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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

Interesting Phenomena.

Rev. Minot J. Savage is a Unitarian minister of Boston, Mass., who is also an earnest Spiritualist, and gives occasional lectures on that subject. From one of his lectures we take the following interesting relation of phenomena. He had been discussing hypnotism, telepathy, etc., and in drifting from these to the broader field of spiritual manifestations he said:

"Now, I wish to come to some other phases of these manifestations. I have picked them out of my own personal experience almost at random. I have come to know with perfect certainty that there is some power that I cannot account for as that of the mind embodied, that is able to move physical objects, that is able to accomplish results in the physical sphere; and perhaps right here you will be interested in my calling your attention to a point that Prof. Elliott Coues has made with a good deal of force. He says that the material world is absolutely under the law of gravity. Now, he says, if we discover some force which is able to move a particle of matter which is no larger than a pin's head in a way which seems to contravene this force of gravity, here he says is the Rubicon, and we have crossed from the material to that which we must regard as spirit force and power. Now, I know that there is a power that is able to make objects heavier than they naturally would be or lighter than they naturally would be. Rev. O. B. Frothingham, who is inclined to be a Materialist and takes no stock whatever in ordinary psychic investigation, has told me that he has sat upon an ordinary piano with five or six other men and had the whole thing lifted in the air simply at the touch of a woman's hand. He believes that; I believe that it is possible. I have a friend who, in the presence of his boy of 14 acting as a medium, a man that weighs 200 pounds, says he has sat upon his library table and was lifted up in the air and carried around the room. He says that he has asked the force, whatever it was, to make the table heavy and it has been made heavy; he has asked to have it made light and it has been made light, and it was so light he could lift it with one of his fingers. These things have been demonstrated by scientific men with scientific instruments.

"Now, I will come to what for the first time in my life gave me a problem that I could not even try to solve by any reference to this world. I can not give you the matter in detail. Most wonderful cases are so rare that they cannot be published, they can be told. I had a lady friend, however, who had been dead as we say, for three or four months, a friend that I prized most highly, a lady I had known since my boyhood. I was having some sittings at this time with a personal friend, not a public medium, the wife of a leading physician in Boston. She possessed this psychic power, whatever it is. She was so shy about it it would be impossible to hire her with money to consent to sit with any stranger, and she kept it so carefully that many members of her own family, some of her sisters, did not know she was interested in it. But she possessed this psychic power in a wonderful degree. I was sitting with her this

day. She was a trance medium, there were the ordinary physical manifestations, spelling out messages by the alphabet, and then she was an automatic writer. This day, as we were sitting, her hand was controlled, and, by the way, her hand would write when she was reading a book or engaged in conversation with me about some other subject, while she would be utterly unconscious of what the hand was writing. Now it would be a large, striking, dashing, business man's writing, signed by a man's name, then written with slowness and care, the little delicate hand-writing of an old lady, each time suiting the character, and in no case being anything like her own hand-writing in a normal condition. This day two pages of note paper were written over addressed to me. I was not thinking of this friend I have spoken of as having died, and up to this time, the friend who was acting as psychic did not know that any such person as this friend of mine had ever lived, so there was no possibility of her guessing or surmising anything. How came these two pages of note-paper written? I took it up in perfect silence and looked at it and read it, and said to myself, if it were possible I would be willing to take my



PARACELUSUS.

Philippus Aureolus Bombast (widely known as "Paracelsus"), was born at Hohenheim, near Bale, Switzerland, on Nov. 26, 1493—305 years ago. He was educated at the University of Bale and traveled in Spain, England, France, Egypt, Turkey, etc. He was an Occult Scientist of rarest type. He died on Sept. 24, 1541, at the age of 48.

oath that this friend of mine had written it. I turned as if she were present and said, 'Won't you be kind enough to give me your name?' Immediately the name was given, maiden and married. I asked again, 'How many children did you have?' 'Five.' We started a conversation that lasted for an hour—a natural conversation. I said: 'Do you remember a book we used to read together years and years ago?' and she answered that she did, and gave me the name of the author. 'Do you remember one particular poem we were both especially fond of?' She gave me that, and so we went on in our conversation. When I was through with that I said again: 'She has not said anything that I did not know,' and again making a record of it I put it to one side and said, 'I want to get something that neither the psychic nor I ever knew.' A week later we had another sitting.

This same friend claimed to be present. It occurred to me to make a little test. So I said to her, 'Do you know where your sister Ellen is this moment?' She was the only sister then living, and married and living in Maine, and this sitting was in Boston. I had reason for supposing that Ellen would be likely to be away from home in another part of the State. There were certain family reasons that made me think so, so that all my mental prepossessions were in favor of her being away. The answer came, 'No, I don't know where she is; I have no means of knowing unless I go or send.' I said, 'Can you send or go? Won't you try and find out?' 'I will try,' she answered. I said, 'Shall I wait?' She said, 'Yes,' and we sat for about fifteen minutes, at the end of which time the table began to move. I said, 'What is it?' She gave her name and said she had returned. I asked where Ellen was. She said, 'She is at home in her own house; she is just getting ready to go out.' I sat down and wrote her a letter, and said, 'I will explain why I want to know sometime, but now just answer where you were on such a day and such an hour, and what you were doing?' The answer came: 'I was at home that day as usual, and about the hour you speak of I made a call on one of the neighbors.' Here was a little bit of news that came 200 miles a little faster than the telegraph, and that neither the psychic nor I could have known anything about.

"Now, if you will pardon me, I will tell one more case that carries me farther still. The next week we had another sitting. This dead friend came to me again. I speak of it in this way because I do not want to use the dictionary in circumlocution, and she said to me: 'Ellen is in great trouble, she is passing through the greatest sorrow of her life. I wish I could make her know that I care; I wish you would write her a letter for me.' I said, 'What is it?' and then there was a distinct and definite hesitation as though it were a delicate matter she didn't know whether to speak about or not. At last, after what appeared to be a little reflection, she said, 'The cause of her trouble is her husband's infidelity and cruelty.' I had never seen her husband but once; I should not know him now were he before me. I had always supposed they were happy, and the friend who was acting as psychic did not know there were any such people. She went into some detail to explain the situation. Then I sat down and wrote Ellen and said: 'Are you in any special trouble, and if so, and you can, will you tell me about it?' I received a letter marked 'private and confidential,' confirming every single thing that had been told me, and begging me at the end of the letter to burn it, saying, 'If my husband knew I had written such a letter he would kill me.'

"Now, friends, what shall I do with a bit of news that tells me not only external things, but internal mental facts and conditions? I do not see how clairvoyance, or telepathy, or mind reading, or any of the ordinary explanations, can even touch it. When two people are alone in a room, and communications are made to them of something occurring in another State, then, it seems to me that we must suppose a third intelligence as active to account for it. I have read all the explanations of the wise people who are so afraid to believe that they are going to live after they die. I would be perfectly willing to-night to accept an explanation if somebody could give it to me."

No one is useless in this world, who makes burdens lighter for another.

What I have Seen.

I have seen a woman who had but one arm, the other being absent from the elbow down, was so from birth; I have seen this woman take a seat on a public platform in the presence of hundreds of people, have seen skeptics blindfold her with all the skill at their command and then declare to the audience that it was impossible for her to see. They next disarranged her paints and brushes while another skeptic from the audience brought a sheet of cardboard that he had privately marked.

Then this woman who had been sitting quietly in her chair till all was done, took that cardboard, cut it in three pieces and in a very few minutes painted a picture on each, a shrub or a bunch of flowers. The moving of her paints and brushes did not seem to disturb her in the least. She used the simplest water colors, often mixing two to produce a third, and she began at the topmost point of a leaf or bud and worked downward and to the right and left till she finished at the bottom. She worked as quickly and correctly as though all was outlined before her and yet there was nothing to be seen.

I sat on the same platform, and within three feet of her and watched the whole process but was not allowed to say or do a thing as skeptics had charge of the whole matter, their leader being determined to find out how it was done, but he was no wiser for his pains. In Bible times this would have been called a miracle; now the intelligence that spoke through her lips, while in that condition, said that an Italian artist controlled her hand and an Indian girl her brain.

Now I cannot swear that she was unconscious. I have only her word for it, but 25 years ago the word "fraud" was not used as much as now, and when we saw no reason to the contrary we were willing to take the party's statement for truth. Neither can I say that she did not see. She may have seen as I have sometimes done, with my eyes tightly shut and yet not conscious of any difference in the surroundings, saw as plainly as if they were open.

But suppose that she was conscious and that she saw, what then? If she saw it was clairvoyantly, and she may have seen the outlines of what she was to paint in the same way, but even admitting all this to have been possible, and further, that she had studied the art of painting (which she had not) still it would be a wonderful thing, that which she did.

But her best, her finest work, was not done on the public platform. She often painted wreaths for those who wished them, and in the center she would put from two to six lines of poetry, the sentiment in accord with the one who was to receive the wreath, and this was also done with the brush, and a magnifying glass would show that the punctuation marks were little rose buds, and in the same way the names of spirit friends were sometimes found upon the leaves. She was always blindfolded when she painted. Now, I have told no idle tale, but what hundreds now living can testify to, as true.

This medium, Mrs. Lutie Blair, afterward married again and went to Colorado, and I do not know whether she is still in earth-life or not, but I heard that she painted only occasionally after going there, no longer making it a business; and in my opinion, such wonderful gifts cannot be used year after year for a long period without deterioration, thus tempting to fraud if the medium has not the best of moral stamina. The constant use of such powers exhausts the physical, particularly the nerve system, too much. LOIS WAISBROOKER.

Experience of a Boston Medium

The fascinating articles published in your valuable JOURNAL regarding the experiences of mediums, leads me to write the following facts about a Boston artist who has been developed by the spirit world to be probably one of the most promising mediums in the East.

Bostonians who ride along Columbus avenue, the homes of some "swell mediums," have seen for years a glass sign in the window opposite Pope's Bicycle office's reading, "Mrs. A. C. Littlefield, Portrait Artist." No one who saw the stylish society lady, well-known painter and artist, church favorite and aristocrat, would imagine that the spirits could ever make a medium out of such a person; but quietly the angels

came into her lovely parlors, crowded with rare carved frames, valuable paintings and pets of cats and Mexican poodle doggie,—"Grover Cleveland,"—saying, "We have chosen you to work for the spirits."

Then one by one they took her from the churches, societies, choirs, balls, and trained her for years as few mediums have ever sacrificed for the Cause. First the table tipped as a few congenial friends tested psychical research, then spirit raps followed; psychometry, in which she read accurately the secret characters and professions of many celebrated public men, some of whom were clergymen, statesmen and orators who little dream that they cannot fool the spirit world.

Then one day she stuttered and we thought she was going crazy, but soon the spirits controlled her tongue to talk, to sing; her hands and fingers were developed to play marvelously without notes, and they said it was Mozart coming back to earth to prove he was still alive.

As she sat at her easel painting, various artists took up the brush, and beheld the old masters were still alive and told us that they often inspired the artists of to-day. Hunt, the lamented and distinguished painter whose canvases sold for fortunes, came here to tell his story of the Borderland and to exhibit his skill with the paints upon some paintings in the home of a Buffalo, N. Y., banker.

Then they prophesied many things through her and we laughed at them in our skepticism. They told her she should be a great materializing medium, a splendid speaker, a rare and unsurpassed developer of new mediums, a fine test medium, a medical diagnostician for diseases, etc.

One by one their prophecies were fulfilled and skeptics of the world who came to scoff remained to weep.

One day her brother's spirit took control of the medium, and they thought he was dead, but the spirits did this to cause an investigation, making an incident too tragic and romantic for public print.

Then like the cases reported by other mediums, her spirit was taken upon a long journey while the writer's soul-mate controlled the body.

Then the medium saw her mother, etc., materialize and dematerialize before many witnesses; saw her soul-mate of a previous incarnation do the same and talked with him.

Then great spirits controlled her to speak, preach and educate. Booth, Beecher, Brooks, Lincoln, Kate Field, Cleopatra, Bible characters and her own family relatives, etc., did the same. Other spirits sent their mediums to her for instruction; newly-developing people who desire to progress and work for the spirit world gladly come and listen to the advice of controls who have lived for thousands of years.

Space will not permit further enumeration, but what the spirits have done for this lady artist of the East, they will try to do for every reader of these lines who will sacrifice and pay the cost as she has done.

Roxbury, Mass. GEO. E. LOTHROP, JR.

Obsession of Spirits.

Thoughts are spirit forms, and the thought-forms we create correspond with the equality of thoughts we think; therefore, we are haunted with the ghost-forms of our own creation; in other words, we are chastised by our own offspring, or live in a hell or a heaven of our own creating. Mortals should realize this law, and see how much pleasanter we could make our own earth-lives, and help to make those around us happy.

For thoughts are seeds sown in the mind,
And a crop to correspond we will find;
For whatever we sow we will surely reap,
For our own company we must keep.

We may try to blame our brother man,
But if we will do the best we can,
And watch our thoughts and actions too,
We will have as much as we can do.

And cleanse our gardens from weeds,
From evil thoughts and evil deeds,
Then we can help our neighbor hoe
The flowers that in his garden grow.

How pleasant then it will be to walk,
And in our flower-gardens talk
About the roses and white pink
And neither one would evil think.

This would be Paradise restored;
Then why can't they all afford
To think good thoughts where'er they go,
So flowers will in their gardens grow?

If we as Spiritualists wish to carry the banner

of peace, we must cease abusing our blind brothers and sisters, and show them by our every-day actions that we are their friends. If they abuse us, we should return good for evil, then we will prove by our works that we are not only Spiritualists in name, but also in actions; for example is the greatest teacher on earth, and we will then be a living light to those in darkness, and by our actions we will prove our heaven-born philosophy.

For the benefit of those wishing mediumship without first unfolding their own moral and spiritual natures, I will give an experience I had some 20 years ago. The medium was sitting beside me in the circle, when his control came and I was assisting him to take control.

An earth-bound spirit tried to take his place and I asked him to wait until we had heard from the first one. When the first one had finished speaking, the earth-bound spirit took control and came at me with a chair. I willed him to stop; then kindly told him if he had anything to give us, it would be thankfully received. He then left the medium who told me I did not know the danger I was in, for he expected to kill me with the chair when he started for me. I told him he was mistaken in his idea where the danger lay; that he was the one who was in danger, and as long as he did not control himself he was liable to be obsessed at any time when surroundings were favorable and do some crime for which he would always be sorry. I could say much more on obsession, but a hint to the wise is sufficient.

Summerland, Cal. A. C. DOANE.

Is the Struggle now on?

The article "General McClellan's Dream," in the JOURNAL of Sep. 8, has intensely interested me. The following words seem of especial import: "The United States is called to accomplish that vast result, self-conquest, to learn that important lesson, self-control, self-rule, that in the future will place her in the van of power and civilization." Then is mentioned the future trials of this nation from enemies and oppressors of the whole earth, and adds: "But if she shall be found worthy of her high calling, they shall truly be discomfited, and then will end her third and last struggle for existence."

Is not this struggle now on? Are not the "oppressors of the whole earth" spoken of, the "money power" of to-day and which is directly opposed to liberty, the fundamental object of this nation's "mission"? This power is a unit and has the people of this nation in its relentless clutch. If we as a nation are to "go on increasing in goodness" until we reach a "Universal Republic," we must realize the hold that this enemy has on our land. Let us not be deceived. This insidious foe is more dangerous than the nations of Europe. CHAS. W. OTIS.

Santa Rosa, Cal.

The Status of the Soul.

I have been reading and studying the conclusions of other minds for years, and also making inquiries of decarnate spirits, and most carefully noting analogies which seemed to throw light on the subject of the past, present and future status of a human life or soul. I will give to the readers of the JOURNAL what are the conceptions that have lodged in my mind on this important subject, and hope to be corrected if I have formed conclusions not consistent with the facts.

I have been utterly unable to conceive of the possibility, or to find a ray of evidence on the fact of the soul or spirit, whichever term we use, having come from somewhere apart from this earth in an already organized ego—to animate or form the life of the infant human being in its selfhood.

The thoughts which I have received and, for the present at least, adopted, are that the organization of the soul or spirit is coeval with that of the physical body. I think the elementary germ of soul life is a spark of divinity from the eternal fountain of all life; which takes on organic existence simultaneously with the human foetus, and grows through all the periods of the human life as a dual of the physical form, to perfect stature; the finer counterpart of that form in every respect. When deprived of the physical form before reaching the stature of manhood or womanhood, that it is taken to the spirit land and nourished to that

stature by decarnate relatives or friends. There is no fact made clearer to me by spirit communications than this one.

The very fact that the child spirit goes on growing to its perfect stature in the world of spirits is proof to me that its status originated with that of its physical form. I think, too, that the food of the spirit here in the earth form is largely dependent on the food of the mortal—almost entirely so in its earlier years. But aside from that fact, nature has spread a bountiful feast for all her souls as soon as they learn to crave and partake of that feast. The infant feasts mostly by the mouth—but later, more and more, by mind absorption for soul sustenance, when environments are everything to the growing soul. In this we see the general trend is, that "like produces like" by contact and suggestion the world over. A coarse soul may generally be expected to grow up amid coarse surroundings and *vice versa*. The exceptions, I think, prove the richer endowment of hereditary virtue; for heredity is not all vice by any means—but forms mostly the vital trend of our lives until overcome by environment where that is possible.

When the human soul is repening for its immortal harvest time, what a rich treat it may have by seeking the intellectual feast spread by the advanced ones of the human brotherhood; and what a glorious dessert it may often have to that feast in the glories of grand and awful nature in her ever varied organic beauty of land and water. Here in my cottage home I have both; for which I am truly thankful—not alone to man, but to all else that is divine as well.

J. MARION GALE.

Law of the Spirit.

The spiritual laws, when compared with material laws, make a contrast as great as the difference between the sunlight at noon on a clear day, and the darkness at midnight, when no moon is shining. The materialist reasons from cause and effect, as he sees material laws and rules applied.

With all the care and caution, from a material standpoint, there seem to be so many exceptions to every known rule, that one is led to believe there are in fact no positive, reliable, and fixed laws governing material things. Danger lurks in the most simple things of our every day life. Explosions have frequently occurred from piles of flour, from dust in grist mills, rood dust and saw dust. Clothing, old rags and hay often burn by spontaneous combustion. Meats when canned are often found to be deadly poisonous. Milk contains a poisonous germ so that when made into ice cream, many people are killed by eating it. It looks like it is not safe to eat or drink anything. There have been eyes that were able to penetrate these mysteries from ages past; eyes that could see deeper into material forms than the famous X-Ray of to-day.

The physicians when called to treat sick persons, will refuse to treat them if certain symptoms are present, which they say point to death. In such cases where they meet with these alarming material symptoms they tell the friends of the sick: "I will leave something to make him easy, it is no use to worry him by giving medicine; he can't live." In such cases as these, sometimes a metaphysician is employed or consulted. In waiting for a reply, minutes grow to hours, and hours to days, voices are heard only in a whisper; the doors are secured against intrusion; no noise permitted in the house. Why make the inquiry of a metaphysician when all the best medical talent has been employed and have said: "he must go?" Their rules are of the material and often fail; is why a higher power is invoked.

We will take among hundreds and thousands of cases, constantly happening, a man who was treated by three of the best doctors in the country, they quit treatment as they said, "He must die, nothing can cure him." A lady doctor said: "I might be able to cure him." After three weeks she quit and said, "No use." There was assistance procured from a metaphysician who did not even go to see the sick man, nor was it necessary for him to go, there is no distance in spirit. The oak in vision, more resembling a dead tree than a live one, but a single small twig with a few green leaves on it, and later, the wilted blooming lilac, its leaves and twigs all wilted, and hanging pensive at its stem, were not encouraging symptoms to start

with to treat a sick man. The man being beyond middle age, the human clay was hard to make an impression on.

Slowly the clouds rolled by, the sun shone out again, its rays penetrated the gloom around the sick man, he felt its influence. Light again came to his eyes, he grew better, he lives. He will never know from what source he got his relief, until he wakes up in the other world. Tell me can there be no mistakes made in the higher law? To one able to read the language of the perfect law there will come to one making the inquiry, the true state of facts and if life's cable is broken and untwisting, the true metaphysicians will be told of the fact, in positive symbols, which, when they receive they go no farther. Loving friends may kill, by their negative thoughts, the one they love dearly. Heaven comes from a harmonious working of the law of material and spirit. F.P. WAGNER.

WANTED—A GENUINE MEDIUM.

I have received a copy of the *Liberator*, dated Sept. 15, 1898, in which I and others were attacked, by a trio of self-styled reformers (?)—not one of whom would dare to assail my character, were I in San Francisco.

Is it not strange that these people should wait for nearly 18 months after I had left San Francisco before making their attack? when in fact I gave seances daily at the same address in San Francisco for 7 years prior to my leaving for New York. Perhaps they thought I was never coming back to the "Golden Gate." However they are reckoning without their host, for I hope soon to return, and nothing will give me greater pleasure than to fight my cowardly accusers to a finish. I do not consider these people's statements of any value and were it not for the sake of my many thousands of friends in San Francisco I would have ignored them. I now desire to give you a statement of facts showing the animus that has prompted Coleman, Schlesinger and Garrison to attack me.

THE COLEMAN ANIMUS.

About 7 years ago a gentleman invited me to spend the evening at the Tivoli Opera House, and while waiting for the performance to begin we discussed Spiritualism and its writers. While so doing Mr. Coleman who sat in front of us, interrupted us with some insolent remarks. I rebuked him for so doing and requested that in future he should wait until he was spoken to before forcing his remarks upon gentlemen. A few days later the San Francisco *Examiner* stated that a number of mediums such as Evans, Whitney, etc., were banded together to exchange tests and defraud the public. I immediately wrote to the *Examiner* demanding the name of the author of the article and asking space to refute the same; my request was ignored. I then prepared papers for a suit against the *Examiner* and wrote to them that unless they published my denial of the scandalous charge and gave me the name of their informant, I would immediately commence suit for libel against that paper. The result was that my article appeared in the Saturday edition of that paper, denying all the statements and challenging anyone to prove to the contrary.

I also learned that Mr. Coleman was the cause of the objectionable article. One afternoon later I met him going to his room on Sutter street, and in the presence of a friend, I extorted an apology and denial for anything he might have said or done. This was obtained, after receiving a good shaking at my hands. Now we will come to the

SCHLESINGER ANIMUS.

When the Schlesingers were running the *Carrier Dove* it was a common thing for its proprietors to call upon mediums and ask for a seance, for the purpose of publishing the results in their paper. After the article was published the proprietor would send from 100 to 200 copies to the medium with a bill for from \$25 to \$50 annexed. The first lot I allowed myself to be cajoled into taking, but when they tried the game again, a little stronger, I indignantly refused, and ordered my advertisement out of their paper. Then there was a change. They commenced to "roast" me; instead of "most wonderful and convincing seances," as formerly reported in the *Dove*, that paper began to find fault with every manifestation that was given through me. "The straw on the camel's back" turned up in an article entitled, "Lo the Poor Indian," in which they belittled a picture obtained on a slate in the presence of the late J. J. Owen, and published in *The Golden Gate*, and several Eastern papers took exception to the Schlesingers' new attitude. I then wrote for *The Golden Gate*, and several other papers, my experience with the Schlesingers. Mr. W. J. Colville, the well-known lecturer also wrote an article complaining that the Schlesingers tried to force him to pay for 100 to 200 copies at 25c. each, because they published his lecture, (unasked by Mr. Colville). Our articles appeared side by side and put a quietus on all possible future attacks during the life of the *Carrier Dove*.

Now we will seek the reason of the

GARRISON ANIMUS.

Many of my friends had so-called sittings with Garrison, and after charging them a fee for what he claimed was a spirit manifestation, he offered to sell them his trick for \$25.00. In fact all the time that Garrison has spent West he has played Dr. Jekyll and Mr. Hyde—one day exposing his meanness and the next day passing his counterfeit as the genuine article.

I have no doubt that some decent people have been drawn into this anti-fraud ring, but with those would-be mediums, who have been inspired by professional jealousy and a lack of business, they will never inspire the confidence of any intelligent class of investigators. All the papers are teeming with so-called exposés. The *Scientific American* for the last 6 weeks has exploited the methods used to give slate-writing, illustrating its exposés very nicely. Would it not be well for Garrison's

dupes, instead of paying him for a few cheap tricks, to invest in the *Scientific American's* complete exposé? But in spite of all these exposés, and the fact that two-thirds of my audience had read all of the latest methods of so-called slate-writing tricks, yet I gave a seance before the First Society of New York, with a crowded house and a committee of 8 well-known people. Over 50 messages were received, all of which were recognized. Where was the fraud? Where was the trick? Ask the president, officers and members of the First Spiritual Society of New York.

I could subpoena many thousand people in San Francisco and surroundings if necessary to give their favorable experiences through my mediumship. In conclusion, I would ask by what right has Mr. Coleman appointed himself a judge of honest mediumship, or a censor of his superiors?

Mrs. Francis' mediumship was tasteful to him at one time. Then a materializing medium caused him to lose his judgment and the result was several complimentary articles from his pen—all these people have since been discarded and condemned by him.

FRED P. EVANS.

103 West 42nd St., New York City.

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Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Spécial 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., DECEMBER 1, 1898.

We learn that Mr. B. F. Underwood, the former editor of the JOURNAL, is just recovering from a severe attack of pneumonia. He was nearly despaired of, but the turn has come, and he is slowly convalescing. We deeply sympathize with him and his devoted wife, Mrs. Sara A. Underwood, whose health has been impaired for some years.

The officers of the California State Spiritualists' Association have their hands full at the present time. The fraud question has been forced upon them, and they have honorably set to work to ascertain the facts in the case. We have faith in our California brethren, and believe they will do their full duty in the present emergency. If they find fraud and rascality, they will denounce them both in the interest of truth.—*Banner of Light.*

Bro. Barrett may be assured that the Board will endeavor to do justice to all. It will neither cover up fraud, nor persecute mediums. The animus of the present *fraud-hunt* in California, is to injure the State Association, to satisfy personal spite and pique. It is not an honest search for truth.

Our spirit friends are all around and about us, by day as well as by night, ever ready to make their presence known if we will only open the door and invite them to come in, says *Dawning Light*. The way to open the door is to form a circle and invite the spirit friends to manifest their presence. There is nothing mysterious or uncanny about it. Every family of half a dozen persons has some one in the group through whom the unseen intelligences can manifest their presence. There is no "faith" or "belief" about Spiritualism. It consists of an absolute knowledge of a continued existence after the death of the mortal body into dust and vapor.

The Church sells heavenly benefits, which it promises after death, for earthly benefits which it receives before death. The Church is wise, but the world is a fool.—WASHBURN.

Spiritualism is uplifting in its teachings, suggesting continual progression and unfoldment, continual evolution, whether we will or not. Every new experience is a step forward. There is no retrogressive movement, although for the time being such may appear to be the case. Onward, ever onward and upward.—*Exch.*

The immortal state of consciousness is not attained by dying, but by living—cultivating more and more of the Life of Love.—LUCY A. MALLORY.

An Object Lesson.

"Will the pigs fight?" asked the Spaniards contemptuously, when they insulted the United States government, by handing its Minister his passports, instead of receiving a communication which he officially brought from his government to them!

Knowing the peaceful proclivities of the United States government and the pacific tendencies of its people, who were developing the resources of the country and endeavoring to live in peace and harmony with the world—the populace in Spain echoed the taunt, "Will the pigs fight?"

Intent upon butchering the poor Cubans, and despoiling that unfortunate Island in every way—they would not heed the warning to stop, coming up in the name of humanity, and voiced by the United States government—they only shouted anew, "Will the pigs fight?"

With disdain for peace-loving "Uncle Sam," Spain rushed to battle, and lost all—her army despoiled, her navy destroyed, her credit ruined and her honor tarnished!

This should be "an object lesson" for the faker crowd who are now waging fierce war on spiritual phenomena, persecuting its mediums, destroying confidence in all spiritual manifestations, and disgusting many who were investigating, with an honest desire to find the truth.

The RELIGIO-PHILOSOPHICAL JOURNAL, pursuing its peaceful policy, trying to create harmony, and encourage honest seekers after truth,—contented itself at first with a warning not to go too far or be too rash in trying to root out the tares lest the wheat might also suffer. Then the braggarts contemptuously said the JOURNAL dares not fight—sneeringly and tauntingly saying in effect similar to the Dons, "Will the pigs fight?" but they learn (as the Dons did in the parallel case, to their sorrow) that the JOURNAL takes up the gauntlet—maintains the phenomena of Spiritualism, and defends true mediumship and honest mediums.

The war is now on, and the jealous-pated, persecuting fakers, as well as the dishonest mountebanks, posing as repentant tricksters, (while still teaching dupes how to practice fraud) will find that disaster stares them in the face as surely as it did the haughty, defiant Spanish persecutors.

"Will the pigs fight?" may be answered, "Yes, to the finish; and the "pigs" will conquer all before them"—as truly in the case of the JOURNAL as in the noble record of "Uncle Sam."

Saved by a Presentiment.

The Baldwin Hotel and Theatre at San Francisco were consumed by fire last week. The hotel was full of guests, but though the fire occurred at 3 a. m., only four lives were lost. A large amount of valuable personal property was destroyed—estimated at a million dollars.

Miss Maud Miller, daughter of Joaquin Miller, who is now playing at the Grand Opera House, occupied a room at the Baldwin. After the performance she retired, but could not sleep. She had a sense of impending danger and got up, dressed herself, and escorted by a friend she left the hotel only an hour or two before the fire. She went to the home of Mrs. St. Mary, on Sixth and Folsom Sts., and passed the night, escaping the terrible calamity. Her room was far from the staircase, and had she remained, she probably would have had a terrible experience, which was all averted by her spirit friends who would not allow her to sleep or even remain in the building.

The one who is happy in doing a kindness to others, or to animals, is on the road to progression; and suggests happiness to all.

Children's Lyceums.

The childhood mind is plastic and yielding. It is the recipient of a thousand influences, which if not as lasting as life, are very enduring, affecting the weal or the woe of coming years. None will dispute that beliefs affect character and conduct. They necessarily must. And yet many Spiritualists, after the sorrows and tears and struggles incident to breaking away from creeds and cramping confessions of faith—that morally shackled if not cursed them for years—are to-day sending their children to sectarian Sunday Schools and Roman Catholic institutions of education. Is this consistent? Is it advisable? Is it genuine soul-honesty?

Dr. Peebles in writing to Alfred Kitson, of England, upon the subject of Children's Lyceums, says:

You are beginning at the right end in this matter of education and the dissemination of the broad and glorious principles of Spiritualism; that is to say, you are beginning with the children—with the youth—for youth is the golden time, the dream-land of life, the impressionable period; for, if the ministry of angels and the philosophy of Spiritualism is good for parents, it is good for their children. If it demonstrates a future existence and inspires us to prepare for the higher spheres of that existence, it is surely a boon and a mighty blessing to humanity, for the world is wrapped in materialism and a cold, selfish worldliness. The Progressive Lyceums in America are not as enthusiastic as they should be in this early educational work. It is difficult to outgrow early prejudices, and it takes many Spiritualists years upon years to outgrow the horrible dogmas of Calvinism instilled into their child minds, and the struggle is sometimes painful. If "as the twig is bent the tree's inclined," why should not Spiritualists have Lyceums in every town and spiritual seances at regular times each week at their homes? This would be making our gospel practical, ultimating in a power that would shake the sectarian world.

Clearing the Air.

Under this heading, *Light*, of London, England, makes the following observations which will interest not only the Spiritualists of California, but those of the world generally.

The California State Convention of Spiritualists has adopted a Statement of Principles in which it says; "The mission of Spiritualism is to establish a rational religion in the minds of men, founded upon the operation of nature's laws; to wage warfare upon ignorance, superstition, and all forms of supernaturalism." That last statement "to wage warfare upon ignorance, superstition, and all forms of supernaturalism," is one which is likely to astonish the uninitiated, who generally hold that ignorance, superstition and supernaturalism are the distinguishing marks of Spiritualists. But that only shows how little the world sometimes knows about the matters it condemns.

We hold that the Spiritualists of California are strictly accurate. Spiritualists, as a rule, are people who desire to know; and people who desire to know, at least put themselves in the way of knowledge. We do not claim anything so absurd as that we are, as a people, more learned than others; we are, indeed, far more likely to confess that we shall be well satisfied to win such a coming into the kingdom as is promised to those who become as little children. But we do claim that in cultivating "a mind to let," and in not favoring "closed questions," we can never be rightly accused of anything but a desire to put down ignorance. We may be faulty in our methods and hasty in our conclusions, but we, at all events, are up in arms against the conscious or unconscious stranglers of a truth; and what we say is, that, for a long time, a very great truth indeed has been in danger of strangling.

He who would do some great thing in this life must apply himself to the work with such a concentration of his forces as, to idle spectators who live only to amuse themselves, look like insanity.—FOSTER.

The Reviewer.

New Publications.

Dr. Peebles has two or three books in press, two of which are about ready for delivery. The first is, "The three Jubilee Lectures delivered respectively in Hydesville, Rochester, and London." This will be a booklet of over 100 pages, elegantly gotten up, and illustrated with the Hydesville Cottage, the suspended wreath, etc.

The second is a symposium by Prof. J. R. Buchanan, Hudson Tuttle, B. B. Hill, Prof. J. S. Loveland, Rabbi I. M. Wise, Moses Hull, W. E. Coleman and Col. Ingersoll. This, a volume of 300 pages or more, is entitled, "Jesus, Man, Medium, Martyr," and was named while yet in the doctor's brain, by one of the controlling spirits of J. J. Morse. It treats of a great variety of subjects, such as the authenticity of history, discoveries in Babylonia, child marriage in India, "Antiquity Unveiled," the Gnostics, the Logia, Col. Ingersoll's Agnosticism, Primitive Christianity, Coleman and Tuttle upon the existence of Jesus and Mahomed (Mohamet), what spirits say about the existence of Jesus, etc.

His third volume treats of the pre-existence of the soul, transmigration, reincarnation, Hinduism, etc.

James G. Clark's Poems.

We are glad to announce that a volume of the complete poetical works of James G. Clark, the people's poet, is now ready for the public. Folio, Svo., 224 pp., fine quality, heavy paper, bound in full cloth, gilt top, uncut, with introduction and portrait of author. Price \$1.25, issued by the Champlin Printing Co., Columbus, Ohio. Send orders to Mrs. J. C. Jacobson, 1268, County Road, St. Anthony Park, Minn., or to my address given below. We hope before long to be able to publish a volume of his songs and melodies, and afterwards a volume of his prose essays. We again thank the good friends who so kindly paid their money in advance and have waited patiently this long while; their books will be delivered early in December, and directions in regard to change of address should be made at once, notifying his daughter, Mrs. J. C. Jacobson, at the above address, not forgetting to give the old address that accompanied the subscription.

M. R. HAVENS.
830 Bellevue Ave., Los Angeles, Cal.

Cyrano De Bergerac, by Edmond Rostrand, which is being played in this country by Richard Mansfield and in England by Henry Irving, is just brought out in a dainty, handy cloth-bound volume at the price of 35c., and a cheap paper edition at 15c., by Hurst & Co., New York, the well-known cheap-book publishers. They will send it postpaid, or it may be had at all dealers. It is generally pronounced the play of the year, and some critics rank it close after Shakespeare's masterpieces.

Suggestions, a monthly magazine devoted to the science of Suggestive Therapeutics and kindred subjects—Hypnotism, Magnetism, Telepathy, Mental Culture, Suggestive Education of Children, Dreams, Visions and all psychological phenomena, will be clubbed with the RELIGIO-PHILOSOPHICAL JOURNAL and both sent for \$1.75 a year.

Planets and People quarterly and the RELIGIO-PHILOSOPHICAL JOURNAL both for one year for \$1.75, if sent to this office.

To Correspondents.—As we can use in the JOURNAL only a small quantity of the matter sent to this office, we must ask correspondents to be more brief, more concise in stating their points. To multiply words and thus bury ideas in verbiage, is very poor policy. We have to condense a great deal of the matter we use; it would be more satisfactory to our correspondents to do the condensing themselves. Let all "take due notice and govern themselves accordingly."

Don't fail to see the Books on advanced thought, for sale at 1429 Market St.



The Editor is not responsible for the opinions of correspondents.

Letter from John Brown, Sr.

TO THE EDITOR:
I am still bound up in the narrow confines of the flesh, bed-fast. My feet seldom touch the earth; but the JOURNAL comes to me laden with rich trophies from behind the veil, to help lighten the burden of my earth-life.

I perceive that the Liberator endeavors to check the wheels of human progress by ignoring spirit phenomena—the imperishable granite foundation of Spiritualism. I feel justified in saying that not one word will ever echo from the voice of reason that will call phenomena to a halt, and I regret to see those for whom I have had respect, strive to check its headway. My whole earth-life has been occupied in that phenomena which shocked the world and set the greatest minds to thinking. It has done away with the Spanish Inquisition, and puts old errors and dogmas to flight, which never would have taken place had not a few brave men and women dared to step to the front and train in the army of reform, though lighted fagots stared them in the face.

It seems strange that people will start to sea without a good rudder to their ship, endeavoring to ignore the only rock-foundation from which we can derive any knowledge of a future existence. As far back as we can penetrate man's history, we find men heaping persecution upon the just, and such will always be the case, until the clouds are cleared away.

Let mediums; the world's redeemers, form a lasting alliance of fidelity to each other, rise above those who would butcher the characters of mediums and stand firm in the great Temple of Liberty. The work given is from the divine side of life and they need not fear. With pride let us feel grateful to the good JOURNAL which the progress of the age has elevated to give us kind and friendly greetings, and let our highest and purest benediction go out for its well-being and support. It is one of our guiding stars that leads to equal rights, purity and justice, and we should be faithful that our work may be acceptable at the bar of justice when the troubles of earth-life have gone.

JOHN BROWN, SR.
San Bernardino, Cal.

A Bid for Hush-Money.

TO THE EDITOR:
While entertaining a hearty contempt for any person who persistently practices fraud in the name of mediumship, and having no use for such an individual in any capacity whatever, it is a question in my mind whether the chronic fraud hunter may not be as much of a nuisance. I have noted with interest some of the recent happenings in your city relative to this subject. Permit me to express the hope that no honest seeker after truth may be misled by any utterances coming from such a vile source as the sheet published by one Garrison. I know this fellow, and recently received from him a long personal letter containing a covert threat to make me the subject of a sensational article in his filthy paper. This I took to be a bid for hush-money, and you may rest assured that it was quite as futile as his efforts when in Salem in the same line. Money was his object then; it doubtless is now. I did not reply to that letter, because I hold no communication with such characters unless there seems to be a reasonable hope of benefiting them or the cause of freedom. The letter itself bears so conspicuously the ear-marks of mendacity and viciousness that it did not deceive me for a moment.

Spiritualism is in no danger whatever from such garrulous gossips as Garrison. The air may be filled for a time with dust and mud which will blind the eyes of some people, but it will not last and the result will be for the best. Truth will stand. Let us cherish the good, the true and the pure, and turn a deaf ear to the scandal-monger.

WALTER P. WILLIAMS.
Salem, Ore.

Used it to Light a Fire.

TO THE EDITOR:
Last week I received the Liberator. After reading some of it I thought it needed liberating as badly as anything I

had seen. We were just having a stove set up and as soon as it was ready to kindle a fire, I added the Liberator to the other kindling. My old friend, Mrs. McGinniss also received one; but they will get no subscribers here. We do not believe in fraud, so do not want to encourage it.

E. E. GILLIS.
Sacramento, Cal.

Washington State Convention.

TO THE EDITOR:
Our State Convention at Tacoma, was a grand success in every way. We had Chas. Anderson and Mrs. Lake with us as working delegates. They gave us much assistance in the work, which is thorough and has the right ring.

I send clippings from the Tacoma papers from which you will see that the following officers were elected: President, Lillian S. Nagell, Tacoma; First Vice-President, Lena I. Gifford, Seattle; Second Vice-President, Dr. George Castiday, Seattle; Secretary, Mrs. Esther Thomas, Seattle; Treasurer, Mrs. M. E. S. McCall, Tacoma; Trustees, P. C. Mills, Edmonds; George E. Knowlton, Tacoma; J. M. Gale, Bangor; Reuben L. Chase, Edmonds; William M. King, Centralia.

The Constitution and By-Laws were adopted and articles of incorporation under the State law were agreed upon, the name being the Washington State Association of Spiritualists, and the incorporators' the officers and trustees above named.

The next annual meeting will be on the first Wednesday and Thursday in September, the place to be settled by the Board of Trustees.

We demand and will maintain exclusive jurisdiction in the granting of Charters to subordinate Societies in the State.

J. MARION GALE.

The Sifting Process.

TO THE EDITOR:
What ails Mr. Coleman and Mrs. Schlesinger? Have the Jesuits gotten hold of them too? What a shame if it be true, and a worse shame if it be untrue. I can testify that Mrs. Whitney is a genuine medium. If she practices fraud, the worse for her, here and hereafter. There is need of a sifting process, but sometimes the wind blows so strong that we lose the wheat as well as the chaff.

HELEN C. BUSHYHEAD.
San Diego, Cal.

Letter from Chicago, Ills.

TO THE EDITOR:
Prof. A. B. Kennedy, President of the Spiritualists' Fraternal Society, of Chicago received a copy of the Liberator, published in San Francisco, for the purpose of destroying a truth which has been tested very often and found to be a truth by greater intelligence than Mrs. Schlesinger ever will be; comparing it with a faker's work, who is deranged by liquor, ever eager for the mighty dollar for the use of destroying all moral and spiritual principle. Any intelligent person can see the many contradictions in his "confession," that would prove the above idea.

I read the paper to the Society on Sunday evening, Sept. 25. Mrs. Glanville being present, could not think it true. She knew Mrs. Schlesinger, and promised to write to her for an explanation. Last week she received an answer in which Mrs. Schlesinger stated that she was the editor of the Liberator, and through the same she was going to lift the cause to a higher light, as she had attended many seances and after gaining the confidence of the medium, was shown how all the tricks were performed. That she herself was clairvoyant and clairaudient and conversed with her spirit friends daily.

After reading the letter to the friends we came to the conclusion that Mrs. Julia Schlesinger was not what she boasted of; for had she conversed with her dear ones, she would not need to be made the confident of the medium, as the clairaudient spirit voice could and would have saved her all that trouble and danger. A woman who has to become so familiar with a man like Bishop Garrison, a self-confessed faker, runs a great risk, especially from a moral standpoint. If one plays with fire he is apt to burn his fingers. It is certain that Mrs. Schlesinger intends to derive great profits from her paper and the books she advertised in the same, but should it prove a failure, I think Bishop Garrison and his allies would start out on their Taking work as of old, in less than six months.

WILLIAM ARNOLD.

Big Bible Stories, by W. H. Bach. Placed in the crucible of mathematics, they are made too absurd for anyone who can count on his fingers, one, two, three, etc. New and unique. Price 50c.

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SNAP.—In this amusing game are 60 cards, six of a kind and ten different kinds. It can be played by any number of persons from two upwards. Its name is an index to its character, and its play affords abundant field for the cultivation of ready thought, quick eye and perception. Price 50 cents.

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We have secured a "job lot" of these and offer them postpaid at 15 cents each. Order quickly before all are gone.

THOMAS G. NEWMAN, Editor & Publisher,
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MESSAGES of recognition and tests from Spirit Friends through Mrs. E. R. H. Stoddard, Spirit Medium. Test circles Tuesday and Friday, 8 p.m., 25 cts. Sitzings, \$1.00.

Tell me Truly.

My life is growing darker,
As the days and nights go by,
And I wonder "Is there a heaven—
A world of rest on high,
And will I meet my darling—
The one I loved in youth;
Oh, is she among the living?
Oh, tell to me the truth."

If the angels to you whisper
Of life beyond the tomb,
Where the sweetest flowers are blooming,
If there for me, there's room,
When I'll meet my dear Louisa,
As I met her years ago—
A maiden pure as sunlight,
Or the ceaseless drifting snow.

Death came and kissed her lips;
She smiled and said, "Adieu;
If I live again in spirit
I will surely come to you;"
But the darkness has grown denser;
No loving words I hear;
Oh, tell me, tell me truly,
Is there a spirit sphere?

Lower Lake, Cal. COL. H. WINGHESTER.

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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The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Rev. C. H. Minton, D. D., Professor Presbyterian Theological Seminary, California, says: "If the teaching as unfolded in this system can accomplish everything that is claimed for it, nothing else is needed... Prof. Francis King has evidently made a thorough study of hygiene and calisthenics... We may well commend the practice of the system."

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What they say about the Book :

Prof. F. Chadwick, of Chicago, writes thus: "I take pleasure in sending to you for another two copies of *The Secret of Life, or Harmonic Vibration*. Every one who reads this book becomes deeply interested in it, and wonders why the churches do not grasp or teach a single iota of the laws of the universe."

Mrs. T. Josephine Nichols, Providence, R. I., writes: "*Harmonic Vibration* surpasses by far any other work that I have seen, being more condensed and taking broader scope. When Mrs. Brown loaned me her book last Spring, I immediately began trying to interest my friends in the system, and soon found six who promised to buy the books if I would send for them."

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Are Spirits Paupers?

TO THE EDITOR:

In the JOURNAL of Nov. 3 we see "Reincarnation conundrums answered," by Mr. Stoddard, in which appears the following language: "The idea that spirits are paupers in the universe they have created is too crude for a moment's consideration." Now we would like a little more light on this. Are we to understand that spirits create matter? If so, out of what? MRS. FLORENCE

Mr. Stoddard, at our request, makes reply as follows:

I will try to answer the questions from my hypothesis. "Are we to understand that spirits create matter? If so, out of what?" In reality there is nothing in the universe but spirit. All material substances are but spirit in different degrees of sublimation. The material chemist, by the aid of his crucible, reduces all these substances to an invisible force, and they elude his grasp. He will not tell us, however, that anything has been annihilated in his process, but their condition has been changed beyond physical grasp or sense. Now, in order to follow this invisible something, that disappeared from the material chemist's crucible, we are obliged to rely on a higher form of intelligence—that of a spirit—otherwise we have no answer as to the origin of anything, for as a physical scientist, our work closed when the material eluded our grasp.

We are further informed that all centers of being, which we designate as spirit, have *will power* which in an active condition eliminates or creates force. A thing once in existence must remain so until its condition is withdrawn and it resolves itself into a primary or ultimate form, from whence it came. This being the fact, we determine matter to be the extermination of spirit, or spirit in a material form devoid of personality.

The vast spaces of the stellar universe are laced and interlaced with arteries or rivers of force, the product of spirit in the form of energy flowing to and from the suns, the centers of planetary being. Out of this force planets and systems are constructed by world-building bands of spirits who understand the law.

Prof. Tyndall invented scales that weighed the sunlight, which is the first material form of all matter. All the different stratas composing the earth's crust were first force from the sun; then sunlight, and lastly sunlight under planetary conditions; thus forming all our different substances in nature. This is so plain, I wonder our material scientists have not found it out before.

In the beginning, it is said, the Christians' God created all things out of nothing. Without one pound of raw material to start in business with, he built the worlds. We leave the reasonable mind to judge which hypothesis is the more reasonable—a something coming from nothing, or what we call matter originating in and from an eternal center or self-animate being which is known to exist in the form of spirit.

The material scientists, such as Darwin, Tyndall and others, ignore the spirit hypothesis, and at the same time deny the destructibility of matter, yet fail to inform us how an indestructible thing could exist without a unit for its basis or origin.

We think we have answered the questions from a logical standpoint.
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Local News Summary.

Edited by M. S. NORTON.

Mission Lyceum Entertainment.—On Wednesday evening, Nov. 23, this Society gave an entertainment and dance, at Excelsior Hall. There was an excellent attendance and unbounded enthusiasm. Mrs. M. A. Clark, chairman of Committee of Arrangements, presided, and was assisted in her labors by Mrs. Sadie Eberhardt and Mrs. E. J. Pfifer. The Reception Committee consisted of Mesdames Monroe, Beckwith, and Miss Lena Clark. Floor Committee, H. H. Hargrave and W. T. Jones. Refreshments: Mr. and Mrs. Shroder.

PROGRAM:—Piano solo, Mrs. Eaton; song, Miss Tracie; vocal duet, Mesdames Winter and Rice; recitation, Etta Werner; fancy dance, Merle Colby; recitation, Wm. Rider; vocal solo, Mrs. Barker; fancy dance, Miss Pearl Bryson; humorous story, Mrs. Sarah Seal; recitation, Mr. Philip Zuerin; vocal solo, Mr. Reid; piano solo, Miss Lena Clark; vocal solo, Mr. Swanson; musical selections, by the queen of song and story, Miss Tracie.

The floor was cleared and some of the little ones repeated their fancy dances, and then those children of larger growth danced and danced, and were still dancing when our reporter took his departure. The banquet hall was well patronized, everyone present had a good time—and the JOURNAL considers itself invited to the next social.

Mrs. Drew's Meeting.—Last Sunday evening this medium closed her series of meetings at 997 Market St., San Francisco, and will open them again next Sunday in some other hall. Her meetings have been very successful, and full of interest. She was assisted by Dr. Coon, a healing medium who has recently arrived in the city, and Mrs. Jennie Robinson. The Castle Dancing Club, of which she is president, has a dancing party every Saturday evening at 909 Market St., and next Saturday will give a masquerade, at the same place.

Ladies' Aid Social.—Probably the most successful entertainment ever given under the auspices of this popular Society, was held at its headquarters in Occidental Hall, on Friday evening, Nov. 25. The social features of the entertainment were of a high order. The supper given in the spacious banquet hall adjoining was no sham affair, but a real good substantial supper; just like those our mothers used to cook. The music was excellent, and dancing was indulged in until all were satisfied. The attendance was very large, testing the capacity of the headquarters to accommodate all. Every officer and member worked faithfully for success; but they all agree that the honors were carried off by Mr. John T. Lillie. From beginning to end, he

has planned and worked, worked and planned, and the gratitude of all interested is due him. A list of those present would be too long for publication in our limited space, and so we do not mention any, but will repeat what we have said before—if you want to meet the best class of Spiritualists and their friends, attend these socials, and help along the good work of this Association, indicated by its name—"Ladies' First Spiritual Aid Society."

Dr. York's Lecture.—Dr. J. L. York, the noted liberal lecturer, spoke at Scottish Hall, last Sunday evening, and took for his topic "Spirit, Mind and Matter." He said that the occult was one of the most interesting elements of life, that science of to-day teaches that spirit and matter are immortal; but that form is not. The tadpole probably looks forward to the time when he shall become a frog, with as much pleasure as man looks forward to the time when he shall go up higher, but it is all in the line of evolution and not special providence. A common origin means a common destiny; and the future life is an open question. He said that the philosophy of Spiritualism was the grandest that the world had ever known, if it was true. He advised his audience to handle the occult carefully; to shun priests, fakers and frauds; to have their feet firmly planted upon the gravel and keep their powder dry.

Progressive Spiritualists.—Mrs. R. Shephard Lillie delivered a lecture for this Society last Sunday, on the subject of "Holy Days." After enumerating many of the holy, or God-days of the different denominations, she turned her attention to the Christian Sabbath, and its proper observance. The speaker took broad ground upon this question, and said that it should be a day of rest and recreation for the toiling millions of earth, and he who sought to destroy it was an enemy of humanity. Street cars, boats, and trains should run, and every facility given to the people for fresh air and change of scene. She drew a vivid word-picture of the Sunday experiences of the children of half a century ago, and compared them with to-day; claiming that now is being fulfilled the words of the teacher of Nazareth, when he said, that "the Sabbath was made for man; and not man for the Sabbath." These lectures are given every Sunday evening, at 305 Larkin St., and if you do not attend, you miss a rare treat.

Universal Spiritual Association.—The subject last Sunday was "Interest." Owing to a lack of understanding of the subject, no conclusion was arrived at; but it led to almost interminable discussion. The subject for discussion next Sunday is, "Are extremes ever justifiable?" This is the most important subject discussed here for many weeks. This is a school where the wisest may learn something. Those who are interested in the solution of the problems of life should visit this meeting.

Mrs. Logan's Circle of Harmony is held at Occidental Hall, 305 Larkin St., every Sunday at 1 p. m. Walter Hyde made the opening address last Sunday, giving many interesting personal experiences. The attendance is increasing and the interest unabated. Among those who participated were Dr. Carpenter, Alfred Gough, Mark Stoddard, Mrs. Rhoda Gray, Mr. McNorton, Mrs. Sophie Siepe, and Mr. Armstrong. We hope to see these meetings grow in numbers and interest, for they are needed, as a quiet, spiritual retreat, after the cares and trials of the week. The psychometric readings were very well received.

Sunflower jewelry, the Spiritualist emblem, will make a nice Holiday present. On sale by Mrs. Sadie Cooke, 353 Geary St., San Francisco.

Stories for Children, by Hudson and Emma Tuttle. Price 25c. This contains 62 pages, with the following list of contents: Budding Rose, Parrots, Planting Apple Seeds, A Dream that was True, The Sylph of the Air, Eudocia, The Beautiful Lady, An Escaped Lie, The Fable of the Stork, Claribel, A New Year's Story, How an Acorn Becomes an Oak, Military Instinct of Insects, The Bridgroom of Death, A Winter Night Ballad. From now until after the Holidays we will mail these pamphlets for 10 cts. each, or \$1.00 per dozen. Present them to your young people, and thus make them happy during the Holidays.

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Celestial Dynamics.—For some time this book (by the author of the "Light of Egypt") has been out of print. A new edition is now ready and can be obtained at this office. Price \$1.00.

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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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