time to shake off the shackles of superstition and look facts squarely in the face? The world is tired of faith: let us have facts."

Ladies' Aid.—The semi-annual election of officers occurred on Wednesday, Oct. 5, at 305 Larkin St., San Francisco. The following were elected: Pres., Mrs. B. F. Small; Vice-Pres., Mrs. E. Nevill; Sec., Mrs. W. W. Fuller; Treas., Mrs. S. E. Cooke. Directors: Mrs. R. S. Lillie, Mrs. J. J. Whitney, Mrs. D. N. Place, Mrs. F. L. Taylor, Mrs. Eager.

Mrs. Lillie, on behalf of the Society, presented Mrs. D. N. Place with a gold badge in recognition of her devotion to the Cause, and labors for the Society, which was accepted with some appropriate remarks—though she was surprised at the unexpected but valuable present, which she highly values.

Mrs. Lillie also presented Mrs. Nevill with a gold badge as a small recognition of her valuable services as Secretary.

The Children's Lyceum met as usual last Sunday at 909 Market street. Remarks were made by Dr. Carpenter, which are always appreciated, also by Lieut. Twining of the 7th Reg., Los Angeles, who also led in the march, which will be remembered by all who were there.

Circle of Harmony.—Mrs. Logan has not yet got the people warmed up to the old time pitch of enthusiasm, but a great deal of interest is being shown in her meetings, being held at 305 Larkin street, every Sunday at 1 p. m. The speakers last Sunday were Walter Hyde, Don McLaine, Dr. Carpenter, Mr. Lee, Mr. McNorton, Mrs. Seal, Mrs. Seips, Mrs. Smith and Mrs. Hammatt. Mr. Lee and Mr. McNorton furnished the music.

The Young People's Society had a delightful time at Pythian Castle last Saturday evening, at their regular Saturday night hop. Messrs. Feddersen and Griffin furnished the music. On next Saturday they give their monthly entertainment and dance. Fine musical and literary program. All are invited.—Mrs. L. S. Drew, Pres.

Birthday Party and Reception.

Mr. and Mrs. B. F. Small gave a reception at their residence, 3750 Twenty-second street, San Francisco, last Tuesday evening to the Board of Directors of the California State Spiritualists' Association, and Mrs. Elizabeth Lowe Watson, Mrs. R. S. Lillie and Madame Montague. A few of their friends were invited to greet them and enjoy the festivities. Among them were: Mrs. Elizabeth Lowe Watson, Mr. and Mrs. J. T. Lillie, Madame Montague, Mr. and Mrs. J. V. Hunter, Mr. and Mrs. T. G. Newman, Mr. and Mrs. C. H. Wadsworth, Mr. and Mrs. B. F. Barton, Mr. and Mrs. Wm. Shepman, Mr. and Mrs. W. F. Ayers, Mr. and Mrs. D. F. Walker, M. and Mrs. G. K. Small, Mr. and Mrs. G. Bernard, Mrs. H. E. Robinson, Mrs. M. C. Price, Mrs. A. H. Adams, Miss Lena Adams, Miss Ida Adams, Mrs. Kellenberger, Mrs. R. I. Johnson, Mrs. Lida Hickock, Mr. and Mrs. Peter Hickey, Mr. W. Hickey, Mr. and Mrs. Quinn, Mrs. Roff, Mrs. S. A. Foster, Mrs. Elizabeth Sloper, Mr. and Mrs. Warne, Mr. M. S. Norton, Mr. G. A. Hawes, Mr. John Koch, Mr. and Mrs. E. Morse, Mrs. Kingsley, Mrs. Dr. Ohas. Blake, Mr. and Mrs. George Tuttle, Mr. H. H. Lee, Mr. Wm. Rider, Mrs. Addie Wise, Miss Lucretia Watson, Mrs. M. B. Dodge, Mrs. Chas. Lane, Mr. L. A. Jolly.

Several speeches and recitations were indulged in, and then refreshments were served. It was an occasion of real enjoyment throughout. The birthdays of Mr. Small and Mrs. Watson being within a few days, it may be considered a birthday party as well as a reception.

Sunday Test Meetings.

Mme. E. Young, at Oriental Hall; R. A. Stitt, at 335 McAllister St., and Mrs. Jennie Robinson, assisted by Mrs. Drew and Dr. Davis—were the three principal test meetings last Sunday evening. All of these meetings were well attended, and present another plan of salvation for humanity—salvation through direct communication from individual spirits to individual mortals. The tests were direct and convincing, whether they perform the work of salvation remains to be seen.

Personal.

Mrs. Sarah Seal has again taken up her spiritual work in this city after a long absence.

Mrs. Stoddard, formerly of Oakland, has taken offices at 305 Larkin street, where she takes up the work of test medium and healer.

John Grattan of Stockton, was in town last Sunday and showed his genial countenance at some of the meetings. He is connected with the County Hospital of San Joaquin County.

Mrs. Josephine Cruikshank has returned from her visit to the East, where she was called by the illness of her father. She says "there is no place like San Francisco."

The Mormons.—Last Sunday evening some remarkable predictions were read from the Book of Mormon, at 909 Market St., all of which have been fulfilled. It would be well for those interested in psychic research to inquire into the prophecies of Joseph Smith, and see if he was not a remarkable medium. "There are more things in heaven and earth than are dreamed of in your philosophy, Horatio."

Theosophy.—Dr. Jerome A. Anderson spoke upon the subject of "Reincarnation and Heredity" last Sunday evening, in Academy of Science Hall. He made some good points in favor of his pet theory of salvation through repeated life. They hold meetings on Tuesday and Saturday evenings of each week at 819 Market street.

From Manila.—Charles St. Clair Cleveland, son of a San Francisco medium, and a member of the First California Volunteers, went to Manila with the first expedition. He gets the JOURNAL each week there, and is so well pleased with its contents that he sent us last week his congratulations and a donation to the propaganda fund which was proposed and started by Spirit Col. Hopkins.

Mme. Montague informs us that on account of nervous prostration ever since the State Convention she will be unable to attend the National Convention next week. She hopes to resume her meetings in Occidental Hall on October 19th.

The friends of Mrs. L. A. Jolly, in this city, will be glad to learn that she is convalescing (though it is slowly) from her late severe illness.

The Bramacharin.—J. Chatterji, the eminent scholar and Theosophist, spoke to a crowded house, at Odd Fellows' Hall, last Sunday night. His subject was, "The Science of the Soul," and he handled it with that fineness of intellectual touch possible only to a great student and traveller. As a synthesist and analyst he has few equals in the realm of Occult Science to-day. The writer conversed with him during his first visit to this city—some years ago—and also two years past, when he created such a sensation in the Woman's Congress in Golden Gate Hall, by opposing the plan of salvation presented by Helen Gardner, which she called *heredity*, as opposed to the plan of Theosophy which they call re-incarnation, or repeated life. He makes a long stay this time and many should avail themselves of the opportunity to hear him.

Universal Spiritual Association, 20 Eddy St.—The subject for discussion last Sunday was, "What are Proofs and Expressions of Common Sense?" The fog which has blown in from the ocean for the past few days has evidently penetrated the craniums of some of the shining lights of this meeting, for the conclusion arrived at was, "There can be no such thing as honesty under present conditions." Shades of Socrates! A reward of a hundred-dollar hen will be paid to anyone who will discover the connection between the subject and the conclusion. Next Sunday they will try to find out "What is honesty?" We hope they may succeed and not "hide their light under a bushel," but let us all know about it.

The Mission Lyceum held its regular Sunday meeting, Oct. 9th, 1898, with an attendance of 23 pupils and quite a number of visitors.

The following rostrum exercises were rendered: A short talk by Mrs. L. S. Drew; recitations, Marie Monroe, Laverna Close, Myrl Colby, Triphena Pritchard and Lizzie Willis. At this meeting the children were arranged into groups, leaders appointed, etc.; and next Sunday the Lyceum expects to be fully supplied with books, flags, etc. J. T. ROBERTS.

Mrs. Loe F. Prior was accorded a hearty welcome in San Diego. The First Spiritualist Society gave a reception on Oct. 1st, to her and Mrs. Freitag. It was well attended and was very enjoyable. Mrs. Prior is at the Willard Hotel, corner of Seventh and E streets.

Dr. York.—This noted orator spoke to a good audience at Scottish Hall, on Sunday evening, about Education, Politics and Religion. We would like to give a synopsis of his lecture but lack of space prevents.

Prof. and Mrs. Longley arrived in Boston, on Sept. 26, and received a warm welcome. Mrs. Longley opened the lecture season at Berkeley Hall, on Sunday, Oct. 2, with lectures morning and evening. After occupying the same platform on October 9, they started for Washington, D. C., on the New England Excursion, conducted by Mr. J. B. Hatch, Jr., to attend the National Convention.

Ladies' Aid Social next Friday evening will have a fine program. It will be held in Occidental Hall.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address, plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 22t13

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Societies and Meetings.

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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 Wednesday 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.

Mrs. S. Eberhardt, 937 Guerrero St., holds a meeting every Sunday evening in Excelsior Hall, on Mission-st., bet. 19th and 20th.

San Jose Notes.

The First Spiritual Union is quietly plodding along. Mrs. Cowell still holds the fort. We have a sensational meeting running in opposition. It is queer how people will follow every new thing, with or without reputation. The sensation is Fred Bell.

The Ladies' Aid Society of the First Spiritual Union held its annual meeting Sept. 29, and elected the following officers: President, Mrs. H. L. Bigelow; Vice-President, Mrs. C. Phillips; Secretary, Mrs. E. P. Anderson; Treasurer, Mrs. N. Porter. The President appointed Mrs. M. J. Holtum Custodian. The Society meets at Mrs. Porter's, 291 North Second St. It is to be hoped that the ladies of the First Spiritual Union will join the Ladies' Aid Society, as there will beyond doubt be a call for all the help they can render this winter.

There is some talk of a social soon, but politics kill all other enterprises.

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