

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

(AND)  
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No. 4.

## THE BORDERLAND.

### Five Months in a Trance.

This is a strange case of a young San Francisco belle, Miss Elida Wilbur, who has been unconscious for five months. Like a sleeping beauty she lies day after day, month after month, giving no signs of awakening. The strongest shock of electricity has apparently no more effect upon her than the gentle touch of a kindly hand. Part of the time her eyes stare into vacancy, unseeing, unknowing. Only during a short interval in the night does this persistent staring at nothing, into nothing, cease; the eyelashes then rest on the cheeks, until suddenly, without any customary signs of awakening, they rise again and the eyes once more stare into nothing. Her limbs remain in any position in which they are placed; once she moved just a little and once she opened and shut her mouth. Her friends regarded this as hopeful, but the favorable signs did not continue. She is as incapable of motion as she is of action. When liquids are placed in her mouth she swallows them. Doctors and scientists have exhausted every remedy and plan to awaken her from this strange sleep. A professional nurse watches beside her waiting for some sign of consciousness.

The following are the facts as given in the San Francisco Call of Sunday, July 17, 1898:

One morning, nearly five months ago, the daily papers had an account of a case of poisoning from "the deadly monoxide gas."

A beautiful young girl had been found lying fully dressed on the lounge in her room as though calmly sleeping. The window was open a couple of inches and so was the transom over her door. The gas had apparently been blown out for the stop was half on and half off, as though the light had been lowered. One hand was carelessly hanging over the side of the lounge and a novel lay on the floor as if it had just slipped from her grasp. Her position was easy and unconstrained, and had it not been for the fact that her bed had been unoccupied and that the apartment was permeated with the smell of gas no alarm would have been felt and she would have been left to sleep on into that deeper sleep that knows no awakening.

For five months she has remained absolutely unconscious; a beautiful, breathing, inanimate, unthinking, unknowing image in "mere oblivion—sans everything." The outward lovely shell and the mechanical laws of nature that perform their functions involuntarily, causing her to digest the nourishment fed her through a tube, testify alone to the part of her that is alive.

At 7 a. m., she was found unconscious; her mother hurried to the telephone in answer to repeated ringing; she found that her daughter's fiancé, James Dunphy, had rung up her number. Mrs. Logan protested at the early call, but as the young man insisted upon speaking with Elida, her mother consented to tell her, provided she was awake, at the same time remarking that as he had

seen her the night before she would not arouse her if she was sleeping.

In less than half an hour Mr. Dunphy hurried to the house, a doctor was sent for and everybody who learned of the disaster to this young girl waited anxiously to hear of her resuscitation.

The doctor, a well-known physician in the neighborhood, worked over her for hours without the slightest result and at last a consultation was decided upon. Every remedy known to have availed in similar cases was tried, but tried in vain. In the days that followed other prominent doctors examined this unusual case and gave their best efforts for her relief. But there was not the slightest improvement.

The strongest shock of electricity had no more effect than the gentlest touch of her lover's hand. Her eyes stared into vacancy, unseeing, unknowing. It would have been impossible to determine when she slept but for the fact that her eyes remained wide open during the day and far into



MISS ELIDA WILBUR, IN A LONG TRANCE.

the night. If the lids were forced down they instantly flew open upon removal of pressure. Only during a short interval in the night did this persistent staring at nothing, into nothing, cease; the eyelashes then rested on the cheeks until suddenly, without movement, sigh, yawn, or any of the customary signs of awakening, they were raised once again and the eyes resumed their absent, unthinking gaze.

Her legs and arms remained in any position in which they were placed; once or twice she moved her legs just a little, and once she opened and shut her mouth, as though thirsty, and they gave her water. All this was considered hopeful, but these favorable signs did not continue.

Some four years ago her engagement was announced to Mr. James Dunphy, who was divorced and there were rumors of an unhappy experience which added an element of interest to his good looks, and often proved an incentive to make him forget the sorrows of his life.

Congratulations were showered upon the young couple and many a remark was heard regarding their adaptability when they were seen together, for they were a handsome pair. Miss Wilbur's blonde hair, blue eyes and fair skin were a decided contrast to her dark fiancé, and as the young man was rich besides, and both were blessed with youth and health, the prospective union was smiled upon and considered a good match.

After a few months the wedding day was decided upon and the invitations were issued. The prospective bride was popular and well known; she had been a pupil at a fashionable private school, and she had many friends among the society girls. The groom was also widely known and much interest was felt in the welfare of the young couple.

But shortly before the wedding day arrived, notices of postponement were sent to the invited guests and the cause of the delay was soon made known to all. Mr. Dunphy was a Catholic, and being a divorced man, he could not marry without a dispensation from the Pope, particularly as his former wife had been of the same faith.

The expected papal exemption, it was stated, had failed to come. This report was widely circulated and much sympathy was expressed for this case of true love that was carrying out the old adage. Then there were rumors of disinheritance for the groom in case of his marriage, because of parental religious scruples alone, and the wedding was again postponed; and still again. And the years passed.

And then, one morning, when it was too late for the Pope's dispensation, too late to snap one's finger at parental scruples, too late to weigh love against calculation, with Prudence to hold the scales—the calamity came.

[Aside from the interest afforded by this case of induced trance, and its failure to yield to any known treatment, the story of love connected with it affords a striking object-lesson in the baneful influence of a church meddling in family affairs. Many a life has been blighted through love denied by parents simply because "the church" was "opposed" to one of the contracting parties.—Ed.]

### Spirit Children.

Seeing spirit children, hearing their voices and feeling that I was constantly accompanied by them, has afforded me the greatest pleasure, through all the years of my mediumship. As is the case with most mediums of the present time, I have had from the first, a child-like control, of Indian origin, who, as she did not give me her name when she first came, I called "Lovie." Afterward she told me her name was Hallawassa, (Shining Water), as she interpreted it. She has as full possession of my organism as my own spirit, and although so little heard of, she is a constant attendant. Her smiling face cheers me amid the darkest shadows. Her loving and sure counsels encourage me when despondent; and in all places and at all times, when I may not be thinking of her, all at once close to my side, with a comical expression on her face, as she looks up into mine, appears this child-like spirit; and often I see a troop of little ones with

her. I may be peering into some glittering show-window of a city, enjoying the sights, and thinking I am alone, when all at once she, with her group appears, and says (by way of explanation), "I brought the girls to see some of the pretty things of earth-life," and scampering on ahead, she finds something particularly interesting, and calls out; "O! come and see what I have found!" and describes it before I reach it. On such occasions she is as real to me as any mortal friend would be, and sees and knows what I do not see, until she calls my attention to it.

She walks with me often; she rides with me on trains and street cars, sometimes, until, as she says, she is "crowded out," and displays a knowledge of things that are not within my range of vision. So much for those who say that such only know what is in our minds. This spirit gives me abundant proof of her ability to recognize events transpiring outside the realm of my consciousness.

At one time, a little spirit girl frequently visited me. She was dressed in white, with bows of blue ribbon ornamenting her dress, and in her arms was a small kitten, as white as snow, with a blue ribbon bound around its neck. She would toss the kitten down on the carpet as though she intended to stay awhile; would play with her pet, talk a little to me as any child might, and go again. Days afterward she would re-appear and was quite a frequent caller. Finally she came without the kitten, and I asked what had become of it, when she answered, "Oh, I gave it to another little girl."

Another little girl used to come with her dress gathered up before, to hold her toys, as we have seen children do, sitting down on the carpet, two or three others gathering around her, and they would amuse themselves with their toys. *Children still*, these little ones seemed to enjoy coming to me, because, as one of them quaintly expressed it, my "head was open and they could talk with me."

This is written on my journey eastward and on the Rio Grande Railroad. We are passing through the Rocky Mountains. Travelers who have journeyed over the world, say there is no mountain scenery on earth which excels in grandeur these "American Alps."

Enjoying these marvels of nature, I notice a bright little garden-spot, at the base of a mountain, and a small humble home of some toiler and tiller of the soil in this garden. As I look at the home, a woman emerges from the door, accompanied by two children, a little girl and boy. These are spirits. The mortal inmates are not in sight. The woman and children communicate with me. I will call it mental or spirit telephoning, for I hear them clairaudiently at that distance. They know what I am doing and of what I am writing. One of the children says: "If anyone asks you where my spirit home is, tell them the one I love most is among the 'Rocky Mountains' of earth; for there my father and mother live, and I love them so, and the mountains sing to me. Bye-and-bye, I shall lead them to a home among the higher mountains of immortal life."

Oh, who has ever taught, and where do we find the religion or the book, which gives us so much knowledge of child-life after death as even those glimpses reveal to us? I will not argue the point with those who say that we imagine all this; for those who experience these things know too well their truth and reality, and any argument cannot touch the case.

As I enjoy this scenery, and am pent up in the cars, or from the platform obtain the view as best I may, I see those immortals who assist me in my work, and while I gaze to mountain-top, they rise and scale the heights to loftiest point, and place their feet upon the solid rock, look smiling down upon me, waving their hands in greeting. Bye-and-bye we too shall be free, not only to pass from mountain to mountain and continent to continent, but with them will visit other worlds—"Oh, what will it be to be there?"

Since beginning this, which has been written at intervals, we have passed the "Mount of the Holy Cross," of which James G. Clark wrote in such poetic measure; passed the Grand Canyon, the Royal Gorge, and just now have caught a glimpse of the summit of Pike's Peak, and from this distant and sublime point of observation I send to the Editor and the readers of the JOURNAL a greeting.

MRS. R. S. LILLIE.

In the Rocky Mountains.

The spirit that subdues itself, nor falls,  
Is grander, standing on its heights alone,  
Than he who has besieged the city's walls,  
And claims the brilliant conquest as his own.

—EMMA PLAYTER SEABURY

### Warned by a Vision.

Judge S. A. Hackworth, of Galveston, Texas, writes as follows to *Freedom*, concerning a vision which he saw for three successive nights, warning him concerning a fire:

In 1866 I was engaged in farming and lived in the same house with my father's family. I was 26 years old and had but recently married a devout Christian lady. My father and my brother were conducting a large blacksmith and wheelwright shop upon our farm and had all the work they could do. I was then investigating Spiritualism and usually read an hour or so the spiritual works of A. J. Davis. My wife and my parents were opposed to my investigation of Spiritualism, and predicted some calamity would befall me if I continued my readings, but I went on with my study and all went well with us till September. Now comes the interesting part of my story.

I had read as usual to 10 o'clock p. m., retired for the night and was soon asleep, but about midnight I seemed to awake and distinctly heard our shop on fire. I listened long enough to feel sure I was not mistaken and then arose hurriedly from my bed and passed on into my parent's sleeping apartments in order to awake my father and at the same time to more quickly go out a door into the yard direct to the shop some 50 yards distant from our dwellings.

As I called my father I raised a window shade to see how far the fire had progressed. Now I heard the roar of the flames from the time I left my bed to awake my father and raise the window shade, but as I looked out of the window the roar of the fire ceased and I saw the shop standing unharmed. I was sorely perplexed and next morning at the breakfast table I was ridiculed and told I was going crazy from reading Spiritualism, etc.

All day long as I worked in our cotton field I tried to solve the strange dream of the previous night, but I could not fathom it. It was different from any other dream I ever had before, for I seemed to be wide awake while I heard the roar of flames in passing from my bedroom into my parent's bedroom to a window, and I could not understand why the roar of the flames ceased to be heard by me when I raised the window shade and looked out toward the shop.

Before retiring next night I went through the shop, carefully inspecting the blacksmith forges, and then went out on the north side of the shop to see if there was any fire in the pile of cinders usually pushed outside through an opening in the wall from the forge fire wall, but found no fire there. I retired to bed, satisfied there was no danger of fire but also seemed to awake at midnight to again hear the roar of flames, but I tried to assure myself that it was only a confused dream or nightmare. The longer I lay there the louder grew the roar of the flames and in a few moments I felt convinced that the shop was really burning. Impelled by the increasing roar of the flames I rushed into my parent's bedroom, awoke my father, and raised the window shade as I had done the previous night and with the same result, for as I looked out the roar of the flames ceased, and I saw the shop standing in the moonlight unharmed. I was dazed but still feeling that I had heard the roar of flames I went hurriedly to the shop and after careful inspection found no trace of fire.

Next morning at the breakfast table I was made a target for ridicule and jests. I was warned that the study of Spiritualism, if persisted in, would soon cause me to become an inmate of the lunatic asylum. I was sorely troubled in mind and while at work that day I cudgled my brain for some reasonable solution of the strange experiences of the two previous nights, but no satisfactory answer came at the demand of my finite mind. I began secretly to entertain the fear that my reason was becoming unsettled. I resolved to quit the study of Spiritualism and not to go through the shop the coming night, believing thereby all thoughts of fire would be out of my mind and I would not again be annoyed by false alarms.

I did not read A. J. Davis' work that evening but retired early, feeling I was triumphantly overcoming the unsettled conditions of my mind which had produced the strange hallucination of my reason the two previous nights. My wife, too, was delighted and felt that God had answered her prayers by sending these warnings to compel me to abandon my investigation of Spiritualism. I easily fell asleep but at midnight I was again awakened by the same sound of the shop on fire, but I lay quiet in suppressed agony, listening to the increasing roar of the devouring flames. At last I could no longer resist the inclination to see if my

senses were again misleading me and as I arose in bed my wife pushed my head back upon my pillow and said in kindly but alarmed tones, "For God's sake do not permit yourself to believe you hear that shop burning, for there is no danger of such an occurrence, because your foolish dreams have made the workmen more than usually careful."

In the meantime the sound of roaring flames increased until at last my wife arose in bed and said in excited tones, "I really hear the shop on fire." We then both hurried into my parent's bedroom adjoining and as I raised the window shade the roar of flames did not cease for the shop was wrapped in flames and nothing could be done to save it. Next morning we learned that the workmen who usually put out the fires in the forge furnaces and cinder piles on the outside, had worked late and having about three miles to travel home, had requested my brother to extinguish the fire, but he forgot to do so and a strong north wind blew up about midnight, fanning the smoldering fires in the cinder pile on the north side of the shop into flames, which soon spread over the wooden walls and enveloped the entire building.

How often do we find our reason misleading in its conclusions. Our finite mind is stubborn and usually seeks to satisfy itself by solving all questions by aid of other finite minds called public opinion. It will not often rely upon itself, nor trust its dual companion, the soul, sometimes called the subjective mind, to come to its aid in the solution of momentous problems. The soul will not enter into any argument with its finite mind, for it is the very essence of the law of attraction and love, and therefore cannot engage in controversy with error and the bigoted opinions of the finite mind, for it calmly rests on truth which will in due time by experience and great refining trials or fires of life, at last impress its great immortal principles upon the finite mind. Our finite minds are so gross and obedient to public opinion that it is impossible for our pure souls to communicate important matters which would aid us in the affairs of our lives. For instance, as already explained, my soul warned me two successive nights of the impending destruction of the shop by fire, and had I gone the third night through the shop as I had done the previous nights, inspecting the forge, furnaces and cinder piles on the outside, I would have prevented the fire, but I was guided by my false reason and the opinion of my family.

There is, however, another important thought connected with this remarkable vision, viz: If I had on the third night put out the fire in the cinder pile, would I or any member of my family believed that my two visions had caused me to save the shop from destruction?

### The Present National Crisis.

BY SPIRIT JOHN PIERPONT.

Through the organism of Mrs. M. T. Longley.

The horrors of war are too many to be enumerated. The evil is gigantic. Bloodshed, devastation, slaughter. Families broken and scattered, homes desolated, fair landscapes despoiled, happiness wrecked and health ruined for thousands of human beings are among the horrors of physical warfare. These have been mentioned and expatiated upon during the last half year by many writers, thinkers, and public speakers, nor have they been any too severely arraigned. But in spite of the evils of war there is sometimes a necessity for it. Human progress itself may be checked in its forward march by hindrances and vices that only physical conflict can remove.

Justice and honor may demand the redress of human wrongs by the power of the cannon ball and the sword, if thereby, liberty and happiness can be more effectively and speedily secured than by any other method of adjustment. And yet, while all the nations of the earth and all the people of the spirit world concede this, there is a higher and a better law by which the evils of persecution, oppression, cruelty and despotism may be removed and forever banished to oblivion. That law is arbitration—a law that however will never come into full and universal operation until the civilized Nations co-operate in singleness of purpose to look and work for the higher good for all. When the hour comes that Nations and individuals can sink selfishness in the desire to see the best policy maintain among them, for the greatest good to the greatest number, we shall see all differences of opinion between the powers of earth, and all questions of right and privilege arising among them, settled by a judiciary of dignified and intelligent minds, selected with wisdom, to form a

board of arbitration from whose decision there can be no appeal by resort to arms.

Every conflict—such as we have seen in the closing days of the nineteenth century—helps to bring forward that era of peace when arbitration shall preside over the affairs of Nations and of councils. Hence each war is an epoch in the history—not only of the countries between which it prevails, but also—of the world. It is likewise an important factor in the progress of the race, since in every war there is always on one side the struggle for freedom from tyranny, or oppression or usurpation, and in the effort to gain the liberty for which it seeks that side secures the sympathy and good-will of the world at large—which is ever a move towards universal comfort and peace.

Whenever a blow is struck for justice or honor, it is struck for right and freedom, and whenever such a blow falls, it gives an impetus to human progress that sends it forward a pace at a bound, and it sounds a note of victory that is heard around the earth. And when the blows for justice meet with triumphant reward, then indeed is the race uplifted to a higher mark of advancement unto a nobler plane.

In the present crisis of American history it may be well to inquire as to the standing of the patriots of the past, upon the struggle between America and her Spanish adversary. That all the heroes who in former years or centuries have fought valiantly for liberty and justice have an opinion upon this subject the world may well believe, and that they are sentient, intelligent souls, capable of advancing ideas, thinking strongly and of sending out an active influence of helpfulness from their own spiritual domain, towards the side which receives their favor, the Spiritualistic world at least will not doubt. Nor can there be any question as to the sympathy and learning of the noble souls of the past—from Jeanne d'Arc to U. S. Grant, who have fought at the head of armies and won their conquests, and of lofty spirits whose eloquence and fire, like that of Paine, of Clay, of Lincoln, of Sumner—and of hosts of other grand old patriots and statesmen for the general intelligence will at once affirm that these are on the side of liberty and of honor which are in the cause of America leading on to the dethronement of Spanish rule over an oppressed people, and to the recognition through all the world of the rights of man to the pursuit of life, liberty and happiness.

By the patriots and thinkers of the spiritual councils, war between the United States and Spain was declared inevitable—a necessity from which there could be no appeal—therefore it was neither condemned nor deplored by the wisdom souls who look forward into the centuries and behold the good to man growing out of that very conflict. From the first it was predicted that America would achieve great victories and win the ultimate power to dictate to Spain as to her policy in the affairs of Nations.

A country that engages in a war that is not undertaken for spoliation, that has the defense of the oppressed, and the emancipation of the enslaved as its object, that has wondrous internal resources of revenue and equipment that only the urgencies of the times and the object bring to view, that has millions of men with strong hearts and thinking brains at its call, and that has the blessing, influence, and mighty forces for good of the hosts of spirit patriots who love justice and despise tyranny, at its side, can know no such word as failure or defeat. Its success in conflict is assured.

An observer, however, from the mortal side, in this peculiar conflict that the present year has seen, may not be aware of the mighty part that spirits have taken in it, or the great work that the higher intelligences have been engaged in along these lines in behalf of humanity. While there are hosts of high-minded and wise spirits, whose influences and sympathies have been in touch with America in her effort to free Cuba, there are also hosts of spirits whose aid has been given to Spain in her work of lawlessness and despotism, and whose powers have been exerted against those of the United States in the desperate effort to defeat the intentions and work of progress. Most of these positive and domineering hordes of spirit entities work in common for the maintenance of Spanish rule, for they are enemies to Truth, and defenders of the Papal institutions of which Spain is an acknowledged representative.

These spirits know that in the humbling of Spain to the dust, the Papal power and authority receives a mighty blow, for although no question of religion may figure externally or apparently in this great conflict, yet we know—and the spirit helpers of the Spaniards know—that such a question is intricately woven into the whole body

politic of Spain, and that the subjugation of the latter to any authority of a superior moral power, will weaken the attitude and the strength of that religious stronghold of the Catholic church. Hence, the spirit supporters of Spain have been desperate in their efforts to daunt the higher powers that hold them in check. They have consolidated their forces in the united action of sending a powerful influence of assistance to the unspeakable Spaniard that he might refuse to arbitrate, or in any sense to capitulate to the powers of America.

But the legions of tried and true of the higher realms, the immortal heroes and patriots of the past, have not been unmindful of the great harm which these lawless and mischievous bigots in spirit life might inflict upon the adversaries of Spain, were they allowed to use their influence unchecked, and hence, a grand magnetic force from above, has been constantly exerted upon them to hold them back, while a trusted guard of countless spirit intelligences have been set around them, through which the venom of misguided souls cannot penetrate.

Yea, the conflict in question has been a peculiar one, a war entirely out of the ordinary, a war upon which nations have gazed with wonder and interest, a war in which the rights and progress of the world have been involved second to that of no conflict since the earth began, a war that will as surely set the seal upon the fall of human despotism and the hierarchy of priestcraft, and a star of glory upon the brow of Freedom, as the glory of the morn will mark the closing of tempestuous night. Bigotry and Error, Churchianity and Papacy may yet flourish, but only for a time; the backbone of priestly power is nearly broken, and the war of 1898 between America and Spain has had much to do with the weakening of its spinal shaft.

### The International Congress.

The following is a continuation of the report from *Light*, of London, England:

THURSDAY, JUNE 23, 1898.

In the morning, a meeting of the French delegates was held to discuss matters in that language. Mr. O. Murray presided. M. Gabriel Delanne discussed the subject of re-incarnation, and this led to a very animated discussion.

In the afternoon Dr. Alfred R. Wallace, F. R. S., occupied the chair, and delivered an interesting address on "Spiritualism and Social Duty," which was discussed by Mr. J. J. Morse and others.

In the evening, Mr. James Robinson occupied the chair and made some felicitous remarks. Mr. J. J. Morse then read a paper by Mr. W. T. Stead, entitled "A Call to Duty."

Mr. Dawson Rogers read a short paper on the state of Spiritualism in Norway, contributed by Mr. B. Tortenson (Skein), from which it appeared that until recently Spiritualism was little known in that country, but there were now indications of a growing interest in the movement.

Mr. Matthew Fidler (of Gothenberg), as representative of Spiritualism in Sweden, gave a narration of some remarkable examples of dreams, clairvoyance, prevision and materialization, and referred to his experiments in spirit photography, and produced an album containing examples of the photographs he had obtained. In some cases they were of spirit people whose identity had been satisfactorily established. He also described the methods pursued in obtaining the photographs. "One phase of mediumship," he said, "which I think will come conspicuously to the front is clairvoyance, allied with visions and dreams. I find mediums all over the country; in fact, I cannot travel anywhere without finding them, and few Swedes know Sweden better than I do. Indeed, not only Sweden but also Norway, Lapland and Finland are all familiar to me. Even amongst the little people of Lapland, it is easy to find mediums. The Lapps are said to be very superstitious, but I find that they are very mediumistic, and that the phenomena amongst them in many cases are quite spontaneous. They did not hesitate to tell me, for instance, about a man who had lost his wife and daughter, who, however, came back and visited him in the night in his tent. I have lived in their little houses, and know something of their customs, and it has been very interesting to talk to these Lapps about their mediumship."

Mr. C. de Krogh, of Copenhagen, gave some accounts of Danish Spiritualism. In the course of his very interesting account of the position of the movement in Denmark, he said: "There are not many mediums in Denmark. There is, in fact, a lack of them. We have for several years had private circles at Copenhagen which we attended

once a week. We had a good medium and good phenomena. We obtained flowers, perfumes, and the playing of musical instruments; but the medium was delicate, and we had to give up the sittings."

Mr. C. L. Geiger, representing the Dutch Spiritualists, then said that Holland was greatly in need of reliable physical mediums. The classes of phenomena which had been obtained in Holland included raps, tilts, automatic writing and drawing, music, poetry, foreign tongues, character-reading, healing, trance-speaking, clairvoyance and clairaudience. When Mr. Slade was in Holland they obtained examples of slate-writing. Utrecht was entitled to be considered the center of Spiritualism in Holland.

Mme. Hornung (Geneva) spoke on Spiritualism in Switzerland. She created much interest and some amusement by an account of some curious phenomena which had occurred in their circles. Just before Easter week their spirit visitants had said, "We shall not talk to you during Easter week. This (Easter) week is for meditation and prayer. We shall not say anything, but you will hear from us." After that, came a mysterious shower of little stones (some 45 in number), which fell at intervals, apparently from the ceiling. Of course they were very pleased to have this quaint manifestations, and she thought they were a little proud too (laughter), because this was the most startling thing that had happened in their group.

Mrs. Cora L. V. Richmond and Mrs. Jennie Hagan-Jackson, having received from the audience two themes, "Summerland" and "Spirit in Nature," gave an improvised poem by alternate verses, which was much enjoyed by the audience.

Mrs. Jackson then gave greetings from the Vermont State Spiritualists' Association, which she represented, with appropriate remarks.

Mrs. M. E. Cadwallader then presented an address from the First Association of Spiritualists of Philadelphia, which she represented; this was the oldest Association of Spiritualists, and she also represented the youngest—the Young People's Spiritual Union, as well as the Women's Progressive Union and Helping Hand Society of Philadelphia. She then entered upon an impassioned defense of mediums, with an earnest plea for their protection. She concluded her address by an able and glowing tribute to Spiritualism as a consoler of human sorrows.

Dr. Peebles (of San Diego, California) said: "Away in our Western States the people have a common saying that they are very fond of long ears of corn and short speeches. (Laughter). So my speech shall be short. I hardly know where to commence my report of progress. My home is the universe; I travel the world over, and wherever I go I talk, not of what I believe but what I know. I do not believe Spiritualism to be a fact—I know it. (Applause). And yet I was once a preacher and talked of faith, and lived, as all preachers do, on faith—and donations. (Laughter). But now I have followed the words of St. Paul, 'Add to your faith knowledge.' Paul was a medium; he had trances; he saw the angel hosts; he heard a voice from Heaven, and he was knocked down—and I am glad of it. It opened his eyes, and I think materialists ought to have something like a thunder-clap to awaken them to the truth. One thing has charmed me here, and that thing has reminded me of two old lines:—

"Ten thousand thousand are their tongues  
But all their hearts are one."

For here before me are hundreds of persons from various countries, but all united in one common purpose. We have heard of various theories and doctrines, and we can enjoy hearing them, but the great central fact has been that there are no dead—a fact on which we are all agreed."

"Dr. Peebles concluded his address by a vigorous reproof to those who shrunk from publicly proclaiming the truth which they had received—a truth which was above price. "Let us," he said, "cling to this great truth, and above all, dear friends, while we profess this gospel let us live it." (Applause).

The Chairman expressed the satisfaction he felt at the great success of the Congress meetings. There had been amongst them a living force that would conquer the whole world. "Spiritualism," he said, "is true, and when I know a thing is true I know it has the omnipotence of God on its side."

"All crimes shall cease, and ancient frauds shall fail,  
Returning justice lift aloft her scale,  
Peace o'er the world her olive wand extend,  
And white-robed innocence from heaven descend."

Action is life, stagnation is death. The Laplander manipulating his freezing companion saved his own and his friend's life by the exercise.

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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, as a guaranty of 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.

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

SAN FRANCISCO, CAL., JULY 28, 1898.

Read the interesting report of the London Congress of Spiritualists.

Capt. Stout has formulated a Bill to present to the California State Legislature to substitute imprisonment for a term of years, with no power of pardon, in place of the barbarous practice of hanging. The object being to punish but not to torture. He intends to ask permission to present it for endorsement to the next State Convention of Spiritualists.

Mrs. Addie L. Ballou, well known for many years as an able lecturer in the Spiritualist cause, has lately been placed on the Pension Roll, by Congress. We are glad to know that it has finally recognized her noble work during the Rebellion, and has passed a bill granting to her a pension of \$12 per month. Mrs. Ballou has many staunch friends who will be glad to learn of her good fortune.

The peculiar attitude of the Roman Catholic clergy, was illustrated by the departure with the late military expedition for the Philippines, of a Paulist Father, who goes there for the ostensible purpose of counteracting the effects of the slanders that have been put into circulation among the natives, by the Catholic priesthood of the Philippines, concerning American savagery and their evil habits generally. Several other priests are to follow this missionary; and their aim will be to neutralize the work which bigots of their own Church have performed.

One of the world's best trance speakers, Mr. E. W. Wallis, editor of the *Two Worlds*, of Manchester, England, will arrive in Boston, about Aug. 8. He is accompanied by Mrs. Wallis, who is also an inspirational speaker and clairvoyant. They will be in America for six months, and will answer calls for lectures, etc., if addressed, care of the *Banner of Light*, Boston, Mass. They are noble workers, devoted to the Cause, and will receive a hearty welcome everywhere.

It is said that the Emperor of Germany intends to visit Jerusalem under the special auspices of the Sultan of Turkey. This has awakened widely divergent feelings at Paris and at Constantinople. Since the Crimean war, France has been regarded as the guardian of Christian interests in Palestine; and the coming visit of the German Emperor to that land, is considered at Paris as a deliberate attempt by the Emperor to extend German prestige to that Biblical land. In Constantinople the matter is viewed in the light of a confirmation of the good understanding that is believed to exist between Turkey and Germany. The press of France intimates the possibility of some fantastic utterances by the German war-lord, when amid the inspiring surrounding of that historic country.

On Sunday, July 3, Mrs. Cora L. V. Richmond gave an address at the Cavendish Rooms, London, on the "Day of Judgment." She discussed the doctrines of some of the greatest World religions—Christianity, Judaism, Buddhism and Brahminism—in regard to the question of a Judgment Day, showing that the idea had a scientific basis, since modern science declared the inevitable consequence of violation of law. Infringements of natural law brought their certain judgment in pain, sickness and suffering; and in this connection the speaker said it was the thought of many who looked forward to a perfected human race that there will then not only be no suffering, but suffering will have fulfilled its mission, and be no longer regarded as a physical adjunct to human life. If this law held good, then primarily, as man participated in the knowledge of things divine, so he became in that degree responsible.

This is what the *Progressive Thinker* says of Mrs. Lillie's Golden Jubilee Souvenir Song Book:

This highly gifted lecturer and improvisatrice, whose inspirational poems and flowery sentences have thrilled vast audiences from the Atlantic to the Pacific, and from the far north to the extreme south in this country, ought to receive a constant stream of dimes and words of admiration for this little publication. Her address is 305 Larkin St., San Francisco, Cal. It is indeed a neatly printed pamphlet of beautiful original and selected songs.

### Was too Advanced for Them.

We notice that the First Christian Church, of Santa Rosa, Cal., has by a majority vote of two, discharged its pastor, because his views were too liberal for them, concerning future salvation.

The Rev. Jay W. Hudson has for several years been pastor of the church, and has led an exemplary life which endeared him to the majority of his congregation. The action of the church has resulted in the withdrawal of 101 of its most prominent members, who propose to form a new church and call Mr. Hudson to its pastorate.

It seems strange that a Christian Church (commonly known as Campbellites) should take such a course. In our intercourse with this denomination we have found them to be liberal, to a high degree, with very advanced ideas on many church doctrines. This Santa Rosa organization must contain some old fogies. The fact that 101 members, however, should choose to withdraw rather than submit to the dictation of these old fogy members, shows that they are keeping pace with the thought of the times. In fact, the ministers of nearly all the denominations are reaching out for the higher thoughts of the age, and were they not held in check by the "pews," would take much higher ground generally.

### Clairvoyance During Illness.

A remarkable psychic phenomena was recorded in the press dispatches last week. It was dated New York, July 22, and reads thus:

Just before the fierce battle at Santiago, in which Hamilton Fish, Sergeant Marcus D. Russell and other brave fellows fell, there was a most remarkable psychic phenomena in connection with the bloodiest tragedy of the war.

Captain James Dennison of Warrensburg, an uncle of Sergeant Marcus D. Russell, lay on a sick bed. On the Monday following the killing of Sergeant Russell, and before any of the family had obtained tidings of his death, Captain Dennison tossed uneasily. He awoke at length from a troubled sleep. Partly raising himself on his elbow, Captain Dennison said to Dr. Gillespie, his attending physician: "Doctor, Mark has been killed. He was coming up over a rise in the ground, fighting his way with a revolver, when he was met by a party of Spaniards. He shot the first, second and third Spaniard, but missed the fourth, while a fifth loaded his gun and shot poor Mark, who died instantly."

After so speaking Captain Dennison fell back upon his pillow and soon passed into the uncon-

scious state that had marked his condition for several days. The next day news reached the family that Russell had been killed while fighting Spaniards single-handed. That the tragic killing was revealed to Captain Dennison in a vision is now generally accepted.

### Kind Words and Wishes.

The *Banner of Light*, that pioneer American Spiritualist weekly, of July 16, has the following by its able editor, Mr. Harrison D. Barrett:

THE PHILOSOPHICAL JOURNAL.—This welcome visitor to our editorial sanctum comes to us this week in a new form. It has been made an eight-page sheet, with wide-measure columns, and presents a very attractive appearance. It has secured an able corps of contributors, whose writings place the highest and best thought of Spiritualism before the world. Editor Newman is the right man in the right place, and is giving his readers a splendid paper. Our Pacific Coast friends have a right to be justly proud of the JOURNAL and we trust that they and all other Spiritualists will give it their hearty support. We wish our esteemed contemporary every success and abundant prosperity.

We greatly appreciate this kind paragraph from our friend and co-worker, Bro. Barrett. We also thank him for the following concerning our local editor.

Mr. M. S. Norton, one of the efficient Directors of the California State Spiritualist Association, has been appointed State Organizer, and is desirous of corresponding with the local societies, speakers and mediums in his State. Mr. Norton has also accepted a position on the staff of the PHILOSOPHICAL JOURNAL as Local News Editor. We congratulate both the State Association and the PHILOSOPHICAL JOURNAL upon their good fortune in securing the services of Bro. Norton. He is able, sincere, fearless, and honestly devoted to Spiritualism. We predict a full measure of success for him in both positions to which he has been called.

Our only aim is to labor in harmony with all workers in the field, and gladly we record Bro. Barrett's efforts in the same line. If all the Spiritualist periodicals and Spiritualists generally would pull together, the effect on the world would be marvelous. Let us all try to do it.

Spiritualism deals with the evidences that man is a spiritual intelligent being; not subject to the law of death, but expressing his powers and purposes through the present body and its environments that he may acquire knowledge and experience to fit him for the future progressive spiritual life, in accordance with the laws of evolution, as expressed in all nature.

### Better to Laugh than Sigh.

A child is always ready for fun; sees fun in little things; is always alert and receptive. As we grow older we put away this faculty of enjoyment; and it takes a good deal of enjoyment to draw it from its hiding-place. Oftentimes we bury it too deeply to draw it out at all. It is covered with a mountain of rubbishy frets and worries, that cannot and will not be displaced in a lifetime. Many a time we hear men and women say, with a long-drawn sigh, "Oh, for the power to laugh once more as I used to laugh when I was young."

The woman who carries her good times with her, laughs just as heartily, and as far as I can discover, with just as much enjoyment as she did when she was young. If it rains when she wants to go out she does not sit down to sigh, nor snarl. She puts on her mackintosh, and goes out just the same; or in default of being able to avail herself of this privilege, she consoles herself with the long-delayed reading of a certain book, and has a good time despite black skies and whirling storms. It is always a tonic to gaze into her face and grasp her hand; you are sure of an uplift whenever you meet her. She is suave in manner, kindly, considerate, and always given to making the best of conditions. She feels within her nature the ability to enjoy, and she is anxious to confer enjoyment upon others—anxious also to create in other bosoms an equal ability to enjoy.—BIRCH ARNOLD in Chicago *Chronicle*.



The Editor is not responsible for the opinions of correspondents.

**Does my Soul Good.**

**TO THE EDITOR:**  
The days come and go and I have neglected, because overtaxed, to send you a line for the dear old RELIGIO. I remember the RELIGIO when S. S. Jones was its editor, but I must say I like it better to-day than then: just because it has no pets to screen, blame, or praise; its plain truths for pure Spiritualism do my soul good all the time. AUVERGNE L. ASTOR, M. D. San Bernardino, Cal.

**Made him a Better Man.**

**TO THE EDITOR:**  
Let me congratulate you on the fine appearance of your JOURNAL. I enjoy it very much, especially the prophecies of Dr. Muehlenbruch.  
I owe a vote of thanks to your able and interesting JOURNAL for leading me "spiritually" to the above named doctor for a reading and treatment. Many thanks for the spiritual help of your JOURNAL! May it prosper and benefit many others, besides your investigating brother, who becomes more and more convinced the more he investigates, and has become a better man through Spiritualism.  
PROF. HANS METTKE.  
Chautauqua, N. Y.

**What are our Tenets?**

**TO THE EDITOR:**  
I am much pleased to see the interest manifest everywhere, in the movement for a declaration of principles for the Spiritualists. I believe the time has come when we must let the world know what we stand for. Most people are totally ignorant of the meaning of Spiritualism, and many who are believers in our teachings cannot tell their friends, in the feeblest manner, what we do believe.  
At our State Convention, last year, a lady of good ordinary intelligence and ability, begged the Convention to adopt "articles of faith" or a "declaration of principles." She said she had been sent to the Insane Asylum as a lunatic because she was a Spiritualist. That she had a long and tedious law suit before she regained her freedom and her property. That when the judge asked her if she was a Spiritualist (this having been used as the principle evidence of her insanity) she replied, "Yes I am a Spiritualist." The Judge then asked her, "What constitutes a Spiritualist?" and she could not tell. Then said he "What do Spiritualists believe?" and she in her excitement could not tell. And she said, "If only you had formulated something that I could have handed to him to explain what we do believe, it would have saved me much embarrassment and much worry, for my inability to tell what I believed almost lost to me the case."  
Yes, friends, I am heartily in favor of a declaration of principles.  
E. W. SPRAGUE.  
Jamestown, N. Y.

**The Old Workers.**

**TO THE EDITOR:**  
The old workers are nearing the sunset line, and soon will pass from view, to be remembered only by what they have done. But the dawn that awaits us, just behind the veil, is inviting, and those in advance welcome the call and leave behind them the blessings they have wrought. No later times have brought to the field more brilliant and profound orators than those of 40 or 50 years ago, such as Lizzie Doten, Hudson Tuttle, Selden J. Finney, Acksa Sprague, Emma Harding, Mrs. E. L. Watson, Cora L. V. Richmond, L. Judd Pardee, N. Frank White, Prof. J. S. Loveland, Hon. Warren Chase, Joel Tiffany, Benjamin Todd, Fanny Davis, A. B. French, O. P. Kellogg, Mrs. F. O. Hyzer, Mrs. Wileman, Prof. S. B. Brittan, Samuel Phelps Leland, Frank L. Wadsworth, Dr. Fred L. H. Willis, Thomas Gales Foster, and others.  
We hear a good deal of late about uneducated platform representatives. I venture to say that no 20 selected from the most scholarly of to-day, will reach the altitude of an equal number selected 40 years ago, when it was thought we were a crude, un-

educated class that could not give quality to platform work. Fredonia, N. Y. LYMAN C. HOWE.

**A Visual Telephone.**

**TO THE EDITOR:**  
In the JOURNAL of July 7, I saw an item stating that a Polish school-teacher had discovered how to charge the telephone-wire, or the plane that is in it, with the appearance of the speaker, as well as his words. Three years ago, when writing an article on the plane of conduction, I mentioned that in the near future a person would not have to enquire on the telephone, "Who is talking?" for his image would be printed when his words were heard.  
The proof of that plane and its existence as an active force, is coming to the front in many forms, but from sources unexpected. If some noted professors would make a study of it, and show the facts, the inconsistency of many of the theories of the day would be seen, if they did not follow their lead.  
Dr. E. B. Southwick.  
Sherman, Mich.

**Unselfishness.**

**TO THE EDITOR:**  
We have often wondered, in our wanderings among the human family, if there was such a thing as a spirit of true social intercourse in the world of society, especially in the so-called liberal and Spiritualist element. We have observed a great deal of specious display of social functions, but there was that unrecurrent of manner that indicated a purpose underlying the exhibition of social friendship and interest—some favor to be sought in the future, or some business transaction from which a benefit is to be received.  
Before the "golden calf" and a financial status established position in society, there was some true social friendship.

Of late we have observed that the spirit of social intercourse, in the way of family and local neighborhood gatherings, etc., within the Spiritualist ranks, are not what they were in the past.

It is of general remark that Spiritualists, and the officers of their organizations, do not show that social geniality, that exuberance of spirit, friendship and joy, at meetings, which they should. The hearty welcome of gladness; an expression of interest in health, family, etc., that is shown by our orthodox friends—which puts hope and life in the despondent, drives out the blues and morose thoughts, and makes people feel as if there was something in this life after all. That is one of the chief attractions to the old places of worship. But we find that clothes, and that desire to get something for nothing, to learn all they can from those they come in contact with, irrespective of the other person's interest, seems to be largely in the ascendancy now. That is not the teaching of philosophical Spiritualism, and it is time the professed leaders and officers of societies began to discover it and act as if the auditors wished to have the people with us—not as if they were intruders and not desired. We have heard it remarked, "I don't go to the meetings, etc., because I am a stranger, and nobody there offers to speak to me, so I guess I am not wanted."

These are facts of a class not desired. It is sometimes the fault of the stranger or occasional visitor—then let them come oftener, make themselves agreeable, give the others a lesson in sociology. If we ever expect to be a world in which the "brotherhood of man" is to be a dominant principle, we must rid ourselves of that spirit of selfishness.

Now is the time to begin to erect a social edifice, respect everybody's opinions, if you wish yours respected; sink your individual dislikes and try to be social. Cultivate the disposition to get all that is good and pleasant out of this life, helping others to do the same, live for the good of all, intellectually, morally and socially.  
W. D. J. HAMBLY.  
San Jose, Cal.

**Undue Selfishness.**

**TO THE EDITOR:**  
I never even heard the word Spiritualism until two years ago, when I came to America, from England, and although I had to pay dearly for my investigations by being deluded by tricky mediums, in the way of business, nevertheless, it has done me good.

I was brought up, as perhaps were thousands of Spiritualists, under the guidance of the loved ones gone before, therefore the same love for honesty, purity, truth and love remains, and I trust will always remain, by the help of the intelligent forces in the spiritual world.

As there are many ministers of the various denominations preaching merely for the sake of the salaries they draw, so there are some mediums having no other purpose than a desire to grasp the dollar, and should business not come up to their expectations, they resort to tricks, and eventually give it up, and proclaim to the world that Spiritualism is a delusion.

The tree is known by the fruit it bears. They have refused to give a message for perhaps the widow's mite, which is thought just as much of, by true Spiritualists, as the \$20 of the millionaire. Many of these mediums are allowed to appear on public platforms, thereby getting a reputation, enabling them to impose upon the public. It is surely time that some discrimination were practiced and a reformation brought about.

Many people hold aloof from Spiritualism, because of evil practices I have mentioned; but I am glad there are honest and truth-loving mediums, who are bright and shining lights, and upon such depends the progress of this great truth.

One of the sternest facts which the true Spiritualist should enforce is the law of individual responsibility. We form our own characters. Spiritualism is to me my all. I am proud of being a member of the First Association of Spiritualists of Philadelphia, the oldest Spiritualist association in the world. Never before had I the peace of mind which I now enjoy. At the age of 17, I preached my first sermon in a Congregational Church, and afterward for various denominations in England, but now the veil has been lifted from my eyes. My father and mother, wife and children have all gone on before, but I have convincing proof that they are not dead, but live and are my guardian angels. This grand truth the churches fail to teach. It is sufficient gospel for me. ARTHUR GROOM.

**You can Scatter Sunshine.**

There's a heap of satisfaction  
In the knowing if you know,  
That this world is just an Eden,  
If you try to make it so;  
For no one can monopolize  
The king of light and day  
And you can scatter sunshine,  
If you feel that way.

There's a joy behind each sorrow,  
There's a lesson in defeat,  
There's a lecture in experience  
Philosophers can't beat;  
And nothing like "I've been there,"  
Can teach you day by day  
To scatter wads of sunshine,  
If you feel that way.

CAPT. JACK CRAWFORD.

**Spiritualist News.**

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.  
The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.  
Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

The Rev. E. L. Rexford, pastor of the Universalist Church of Columbus, Ohio, is to deliver a course of lectures at Cassadaga Lake this summer.

The camp meeting at Delphos, Kansas, will open on Aug. 5 and close on Aug. 22. Will C. Hodge, C. W. Simpson, J. M. Arnold and other speakers and mediums will be there. For further particulars, address, M. Blanchard, Delphos, Kans.

The Lake Pleasant Camp Meeting, the largest in New England, will open on July 31, and close Aug. 29. Albert E. Blinn, Secretary, 603 Tremont St., Boston, Mass., will furnish programs upon application. Judge A. H. Dailey, of Brooklyn, N. Y., is president.

**Power of Thought.**

The First Spiritual Society of Universal Brotherhood held its meeting as usual in Memorial Hall, Los Angeles, last evening. Mrs. Mary C. Lyman, the pastor, discoursed upon the subject, "The Power of Thought." The speaker said: "Our Thoughts are real substances, and leave their images upon our very personality; they fill our aura with beauty or ugliness, according to our intents and purposes in life. There are persons who can see our thought images. One who ponders well over these facts will be forced to feel the importance of thinking his or her best thoughts at all times, for we are to-day, through the power of our thoughts, making our success and failures. If life seems sad and full of misfortune, ponder well on the companions in thought you have entertained. If disease and unrest fill your life, bring forward the subject in mind for contemplation and consideration. Ask yourself: 'Have I, with true righteousness, well considered the needs of my fellowmen?' For omission is as great a sin under the law as commission. Blessed is the peacemaker, for such build the kingdom of heaven and lead the many out of the world of darkness into eternal happiness."—Los Angeles Herald, July 18, 1898.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

**FOR SALE.**

One of the best known and most successful teachers and demonstrators of Occult Science in the West is M. A. Pottenger, who, together with his wife, has been traveling on the Pacific Coast for some time. They are desirous of establishing a sanitarium and school at Colorado Springs, Colo. At this school the laws governing in Occult Science and Spiritual Philosophy will be taught and demonstrated.

Mr. Pottenger's plans contemplate the erection of buildings and the improvement of grounds sufficient to accommodate several hundred people. Knowing Mr. and Mrs. Pottenger as I do, and wishing to give the enterprise my financial as well as moral support, I offer for sale four newly-built and modern flats and a two-story cottage, favorably located in the city of Los Angeles, Calif. This property is reasonable at \$7,500, and rents for \$75.00 per month. Title perfect and free from encumbrances of any kind.

The money received from the sale of this property will be used towards carrying out Mr. Pottenger's plans. Now, here is a chance for someone who is desirous of promoting the cause of education in the occult line to do so, and at the same time make a good paying investment.

For further information address, Milton A. Pottenger, or Mrs. E. A. Miller, Station "C," Los Angeles, Calif.

**Medium Directory**

[Mediums' Cards put into this directory at 20 CENTS per line per month.]

Mrs. E. A. Adams, Electro-Magnetic Practitioner, 421 Ellis St., San Francisco.

Mrs. Dr. Dobson Barker, Healer, Box 132 San Jose, Cal.

Geo. W. Carpenter, M.D., 531 Alvarado street; office 935 Market st., San Francisco, Cal. Cures all chronic diseases.

Mrs. Maxwell Colby, Readings, 122½ Oak street, San Francisco, Cal.

Mrs. C. Eberhardt, 937 Guerrero St. Meetings Wednesday afternoon, Thursday and Sunday evenings. Readings daily.

Prof. Eichner, Spiritual Psychometric Readings at 10c. per question and stamp. Address, 1127 Comet St., Baltimore, Md.

Mrs. Meta Francis, Spiritual Medium (Independent/Slate-Writing) 118 Haight st., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1; 3 questions answered, 50c. 1249 Market St.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Mrs. Katie Heussmann, Clairvoyant and Clairaudient Medium. 475 Fell St., S. F. Sittings daily, \$1; circles Friday eve's, 25c.

Mrs. Lena Clarke-Howes, Trance and Business Medium, 361 Geary St., S. F. Sittings daily, 10 to 4; evens, by appointment. Circle, Tues. and Thurs. evenings.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, 1204 Mission St., San Francisco.

Mrs. M. T. Longley, M. D. Medical, Test and Business Medium. Cures disease and obsession—Developes mediumship—Gives readings and business advice, by mail or at office, \$1. 517 S. Olive st., Los Angeles, Cal.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Luzerne ave., San Jose, Cal.

Mrs. D. N. Place, Spiritual Medium, 247 Oak street, near Market, San Francisco.

Mrs. Hende Rogers, Electro-Magnetic Healer and Test Medium, 534 Page St., S. F.

C. Mayo-Steers, 112½ Oak St., San Francisco, Trance Test Medium. Readings, \$1.

Mrs. H. S. Slossan, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

The "Wheel-Chair" Medium of the Pacific Coast can be consulted at 864½ Howard st., room 4, San Francisco, Cal.

C. L. Walter, the Psychic and Automatic Writer, gives life readings and business advice by mail, \$1.00. 443 Temple St., Los Angeles, Cal.

Mrs. Carrie Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

Mrs. H. D. Wrenn, 25 Brosnan St., off Valencia, near 14th, San Francisco, Cal.

Mrs. C. F. Waltham, Cabinet Herb Baths and Magnetic Healing, 453 Polk St., San Francisco.

Mme. E. Young, 605 McAllister street, Circles Tues. Thurs. and Sunday eve's, 10c.

**Regular Meetings**

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

**Cal. State Spiritualist Association.**

HEADQUARTERS—605 McAllister St., SAN FRANCISCO, CAL.

PRESIDENT.....C. H. WADSWORTH, 293 Jersey St.  
VICE PRES.....THEOS. ELLIS, Jr., Alameda  
SECRETARY.....JOHN KOCH, 1807 Fillmore St.  
TREASURER.....B. F. SMALL, 3750 22nd St.  
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, Wm. M. Rider and Mrs. R. A. Robinson.

**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.

[A vacation is taken until September.]

LADIES' Aid Society meets at 2 p.m. 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.

**Lavinia Knowles, M.D., S.S.D. & Ph.D.**

TEACHER OF

**OCCULT AND MENTAL SCIENCES.**

Psychometric Readings given pertaining to Health, Business and Lost Property. Residence and office: Rooms 48 & 49, Supreme Court Building, Cor. Larkin and McAllister Sts., San Francisco, Cal. Special appointments for Readings.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

**Some Philosophy of the Hermetics,** by D. P. Hatch. Los Angeles, Cal.: \$1.25 For sale at the office.

FOREVER ON.

I would not look at life's high aim aslant!  
Life is for growth! It is a mountain plant,  
Its roots descending but its leaves upspread;  
A shoot divine, whose seeds, when we are dead,  
Should spring immortally in other life,  
Potent in tendencies to nobler strife,  
Showing the soul's high lure, till Time be gone,  
To Be, to Do, and so forever on.

—JAMES H. WEST.

Inappropriate Titles.

Titles to be of any value should mean something. The meaning should be definite and precise. Titles should be conferred only upon those whose attainments or achievements warrant their bestowal. Since there are different titles designed for the recognition and reward of different kinds of ability and learning and different kinds of meritorious service, the titles should be given discriminatingly and appropriately so as never to stand for honorable distinction in a field of thought or activity for which some other title is used; If titles are bestowed when there is no merit corresponding with what they stand for, they become worthless to the possessor.

The other day two American institutions of learning, Princeton and the Western University of Pittsburg bestowed upon Admiral Dewey the degree LL. D. Has "Doctor of Laws" ceased to have any meaning? Does it no longer represent scholarship? Is it merely an honorary title to be bestowed upon anybody whose distinction can be made to advertise the institution?

Dewey has proved himself to be a brave and competent naval officer. The victory in Manila harbor was a brilliant one. Dewey has been rewarded by congress by promotion, and by spontaneous expressions of gratitude and admiration by the entire American people. But Admiral Dewey is not a great scholar, does not claim to be, and nobody has ever made any such claim for him. Why then confer upon him a college degree? Somebody suggests that if LL. D. merely stood for "Lambaster of the Lurking Dons" it would be appropriate, but when the letters stand for large scholarly attainments and contributions to science, philosophy or literature there is no propriety in authorizing one who is distinguished as a naval officer only, in appending the letters to his name.

Besides what is the title LL. D. bestowed by colleges and universities to a man who has become famous by a daring and brilliant achievement? And when a man is honored by an inappropriate and utterly undeserved title by an institution of learning, he cannot have unqualified respect either for the wisdom or the sincerity of a university that thus advertises itself under the pretext of honoring him.

When the German emperor bestowed a title upon Herbert Spencer in sincere recognition of his great contributions to knowledge, the philosopher modestly and courteously declined the honor on the ground that he did not believe in such titles and had during all his life declined to accept them. This is from a man who is greater than an emperor and who, if a title were a suitable reward for intellectual ability and labor, would deserve more titles than are borne by the young king of Spain. But Spencer with Gladstone and Bismark has the exalted fame which makes his simple surname without prefix or suffix more expressive of greatness than are all the titles of the world, including those of the Chinese emperor and the king of Siam.

However, titles are all right for those who desire them and who are entitled to such recognition as they give when they are worthily and fittingly bestowed.

For Dewey the title admiral is good enough. Meanwhile let the colleges and the universities, so-called, reserve their titles for those who have earned them, and let them bestow their honors upon the deserving scholars and thinkers who are working unrecognized, unappreciated in these noisy, sensational days. To such the titles may be encouraging and of much value. When their fame is secure, and everybody shall be speaking their praises the titles will be of no use except to advertise the institution which this method of advertising will in the end injure rather than benefit.

B. F. UNDERWOOD.

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN, 1765 Market St., bet. 10th and 11th Sts., San Francisco.

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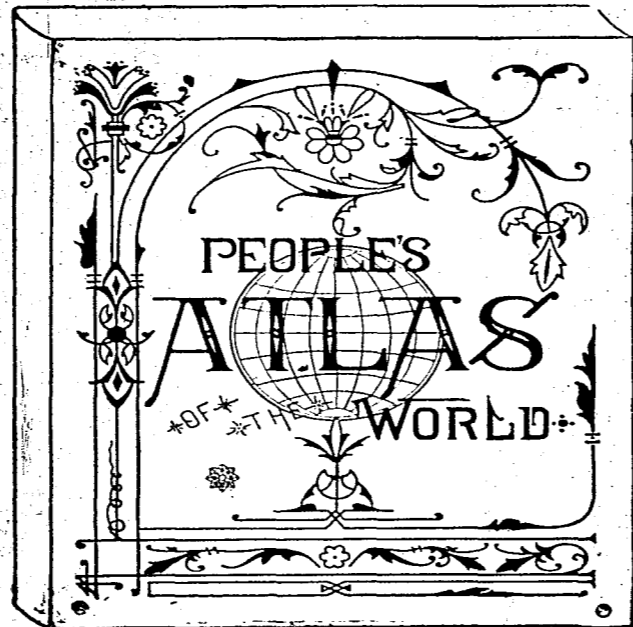
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## Local News Summary

Edited by M. S. NORTON.

**People's Spiritualist Society.**—On the first Wednesday in July this Society held its fourth annual election of officers, with the following result: Mrs. May F. Drynan, President; Mr. Thomas R. Simpson, Vice-President; Mrs. B. Gillingham, Secretary; Mrs. K. Simpson, Treasurer. Directors—Mr. Bogardus, Mrs. Sadie Cooke, Mrs. Hahn, Mr. Wilson, Mrs. Eberhardt.

This is Mrs. Drynan's fourth term as president of this Society, having presided over its destiny since its formation. The other officers and directors are all well-known mediums and workers.

On last Wednesday evening the audience was delighted with an address by Mrs. Lois Waisbrooker (the talented speaker and author), followed by Mrs. Seeley and Mrs. Kate Heussman, with messages from the Borderland. These meetings are held at 111 Larkin St., every Wednesday evening. Admission free. MRS. B. GILLINGHAM, Sec.

**Ladies' Aid.**—On next Friday evening, at Occidental Hall, 305 Larkin St., this Society holds its semi-monthly social and dance. Upon this occasion the talented lecturer and psychometrist, Mme. Florence Montague will occupy the first part of the evening, and the latter portion will be devoted to those who delight to "trip the light fantastic toe." You cannot afford to miss this rare treat. A word to the wise is sufficient. MRS. B. F. SMALL.

**Healdsburg.**—A few years ago a Society of Spiritualists was organized here and chartered by the Secretary of State. Many of the members have moved away, and some have passed to the other side of life, and the Society suspended. About a year and a half ago there was an attempt at revival, but without success. I expect to attend the next State Convention, and would like to go as a delegate. Yours for truth, D. G. JEWETT.

**Gilroy.**—There are many believers in Spiritualism here, but no organization, because of a lack of leadership. If a good speaker and test medium could come here, who could shed light along the pathway of those who are groping in spiritual darkness, a great work might be accomplished—but "all things come to those who wait. Yours fraternally, MARY I. REMINGTON.

**Mediums' Protective Association.**—This Society, after a short vacation, has resumed meetings at 112½ Oak St., every Wednesday evening.

At the last meeting Mrs. Jennie Robinson and Mrs. H. A. Griffin brought consolation and advice to the people assembled, and Mr. Cotton, of Oakland, gave words of wisdom and instruction. Let us open up more avenues through which the spirit-world may come in contact with the physical, and thus augment the range of spirit power throughout the coming years. W. T. JONES, Pres.

**Young People's Spiritual Institute.**—We have received an autograph letter from G. W. Kates, of Rochester, N. Y., together with a circular letter from him as Supreme Organizer of this Society. He sends rules and regulations for the formation of local Institutes, application for membership, blanks, etc. Parties interested can obtain information from the JOURNAL upon application. We are in favor of the organization of Spiritualists, both young and old, and will speak of this matter at greater length in a future issue.

### Personals.

The Spiritualists of California rejoice that Mrs. Sarah Seal has returned from her vacation and has taken up the work of the spirits again, in her usual vigorous manner. The JOURNAL bids her welcome, and would like to hear from her in the local news column.

Mrs. Lois Waisbrooker, the eminent author and lecturer, is again letting her light shine in the city where the sun goes down.

Mrs. Lena Clarke-Howes, whose name appears in the "Mediums' Directory," has again taken up the spiritual work and is letting her light shine.

Mrs. Dr. Lavinia Knowles, Prophetic Seer, is located at 305 Larkin St., where she holds meetings every Wednesday evening, with stereopticon views.

**Universal Spiritualist Association**, 20 Eddy St.—Considerable interest was manifested—both in effort and numbers—in the subject under discussion last Sunday, "If self-preservation is the first law of life, why is selfishness condemned?" There was no arrival at a definite conclusion because of the difficulty in answering all the propositions in so intricate a subject—"love conquers all." The subject for next Sunday is—"Is it possible to work without a motive?" DR. W. S. HALL.

**State Board.**—An adjourned meeting of the State Board will be held on Saturday, Aug. 6, at headquarters, 605 McAllister St. It is time to prepare for the State Convention. This meeting will be held in the Hall, and the public is invited to be present and help to "hold up the hands" of those who are trying their best to advance the cause of modern Spiritualism. Will you help?

**A Question Answered.**—Mrs. Dr. Blake asks, "What do you mean by 'divine' and 'supreme'?" Only Nature is divine, and there is no such word as supreme in the vocabulary of Nature. There can be nothing supreme in a progressive universe—superior is a better word.

**Sign it.**—Send in reports of meetings and other news, but don't forget to sign your name.

**Free Sunday Meetings.**—The Hall at 6th and Market Sts., last Sunday evening was crowded with eager investigators. Mrs. McMeekin, of San Jose; Mr. Germain, the palmist; Mrs. Jennie Robinson; Dr. Alice Tobias; Mrs. H. A. Griffin and Mrs. Louisa S. Drew, all did their part to make the meeting a success in every way. There is some talk of an association of mediums only. If such a society could be formed and maintained there would be a marked improvement in conditions, and much good would result.

**A Surprise reception**, by invitation, was given to our friend and co-worker, W. T. Jones, on last Saturday evening, at the residence of Mr. and Mrs. Geo. Coons, assisted by Mrs. Waltham, at 718 Leavenworth Street. Half a

hundred friends gathered to do honor to the guest of the evening. Prof. Reck's orchestra, assisted by Prof. and Madam Young, furnished some excellent music. Of course everybody had a good time—they always do when Bro. Jones is present. The JOURNAL extends to him best wishes for success along all the avenues of usefulness. "May his tribe increase."

**Miss Meda Hoskins.**—This excellent healer and test medium is now located at 1204 Mission St., quietly but effectually doing the work which has been allotted to her. Her mother, Mrs. Kate Hoskins of Los Angeles, sends regards to the JOURNAL, and from every department there goes back to her a thought-wave of love and best wishes. Let the JOURNAL hear from her and from all the friends in the city of the angels.

**Dr. Rin-Es.**—At this meeting last Sunday evening there was a good attendance. Mrs. Seeley, Mrs. Heussmann, Mrs. Vigers and Mrs. Davidson participated. A reorganization of this society is contemplated in the near future. W. T. PHELPS, Sec.

**Mrs. Henderson.**—The meetings held by this worthy medium at her parlors, 148 6th St., every Sunday evening, are very quiet and restful after the turmoil of a busy week. There ought to be more of them.

**Palmistry.**—Mrs. M. L. Chandler lectured in Occidental Hall last Sunday evening upon the subject of "Right Living." She is an inter-

esting speaker and handled her subject in a very creditable manner.

**Free Thought.**—The subject of the lecture last Sunday evening in Pythian Castle was, "A Murdered God." Mr. George Sawkins is a clear thinker and a forcible speaker.

**R. A. Stitt** and Mrs. Bird held their usual Sunday evening meeting, with the usual good results.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

**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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