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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

A Vision that was Realized.

The following is related by President Austin, of Alma College, Ontario, in an article in the *Arena*:

"My fourth incident is given on the statement of a Mr. C—, of Nova Scotia, a bank manager in an important city, who was personally acquainted with the family concerned and had the statement from the lips of Mr. M—, whose experience I am to relate, who resided in Montreal, and who had a brother in Toronto and one in Urbana when the strange occurrence took place. According to my informant, Mr. C—, Mr. M— was long a very prominent figure in the business life of Montreal, having been a wholesale merchant there for years, and being well known throughout Ontario and Quebec, particularly among the Methodist people, of which body he was a leading member.

"One morning just before daybreak Mr. M— awakened from sleep with a most vivid impression upon his mind that his two brothers, from Toronto and Urbana, were in the room with him and were conversing with him. He believes he was awake, because he was conscious of his surroundings; and after the remarkable experience about to be described he remained in a conscious condition until he arose.

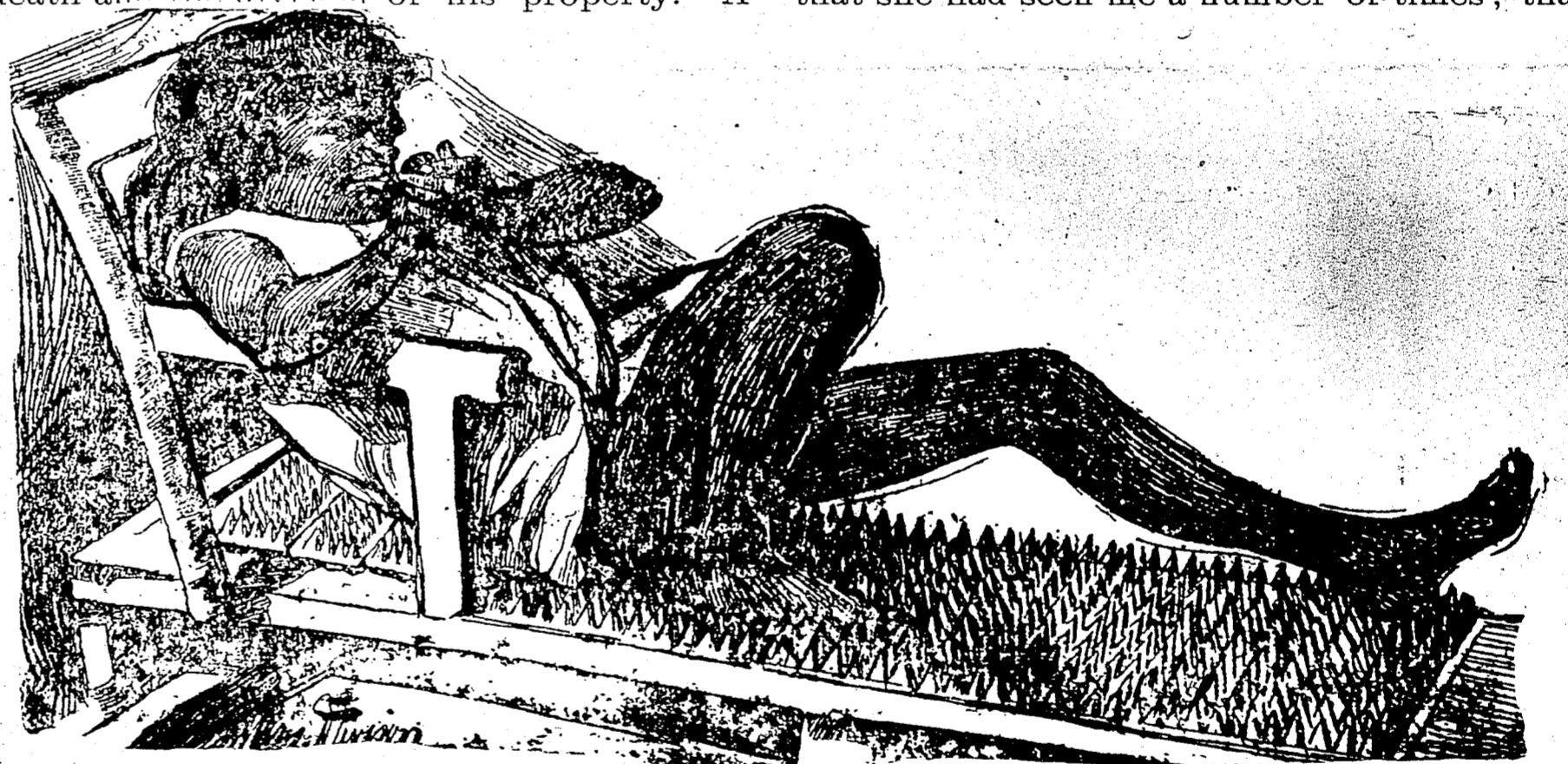
"After a brief salutation, his Ohio brother, calling him by name, said: 'I am dying and want you to dispose of my property in this way.' Then followed a brief outline of directions as to the property of the younger brother. The vision soon passed away, and Mr. M— was left to reflect upon his strange experience. The impression produced upon his mind was most vivid, so that he had not then nor has he had subsequently any doubt whatever as to the reality of the communication made to him in this marvelous way. He fully believed that his brother was dead, and as soon as breakfast was over he mentioned the strange occurrence to his wife, as well as his belief in the message so received. She treated it as a dream, but could not, as Mr. M— declared that he should soon get word of his brother's death. That news came by telegram within a couple of hours. His brother evidently had passed away about the time of the vision. Accordingly Mr. M— decided to leave almost immediately, and, arrangements having been made by telegram, he and his Toronto brother were to meet that evening at the station in Toronto and proceed to Ohio to attend the funeral. On meeting his brother at Toronto, and before acquainting him with the experience of the early morning, his brother said to him: 'I had a strange experience this morning before daybreak.' 'And what was that?' inquired Mr. M—. 'Why,' said the brother, 'I thought I was in your bedroom in Montreal, and that C— (the deceased brother) was with me, and he said, 'I am dying, and I want you to dispose of my property in this way.'

"Then followed the same directions which

Mr. M— believed himself to have received in the morning vision. This, while confirmatory in one way of his own experience, was very perplexing indeed so far as any solution of the phenomena was concerned. They journeyed together to Urbana, and interviewed the family with which the deceased had been stopping at the time of his death. From them they learned all the circumstances of his illness and death, and found that their experiences on that particular morning agreed with the hour of death. They learned also the additional fact that for some moments preceding his death he was in a semi-entranced condition, and perfectly oblivious to all about him, but appeared to be conversing with some one not visibly present; and they heard him speaking to his brothers about the division of some property.

"Here indeed is a strange case for the philosophers. A man dying in Ohio at a certain hour is heard talking to his absent brothers about his death and the division of his property. A

visions, however not for publication, but because he desired us to know he had such visions. At one time in a letter to me, he stated that he had just had a strange experience; that I appeared to him in spirit and conversed with him about mediumship, then vanished. He asked me for my picture, to convince himself that he was correct. I sent it and an immediate answer came, that he was correct. I had paid him, as well as others, a visit in spirit; but I was not conscious of this, as I was when taken in spirit by my guide, to the spirit world; for those visits are as vivid now as when they took place; are as real as the memory of any visits I have ever made in the physical form, to different localities; so there must be a difference in the way the spirit is projected from the body, or for what purpose. Only three years ago, I attended a grove-meeting at Antwerp, O., in company with a lady friend. A clairvoyant medium arose and gave me a public reading, and added that she had seen me a number of times; that I



A Hindu Devotee who Sleeps on Spikes.

(From an actual photograph).

In India devotees hold up their arms until they become rigid, imagining that the physical body must be tortured in order to develop the spiritual nature; and also, as shown in the above engraving, they sleep on a bed of spikes and otherwise do violence to their bodies, as they are taught by their priests and religion.

brother of his in Montreal believes that at that hour he saw him in his own room, and heard the words spoken in Ohio. Another brother in Toronto believes himself to have been present at this interview in Montreal at the same hour, and to have heard the same words spoken in Ohio. Who will explain the many curious and complex problems involved in this incident?"

Borderland Experiences.

I feel impelled to speak of some of the experiences I have had as a medium.

Some 25 years ago while publishing the *Morning Star*, I received many letters from all parts of the country. Among the writers of these, was a gentleman from California who was a medium and who sent to us several of his

had come to her in spirit and spoken to her. I was perplexed, for I was not conscious of such a thing. It seems that when we are asleep and sometimes while mentally at ease, our spiritual selves go forth on missions we know not of.

At another time, a number of years past, I had a very peculiar experience. It was in the night. I was awakened by a company of spirits who seemed hastily to jerk my spirit out of the body and I remember yet, how we flew like lightning across the ocean to a great city where a fire was raging. In a hotel on fire, there were persons whom the spirits wished especially to rescue and were not able to do so, so came for me and my strength to help them. It seemed a very difficult task to get them out. We worked every way, lifted, pushed with all the strength that could be used, and finally

pushed them through smoke and flames. I wondered while it lasted, if I should be seriously burned when I would get out of it, but as soon as all we could get out, were in the open air and safe, I was just as hurriedly returned to my body with no injury whatever, although all the next day I felt exhausted, as if I had really done some very hard work.

Now I was perfectly conscious of this, and here are the different ways of rendering service, all seemingly conducted by different methods, for desired results.

MRS. M. KLEIN.
Van Wert, Ohio.

Demand and Supply.

Shoddy goods are only marketable where a demand exists. So long as the demand is such as to make it pay, the goods will be forthcoming. The frauds in Spiritualism, so shocking to honest people, and revealing such depths of depravity as to almost shake the faith of an optimist, are directly due to the public demand for marvels, and its blind credulity in accepting as genuine all that comes labelled mediumship. Had the Spiritualists in general adopted rigid methods of investigation, and required all phenomenal mediums to eliminate every doubtful condition from seances, insisted on leaving no chance for fraud, and patronized no medium who refused the most exact and absolute protection against deception, the crop of fakes would have been exceedingly small. But the reverse has been true. Investigators and believers alike have clamored for the extraordinary, such as rarely ever is genuine, and the most vital facts, bearing scientific evidence of immortality, have been brushed aside, overlooked and ignored, in the maelstrom of wild, weird wonders conjured up and manipulated by conscienceless fakes. It was soon discovered that fraud pays, and is the only thing that does pay, since this wonder-worshipping disease became so contagious and dominated all normal methods and natural reason. To put obstacles in the way of fraud was to spoil the feast of this morbid appetite that cares only to be astonished and pampered at the expense of reason, truth and intellectual integrity.

This hypnotic fever has so dominated the public mind—such as were seeking marvels—that for a candid critic, in the interest of honest mediumship, to ask for best conditions was to make him a target for vicious attack and brand him as an enemy to the Cause. Under such conditions fraud flourished; fakes were safe from all danger of exposure; and if exposed they were made martyr-heroes, and more popular than before. This state of things has existed for many years, and we are reaping the harvest to-day. The innocent suffer for the guilty, and now we pounce upon the fake that we have made and denounce him as the vilest of all villains. We should rather pity him as the product of our own ignorance, stupidity and morbid demands that have given a hot-bed growth to certain proclivities in human nature, forced into abnormal prominence by the conditions we have made. Now, not one fraud in ten is likely to be detected and the guilt proven so as to justify action against them by the present means and methods of investigation, and so long as the clamor is for "tests" and wonders, without any critical system of investigation, and people continue to shut their eyes and open their mouths and swallow all that is offered them, and allow fakes to make their own conditions, which will always provide a safe exit for tricks, just so long will frauds prosper and "exposures" be innocent pastime, at which fakes smile and smile, and continue to be villainous.

The only remedy against fraud, it seems to me, is to invariably require conditions that render fraud—on the part of the medium—impossible. Then, if a spirit trick us, it cannot invalidate the evidence, which constitutes the chief value of phenomena, that they are of occult or spiritual origin; thus establishing the basis of the science of life upon scientific data.

Physical phenomena inaugurated Modern Spiritualism, and in a great variety of ways they have continued to accompany and support it, and no amount of fakism can shake this foundation. To-day we have mediums through whose agency physical phenomena occur under conditions that admit of no possible deception.

Henry Slade has been often charged with fraud, and I presume justly, too. But in his prime phenomena occurred in his presence that

no theory of fraud can touch. An instance: About 20 years ago Dr. M. B. Weaver, of Waverly, N. Y., visited Slade in New York. He was a total stranger and did not give his name. Sitting by a table, in broad daylight, Slade's hands both in plain view on the table, a hand and forearm formed before his eyes, unconnected with any visible arm above the elbow, picked up a pencil and wrote: "Dr. De La Graw," dropped the pencil and vanished, Slade's two hands all the time in plain view, quietly resting on the table. Dr. Weaver was a wonderful clairvoyant and magnetic healer and Dr. De La Graw was his spirit control, of whom Slade knew nothing.

Thomas Waterman, of Binghamton, N. Y., a lawyer and law author, went to Slade, carried his own slates which he bought new that morning, washed, and marked them, and as he entered the room Slade said wait a moment. "Will you write for this gentleman if I stay here and do not touch the slates?" Loud raps ten feet away signified yes. Mr. Waterman proceeded across the room to a table, laid his slates on the table, and laid his hands on them—Slade remaining near the door some six to ten feet away. After a little the lawyer felt and heard writing between the slates. After a time he opened the slates which the medium had never touched, and found a long message from his brother, his name signed, and reference to his early exit from this life, etc. Mr. Waterman was not looking for word from his brother, but his whole mind centered upon his wife, from whom he was anxious to hear. Now, a thousand frauds, even by the same medium cannot invalidate the evidence of such facts as these. But most people, even obstinate skeptics, after a few such experiences take it for granted that a spirit that can do such things once can again, at any time on call, and they relax all vigilance and make themselves easy dupes.

LYMAN C. HOWE.

Death a Victory.

From the standpoint of theology, death is a failure; a going-out of the purely sensible, reasonable and logical into the very essence of unreality, into that which is the opposite of the natural. Dealing with the old conceptions of judgment, heaven and hell, the whole subject is wrapped around with that which is unnatural, which is quite as hopeless a failure as death, regarded in the light of materialism, which is to go out into utter nothingness. The materialist's conception is the better of the two. Death is a failure because there is no direct point of touch between the bereaved and those for whom they mourn; between those who live on this side of the tomb and those on the other side.

The voice of Spiritualism rises over the groans of agony, over the darksome night, the hells of human suffering, and proclaims light, life and loveliness; proclaims the glorious attested fact that death is a signal success—a vestibule leading the pilgrims of night into the many-mansioned homes. It proves itself to be a victory in harmony with love's eternal memory. Death is vindicated in the light of evidence which confirms the most treasured experiences. It opens the tomb that theology had closed. The church service is no longer mournful, the coffin is no more a thing of horror, love is no longer buried in the grave—the two worlds have joined across the narrow gulf.

A. H. N.

The Sub-Conscious Self.

A REFUTATION OF THE THEORY THAT THE SUB-CONSCIOUS SELF IS A CAUSE FOR PSYCHICAL PHENOMENA.

That the sub-conscious self is always of a higher type of being than the conscious, I believe is admitted. That it stands in position of mentor or conscience, so to speak, has been personified in the Dr. Jekylls and Mr. Hydres of the world. That the present time is one fraught with grave responsibilities as far as mental phenomena is concerned, is true, and that its study has given rise to many vague theories, among which and foremost, stands the one of reincarnation as a means of ultimate perfection of being.

Reincarnation then, means what? The re-assuming of fleshly garments that the work on the psychical plane of life be continued, argument being that sins committed on the objective

plane of existence can only be atoned for or wiped out by the remedy being applied on the objective plane also.

Given this hypothesis, Theosophists have given rein to the imagination and created for themselves an astral condition which, I admit exists,—but also a Devochan or retiring room to which the tried spirit may retreat and in which a season of uninterrupted bliss may be experienced until the time arrives to resume fleshly responsibilities.

Pause here to reconsider the incongruity of emerging from this beatific state in order to once more contend with the world, the flesh and the Devil. Proceed cautiously along the line of argument not conscious of the change, then where the good of such retributive justice? Taking on the conditions where left off, would it not be rather confusing after a century or two of blissful dreaming? Rehabilitated in the earthly, of what use to the ego were those placid experiences if they were not to remember and in remembering, find incentive to effort to again enjoy the same.

These the weak points in the argument which, in its promise to finally complete the work of resurrection from sin in the world, seems in a sense to be good, since to know and understand the great problem of human destiny seems to be the object of all our scientists to-day, and the various stratas of humanity present such different degrees of development that it would, at first thought, seem a reasonable and not undemonstrable theory.

A seed, unless it be quickened, shall not bring forth fruit. To be quickened, then, is to be subjected to the darkened process, the hiding away in earth, which pertains as well to the laying away of the natural body, and to which it is oft-times,—nay always compared by the minister of the Gospel as he stands beside the useless worn-out covering of the entity which has inhabited it.

Given this starting point, the empty casket, where then is its occupant? Not far away, according to the consensus of opinion. Theosophists assert, in the astral condition which is all about us. Orthodox authority, more or less rigid,—would say, in heaven or hell,—and the latest conviction all along this line is that both are conditions and not places,—wisely failing to point to the sorrowing friends who stand there, the exact location. I say, that in etheric zone of law, which is near at hand also, are all the entities or souls that have ever passed out of conscious life on physical planes of being. That these have each an etheric body, as they have borne the physical, so they shall also bear the etherial, and that, in substance, is what the time-worn text means, "and both are of the Father."

Arriving at a point which I wish to make clear, I ask you this question: Have you ever known a seed to return to the husk from whence it burst forth? I have not, therefore I must assume, since nature never belies herself, that it does not in this case, and that the doctrine of reincarnation, on the Theosophical basis, is unreasonable and absurd.

Now, too, while not utterly doing away with it as a theory, I wish to present another, which differs from it, yet is still the same and which the word "re-incarnation" will also cover.

Granted that entities in their etheric bodies inhabit the ethers about us. Given the same mentality as our own, the same zone of law would necessarily cover both. Admit this thought and we are on easy speaking terms with the friends who have passed through the gate of physical consciousness. What then is there to hinder? Thought transference is now an accepted scientific fact—to exchange with them no more a great feat than to do so with those who are still in life, as we term it, although it is a misnomer. Sub-consciousness then is what? The latent force within ourselves that responds to our conscious thought, or would it not be more reasonable to suppose the super-conscious element at work in both cases?

Taking the divine injunction, "Bear ye one another's burdens" and so fulfill the law of life. That "Ye follow in my footsteps," sayeth the Christ. "Lift up the fallen, rescue the perishing and comfort the dying," came he not back from—where, to comfort those sorrowing disciples? Gave he not the message, "Arise and go forth. Spread the good tidings?" Arisen, and yet there in the midst of a verity. Not all the multitude, nor yet the Apostles, beheld him and heard his words. The few only whose sen-

sitive organisms responded to the sublime thought sent out from etheric condition and which touched shores of receptivity in the brain of the favored ones.

"Take my yoke upon you and ye shall find it easy." Have ye done so? "Even unto one of these little ones" the "cup of cold water," have ye lifted it up when ye might have? Sadly I answer in the name of the race, I fear not, and yet there are times, you remember, when the other self, shall we say? "No, but some other self, striving through this medium, has pleaded, 'Do not turn away from the straight and narrow path. Come back.'" You have not always even paused to think, for if you had, that other self, or other thought, would have impressed (perhaps you would call it) you to choose the better part.

I say that from out of the eternities before and after the "lines of life," as Dickens said in "Little Dorrit," are running, which are to meet and blend and cross our own. That from out of the etheric zone they stretch their slender tether, etheric in nature, and that over their minute lines of communication messages of comfort, of warning, of cheer, may safely ride, arriving in that port of receptivity, the brain cells of the human head, there unladen, and that the divine work of resurrection—each soul striving to lift the ones below him upward—it may be accomplished. In the beautiful language of one of our poets, "Save thou a soul and it shall save thine own." "AIDA."

Occult View of America.

There has been so much said and written about the war with Spain, and the disposition of the Philippines, that only a brief reference to our success is necessary for the purpose of this article; but rather let us take a deeper and a more occult view of the power, of the wisdom and force plainly to be seen and realized by those seeking the causes of every manifestation of physical life.

That the United States Government has had a remarkable career since the landing of the Pilgrims cannot be denied. Her victories have been signal, but always by intelligent and vigorous action and strong will. We can see the material cause of our successes, and still we almost wonder why results have not sometimes been against us. The nation has struggled along experimenting with untried problems; much of the time in bitter political squabbles, and in the opinion of the crowned heads, just ready to fall to pieces.

It was stern resolve and desperate struggle that gave us independence, and this was gained against the will, and in spite of a large class of obstructionists. The chances appeared against us; the fearful hearts and laggard hands gave no aid to the colonies, but they succeeded; the unspoken prophecy must be worked out and revealed along the centuries—the bowl must not be broken at the fountain....

The joyful surprise of Dewey's wonderful victory came just at the right time—and such a victory! Man could not expect such a triumph, but occult causes could produce such results. History will record it as one of the most marvelous events of modern warfare. A squadron of 15 or 16 ships of Spain destroyed and several hundred men killed—America's loss, one man killed by accident. I allude to this grand victory as it emphasizes the presence of the unseen power which has sustained America in all her struggles for liberty and progress.

The results in the Antilles are no less striking. Shafter's victory, though attended by the loss of several hundred men, was remarkable in many respects. An army in an enemy's country, and an unpropitious climate, and very unfavorable conditions, seldom cause the surrender of a large city and an army double the size of its own. Certainly nothing but true loyalty, immense labor, great bravery and an inspiration from the source of all causation, could accomplish such great results.

The destruction of the Spanish squadron under Cervera is evidence of great power somewhere. Of course the American ships were powerful and commanded by able officers and the best of men; but who could imagine or even dream that four or five of Spain's best battleships—the pride of the nation—could be riddled with shot—burned—run ashore—sunk and destroyed, and hundreds of lives lost, while the American loss was one man killed. The nation may well feel

proud of her navy and skillful men, and we may begin to realize in very truth that *America has a destiny and it must be fulfilled.*

Now comes the protocol, just soon enough to prevent a desperate struggle at Havana and San Juan, and late enough for us to take Manila and hold the key to the situation. At this writing the Peace Commissioners are striving to settle difficulties in which millions of people are interested. The principal question to settle is, What shall we do with the Philippines? Our excellent President will undoubtedly answer this question correctly, but while it is being agitated I have ventured to advance a few ideas from a more occult standpoint, which, condensed, read as follows:

The United States are destined to bear a large part in giving liberty, morality and justice to the world. The nation is assisted and urged on by a power stronger than man's, and wisdom from the higher spheres of spiritual existence. The people have been inspired as it were in a day, to abandon the conservative methods of our forefathers and to urge the retention of all the Philippines, as well as other lands taken from Spain. The situation is such that the United States must hold all conquered territory. To do so is to gain the respect of the world and uphold the honor of the nation. It is to break the spell of hundreds of years of listless idleness, and oil the rusty cogs of the wheels of Evolution, and send a new thrill of life, even unto the isles of the ocean. E. D. FRENCH.
Ensenada, Mexico.

Psychometry.

I have been reading Prof. Buchanan's "Psychometry." I find it is the same as I have named the Intuitive or Sense of Knowledge. It knows as the eye sees, and is just as much a sense as the sight is. It grows into usefulness by action, just as the other senses do, and when this sense is fully developed, the mind knows all the wonders of psychometry.

Prof. Buchanan gave it a very appropriate name—soul-measuring—but in this case it is the soul or mind knowing, growing and acting and when fully grown it knows all its surroundings. It is a wonder that Prof. Buchanan did not discover my plane of conduction in his experiments. He suggested it in an article he wrote nearly 50 years ago and copied into his "Psychometry," where it will be found on page 33. I said I wondered that he did not discover my plane, but when I consider the peculiarities of the Professor, which I learned while with him 50 years ago, when in Cincinnati, I do not wonder. It is a peculiarity of his that when his mind is engaged on any subject, to bend all energy or force of mind on that subject; sometimes to the neglect of others. Prof. Buchanan has, in his "Psychometry," proven the mind sense to be that of knowledge. Prof. Denton, in his "Soul of Things," has shown by his photographing one thing on another that my planes are facts. Now, when we show what all ought to know, that the universe is continually moving and that matter is constantly changing, then in these three we have a Trinity of force that controls all. DR. E. B. SOUTHWICK.

A Peculiarity of the Spaniards.

The Spanish mind is a psychological curiosity. Hard-headed, matter-of-fact men of Anglo-Saxon or other north of Europe races who find no satisfaction in illusions, but try to look facts in the face, cannot readily understand the unmodern Spanish mind. They often say that it does not seem possible that the Spaniards will do this or that, because it seems unpractical and irrational, but that is the way it seems to the practical, rational mind. It does not seem so to the Spaniard who often refuses to see what he does not want to see, who often ignores evils and imagines wealth and success which do not exist and which are not within reach. He will talk about his "honor" when he is robbing the government or planning to poison or to stab a rival.

The full title of the King of Spain recites that he is a king of a great many countries where Spanish rule ceased centuries ago. This fact illustrates the peculiarity of the Spaniards in disregarding facts as they exist both as to individuals and nations and talking and acting just as if everything were as they desired it to be. It is necessary to understand this peculiarity of the Spaniards to be able to understand and to

appreciate the wit of Cervantes. Don Quixote and his knight, Sancho Panza, impossible characters to the Anglo-Saxons, are entirely realistic to the Spaniard. B. F. UNDERWOOD.

The publisher of a Spiritualist paper stands almost alone in his effort to advance the cause of free thought. If our Liberal friends will stop to think for a moment they will realize that the liberal press should be well supported in the battle for humanity. Men there are, who could easily afford to subscribe for and send half a dozen copies of some Spiritual paper to their friends, but they hold on to their dollars and let the papers take care of themselves. They drift along with the tide, without extending a helping hand to the one who is struggling with adverse fortune.—*Dawning Light.*

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

The Editor is *not* responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

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

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

SAN FRANCISCO, CAL., NOVEMBER 10, 1898.

The President of the National Association has received an offer from a scientist who is at the head of a scientific institution in this country, consisting of the following: That a laboratory comprising several rooms and a set of instruments, estimated at \$15,000, will be put at the disposal of the Association at the same time with the services of a competent experimenter, who is familiar with laboratory work, physiology, biology and medicine. These services are offered free, as well as the laboratory. The National Convention referred the matter to the Board of Trustees with power to complete the acceptance of this generous offer.

The Rev. Dr. John C. Adams, of Brooklyn, paid the following compliment to the representative modern press in an address at the conference of the Spiritualists in New York Wednesday evening:

The modern journal pays increasing attention to the affairs of the religious world. The place and power of religion are most justly estimated. The church and its doings may not get as much space as politics, nor the ministers be interviewed as eagerly as the boss, but if the preacher has anything to say the press is likely to want it and to pass it on to the people. Indeed, the modern newspaper directly helps the cause of morals and religion by its underlying principle of publicity. It exists to tell what is going on in the world. It is the discourager of secrecy. Its emblem should be a searchlight. In spite of all the newspapers tell that is not so, they manage to tell a great deal that is so. Their theory is that whatever is news to anybody should be told to everybody.

One of the happiest features of the whole of the Jubilee functions was the great gathering of the children, says the *Two Worlds*, of Manchester, England. It was a rare sight to gladden the heart! Over a thousand girls and boys growing up in the freedom and light of Spiritualism, under the influence of the angels and the broad philosophy of the spirit! Surely honesty and virtue, love and goodness, health and happiness, will become increasingly assured to the race as the knowledge of spiritual truth extends.

Is Christianity on the Wane?

In *Mind* for November we find the following, written by C. and J. Montgomery-M'Govern, the proof for which is there given:

It will perhaps be a startling surprise to Christians in all parts of the world to learn that carefully collected statistics prove that Christianity, instead of increasing numerically, as is popularly supposed, is actually on the decline, and that according to the present rate of

decrease this system of theology is doomed to death in 700 years or thereabouts. If the membership of all Christian sects and denominations, including those of every branch of the great Christian Church—Greek, Latin, and Protestant—continues to decline at the rate at which it has decreased during the past 50 years, it is clearly evident from the figures herewith given that by A. D. 2590 not one orthodox Christian will be left on the face of the earth.

Insufficient Evidence.

More than a year ago we mentioned in the JOURNAL that we had received a communication from the spirit of our niece, who had lived in our mother's family, and was idolized by us all. She has been in the spirit world over 50 years. We always called her "Annie," and no one on the Pacific Coast knew her surname, except two besides ourself. About a year ago we were asked to state her full name, and refused, preferring to keep it for a good "test" at some future time.

We gave to the person who wanted the name—Annie Newman, (as two "christian" names) omitting her surname. Soon after, at a public seance, a supposed spirit was announced by that name, and we said we "recognize the name."

Now the *Liberator* criticises us for not calling that medium a "fraud," at the time. As we are not prepared to say that these two names were not hers, we can discover no conclusive evidence of fraud there, and must be excused until positive proof of such is produced.

The medium who gave us this communication was Mr. J. R. Little, of Oakland, Cal., a complete stranger to us, who could not possibly have known anything about our niece or her name, unless it was revealed to him from the spirit world.

Now the local fraud-hunting cranks have assailed our integrity on this trivial circumstance, endeavoring to impair our reputation for honesty and destroy our influence, just because we do not approve of their despicable methods, character, and work!

It may as well be fully understood, once for all, that we cannot be driven from our position of demanding absolute *proof* of fraudulent practices, before condemning any person—whether mediums or not.

"Fraud-hunting cranks" are often a greater nuisance than the persons they endeavor to entrap and expose. We have no use for either the one or the other.

Again, the *Liberator* intimates that the President and Secretary of the State Association are the "paid attorneys" of one of those whom it denounces as "frauds." As there is not the least speck of truth in this base insinuation, is it not reasonable to conclude that the rest of the inuendoes are equally delusive and false? The whole evidence of an unreliable witness is vitiated when he is proven to be a falsifier! The *Liberator* stands in that position!

Chromopathy.

At the close of Dr. Babbitt's new book, which includes Parts 3 and 4 of "Human Culture and Cure," is an account of the manner in which Chromopathy, or the light and color cure, is spreading over India.

Jwala Prasada, after testing different systems of cure, secured one of Dr. Babbitt's works, and immediately commenced practicing on its plan. After practicing this science for 11 years, he said: "I am now in a position to state that this treatment is to supersede all others. It is at once the cheapest, mildest and most effective of all the treatments of diseases now in vogue." Prasada has written a small work illustrating the subject, which has rapidly passed through several editions and been translated into eight

languages and dialects. In this work it is stated that thousands of lives have been saved from the bubonic plague by Chromopathy; also that hydrophobia, insanity, leprosy, congestion of the brain, apoplexy, dyspepsia, constipation, every case of dysentery, and a great number of diseases of the eyes, ears, mouth, kidneys, lungs, etc., have been cured in the same way. Judging by these facts, and more or less spread of the system in England, France, Germany, New Zealand and Australia, as well as in the different parts of this country, it looks as if it was destined to become an international method of human upbuilding and cure.

But Dr. Babbitt does not depend upon Chromopathy alone, but aims to include the whole field of natural and spiritual forces. He considers Physiomentalism as the proper name for a broad system of cure, including physical and material forces on one hand and all refined mental and psychic forces on the other, such departments of cure as electricity, massage, hydrotherapy, osteopathy, movement processes, mental science, etc., being only partial methods if taken alone.

His works may be obtained at this office.

A great gulf has opened between the advocates of Zionism, who believe in setting up a Hebrew commonwealth in Palestine, and those who hold that Judaism is solely a religious movement, says an exchange. For a social and political colonization of Palestine the latter care nothing. They say that Israel has been scattered throughout the world, that the people might be missionaries of the sublime truths committed to the chosen people. They are citizens of all lands. They have no political aspirations. They say that a Hebrew State, under the protectorate of the Great Powers, including all shades of Zionism, from the ancient orthodoxy to modern agnosticism, would tend to defeat the ends of their religion. The result of the enthusiastic movements begun in Europe will, it seems now certain, increase the colonization of Palestine. And yet the main result of all such movements will probably be a concerted effort of Hebrews and their friends, who are lovers of liberty, to free them from the oppressive bondage and persecutions of the centuries since their dispersion in the countries where they now live.

A Chicago Spiritualist recently had several sittings with Ben and Emma Foster and was told by the spirit Hypatia, (?) that if a spirit named Theon could touch gold, he (the spirit) would insure the gentleman gold for life, and help him to get rich in quick time.

He gave to Foster \$550.00 in gold and presented Hypatia (?) with diamonds. Mrs. Foster was soon seen to be wearing the jewelry, and the couple suddenly left Chicago for Pittsburg, where they were both arrested for obtaining money under false pretenses. As the victim stated that he gave the money to Spirit Theon, and not to Foster, the court was obliged to discharge the culprits. . . . There is no doubt that the Fosters both possess genuine medial powers, but mediumship carries with it no excuse for criminal acts. *Genuine* phenomena and *honest* mediums are demanded. All dishonesty and fraud is despicable.

If you would make an undeveloped man hate you, treat him unkindly; if you would make a religious bigot despise you, ridicule his religion; if you would make the world skeptical of your facts as Spiritualists, and not wish to know you, throw mud at each other, and bedaub your own spirits with the slime of uncharitable thoughts.—*Two Worlds*.

The next National Convention will be held in Chicago, where no doubt the delegates and visiting Spiritualists will receive a warm welcome. It has been positively stated that the present incumbent of the office of President will not be a candidate for re-election.—*Banner of Light*.



The Editor is not responsible for the opinions of correspondents.

From Mrs. E. B. Bell.

TO THE EDITOR:

I thank you for the great pleasure given me in reading the RELIGIO-PHILOSOPHICAL JOURNAL. I expect to be able to use the copies, so as to extend to some other lonely heart the comfort and solace it brought to me.

I send my earnest good wishes to all the friends in San Francisco, and wish to inform them that I am happy and well, and enjoying Uncle Sam's protecting right arm, and through the kindness of friends, have a Government position and a lovely home here in beautiful Washington, where the inspiration of heaven comes to gladden and cheer the hearts of true Spiritualists.

ELIZABETH B. BELL.
1927 14th St., N. W., Washington, D. C.

The National Association.

DEAR FRIEND:

I am very sure you will be interested to learn that the new Board of the N. S. A. has several times met in executive council, and that plans for the advancement of our Cause—as well as special details for the work of the N. S. A.—have been mapped out with due deliberation and with the general welfare of the masses in view.

It is my personal opinion that the N. S. A. has started on a new year of prosperity and usefulness and that its record will prove that the confidence placed in it by its various chartered societies—as represented by their delegates at the Convention, has been well taken, and not abused.

State Associations will be recognized for their value to the N. S. A., and their rights and privileges strictly maintained.

There is perfect harmony between the members of the Board, and a spirit of zeal and earnestness to work for the good of Spiritualism, is manifested, that is encouraging. Of course there is a great deal of work to be accomplished the present year, but we feel that the sympathy and help of our constituents will not be wanting, and with their encouragement to cheer us on, the members of the Board will be content to labor and never flinch.

Mr. Barrett is hard at work in the right direction. He is indefatigable in his labors for the N. S. A.

M. T. LONGLEY.

We can Spare the Frauds.

TO THE EDITOR:

I see the State Board of Directors want those who are charging many prominent mediums with fraud, to prove their assertions. This is right, of course. If it is not true, expose the falsehood; if true, expose the mediums. Spiritualism contains a great truth, which is being proven by thousands every day. We can spare the frauds, whoever they may be. I think the earnest workers will move right on proclaiming and exemplifying in their lives, the benefits of a cause that can be proven to be the most consistent, reasonable and natural of all the theories of so-called religions of the past.

E. D. FRENCH.

Ensenada, Mex.

Mr. Coleman's Accusations.

TO THE EDITOR:

Will you allow space for a few thoughts which I feel are called for in justice, to myself, to Mrs. Lillie and to the many friends who have reposed confidence in us, during the 18 years of our public work, most of whom I believe will still have faith in my integrity, even after reading accusations made by as eminent a critic as William Emmette Coleman, in his article in the *Liberator* entitled, "Wholesale fraud in San Francisco." He, with no other witnesses than such as he acknowledges have descended to the use of lying, deception and treachery, which, if they have done, whatever may be their excuse for so doing, are open to suspicion as to their veracity as witnesses in any case, and with such witnesses only he casts upon my good name a stigma, and accuses me of being an assistant and aid in the perpetration of fraud and sends this broadcast with as little scruple of conscience and as much assurance as though his dictum was all-sufficient, however questionable his source of hearsay evidence. Of this he says, "I have

been told" so and so. If he were to give such testimony in any court, he would be silenced before he had finished the first sentence. But then he goes on and speaks of a seance in which he says: "I myself saw him keep up the dummy deception with Miller." As I have attended but one materializing seance on the Coast, I suppose he refers to the one held in Mrs. Schlesinger's house, to which she herself sold the ticket, and according to recent confessions she at that time believed it to be a fraudulent seance—when she invited me there and placed me in this compromising position. I presume Mr. Coleman knows what he means by the "dummy deception," as he had been attending and endorsing Miller's manifestations for some months previously and did his proportion of the cabinet and outside act even on this memorable occasion, answering questions, recognizing spirits, etc., in that special seance. But that, perhaps, was allowable on the part of William Emmette Coleman. He was playing a part for the sake of truth, as he now claims, but was not ready for his disclosures. I, he seems to think, should have disclosed just then and there what I thought, and if I stood at the aperture and questioned something which came in the name of my sister, endeavoring if possible to find out what it was, I must be accused of intrigue, deception and duplicity. I did what any person in such a circle must do. When called to the cabinet I responded. When the form approached me, giving the name of my sister, I conversed with it, whatever it was. If Mr. Coleman knows it was a "dummy," he knows more than I did. If he knew that the form that came out of the cabinet while I talked to what purported to be my sister, was Mr. Miller, he knows more about that than I do; and to know what he asserts, he would have found it necessary to have been nearer the cabinet than he was stationed at that time, and to have had better vision than I think Mr. Coleman has, judging from the fact that whenever meeting him he never sees me or recognizes me. However, this may not be a defect of vision.

In this seance he says that I sat with my back to the cabinet and did not look at the phenomena; seeing this he wondered why I came. I went there, not because of any especial interest in that phase of phenomena, but because I had been solicited to attend. As to sitting with my back to the cabinet, I had no choice of seats, I was assigned one which was a conversational *tele a tele*, shaped as a letter S. With such a seat one of the persons can face the cabinet, and the other, which was myself in this case, could not possibly do so.

During my 18 years of public service, no such accusation has been put upon me. It is well known in the movement of Spiritualism that Mrs. Lillie has always stood positively opposed to fraud and immorality; so much so that we have been obliged to bear the bitter animosities of that class in the East, and now to come here and be *classed with the frauds* is quite a turn in events, and with our well-known record of the past years, I think the charge is unwarranted and an outrage.

Now as to my playing a part and helping Mrs. Whitney, it is a base fabrication without foundation and unworthy a man of Mr. Coleman's standing, and I defy him to prove it by any reputable witnesses. Mrs. Whitney is abundantly able to handle her own case, but in so far as it concerns me I refer to it. Mr. Coleman says that "she is no medium at all, and everything proceeding from her in her mediumistic capacity is bogus I am absolutely certain." In this statement he cannot possibly prove that she is not a medium, and therefore cannot be absolutely certain, while I in my experience with Mrs. Whitney in our public work, can testify, and can bring reliable witnesses who will testify that she has proven to them beyond a doubt that she possessed powers of discernment, prophecy, and penetration which could not be exercised in any other way than what we know as spirit mediumship. This point I can prove. Mr. Coleman's is not susceptible of proof.

One more point I wish to make is: If I had chosen to do any fraud work at all, to go into the ring, as he terms it, and obtain information to help other people give public tests, would I not have been more likely to have made use of them in following Mrs. Lillie's lectures with tests, thereby insuring both popularity and financial success, as things have been running the past years?

In justice to Mrs. Whitney I will recall the fact that all the work she did at Trestle Glen, where their main shafts were hurled, was done without money and without price.

That fraudulent practices prevail to a great extent in the seance-room and on the public platform I think I understand as well as any one. That issue, and how

to meet it, is an important one, but if it is ever dealt with successfully, it will not be under the leadership of those who admit that they never did possess mediumship and in all their public work have dealt in deception and trickery, and therefore can have no knowledge of true mediumship; nor will it be by those who make the wholesale and sweeping charges that all are deceivers, because *they have been!* It will be done, if at all, by those who can bring to it something like clean lives and practices themselves, before taking the task of leading the rank and file of Spiritualism to purity and virtue.

JOHN T. LILLIE.

Quite Satisfactory.

TO THE EDITOR:

The reading from Mrs. Crofts arrived duly, and if that lady had known me personally, she could not have given fuller particulars. She described my past life and nature perfectly, and related incidents that have occurred correctly; and the predictions for the future, I hope, with a few exceptions, will all come to pass.

In the reading Mrs. Crofts spoke highly of one of my principal guides whom she wished me to follow faithfully, as he was far advanced in spirit; brilliant in appearance and almost overwhelming for our earthly vision to behold, whose face had an expression of determination and persistency. I could not recognize him, of course, and in my reply to Mrs. Crofts I made mention that I should like to know who he was; and to my surprise, on Oct. 27, I received a letter from Mrs. Crofts with another communication, settling my mind on the subject.

I feel it only right, Mr. Editor, to congratulate you on securing so able and honest a psychic as Mrs. Crofts, to recommend to the readers of the JOURNAL, of which I am one. ARTHUR GROOM.
1610 Vine St., Philadelphia, Pa.

The Reviewer.

A Spirit's Idea of Happiness, by J. R. Tutin. London: Nichols & Co., 23 Oxford St., W. 344 pages. Price \$1.00. In the preface the author says:

"This book, emanating from the spirit side of existence, is humbly sent forth in the hope that it may give an impetus to rational thought, and help its readers to a condition of soul so essential to their well-being as physical and spiritual beings. The lines upon which it is written have not, so far as we are aware, been worked out by any previous writer in the same field. Suffice it to say that the general trend of the work formed no part of any ideas of our own in connection with the subject proposed. We have simply been the passive instrument of the unseen force and individuality, strange and inexplicable as that will seem to many readers.

"The circumstances of the writing of this story will not, we are well aware, be believed in by the ordinary person. We can hardly expect such a credulous state of mind on his or her part at the outset, but we desire that he or she should repeatedly ask him or herself: "Why should the transcriber of this book tell me a lie in regard to his part or lot in the matter?" He has nothing to gain by such a piece of falsity. This book has cost him more care and attention than anything else of equal length, from the fact chiefly of his difficulty of controlling his own brain. It is hardly possible for a person with multifarious duties and sympathies at all times to stop the machinery of that organ, hence the present writer's inability upon every occasion when he has sat for spirit-control, to proceed with ease and satisfaction to himself with the work on hand. That is a consideration for the skeptical reader, of which our spirit friend expects to have not a few."

The spirit author retains the interest of the reader to the end, and no one can peruse it without being highly entertained.

The leading features of the *American Monthly Review of Reviews* for November are: the editorial comment on the State and Congressional campaigns (illustrated); an illustrated account of the work of the "Y. M. C. A." in connection with the army and navy during the war with Spain, by Albert Shaw; an article on "The Newspaper Correspondents in the War," with numerous portraits; Mr. Creelman's own story of his Santiago adventures; "Ouida's" "Impeachment of Modern Italy," with Signor Vecchia's reply; "The Nicaragua Canal in the Light of Present Politics," by Prof. L. M. Keasbey; and "The Nicaragua Canal and Our Commercial Interests," by Dr. Emory R. Johnson.

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She was writing an ode to the spring,
But her heart fast did flutter,
At a tap on the shutter,
And a voice at the window did sing.
That ended the ode to the spring;
She could not write more,
So she opened the door,
And he put on her finger a ring.
Then love came to them on bright wing,
And long years fled away
Like as one happy day—
Sixty years, said my grandpa, this spring.
Then forth from his breast did he bring
A half-finished page,
All yellow with age,
And showed us an ode to the spring.
As he said with the voice of a king,
When I'm gone to my rest
You'll find this on my breast,
But in heaven we'll sing it in spring.

IRENE ACKERMAN.

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—On last Sunday evening in Occidental Hall, Mrs. R. S. Lillie the speaker for this Society, delivered an address, which has been seldom equaled, and never excelled upon the liberal platform of this city. Her subject was "The Reign of Superstition," and for more than an hour, the superstitions of our day, were arraigned with impartiality. Spiritualism came in for its share of criticism and some of its unproved and unprovable beliefs were subjected to illumination by the searchlight of invincible logic. Let all liberal minded persons pray; to themselves if they can pray to none higher, to be delivered from the superstitions which befog the mind, and retard intellectual and spiritual development. And as an answer to their prayer, let them attend Mrs. Lillie's lecture next Sunday evening, and in a spirit of co-operation bring to bear the united inspiration of a united people, to the end—that the great problems of life may be solved—and humanity be benefited—here and now.

Lyceum.—There was an increased interest and attendance at the Children's Progressive Lyceum last Sunday. Mr. Gough gave another of his interesting addresses to both old and young, and was followed by Mrs. Reynolds, of Portland, Or., who has been a worker in the Lyceum there. She was much pleased with our school and its harmonious influences.

Our Lyceum and the Spiritual Library are open at 909 Market St., every Sunday, from 10:30 to 12 m.

C. H. WADSWORTH.

Signs of the Times.—Those who have made even a superficial study of political economy, know that one of the greatest evils which beset legislative bodies today, is the tendency to shrink responsibility by referring important business to insignificant committees. We desire to call attention to the fact that the present Board of Directors of the California State Spiritualists' Association has placed itself on record against this kind of legislation. The present Board has steadily refused to refer to special committees any question which could be properly dealt with in committee of the whole. We think that we have a model Board of Directors and invite the scrutiny and criticism of our constituency. The object of all legislation is to secure "the greatest good to the greatest number."

Ladies' Aid.—On next Friday evening this Society will inaugurate a series of free socials. They intend to make this a social centre, at Occidental Hall, where all may meet, and without formality become better known to each other. If you come you will be welcome at Occidental Hall, 305 Larkin St.

A Local Borderland Experience.

—About two years ago our local secular press chronicled, caricatured and ridiculed one of the most interesting and curious occult experiences of our day.

The Yucca Root Soap Co., a corporation engaged in the manufacture of toilet soaps, at 1155 Mission St., reported to the police department, through the manager, O. L. Curtis, that some unseen force seemed bent upon breaking up the business. Single bars, drying racks full, and whole boxes of soap, were hurled about the store and factory in a violent manner, breaking windows, injuring employes, destroying stock and raising Cain generally; and all this occurred in broad daylight. The detective department, the newspapers, the proprietors, preachers and professional ghost hunters, as well as the general public, all sought to discover the cause, but without success. The riot and destruction went on until the business was nearly ruined. It then suddenly stopped for four or five months, then resumed operations for a fortnight, then ceased for a few months. This has been going on over two years. About six weeks ago operations were resumed with greater violence than ever. All sorts of heavy articles were thrown about in a decidedly reckless manner. Over 50 hats belonging to employes have been spirited away and never recovered—sometimes taken from the heads of the owners. This has kept up, accompanied at times by unearthly noises, until the concern was forced to move. They moved into another building a few doors above, 1171 Mission St., but "the villain still pursued" them.

The local editor paid the place a visit one day last week, witnessed the manifestations, viewed the ruins and got pelted with soap for his pains. No curiosity seekers are admitted. If those knowing ones who regard these manifestations as tricks, and an advertising scheme, could see the destruction of valuable property, the inconvenience and danger to which all are subjected, they would regard it as a very expensive way of advertising.

We hope to give a more detailed account of these remarkable occurrences in a future issue, with perhaps some illustrations, for the benefit of those interested in the study of occult subjects.

Mr. and Mrs. Lillie's Work in Oakland.—The opinions here generally prevailed that a morning meeting could not be sustained in Oakland, or in San Francisco, as the custom has been to hold spiritual meetings afternoon and evenings. But as we could give no other hour on Sunday to this work, and some of the friends in Oakland were anxious that we should come, the decision was made to open a morning meeting in Odd Fellows' Hall, corner of 11th and Franklin streets.

The attendance has been comparatively small but with a gradual increase, and at the close of this first month (Oct.), all are satisfied that the work is on a good foundation for the winter. Special efforts are being made by a committee of ladies for a series of socials and entertainments, intended to benefit socially and financially.

The subject of the discourse last Sunday was, "What has Spiritualism been to you?" The philosophical minds present evince a deep interest in the words of the inspirers. Beautiful flowers are brought in abundance by the friends to decorate the platform and brighten our rooms through the following week which are always appreciated by spirits and mortals.

Mrs. E. L. Teed gave at the close of the lecture a description of a clairvoyant vision presented to her of the two-fold work which is often performed by spirits who control the speaker. The description, given voluntarily, was very interesting.

MRS. R. S. LILLIE.

Prof. W. C. Bowman, of Los Angeles, the brilliant exponent of the philosophy of Modern Spiritualism, delivered a political oration in Odd Fellows' Hall, last Wednesday evening, under the auspices of the People's Party. Such another political speech was never heard in this city. It was an eloquent appeal for justice and humanity, and the rights of the common people, and everyone was better for having heard him. We grasped his strong hand, gave him a copy of the JOURNAL and a pressing invitation to come again and let the Spiritualists of the city hear his voice before returning home. He left next day for Humboldt.

Don't forget that a copy of "As it is to be," by Cora Linn Daniels, is one of the cheapest, yet most acceptable Holiday gifts one can make to a friend. Full of enlightenment, comfort, new thoughts, lovely promises,—written in exquisite English. Paper covers 50 cts. Cloth, \$1.00. For sale at this office.

Meeting of the State Board.

The adjourned meeting of the Board of Directors of the California State Spiritualists' Association convened last Saturday at 1423 Market St., at 8 p. m.—all the members being present except the Vice-President, who, having moved to the north-eastern part of the State, sent in his resignation, which was accepted with regret and W. D. J. Hambly, of San Jose, was unanimously elected to fill the vacancy, and being present, was seated.

Communications were read from the National President and Secretary concerning exclusive State jurisdiction, and the appointment of Pres. Norton as State Agent by the National Association. Also from Mrs. Price and Dr. Muehlenbruch of Oakland, and from the Societies at Tulare and San Bernardino.

The President then said that any other communications would be in order, and Mr. W. E. Coleman presented a long document and affidavits containing charges of fraudulent practices by mediums ordained or endorsed by the State Association. On motion the papers were received and ordered to be read, the reading of which took one-and-a-half hours. The Board then adjourned to 9:30 a. m., Nov. 6.

Upon reassembling, all the members being present, further oral testimony was presented by Mrs. Schlesinger, who promised to have it written out or printed and sent to the Secretary as soon as possible, for the consideration of the Board.

The Board then carefully examined all the documents read before adjournment and considered them *ad scrutum*. It found that while they contained a large mass of testimony, but little evidence or proof was presented that would be admitted in a court of justice.

As the Board desired several who had been mentioned in the affidavits to appear before it, to give further evidence, it was unanimously voted to order the Secretary to notify them to be present at the next regular quarterly meeting, on Dec. 3, for that purpose.

The Board adjourned at 4:15 p. m., Nov. 6, after having had a session of about 11 hours. THOS. G. NEWMAN, Sec.

The First Society of Rosicrucians, to which Prof. J. C. F. Grumbine ministers, meets regularly in the parlors, 810 Masonic Temple Building, Chicago, Ill. The audiences are increasing in numbers. On Oct. 23 the hall was well filled. It is a home gathering for all students of truth. Classes for unfoldment are held at Prof. Grumbine's College of Psychological Sciences, on Mondays, Wednesdays and Fridays, at 8 p. m.

Mrs. S. Eberhardt still continues to hold meetings on Sunday evenings at Excelsior Hall. They are well attended and appreciated, for she has the respect and confidence of her audiences.

M. A. CLARK.

Remember the Occult Book Store, 1429 Market St.

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1897, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

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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 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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