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T. G. NEWMAN,
EDITOR.

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No. 12.

THE BORDERLAND.

WILL.

There is no chance, no destiny, no state,
Can circumvent or hinder or control
The firm resolve of a determined soul.
Gifts count for nothing. Will alone is great.
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim. Why, even Death stands still,
And waits an hour sometimes for such a will.

ELLA WHEELER WILCOX.

Captain John E. Burns.

His portrait appears upon this page. He passed to spirit life on March 11, at his home, 843 Santa Clara Ave., Alameda, Cal. Born in Yarmouth, Nova Scotia, 65 years ago, he was one of those who "go down to the sea in ships," and rose to eminence in his chosen profession—a man of sterling worth, liberal education and great strength of character. He was a Liberalist in the true sense of the word, free from superstition, and was a fearless advocate of the philosophy of Modern Spiritualism, positive in his nature, yet beloved even by those whom he antagonized. Passing to the higher life, he left a wife and six children, most of whom are grown to maturity. His funeral service was held at his late residence on Monday, March 13, at 11 a. m., under the auspices of the Masonic Fraternity, of which he was a member.

He was owner of the schooner *Vine*, which brought the South Sea Islanders here for the Midwinter Fair.

TREASURE ISLANDS.

"When I passed over the exact latitude and longitude in the Pacific where I expected to find the islands, I was seized with sickness, so great was my disappointment. In fact, I felt so bad that I believed I should not live long."

So said Captain John E. Burns last Thursday to a friend in this city. On Saturday he died. The *San Francisco Call* of March 14, 1899, has the following concerning Captain Burns and his search for Treasure Islands:

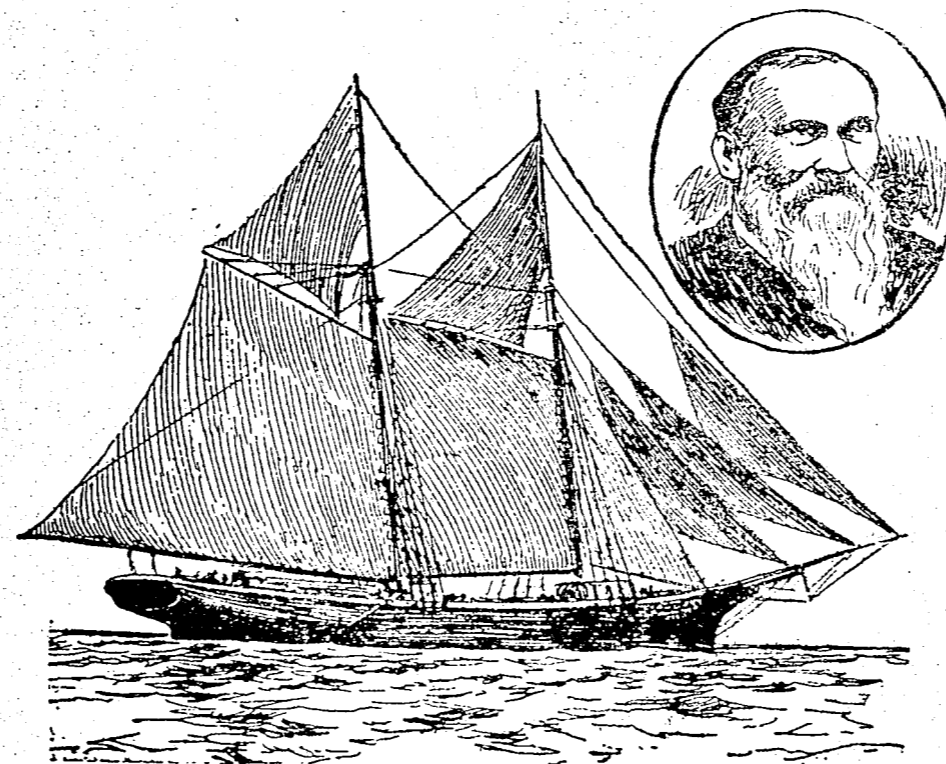
The last ten years of Captain Burns' life contained more romance than is usually accredited to the hero of a novel. The captain had spent a fortune and many years of time in hunting treasure islands and rich guano deposits, but voyages of discovery invariably terminated in keen disappointment.

About two months ago Captain Burns left San Francisco with his schooner-yacht *Vine*, to discover an island in the Pacific, the exact position of which he thought he knew. This island was supposed to be rich in guano, and Captain Burns hoped to make a fortune by its discovery. He laid his plans very carefully and found the spot where the island should have been. There was nothing in sight, and the effect of this final disappointment was in reality fatal. The *Vine* went to Honolulu and the unhappy captain returned on the City of Peking to San Francisco, reaching here two weeks ago. In discussing his ventures with an Oakland friend, Captain

Burns on his return gave the following reasons for his faith in the lost island:

"For over two centuries," said the captain, "islands have been marked on various charts at the spot over which we sailed. Upon the latest charts issued by the Hydrographic Office of the United States, the island appears marked 'E. D.,' which means existence doubtful. On many other charts and in several atlases the island is marked as existing between 16 to 22 degrees north latitude, and 135 to 145 degrees west longitude. At different times during the past fifty years three different ships have reported having seen the island, but strangely enough its location has never been officially verified. When we left San Francisco on this last voyage it was ostensibly for the purpose of carrying a cargo of lumber to Honolulu.

"My alleged intention was to pick up this island and determine its exact location on our way to Hawaii. Had we found it the lumber would have been used for building purposes on the island. We went fully confident that we should discover it, and were prepared to hoist the American flag upon it, and to establish a business of carrying guano. So certain was I



Captain Burns and his Ship, the *Vine*.

of finding the place that I had made arrangements to offer it to a cable company for a station, as it would be of vast importance for this purpose.

"This island was seen by Captain Williams, who imparted his information to Captain McNear some years ago. During the time these two captains were negotiating and preparing to send the vessel to work the guano deposits Captain Williams was stricken with apoplexy and died in Alameda. This was many years ago. His papers were kept by Captain McNear and never saw the light until three years ago, when he gave them to me. McNear, being an old man, despaired of ever being able to raise the necessary capital to fit out an expedition and gave all his knowledge to me, and as soon as I was able I started out on a voyage of discovery."

Captain Burns made his first voyage in quest of this island eight years ago. About that time he came from Tacoma, where he had been possessed of considerable wealth, the *Vine* costing \$36,800, and being built entirely for pleasure. But when misfortune overtook Captain Burns in the north he had to look to his schooner-yacht for an income. He brought her to San Francisco and put her in the lumber trade.

Four years ago he started on his first trip for this island, but failed to find it. Eighteen months ago a party of Philadelphia capitalists came to the coast with one of the most gauzy tales ever conceived. The leader of the party had a map of Cocos Island showing where were buried several large chests of Spanish gold. Over \$10,000 was invested in this enterprise, and the *Vine* was chartered to make the voyage in charge of its owner, Captain Burns. The voyage to Cocos Island was made, and its owner, August Gissler, known as the Wild Dutchman, assisted the party in every way possible to find the treasure. Of course it was never found, but the adventurers came back to the coast after having been shown all over the fruitful island and being well informed as to the immense riches which Gissler was making by growing coffee and other industries.

Captain Burns formed a very definite theory regarding the treasure-hunting voyages which have been made on many occasions by different parties to this island. He believed that all the stories emanated from some source, inspired by Gissler, and that they were nothing more than an advertising scheme encouraged by him for the purpose of drawing attention to the valuable island which Gissler holds by grant from the Costa Rican government.

After the return of the *Vine* from this trip Captain Burns made a careful study of the papers he had received from Captain Williams. After having fully prepared for this last voyage of discovery, he sailed on his supposed Honolulu trip, from which he returned disappointed, as before. For the past few months he has lived with his family in Alameda, and last Saturday he died, and the secret of the treasure died with him.

Seance with Eusapia Paladino.

The February number of *Psychische Studien* contains an account of a somewhat noteworthy seance with Eusapia Paladino. This is preceded by a few remarks from Dr. G., who translated it from the French into German, the account having been written by Adolphe Brisson, and published in *Le Temps*, of December 17th, 1898. Dr. G. says that the fact of such a narrative appearing in the leading political journal of France is very remarkable, and that the details given of Victorien Sardou's career, as well as that of Eusapia herself, are of great interest. The whole account occupying some seven pages of *Psychische Studien*, is too long for insertion in *Light*, but an abbreviation of it may be interesting to our readers.

It is worthy of remark that in spite of an occasional little flippancy of style, M. Brisson writes as though he were earnestly interested in the subject, and in the end was fully convinced of the genuineness of the manifestations.

He commences by saying that, hearing that the celebrated astronomer, Camille Flammarion, had arranged for Eusapia Paladino to come from Naples and to give a seance at his house, he begged for an invitation, which he obtained, and was one of the party assembled for the sitting. This was preceded by a dinner at seven o'clock, at which the whole of the party were present. These were: M. and Madame Flammarion, Eusapia, M. Brisson, a Madame Z., a well-known psychist, M. de Rochas, Victorien Sardou, the noted dramatist and Spiritualist, as well as one or two other gentlemen, who did not wish their names mentioned.

M. Brisson describes Eusapia as being somewhat over 40 years of age, who must, when

young, have been very pretty, and whose dark eyes still retain the charm and brilliancy of youth. He says she is a typical Neapolitan, very demonstrative and excitable, and adds that she would have made a first-rate actress had not fate called her to another career.

The conversation during dinner must have been highly interesting, for Sardou gave an account of his Spiritualistic experiences, and of his discovery of his own mediumistic powers; after which Eusapia told her own life history, supplementing her language, which, to those who did not know Italian well, was difficult to understand, by actions and gestures, so that, as M. Brisson says, it was more like acting than talking. "She does not narrate her story, she lives it."

The seance itself is briefly described. After some considerable delay, Eusapia not appearing at all in a hurry to begin, she withdrew with Madame Flammarion into an adjoining room, where she removed her gown and put on a loose peignoir, which left her movements free. A kitchen table was placed in a corner of the salon, behind which was hung a curtain, and behind the curtain a chair was placed with a number of small objects, such as a violin, a bell, an accordion, and a musical box belonging to M. Flammarion, and in this corner there was neither door nor communication with any other part of the room.

Eusapia took her seat at the table with her back to the curtain, while the two persons who had been chosen to hold her each grasped one of her hands, holding the thumbs, so that there was no possibility of the hands being changed; they likewise put their feet on those of Eusapia. Three others sat with their hands on the table, forming a magnetic chain, and all anxiously awaited for what should come.

Soon convulsive movements in Eusapia were observed, and she passed into a state of trance, though without losing her perception of everything that went on around her, and being keenly alive to every movement or look of suspicion or incredulity on the part of the sitters.

"The next two hours," says M. Brisson, "were passed by us in a species of nightmare. At first, in full light, the table rose up from the floor and the curtain was blown stiffly out like a sail in a gale of wind. Then the lights were lowered, and in semi-darkness we saw objects brought to us without the aid of mortal hands. In the background, where the curtain formed a dark cabinet, the strings of the violin were heard to sound, the bell to ring, the musical box was wound up, and the tambourine floated above our heads, shaking its tiny bells. I felt my sleeve pulled by an unseen hand, and at the same moment Madame Z. uttered a cry of mingled joy and terror at feeling the same thing done to herself. Now my beard was pulled, and a cushion thrown in my face. My neighbor on the left, a talented Parisian, saw through the gap in the curtain an apparition in the form of a little girl, which disappeared through the floor. I was less fortunate, and did not see this appearance. On the other hand, a book I held was forcibly snatched from me, and some mischievous being several times pulled the button of my coat.

"Eusapia shows signs of exhaustion, she rattles in her throat, and the gas is turned on again. I can read on the faces of the others traces of emotions they have experienced. The Professor looks grave, M. Flammarion anxious, Madame Z. very pale, and my neighbor, who has seen the apparition, looks very agitated.

"M. Sardou says to me, 'Now, that I call a really good seance!'

"We pass down stairs to our carriage, supporting the exhausted Eusapia; one o'clock strikes from the nearest church tower—the concierge is in bed, the staircase in darkness, and our hearts are full of awe."—London *Light*.

Spirit Phenomena.—A Story.

In the JOURNAL of March 2, Dr. Muehlenbruch calls in question my article on "Public Phenomena," and proposed to prove that I am wrong, but as he fails to do so, and as most of our leading writers agree with me, I will not controvert the Doctor's position. But when he reports a saying of mine in an Oakland lecture, I am sure he makes a mistake, for I was not "convinced of the truth of Spiritualism" by any special test either public or private, and neither he nor any other person has ever heard me disapprove the private circle.

Nor was I ever "convinced of the truth of Spiritualism," in its full signification, by any sort of phenomenal tests. Nor was any one else. Those who have no convictions but what rest on tests are a long way from being Spiritualists. The conviction that spirits can and do communicate is but a small and comparatively unimportant part of the grand truth of Spiritualism. Of itself, it has no lofty or elevating influence upon man. It develops no national greatness or patriotic feeling. The Hindus have been the slaves of successive conquerors for centuries. The Chinese have stood still for thousands of years. They are a specimen of arrested development. But they are both Spiritualist nations so far as the test business is concerned.

Let us look at ourselves. Are we any better as to ethical or altruistic life than our Christian or Infidel neighbors? And even if we take the mediums of all kinds, are they superior in moral and altruistic life to the Spiritualist people as a whole, or to the rest of mankind? I am sorry these questions cannot be answered in the affirmative, but they cannot. You will find, the country over, that Infidels, Atheists and Deists are the peers of Christians or Spiritualists in all that constitutes an honest and upright life.

But I commenced this to show how I became a Spiritualist. Neither Modern Spiritualism, nor its tests, had anything to do with it. My conversion was years before the Rochester rappings. Sixty years ago, I joined the New Hampshire Conference of the M. E. Church and was appointed to the Brattleboro and Putney Circuit in Vermont. Part of the time I boarded in the family of Mr. Timothy Underwood of Putney. The old Methodist families of those times had private histories of spirit manifestations. The one I heard in the Underwood family was the first of many which were rehearsed for my edification.

Some years prior to this time, Mr. U. had a brother who spent some months in Florida, being engaged in land speculation. On one occasion he was obliged to visit a place a day's journey distant, and all the way through a forest. As the day drew to a close he was not out of the woods. He had lost his way. And as the timber abounded in wolves, he was compelled to climb a tree and wait for morning. The second and third day passed and still he was in the forest. The third night, weary and hungry, he had climbed his tree as night approached, and as he feared that sleep would overpower him in his exhausted condition, he was taking extra precaution in bracing himself so as not to fall to the ground in case he fell asleep. As the wolves gathered around he was astonished to see a man passing rapidly among them and scattering something as though he was sowing grain. When this was completed he seemed to run up a tree opposite the one Mr. U. was in, and walked out on a limb directly toward him, and then disappeared. The conviction that a spirit had interposed in his behalf was so strong that he immediately left his perch in the tree, went down and laid himself at its foot and slept until the next morning with no fear of wolves or anything else. In about an hour after starting the next morning he was out of the woods. I believed then, and do now, that a spirit assisted him.

STORY NUMBER TWO.

In the fall of 1839, while on the Putney Circuit, according to Methodist fashion, we had a revival and several persons were converted. Among the number was a green, gawky country lad named Rauney, and as a brother of his worked for Mr. Underwood, this lad came there frequently to meeting. Underwood's large house was the principal place for evening meetings. The family and farm hands made quite an audience themselves. At a class meeting I was leading the class and speaking to Rauney. On uttering some important sentence I made a motion with my right hand with my index finger extended. The instant my finger pointed directly toward him he fell to the floor as though a bullet had pierced his heart. This somewhat interrupted our class meeting and I busied myself in examining his condition. I found that respiration had entirely ceased. There was no pulsation at the wrist or heart that could be detected. The flesh was cold, and a cold, clammy sweat covered his face. We placed him in a comfortable position and awaited results. We were not agitated—it was the power of God, and in due time he would come out shouting victory. We had to wait nearly an hour before he began to revive. For a long

time he could not stand alone, but his brother and another member of the class held him up and walked him around the room. To be sure, he shouted some, but the main portion of his manifestations were as astounding to us as his fall in the first place. He had become a seeing medium, and for nearly an hour he spent his time in describing spirits, all of whom were recognized. I have never seen a more perfect trance medium among Spiritualists than this Vermont convert, who preceded the Fox girls ten years. Nor have I ever witnessed any more convincing demonstrations.

There was no make-believe in his case. I think he had never seen persons entranced before it came upon himself. He would sometimes fall down under the seats in the public hall, and one old brutal fellow, who thought he was shamming, thrust his fingers into his eyes. He might as well have done it to a dead man, as he was utterly destitute of common sensation.

At these meetings at Mr. Underwood's there would frequently be five or six entranced at a time—"losing their strength," it was termed. Among the number was a little orphan girl about eight years old. She had never seen the trance, but we took her to camp meeting, and one day she was missing. Diligent search discovered her behind the bedding in the tent in a deep trance. After returning she would often be found on a sofa or the floor deeply entranced. Her descriptions of the spirits and scenes shown her were sublimely beautiful. Her mother was apparently her guardian angel. She seemed to live and move as though the light of heaven enshrouded her. I have never seen anything more perfectly satisfactory among Spiritualists. But that was ten years before the rappings at Rochester.

In connection with these cases coming under my own observation, I found the literature of Methodism abounded in accounts of spirit manifestation. Wesley's journal had many strange accounts. Indeed Wesley was himself a believer in witchcraft and said we might as well give up the Bible as witchcraft. But the history of the Wesley family by Dr. Adam Clark contains an account of manifestations equally as marvelous for rappings, noises and movements as any of our modern time. They occurred in the parsonage at Epworth, the home of John Wesley's father, who was the curate of that parish. I was thus thoroughly indoctrinated into the phenomenal phase of Spiritualism while preaching in the Methodist church. J. S. LOVELAND.

A Little Personal Experience.

My father was a well read and successful doctor—both of divinity and medicine—and he was remarkably popular in the practice of both professions; for he usually gave his services and medicines free. Early in my boyhood he began training me to follow in his noble life-work—but, alas, I have not been able to do so precisely in his mode of work; owing to the interference of my conscience in much of that mode.

Long ago, I was compelled to reject the foundation of his theology; as indeed he had done before ascending to the higher realms; also, I have had to discard much of his theory of perfect reliance on symptoms and the efficacy of well chosen *materia medica* to combat the various diseases indicated by the symptoms. But I still believe that medicine is destined to become a science, and is, even with all its imperfection in selection and practice, one of the greatest blessings in the world to suffering sinners.

During the late cold weather, I was attacked by the "devil" in the form of "appendicitis;" aggravated by a simultaneous attack of "navel-citis" or something incident to the low temperature. I was alone and had to depend upon the assistance of my spirit friends, and what little common sense I had; with a very limited medical store. All the orthodox remedies I used were copious baths of spirits of camphor, good tonics, proper laxatives, and a thorough application of fire heat, and self massage.

With these and the aid I received from my immortal helpers, I recovered, and have the proof to my own satisfaction that any disease or "devil" induced or invited by "catching cold," can be exorcised by "catching heat;" and the most effective and health inspiring "heat" is induced by the magnetic current directed by intelligent spirits in or out of the body.

True, it has taken me a long time to become so en rapport with intelligent and benevolent

spirits of higher realms that they can readily assist me—but I find that the results well repay my labor and they have my everlasting gratitude. The whole cost of my recovery does not exceed one dollar; whereas, if I had been accessible to some enthusiastic surgeon and had suffered the excision of my vermiform appendix, my bill would have been some hundreds of dollars and the chances of recovery very doubtful. Then if I had suffered the excision of my navel, I can scarcely believe it possible to have pulled through in the old body.

I wish Col. Ingersoll and his pupils to take notice that I have demonstrated the fact of my personal soul existence and also that the world is so constructed that health is quite as "catching" as disease.

J. MARION GALE.

The Planet Neptune.

Concerning the following question: "Did A. J. Davis, by means of clairvoyance, discover the planet Neptune, before it was publicly known to astronomers, by means of the telescope through directions of Leverrier to Galle of Berlin, on Sept. 23, 1846?" Mr. B. F. Underwood says: "Is there any evidence in the writings which shows that the position of Neptune was discovered by him before this time, Sept. 23, 1846?" and says that he read "Nature's Divine Revelation," some 20 years ago, and not remembering anything he reaches the conclusion that the claim often made that he did discover Neptune, is fallacious. Although he says he has looked over it again since, but still finds that he revealed nothing in Geology or Astronomy which was not already known.

Now while it is not claimed that he pointed out the exact spot, I think the Brother could not have given the following passages and comments of the scribe due consideration, in relation to the discovery of an 8th or 9th planet, recorded on pages 160-1, which reads: "The existence of an 8th planet has been determined beyond all doubt. Still the 8th and 9th are not yet recognized as bodies belonging to the Solar System." And in a foot-note the scribe, Mr. W. Fysbough, makes the following remarks on the above statement: "At first I did not understand this expression, and it is but recently that it occurred to me that it had reference to the conclusions which Leverrier had already established in his own mind from mathematical calculations, and which the clairvoyant saw. Numerous witnesses can testify that what is said about an 8th and 9th planet, was in manuscript in March, 1846, and months before Leverrier's calculations and conclusions had been announced in this country. And that this is what was generally accepted by those who heard the lecture that night, is further evident by the testimony of Victor Wilson, given on page 14 of the "introduction" as quoted from his pamphlet entitled "Magnetism and Clairvoyance, Explained, Inculcated and Applied," in which he says: "The two planets of our system recently conjectured, were described in Davis' manuscripts 14 months ago, March 15 and 16, 1846. I have seen him discoursing in a most angelic manner for more than four hours in succession."

Now it appears from this and very much more which might be adduced, that he either saw the deductions from a series of elaborate calculations of Leverrier and perhaps Adams too, neither of which was known to the Astronomical fraternity, much less the general public, demonstrating his ability to see across the Atlantic and in the private apartments of these mathematicians, and read their closely-guarded secrets and revealed them to the world, and if he could do that what should prevent him scanning the Solar System and enumerating every member of that group just as easily as you might count the members of your family circle.

Now in addition to the testimony of competent witnesses surely the statements of the Clairvoyant and Seer are entitled to credence when he says that "When I pass off into the independent state of clairvoyance to receive impressions I receive them as the knowledge of the reality (or essence) of the substance, which I had a previous desire to investigate. . . . I do not have any counselor or informer, but I receive the reality of what I request. . . . the free, unshackled spirit can receive impressions *instantaneously* of all things desired—and with its spiritual senses communicate with spiritual substances. And as all these must be in a sphere necessarily attached to this sphere, it is there that I receive my impressions. I do not receive this from the

Great Positive Mind, but from this second sphere focus, or medium, which belongs to this globe alone." "Nature's Divine Revelation," 44.

In Vol. III of the "Great Harmonia, the Seer," may be found this subject fully unfolded, including his first marvelous clairvoyant vision of Nature in all her secret recesses, all her vast mineral resources well spread out before him.

Again, in the "Stellar Key," he tells his readers of his wonderful discovery of the Summerland, the "Home of the Soul." And the scribe of "Nature's Divine Revelation" tells us of the numerous tests of his power to see at distances, in houses and secret recesses, and reading books. He gave a synopsis of two volumes "The Animal Kingdom," by Emanuel Swedenborg. Prof. G. Bush heard them, and afterwards ascertained positively that neither the boy Davis, nor either of the committee had ever seen or heard of them, and finally offered \$1,000 to any one who would bring conclusive evidence to the contrary, but which was never claimed.

So I see nothing improbable of his having discovered the 8th planet before it was located by Galle, on Sept. 23, 1846, as the statement was made March 15 and 16, 1846. Moreover it is said by the Biographer of E. Swedenborg that he discovered the 7th planet clairvoyantly.

Los Angeles, Cal.

J. TILLEY.

The Tramp's Lament.

TUNE.—"Tenting on the Old Camp Ground."

We are tramping to-day o'er this land of the free!
Ragged! despised! forlorn!
Spurned by the rich and lofty ones;
Cursed for being born.

(Chorus to each verse).

Many are the hearts longing to-night—
Longing for food and health;
Many are the hearts longing for the light
Of the Social Commonwealth;
Waiting to-night, waiting to-night
For the Social Commonwealth.

We are sleeping to-night on the cold, damp ground,
Away from friends and home;
We are thinking of firesides once our own,
But now forever gone!

We are listening to-day to the songs of birds
That ought to cheer us on;
But their songs have no charms for a hungry tramp
When home and love are gone!

ANDREW SORENSON.

Spirit Messages.

In earth life we find different classes of intelligence; in spirit life we find the same. A spirit teacher strives, first to *make* conditions; second, to *understand* them; third, to *receive* them, and fourth, to *give* them out.

A sensitive, whether in the body or out, is influenced and operated on by spirits who desire to return irrespective of their knowledge of the laws governing their return.

A body of people attend an emotional drama and are influenced by the performance, yet few are so deeply interested that a lasting impression has been made. Just so with spirit mediums. They carry with them the influence of the entire spirit world, affecting the mediums of earth with no lasting impression, except the few whom nature has endowed with organisms that can be or have been impressed with organisms from the spirit side of a similar condition, thus making the results through this organism a specialty. A spirit may be an intelligent lawyer, but not a prophet; a learned physician, but an ignorant musician; an orator, but no historian; a scholar, but deceptive. Thus very seldom a perfect spirit organism can find a perfect earth organism, hence the imperfect results. When one is found, a perfect result is obtained or a special phase is developed which can be thoroughly tested and found to be genuine.

A spirit who is progressive looks for a similar spirit in the flesh, and if the people of earth would demand from the spirit the highest and best knowledge it possesses, in a very short time spirits would be compelled to progress—compelled to learn from those in the higher state of existence.

Most people are satisfied to take whatever a spirit sees fit to give, thus hindering the progression of those yet in the body. A spirit that can give the name "Mary" can give the name "Mary Smith." One that can give the name "John" can give the name "John Jones." Mediums often give one name, which is recognized; and then give a name which is not. This

shows that the *spirit* medium is not educated to the high standard governing the law of giving out impressions. Full names are often tests to mortals, and the medium having this phase must be controlled by a spirit who understands how to receive, impress and give out these names. The earth medium must also possess an organism adapted for this special phase. This refers to any test conditions.

Many mediums give perfect descriptions, correct prophecies, accurate dates, true incidents, etc., but how few give *all* these correctly. Their organisms are impressed by spirit influence to give a little of all (according to the education, development, progression and experience of the spirit) showing that the spirit is honest and progressive, but not perfect.

No one doubts slate-writing when given under test conditions, because a perfect and honest organism has been found and is operated on by an intelligent spirit.

There are few perfect spirits either in or out of the body, but as people of the earth strive to improve surrounding conditions, so will they attract spiritual forces who will give information, truth and tests in the line their organisms are best adapted for.

There are many artists, but how few are perfect; many musicians, but few perfect; many mediums, but few perfect! It takes years of study and experience to make a perfect artist, musician or medium; but have courage; all who are mediumistic should develop to its highest and fullest extent that power.

Automatic writing through the mediumship of
ELLA YORK.
San Jose, Cal.

A Belated Theologian.

In his farewell sermon at Chicago, Rev. Dr. Hillis asserted that the Christian religion was the only one in which love was the central and all-important idea. The interview between Christ and the lawyer disproves the assertion of Dr. Hillis. The lawyer was told to "keep the law" in order to be saved, and on the request of the Son of Man the lawyer repeated the following: "Thou shalt love the Lord thy God with all thy heart and all thy soul and with all thy mind, and thy neighbor as thyself." This is pure Judaism, and if love is not central and all important, language fails to convey what is. The eminent Jewish Rabbi Hillel, who, according to good authority, taught Christ, said: "Love peace, pursue peace; love all men and invite them to a life of virtue and holiness. One of the fathers of the Christian church declared: "What is called the Christian religion has existed among the ancients and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion, which existed already, began to be called Christian."

It is evident that Dr. Hillis is not fully informed on the subject. Perhaps the words of Max Müller, the distinguished scholar who has thoroughly investigated the various religious systems of the world, will apply to the man who preaches in the pulpit formerly occupied by Henry Ward Beecher and Rev. Dr. Abbott—"He who knows but one religion knows none."

JEWISH QUAKER.

Vaccination and Medical Laws.

I want to call attention to Dr. Peebles' letter on "The Vaccination Law," published in the JOURNAL of Feb. 16, and to emphasize it with my enthusiastic approval. The medical ring has become a giant monopoly. It is unscrupulous in its methods and totally ignores and scorns the rights of citizens and the merits of progressive schools of medicine. It is one of the most dangerous and diabolical combines in the world, for it holds in its iron grip and evil schemes the health and life of the people. The medical profession is a noble calling. Education in all its departments is of highest value, and much that is taught in the colleges is very useful, and should be respected by all. But the political plots and selfish schemes of the "regulars," are a disgrace to the profession and to the human race.

They have an immense advantage over all opposition, in that they are united, thoroughly organized, and have a prestige that holds nine-tenths of the people in abject obedience to their will. Statesmen (?) are for the most part under

their hypnotic spell. They usually know nothing of the merits, or demerits, of any system of practice but accept the "regulars" because they hold the key to the temple of Opportunity. They have prestige and money to enforce their claims. What does a politician know of the relative value in the healing art, between Homeopathy and mercury? What do they know, or care, about the Hydropathic, Eclectic, Magnetic, or Mental systems of cure? They are totally incompetent to analyze any of their principles; and by habit, antecedent and popular prejudice—always founded in, and supported by ignorance, they accept the orthodoxy of jalap and blue mass, and drastic drugs generally, and conclude that all dissenters are quacks; because the arrogant and often stupid regulars tell them so. Under these self-appointed dictators our legislators form laws to suit the ring, and the people are at their mercy.

All of this class legislation is instigated by the medical trusts, with the pretense of protecting the dear people from the dangerous malpractice of "Quacks." But the people have never asked their protection and all who understand the "true inwardness" of it, protest against it. Who does not know that all of these vicious laws are instigated by the doctors, and for the doctors, to enable them by force to secure the patronage which they cannot secure in fair competition with other systems of practice? The compulsory vaccination laws are all instigated by them. They pocket a large fee from the poor people that the stupid law makers enable them to compel to submit to their filthy murderous blood poisoning quackery. No law can reach and punish them if they kill half the community with their villainous rot. It is all "scientific" and endorsed by the ring and the State sustains them in it. There is no remedy but by a thorough awakening of the people to a sense of their rights and the tyranny of their "protectors." This cannot be accomplished by a few Spiritualists writing for Spiritual papers, which are not read by the masses who need this stirring up. Of course it *helps*, but we need to be heard in all the public prints. We can get no hearing in Medical Journals.

Dr. Peebles, it seems, reaches the people through the local secular press. That makes his work doubly effective. Push it, Doctor; keep up the fight, and extend it around the world. As the Doctor is in position to know, will he enlighten us on one question? Just now there is an epidemic of smallpox, of wide extent. Is this because so many thousands have neglected to be poisoned with rotten lymph? Has vaccination lost its protecting (?) value? If vaccination protects, why should there be so much concern about it? Those who are afraid of the contagion can fortify themselves with rotten blood and enjoy immunity from the dreaded smallpox, while they suffer and decompose with the deadly virus eating up the vitality of their blood, corroding all the nervous centers, and consuming vitality with the delectable filth infused into their blood at the point of an authorized, legally poisoned lancet, in the hands of a "regular" who wants the patient's money, and has the legal authority to force it from unwilling victims.

Does vaccination render any one immune from smallpox? Is it a *reliable* protection? If it is, what's the matter with Boards of Health? Why this wide-spread epidemic of smallpox after a century of vaccination? But if it does protect, what moral right has any "Board of Health" to compel vaccination against the will of the patient and the family, who must suffer the consequences.

LYMAN C. HOWE.

The Home Circle.

Spiritualism is called a science, a philosophy or a religion, according to the point of view of the individual, or the argument he wishes to enforce. Taken as each or all, its success or failure rests not upon public mediums or lecturers, not even upon societies, local, State or National, but upon whether Spiritualists as individuals keep an open communion with the spirit world.

In the earlier days of Spiritualism, few homes of believers were without the family circle. The inmates were not seeking to be astonished, but to come *en rapport* with their friends in the spirit realm; to hold pleasant converse with them, and to receive such teachings as they were able to give. The medium of the home circle was not seeking notoriety; nor as soon as some slight proofs of communion were

obtained was a promiscuous public called in to witness the wonder, but friends, trusted and tried, who would treat the matter with the respectful consideration it deserved.

And what was the result? A steady, healthful growth of individuals and societies. No fakers or frauds to be exposed. Spiritual journals teaching Spiritualism and not soiling their pages with personalities. An atmosphere of honest, earnest purpose pervading the whole. The weekly circle, in which the sitters, with music and elevated thoughts, strove for harmony, was a silent power working for *rightness*. The craze for publicity seized the people. Undeveloped mediums went before strangers, unprepared to meet the inharmonies of such gatherings. They failed, or perhaps became obsessed. The public meeting passed from a place of instruction to a *show* where the curious crowd went to be amused—and discord reigns.

The way back to harmony is to become harmonious. Not by resolutions and declarations of principles—however good in their place—but by establishing, throughout the length and breadth of the land, in the home of every zealous Spiritualist a family circle, that the two worlds may be consciously united all along the line.

I will venture to prophesy that if every reader of this, will organize a home circle, and urge neighbors to do the same; and if these circles are held faithfully during the coming year; that the next National Assembly will show such a result in numbers, in financial support, and in harmony, we shall all know of the power of the spirit world to overcome all things.

EUDORA B. MARCEN.

Liars.

Down to the depths of my soul I pity a coward, abominate an underhanded sneak, and despise the lies of the liar. Every honorable man does. But I took the pen, Brother Newman, to ask you to reproduce these telling, stinging, cutting, keen-edged words of my friend Hudson Tuttle:

The lie is loose; its talons are sharper than an eagle's; its jaws are stronger than a tiger's; its fangs are more poisonous than the cobra's; its folds are tighter than a boa's; its breath is as blasting as the simoon; loving the darkness of night, yet active by day; sleepless as Argus, strong as Hercules. The Lie is at large; yet no one exclaims! No door is barred. No party of excited men sally out to surround and destroy it! Should they, not a glimpse of its tawny form would they see. No steady hand and trained eye could secure a deadly aim, for it is as intangible as the wind, though terrible as the hurricane! The Lie is loose and no one can destroy it! So open the doors wide. Go out into the street freely. The risk is great, but all take their chances. We have become indifferent and stolid by familiarity. We hear of a youth destroyed yesterday, of the character of a woman blasted to-day. We may ourselves be the victims to-morrow, yet we raise no warning cry, and should we, our voice would be answered only by its echo.

A lie consists in a purposed misleading—in a selfishly-planned exaggeration—in a deliberate intent to belittle or injure a brother or a sister. Words are not necessary to give wings to a lie. A nod of the head may do it—the sneer of silence may do it—the scornful wag of the head may do it. It is useless to chase a lie, because it will ultimately die of its own moral rotteness. Reader, are you a liar? are you a slanderer? Think over some of your past days, weeks, months, before you answer, and remember that what you give out returns to you again. Life is the field of sowing and reaping, and the harvest of this world's sowing will surely be reaped in this or the future stage of existence. Take due warning and do right.

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

Be True to the Light.

The JOURNAL is filled with good things from able writers, nearly all of which I can endorse. In the JOURNAL for Feb. 23, over the signature "M.," from San Diego, is an article containing my name, and stating facts which are all true. But it was only a synopsis of what occurred at the time.

With reliable mediums all over the world, Spiritualists need have no fear of their Temple of Liberty being shaken by the winds that blow. But as yet the star of knowledge has not arisen high enough in our consciousness to know that we are but infants in the cradle of Spiritualism. We have hardly reached the first letter in the science of Spiritualism—we are only in the swaddling clothes of earthly baby-hood, nursed

on the bosom of mother earth, preparing us for our new estate in obedience to nature's law. Let us rejoice that the mystic veil between the two worlds is fast diminishing, and that death riding on a pale horse, with hell following after him to devour Spiritualists, as our opponents would wish, have lost their power, and the rack and thumb-screw have become waste material: the tyrannical reign of the inquisition is dead. It will never again sway the scepter over the little child that was born at Hydesville on March 31, 1848, which the Church would gladly have killed at its birth. But it was born for a glorious triumph over the old dogmas, and the very truth it brought has made the pillars of superstition tremble from base to dome. It was a symbol of peace, love and justice for the human race, and it will never retrace its steps.

A few brave men and women heard its voice and Bruno-like stood for the truth it brought. We did not seek it; it came from behind the veil, where our earthly eyes cannot penetrate.

The first great labor was to find a channel through which its voice could speak to the children of earth in a tangible and comprehensible way. It is a boon of pleasure for them to-day to know that they have the co-operation of mediums, through whom their voice is heard in every corner of the world. The light from the highest sphere will never fade, but withstanding the element of selfishness that seems almost paramount in the churches, Spiritualism has brought a "rainbow of hope" for all; and if they will but try, the beautiful and good will crown their efforts with spiritual reward, and establish in their souls a day of thanksgiving for having taken the proper step to lift mankind from the dark state and help to iron out the wrinkles the churches have left, so that they will not be lacking in wisdom to practice truth, love and virtue, that will carry them through the swelling tide of earth life, and land them with new aspirations, deeper faith, stronger love for humanity, and a greater determination to be true to their highest aspirations.

All good mediums are like sensitive plants. They take in the thought atmosphere that surrounds them; and Oh, how needful it is for them to live in a quiet, peaceful home, in harmony with the world, so that every thought sent out may be felt. They can look at the stars sparkling in harmony, in the canopy of night, and can tell of the harmonious actions of each that has made space a vast city of revolving worlds.

San Bernardino, Cal. JOHN BROWN, SR.

The Rights of Children.

The article on "California Vaccination Law," by Dr. Peebles, in the JOURNAL of Feb. 16, 1899, is a step in the right direction, but one clause, "Optional with parents," shocks me.

Whence the right to deal unjustly with our children, impregnating the helpless innocents with foul infections or administer other inhuman acts?

Is it not enough that milk from diseased cows is tendered to satisfy thirst and hunger? Pox vitality is impaired by scalding milk and cooking flesh, but the foulness is there. Ninety per cent of disease is imparted to us by animals we harbor and eat.

We are our brother's keeper in this way: The intelligent giants should defend the helpless and erring, and the best for all should be foremost in mind. This, among other good things, is our chief duty. The "right hand of fellowship" extends to all who will journey up the "golden stairs."

DR. C. B. BURNISH.

Ignorance stands in the fence-corner and throws stones at intelligence. Some assert that the generality of the liberalists of the day are immoral and low-minded. Beware of this kind of judgment. It weighs heavily against the development of the spiritual. It is judgment passed by narrow-minded bigoted people, whose only excuse is their ignorance.

STELLA B.

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SAN FRANCISCO, CAL., MARCH 23, 1899.

A "National Anti-Christian Spiritualist Order" has been started. Its headquarters are at 217 State St., Chicago. Its President is Allie Lindsay Lynch. Its chief tenets seem to be free-thought, free-humanity and free-love.

In the "Church Notices" in last Sunday's *Daily Times* of Seattle, Wash., we are pleased to note that under the head of "Spiritualists" there are five meetings; more than under any other head except the Methodist, which were exactly the same—five. They seem to have five Societies in good working order in that city.

In Canada they still have an unrepealed law against witches, and we learn that Mrs. Barrett and several other mediums are to be tried by a jury for witchcraft. Of course those who compose the jury will be entirely ignorant of Spiritualism and in all probability will be filled with bigotry and superstition, and the verdict will no doubt be against the mediums. In their ignorance they will think that the mediums are witches, of course. Canada is far behind any other English-speaking country, so far as liberal-thought is concerned. The people are unprogressive, conservative and extremely bigoted. As we once lived in that country for a few months, we are fully aware of this and speak from knowledge. We shall watch with interest the outcome of this case. Unless the angel world can interpose in some way to prevent it, the results may be another case of persecution.

The *Medium*, a weekly, published at Los Angeles, Cal., has changed hands, Mr. E. D. Lunt retiring; his successor being E. M. Carlson, a spiritual medium, who will continue its publication at 614 West Sixth St., Los Angeles, Cal. Its pages have been enlarged and the price increased to \$1.00 a year. We hope that it will be liberally supported by the Spiritualists of Southern California.

The Seventh-Day Adventists have just had a great financial boom. One of their number, lately deceased, left them a fortune amounting to \$400,000, to be used in propaganda work. If some of our rich Spiritualists, who pass to the Beyond, would take the cue from this and leave some of their riches to be used in building up the Cause, it would be far more to their credit than to leave money for other public improvements, as many of them do. Dr. John Allyn, of San Diego, has just left \$3,000 to be used in beautifying a park, but never thought enough of the Cause to build a hall or spiritual temple there.

Spirit Communications.

Many persons enquire why it is that communications from spirits are sometimes unreliable. They forget that the ordinary spirit, upon recovering consciousness after transition, finds but little difference between its condition then, and that which preceded it in the physical, with the exception of its means of locomotion, and a keener perception of surroundings. In an article on "Hero Worship in Religion," the *Harbinger of Light* remarks as follows:

The facilities which exist in the spirit world for congenial minds to come together, tend to the aggregation of those having any strong religious belief; hence there are large centers of Roman Catholic, Wesleyan and other Christian denominations composed of those who held fast to the doctrines when in the body, and look for the fulfillment of them in the spheres. The same with Buddhists and Mohammedans and with many minor sects. Spirits from these groups respond to all those in the body who desire confirmation of their doctrines. All through the spheres pertaining to this world spirits respond according to their knowledge or conception of truth; just as embodied spirits do. Do we not find intelligent, truthful men and women here, conscientiously teaching as truth doctrines diametrically opposed to each other? And others presenting their theories as facts! It is only by degrees these dogmatic people get rid of their erroneous belief in the spirit world, and never till they begin to doubt themselves. *It is against the principles of the spirit world to force truth on the unwilling mind.* Minds and temperaments are as varied there as here. The modest spirit will confess his ignorance, whilst the confident, self-sufficient one who, when in the body, thought he knew much more than he really did, will usually retain that characteristic and be ever ready to enlighten (!) his earthly questioner.

Then we have to reckon with another and lower class—the mischievous and deceptive. Millions of these are constantly crossing the river and, as their plane is near the earth and they miss it in the occupation they delighted in, they hover about the earth's surface, seeking opportunities to gratify their propensities; hence when mediums or circles offer them, as they frequently do, the conditions to control, they are every ready to respond and fool them to their hearts' content.

This idea of superior knowledge of the ordinary disembodied spirit to that of the embodied spirits needs to be got rid of; the average spirit in the spheres immediately pertaining to the world is on a par with the average intelligence of the embodied spirits in the world, plus some knowledge that he has acquired of his new conditions, but not in so good a position, as a rule, to judge of things mundane, which, except in rare cases, he can only see through the minds of those still in the body, matter itself being only visible to him through its emanation or spiritual aura.

All teaching from disembodied spirits should be taken on its merits and submitted to the same criticisms as that emanating from the embodied.

The conditions so well described by Mr. Terry, in the foregoing editorial, account for the multitude of contradictory communications coming from spirits decarnate. As they rise to higher spheres, these conditions are less and less active, and consequently the communications are more worthy of our confidence. We can plainly see the necessity for the injunction to "Try the spirits," and by the use of our reason to determine upon the merits of intelligence coming from the spheres.

Prof. J. S. Thurmond, Beaver Creek, Colo., has sent us an astrological reading, which is very satisfactory—delineating our traits of character quite correctly—though he knows nothing of our private life and surroundings.

It is seldom that meanness of disposition is found with high mental attainments.

The 51st Anniversary will be celebrated very generally, with great enthusiasm.

The Reviewer.

HYPNOTISM UP TO DATE, by Sydney Flower, M. D. Chicago: Chas. H. Kerr & Co., 56 Fifth Ave. 162 pp. Cloth \$1.00. Price 25 cents.

The preface declares the book to be the practical results of many years' labor by the author and Dr. Herbert A. Parkyn, Chicago, Ill. It contains articles against Hypnotism, Clairvoyance, Telepathy, etc.

The author endeavors to explain the various feats of mind-reading, finding of hidden pins, reading numbers, etc., and avers that they are the "evidences of one's own gullibility." He says, however, that he believes in the advantages of Hypnotism as a therapeutic agent over material remedies employed by the medical profession, and in the application of Hypnotism in Dentistry.

The author also shows that great benefit can be derived from the use of hypnotism in relieving pain and in the cure of nervous diseases, to the extent that the mind acts on the body. His chapters on this subject will make it easy to understand the real good sometimes done by "Divine healers" and "Christian Scientists."

WHEN THE JACKSON STREET CABLE STOPPED; or the Car Conductor's Dream, by Wallace E. Nevill, San Francisco, Cal. 40 pp. Price 25 cents. For sale at this office.

The author was once a Christian minister, but is now engaged in a more useful occupation. He disclaims originality, but aims to rightly choose and properly arrange what others have said upon the great questions of the day relative to Government Reform, Heredity, Religion and Education, as well as the touchstone of human life—Co-operation, giving in few words the most advanced thought of the day. The methods of the author are unique, and his style attractive. It is published by the Coming Light Publishing House, San Francisco, Cal.

Lovers of psychical research will be deeply interested in "A Contribution to the Study of Psychical Phenomena," by Rev. W. G. Todd. Mr. Todd is a scholarly gentleman and a close student. For a quarter of a century he has made the great religions and philosophies of the world a special subject of research, but his present paper deals with actual psychical experiments which took place in the presence of himself and his wife. The contents of this paper will prove interesting, even though one may not care particularly for psychical research. Mrs. Reifsnider continues her remarkable series of papers entitled "Dreams and Visions, a Record of Facts," which have already attracted much attention. Mr. Charles Malloy's second contribution on "The Poetry of Emerson," and Professor Daniel Batchellor's very suggestive paper on "Music in Relation to the Spiritual," will be enjoyed by a large class of thinking people. The *March Coming Age* is the strongest number which has appeared—in fact, each issue shows great improvement over its predecessor.

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In its swerveless impact.

Fact has its realm,
With Justice at the helm;
Deceit can never bribe this court—
Nor sophistry its logic overwhelm.
In this fair realm we find
A consecrated mind;
Of no imagination the sport—
But to the facts of truth confined.

There is a tongue of fiction,
Of plastic senseless diction;
Always jesting with truth;
By most heartless infiction,
It pleads by passion's smiles,
By falsehood's artful wiles,
By slander's poison tooth,
And catches the world's conviction.

J. MARION GALE.



The Editor is not responsible for the opinions of correspondents.

From John Brown, Sr.

TO THE EDITOR:

My health is fluctuating; sometimes I am up and sometimes down. I am now in bed surrounded by a host of spirit friends, who keep daily and nightly watch over me. It is marvelous. The world would not believe one-half they tell me, if written.

JOHN BROWN, SR.

Seek for the Truth.**TO THE EDITOR:**

I am developing automatic writing, and I appreciate the encouraging words of Mrs. F. A. Logan in the defense of mediums. Would to heaven that there were more good souls like her. There is but very little encouragement now for mediums just developing, and if there are no new ones developed, what is to become of our beloved cause when the older ones pass out to the other life? If it was not for the spirit power behind me, constantly urging me on, and the positive proof that has come to me through my own mediumistic powers, I should have given it all up long ago. It has been so sickening to read of the disgracements among Spiritualists.

It seems as if there are some always hunting fraud, and as like attracts like, they generally find what they are hunting for. There are some that go to mediums full of deception, and a lie in their mouth, and they are told lies, for they have made their own conditions. Then they say that the medium is a fraud. There are some fraudulent mediums, and when they are proved beyond a doubt to be such, the world will know of them as it should, and by leaving them strictly alone, not attending any of their meetings, they will soon have to abandon the business.

The fraud question is a broad and deep one, because there are frauds on both sides of the line. I often think from what I have seen and learned that there is a jealous, envious undercurrent among some, and if mediums do not suit their particular fancy, they want to crush them out. They forget that they themselves had to creep before they could walk, and without a helping hand some of them would not be where they are to-day.

This continual fighting among Spiritualists is doing more towards killing Spiritualism than all the frauds. It is driving some of the very best elements out of our ranks. But there is an invisible spirit power that holds the helm and will guide the bark of true mediumship over all obstacles, and will wave the flag of spiritual truth through the generations to come.

A. A. JENKINSON.
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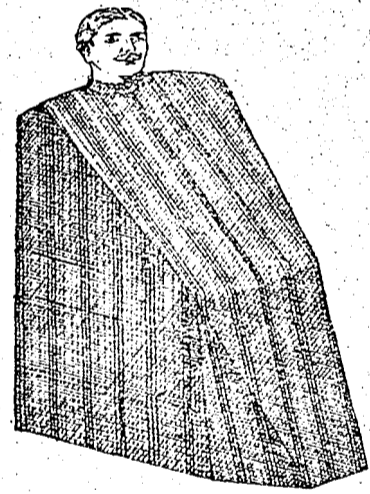
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SAN FRANCISCO, CAL.

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Local News Summary.

Edited by M. S. NORTON.

Anniversary Celebration.

Preparations for the celebration of the 51st Anniversary of Spiritualism are progressing satisfactorily. The volunteers so far are Mr. and Mrs. Lillie, Prof. Young, Miss Lee, of Santa Rosa, the Children's Progressive Lyceum and the Mission Lyceum, Mrs. Sarah Seal, and Mrs. Sadie Cooke. Three hours will be devoted to the presentation of phenomena, and two hours to conference. The doors of Scottish hall will remain open from noon until 11 p. m. The best possible conditions will be made and the Spiritualists of the State are invited to "join in." The program throughout will be of special interest.

Progressive Spiritualists.—The song service last Sunday evening was led by Mr. and Mrs. Lillie, Sadie Cooke, Mrs. Jolly, Mrs. Fuller, Col. Morse and Mr. Wm. Rider. "The Limitations of God, or Is he doing the best he can?" was the theme of Mrs. R. Shephard Lillie. The God idea, from a Spiritualistic standpoint, was clearly set forth by the speaker, and the tendency toward rationalism in religion pointed out. She took an optimistic observation of the future, and predicted better things. The process of turning Spiritualism over to give it a "roasting" on the other side, is more laborious than it used to be, for it is getting to be too large to turn over easy, and the one-time "roasters" are assuming a more respectful attitude. Moody, Talmage, Abbott, and others are beginning to recognize its beauties, and "the world is moving on." A short improvisation, America, the good night word, and another Sunday evening meeting passed into history.

Oakland.—The Union Spiritual Society will be pleased to see its friends every Wednesday at 7:30 p. m., at Dr. Palmbaum's residence, 856½ Isabella St. A good time last Wednesday night. The doctor gave many tests which were all recognized. Invocation by Mrs. Irene Smith.

Mme. Young's Meeting.—Three times every week, in Oriental hall, this medium stands between the two worlds, on the public platform, and acts as interpreter between spirit and mortal. There is no lack of appreciation or support, and her hall is filled at every meeting with quiet, orderly investigators.

Dr. York's Lecture.—"Free Trade in Religion," was the theme last Sunday evening at 117 Larkin St. Patiently and persistently this champion of liberal thought pursues the even tenor of his way, in the fight for mental freedom. Wherever the head of superstition appears, there is the doctor ready to hit it; "may his tribe increase."

☞ Mrs. Lois Waisbrooker is now located at 204 North Olive St., Santa Ana, Cal., for a short time.

Board of Trade Exhibit.—Attention is called to the free exhibit of the State Board of Trade in the New Ferry Building, at the foot of Market street, in this city. The exhibit is now open for the inspection of the public, and will amply repay anyone for time expended. Natural products of every variety, from every portion of California, tastily arranged in quarters specially constructed for their accommodation, form the largest and best display of the kind on this coast, if not in the country.

Visitors from Seattle.—Dr. and Mrs. Chesbrough, mediums from the Sound City, called at our office during the past week. They are in search of a location for business, with congenial climate and other conditions. Verily the harvest is large and the laborers are few, and one need not seek far for spiritual work to do.

The Provident Trust Co.—Branch No. 1 holds social propaganda meetings in Occidental Hall, every Wednesday evening. At the last meeting there was a piano solo by Miss Severance and a baritone solo by Mr. Masters. Mr. Milton E. Morse, Sr., read a paper on "Some Metaphysical Assumptions." Mrs. L. S. Drew and A. Mark Stoddard spoke upon the subject of co-operation. These people seem to be practical in their methods, and seek to bring about reform through education and enlightenment, rather than by political action.

Fraternal Hall, Oakland, notwithstanding the rain, was well filled on Sunday evening, March 12, Dr. Muehlenbruch having been announced to hold ten or more articles and psychometrically read them in succession, which he did to the satisfaction of all present. He has been re-engaged for Sunday evening, March 26. "What has Spiritualism done for mankind?" was discussed at 2:30 in ten-minute speeches, and brought together a large audience. Among the speakers were Mrs. Gunn, Mrs. Briggs, Prof. Conner, Prof. Lowe and others. These are free meetings.

The 51st anniversary of Modern Spiritualism will be celebrated on Sunday, April 2, afternoon and evening. A splendid program is being arranged, and the admission will be free. T. ELLIS.

Alameda.—Mrs. Jennie Robinson, who serves this Society for March, reports good meetings and unabated interest, although inclement weather has a slightly depressing effect upon the attendance.

Convalescent.—Mrs. Ella Marchant Stewart has been quite ill at her apartments in the Delaware. La grippe was the cause of complaint, but the enemy has been vanquished.

Universal Spiritual Association.—"How to attain self-poise" occupied the attention of both the silent and talking thinkers who assembled at 20 Eddy St. last Sunday afternoon. Notwithstanding the inclement weather, the hall was full. Messrs. Lee, Norton, Ohlwin, Hall, Stoddard, Young and Harry Cowell—with Miss Lee, Mrs. Usher, Mrs. Dr. Knowles, and others, occupied 4½ hours in the discussion of the subject. Next Sunday the subject will be "Fear, its cause, cure and use." At 12 m. sharp. These educational meetings are springing up on every hand, and a person must be well posted in the advance thought of the day to be even an intelligent listener. Keep up with the procession, brethren.

Mrs. Drew's Meeting.—The special features of these meetings, held at 909 Market St., are messages from personal spirits to personal mortals, intelligent and timely, and the answering of mental questions of a personal nature. Mrs. Drew occupied the platform alone last Sunday evening.

Visitors.—Mrs. McMeekin, Mrs. Robb, and Mrs. Billings of San Jose, are visiting in the city for a few days, and in company with Mrs. Howard, listened to Mrs. Lillie's lecture last Sunday evening. Mr. Carl, and Mrs. Sadie Eberhardt, live spiritual workers, visited our office during the past week. Mrs. White, mother of Mrs. Eberhardt, is expected home from the East soon.

Judge Harvey Brown, of Oakland, showed his genial countenance for a few moments at the JOURNAL office last week. Always welcome; call again.

Future Entertainments.—Ladies' Aid and Lyceum benefit entertainment for Mrs. Sworts, Friday evening, March 24, at Occidental hall.

Mission Lyceum, Excelsior hall, Mission St., between 19th and 20th Sts., Wednesday evening, March 29, entertainment and dance.

Ladies' Aid, supper and dance, Occidental hall, 305 Larkin St., Friday evening, March 31. Supper at 6:30.

Sunday, April 2, Anniversary Celebration, Scottish hall, 107 Larkin St., afternoon and evening.

Societies and Meetings.

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

California State Spiritualist Association.

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Society of Progressive Spiritualists, ☐

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month.—Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p. m. Take Elevator.

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Fridays, at 2 p. m. Private consultations daily; letters answered, a specialty. 1346 Market Street, San Francisco, Cal.

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1898, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

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☞ The *Arena*, Copley Square, Boston, Mass., offers one thousand dollars to young people under 21 years of age, for the largest club of yearly subscribers. Send to the *Arena* for particulars.

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

Have you "Common Sense?"—If not, send at once for a free copy of this liberal-minded advocate of advanced thought. Brings health and success. Address Common Sense, 55 State St., Chicago, Ill.

Man in Early Times—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

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