

RELIGIO THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, APRIL 6, 1899.

1429 Market-st.
Between 10 & 11th-Sts.

No. 14.

THE BORDERLAND.

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The first occurred in a Quaker family, and is related to me by a friend who knows the ladies whom it concerns very well. It may be remarked in passing that the New Thought doctrine of the Divine Immanence, which is spreading so rapidly, and which conscientious students find as precious as the "pearl of great price," is largely a revival of Quakerism. Some, though not all, of the Friends have realized this cherished Inner Light, which they know so well as Guidance, Wisdom, and Love—as the "health of their flesh" also: and the leaders among the early Friends had some remarkable experiences in healing.

A few years ago a mother and two daughters, members of the Society of Friends, were returning home in a carriage from a journey of several miles. It was an uncommonly dark evening, with gathering clouds, and they had to trust to their horse to keep the road. A culvert, with steep embankments on either side and no railing, had to be crossed, and they were all apprehensive of this as a point of possible danger, though none of them voiced the fear. As they neared the place, a light shone around it, clearly revealing the roadway over the little bridge. The horse shied slightly at first at this remarkable illumination, but accepted it and crossed safely. One of the daughters cried out, "What is that?" when the mother answered, solemnly and with awe: "It is light in answer to my prayer. For the last half-hour I have been thinking about this narrow embankment and praying that we might have sufficient light to guide us over in safety."

Why should this be considered more remarkable than the light that suddenly shone around about Paul on his journey to Damascus? In the unchangeableness of the God of Nature, control of phenomena may be experienced by any one who realizes his need sufficiently to call out with faith into the silence, as did the lady referred to above. Some may wonder if a thunderstorm were not gathering, and if the light were not due to a "chance" flash of lightning. But this illumination was entirely different in appearance, being a soft, steady glow, or what might be termed a radiance. Besides, there was no electrical disturbance noticeable. But if such had been the case, it would have been but another way of answering the prayer of faith.

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domestic relations were unhappy, and who was battling with ill-health and discouragement in consequence. The record of it is copied from a letter she wrote to an intimate friend:

"Quite recently I had a remarkable dream, or vision—I hardly know what to call it, but I know that it was beautiful and precious. My mother came to me and lay down in the bed, and held me long and close—in that firm way that one clasps a hand in intense sympathy. I opened my eyes. It was quite dark, but I turned my head to look at her. She was plainly visible—with that clear, youthful look in her eyes that they showed the day before she left me. I was a little afraid and thought to call my daughter, but remembered that the door was locked and that I should have to get out of bed to open it. Then mother seemed to hold me closer, and I thought: 'Surely I need have no fear of the mother who loved me more than any one else ever did—the blessed mother who never did aught but love and help me to the last hour of her earth life!' And although she spoke not a word, yet there came to me a sense of utter contentment, and something like an exhilaration of happiness that has remained with me ever since. I cannot explain it, but my mother seemed to bring peace and comfort so tangible and real as to abide with me."

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A gentleman whom I know very well was a few years ago engaged in repairing a piece of machinery in a factory. It was run by water-power, and the gate was supposed to be entirely closed and the whole machinery thrown out of gear. He was at work inside a cylindrical shaft, when suddenly he paused and looked up on hearing his Christian name spoken distinctly and sharply by a woman's voice. No woman met his gaze, but what he did see was that the wheels of the machinery had begun to turn. Instantly recognizing his danger, he made a spring that enabled him to catch hold of a beam, to which he clung with desperation until he

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When these precautions had been taken and all was ready the room was darkened and the phenomena began.

The seance was opened by an Indian spirit, who called himself Nim-wau-kee, and who came with a bound upon the floor that shook the whole house. Other and varied phenomena would occur for an hour or more, amongst which was playing upon an accordeon by the spirit of a Swiss lady, who called herself Fleetwood. As she floated around the room playing sweet, entrancing music, it occurred to Brother Jones that he, Hobson-like, might secure a kiss of this sweet performer; and so made her a proposition. She took him at his word and no sooner than said it was done, and Jones had received the coveted osculatory smack; which was as genuine as any that Hobson ever received, for said Jones, "I profess to be a judge of the article."

As she held her face down to bestow the proffered kiss, her ringlets of hair dangled in his face, which suggested the idea of asking her for a lock of her hair, which he then and there did. She requested his pocket knife, with which to sever a lock, which he handed to her, and listened to the harsh, grating cutting, after which she handed him his knife with the lock of hair.

Brother Jones braided the hair and secured it in a small gutta-percha box which he always carried in his pocket; and many is the time we have seen him exhibit it and explain how he came by it to visitors, during the two years we were associated with him on the RELIGIO-PHILOSOPHICAL JOURNAL.

A single instance of such tangible phenomena, well authenticated as this, or rather as these seances were, seems ample to convince the world of the immortality of the soul and its possibility to manifest after the death of the body.

But mere physical phenomena never yet has made, and never will make any one a real and confirmed Spiritualist. The intellect and its beliefs are of all earthly things the most fickle or changeable. As all may see, the beliefs of men are changing daily—are swayed by public or popular opinion as the winds sway the branches of trees. The soul can only accept phenomena as corroborative evidence of Spiritualism. The final and positive proof is the spiritual or intuitive within each soul.

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Some Stubborn Facts.

I have read carefully what has been printed during the last few months by fraud-hunters, and it seemed to me while the ostensible object they professed to aim at, was "purifying the phenomenal phase of Spiritualism," there was a covert purpose to discredit the whole.

I have always aimed to caution investigators not to swallow everything that came through mediums, even when they were known to be honest, as there was usually a liability of communications being in a great measure influenced, and sometimes wholly emanating unconsciously from the mind of the medium or sitter. With this object in view some years since I wrote an article for the *Carrier Dove* giving both sides of the question—one side it was shown where the communications originated wholly with the sitters, they having their minds firmly made up in a certain way (three of them) unconsciously controlled the medium, as was shown by getting a letter from the supposed spirit two months afterwards who was alive in Colorado. It always gives me more pleasure to write of the successes than of the failures, and I then went on to recount several instances of remarkable successes in seances. The first part of that article was copied in the *Liberator* with this comment: "What are spirit communications good for if no more dependence than that can be placed in them?"

Not a word was said of the successful part, which was exactly of the nature of the following, if not at the same sitting:

I had just begun to investigate the slate-writing phase, through Dr. Stansbury, and was questioning whether my mind influenced the messages. Previously, as a stranger to the medium, after getting messages from my wife, mother, brother and father, and our old family physician, Dr. Grant, a message came from an old friend, Robert Thompson, formerly of Bloomington, Ill., where I formerly lived. I wrote an account of it and sent to his widow, who wrote back thanking me for it, and said, "We would like to see if you can get anything from Dr. Wakefield" (a brother-in-law).

The next time I was in the city I held the slate especially to get a message from Wakefield. It was broad daylight; I cleaned the slate and held one end while Stansbury held the other. I was not deaf then and could hear the writing and felt the vibration, like a pencil moving over the slate and supposed of course I was getting a message from Wakefield, but on opening the slates found a message from a man I never heard of before, as follows: "Mr. Bowdoin, I want to communicate with my friend in Stockton.—JAMES FOLGER."

I was disappointed and told Stansbury I knew no such man; neither do I. Said he, "If you want to hear from any special spirit you better put a pellet with the name on, between the slates." I had such a one in my pocket rolled up, and put it between the slates, and the writing came as before and I felt sure I was getting it from Wakefield, but on opening it, I was pleased to find the following from my old friend Thompson: "Friend Bowdoin, I wish to thank you for sending my message to my dear wife. Wakefield is here now and will answer for himself.—R. THOMPSON."

I then held the slates a third time and got the following:

"Friend Bowdoin, I never expected to be in this business, but it gives me great pleasure to be remembered to my old friends in Bloomington. Thank you for the privilege. Your old friend, C. WAKEFIELD."

Here was a case that could not be accounted for by the theory of "auto-suggestion" or mind reading. Now, how did Thompson know of my having sent an account of his message to his wife? The medium knew nothing of it, nor anything about Bloomington, or that Wakefield lived there. I had not written or said a word in regard to it, and had to hold the slates three times before getting the desired message.

On my return to Stockton I found that James Folger from whom the first message came formerly lived near here and had a wife and daughter here.

I write more to defend the truth than to favor any special mediums, as Fred Evans or Mrs. Whitney are able to take care of themselves, but the following is what I received through Mrs. Whitney.

After the death of my wife in 1887, we had a private circle here] Mrs. Bean, a private

medium and stranger to me was present; at the close of the circle I was called up to the table and a message was written from my brother, Elliot Bowdoin, saying: "We were present to welcome Etta to spirit life." Fannie, my first wife added, "Yes, Etta is with us now, no longer a stranger, sister," and Etta asked if I couldn't talk to her, when I retired at night and not think so much. This circle was strictly private.

The next Sunday I went to San Francisco to hear a lecture on death, by J. J. Morse. On the way to the hall I met a friend who said, "Why don't you go to Mrs. Whitney's test meeting? Mr. Morse's lecture will be published." I turned into her meeting. She was then an entire stranger to me. After giving seven or eight tests I was surprised to hear her say, "Leon, Leon why don't you speak?" I said I recognized that name and she continued, "This is said by a lady who has recently passed away, and so suddenly that she hadn't time to say good bye (it was almost instant death). She gives the name 'Etta Bowdoin,' and says she was your wife. She is accompanied by a gentleman who gives the name of Elliot Bowdoin and says he and Fannie were present to welcome Etta to spirit life."

The next morning I had a sitting with Mrs. Whitney. Etta came and gave me all the particulars of her sickness and what caused it, which was a mystery to the doctors, also of a healer who was present when she passed out; speaking the name of his Indian control, who she said was the first she recognized as he bent over looking so kindly as she passed out.

She then referred to a similar attack two years before, from which the spirits relieved her, (she was at that time attended by a magnetic healer).

Of that sickness none out of the family, but the doctor, knew, and Mrs. Whitney could have received no possible clue to it. She then explained why it was best she should go and what a distressing condition she would have been in, if she had not passed out of the body.

There was no possible way that Mrs. Whitney could have learned of our private circle, or what was said in it, to repeat in her test meeting; or the particular manner in which my wife passed out. It would have taken a very complicated chain of information to have learned of the points I have named. L. M. BOWDOIN.

Stockton, Cal.

Thought Diseases.

Misused, misdirected, mistaken thought is the cause of all sickness, poverty and sorrow—all unease.—JEAN PORTER RUDD.

The terse, forcible and suggestive note on "How to Think," in the *JOURNAL* for Feb. 16, presents much truth in a nutshell. But after reading it a third time I failed to find the recipe—"How to think." To think good thoughts, and feel kind, are manifestly important; but the *modus operandi* is not presented. People think as the condition of brain cells, and the secret trend of mind, impel. These are expressions of physical and mental causes that have come down the generations, in varying lines of impulse, governed by antecedents and circumstances, acting on desire and evolving motives, which direct the will and enforce volition. Before a criminal can think aright, he must have some impelling motive, and then a recipe "How to think," may assist him to put that motive into practical effect. To know "how to think" good thoughts one must possess the mental constituents in proper proportion, and by volition set them to thinking. I would not weaken or discredit the force and value of the suggestions offered by Jean Porter Rudd, but rather evoke more on the same line. But I suspect it will be a long time before the ideal pictured in those forcible lines will be realized. In fact I confess to some critical doubt as to the soundness of the claim quoted at the head of this article. That "mistaken, misused, misdirected thought" may be responsible for much sickness poverty and sorrow, is self evident—even without referring to the direct influence of thoughts on the chemistry of life. But that all sickness, poverty and sorrow are caused by thought, *human thought*, appears, at a glance, an untenable assertion. Many men and women live to a ripe old age, and enjoy excellent health all through life, whose thoughts—judging from the outward lives they live, are far from correct, generous, kindly, and elevating; while many others whose thoughts appear to be of the best,

and whose characters shine with a divine luster, are life-long sufferers. But it may be said these suffer from the thought-habits of previous generations. Perhaps. But it would seem that such beautiful types of mind must have drawn their inheritance from a line of noble thinkers, whose good thoughts did not make them proof against disease. But we find vigorous health and apparent buoyant lives among animals whose thoughts (such as they have) are not the most gentle and kindly. Tigers, lions, hyenas, venomous serpents, are usually types of vigor and seeming health. But to go further; in the vegetable kingdom, where we have no proof that any thoughts mould their organisms, we find disease and premature decay, side by side with vigorous health and strong beautiful structures. In what way does "misdirected thought" affect these? LYMAN C. HOWE.

Reverence Old Age.

What a grand ending to a beginning surrounded by so many chances. Such are our thoughts when we come in contact with wholesome old age. What a great pleasure it gives us to take by the hand some old lady or gentleman and try to realize the long road through life that they have traversed and the era of experience through which they have passed. We reverence them and should consider it a privilege to have their confidence and respect. They have long ago passed our mile-post in life and know well the turnings we must make to reach the goal where they are awaiting so peacefully and tranquilly—the great change called death. They have reached the winter of life, and we of the spring and summer can scarcely realize the meaning of that journey from spring to winter.

What a page of pain, passion, pleasure and quiet content could that quiet grey-haired old lady or that merry old gentleman unfold, were it possible for us to appreciate or sympathize with its pathos. What tragedy, what comedy there would be read at the unfoldment of the scroll of life. We should patiently guide their aged, faltering steps as they did the tottering steps of our infancy. We are beginning the journey: they are ending it, and the tendrils of old associations and beliefs are so closely twined around their heart-strings that the severance of one, or harsh usage by unkind hands would be like cruel murder to them. Let us show the respect that is always due old age, whether dressed in silk or rags.

Remember that time's ruthless hand has been laid on our own heads and we will soon be stumbling along the rugged hillside with age holding us fast. STELLA B.

Rich Spiritualists.

In the *JOURNAL* of March 23 the following appeared:

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 a spiritual temple there.

This paragraph reflects the sentiment of thousands of Spiritualists. Comment of this character is often expressed in Spiritualist publications and by speakers of societies. Very often it takes the form of abuse and denunciation. What is the fundamental cause of this condition? Is the rich man who believes in spirit communion to be always accused of indifference and neglect, because he does not give money freely to Spiritualist societies? Perhaps if we look deeply enough we may find something to justify the seeming neglect of duty.

In the first place, Spiritualism is a new movement, and still in a comparatively crude and undeveloped condition. The character of its meetings is often such as to repel refined and cultured persons. They are held usually in rented, illy-ventilated halls, too often in unpleasant locations. Cranks and frauds often gain access to the platform. People of wealth and social standing do not wish to be held responsible in the public mind for these things. Hence they do not identify themselves with the movement. Another thing, Spiritualism is for the

most part unorganized and chaotic, though commendable progress has recently been made.

A man who has money to give to public causes, wishes to bestow it where it will be a permanent source of good. He does not wish to give it to a society which, having no real, substantial, permanent existence, is likely at any time to be disintegrated by internal dissensions. When Spiritualists, as a body, desire permanent organization, permanent speakers, and permanent homes in substantial temples, and when they make greater effort to establish themselves in a building of their own, there will be more of an inducement for rich Spiritualists to give and leave them money. "God helps those who help themselves," says an old proverb. When Spiritualists really make the effort to provide themselves with a material home, money will come to help them. Until then, rich Spiritualists will probably continue to leave their money to other causes, such as liberal churches.

In the case of Dr. Allyn, above referred to, the editor was probably not aware that he left \$3,000 to the Unitarian Church of San Diego, of which the writer was until recently the pastor. This church, under the writer's leadership, became the spiritual home of all phases of advanced thought. The cause of rational psychical research was made prominent, and scores of Spiritualists, as well as Mental Scientists and Theosophists, united with the Unitarians in Sunday services. This, together with the fact that Mrs. Allyn has been for years a devoted Unitarian, perhaps led Dr. Allyn to make his generous bequest to that society. But Dr. Allyn had done very much in the past for the cause of Spiritualism. He had been an avowed Spiritualist since 1860. In the early days he had generously helped Todd and Manning's paper, the *Friend of Progress*, as well as J. J. Owen's paper, *The Golden Gate*. He gave four lots in Summerland to the society at that place. He at one time contemplated helping the cause in San Diego, and made certain overtures to that end. From no fault of his own, this plan was dropped. These facts should be known in justice to Dr. Allyn. SOLON LAUER.

[We did not know of the doctor's bequest to the Unitarians, or of his former overtures to the Spiritualists of San Diego. The principle only was aimed at, and the fact cited was an illustration.—ED.]

The One Thing Needful

FOR UNIVERSAL PROSPERITY AND SUCCESS.

Only one thing is needful for the complete amelioration of the woes of the human race, and that is more LOVE—true love used in its rightful sense; such love as will enable man to do right because he would not wish to harm his neighbor; such love as would make each one akin, and be willing to help one another along. I speak not of sentiment or passion; these are fleeting and have no true stability.

If each had his neighbor's interests at heart, instead of wanting to be grasping and take advantage of others' necessities, all war would cease, all strife end. If each did to others as he would wish to be done by, all petty annoyances and troubles would be at an end. If each and all lived up to their highest conceptions of truth and right, they could not help having love of neighbor and the denial of self uppermost.

It is the grasping tendency in all mankind that causes the oppression of the poor, and the power of the autocrat and the millionaire to triumph over justice and right. Thus, the weak lose faith in the ones who should protect them, as they are so much stronger and better adapted by reason of their advantages of education, birth and breeding. The powerful should use their power rightly; the rich should protect the poor, the strong care for the weak, and the happy shed sunshine in the paths of those in trouble and distress.

But do we see this done? Ah, no, my friends, quite the reverse. So I say there should be a complete change, and the one thing needful is to have more love in the heart for all mankind. We should not turn the hungry, either of body or mind, from our door. For the hunger of the mind after better things gnaws more deeply than the mere craving of the stomach, and should receive the gentle nourishment of loving words and helpful deeds.

Now is the time we are building our homes on high by each act of our lives, each thought

of our mind, and each word spoken, either of good or evil. Our immortal souls are being moulded right here and now, and we can never get away from ourselves, but have to bear the just consequences of our deeds. So we should love one another more, help along our struggling brother and sister, care for the widows and orphans as we would wish someone to care for our loved ones if we were taken from their side, feed and clothe the needy, and help brighten their minds by true education which comprises more than mere book learning.

This is the gospel of true Spiritualism,—to do all the good we can while here in the form, as we pass this way but once; and by so doing we will have no regrets when we lay aside the mortal and don the robe of immortality.

Utica, N. Y.

LIDA B. BROWNE.

51st Anniversary at San Jose.

The First Spiritual Union of San Jose celebrated the 51st Anniversary of Modern Spiritualism, in a most appropriate manner. The hall was prettily decorated, having a picture of the Fox home, at Hydesville, in front of a dark mountain, over and behind which a large sun was rising. Encircling the same were the words—"The Light of Spiritualism." Hovering over and around the house, were airy spirit forms. On the left of the picture were the figures 1848, and on the right, 1899. Beneath this, on a stand, was a large floral frame, in the shape of an arch with two pillars to support it, the whole being covered with beautiful flowers. On the inside swung two gates, composed of golden flowers representing the gates of gold. The whole was surmounted by a pair of beautiful white doves. This, with the other floral decorations, flags, etc., presented a beautiful background for the rostrum, all the work of Brother Iberg.

The day began by the Lyceum at 10 a. m., followed by the 11 a. m. meeting, which was very interesting. The question, "What is the Employment of our Friends in Spirit-land," was opened by Brother Nichols, followed by J. R. W. Taylor, Brother H. C. Johnson, Sisters Elsie Roberts and Cowell. During the meeting several songs were sung.

The meeting adjourned at 12:40, and quite a number partook of the lunch provided by the Ladies' Aid Society. From then until 2:20 p. m. the time was spent in social and friendly converse—the renewal of old, and making of new acquaintances.

Upon the meeting being called to order by the President, C. L. Graessle, at 2:20 p. m., the following program was rendered, the room being packed to its full seating capacity most of the time:

Song, by Lyceum Children, "Kind Words Never Die."
Address, Dr. H. C. Johnson, "The Growth of Modern Spiritualism."
Instrumental Duet, Prof. Ebert and Olive Frost, Piano and Mandolin. (Encored).
Short Address, Mrs. E. B. Marcen, "Our Anniversary."
Calisthenics, Lyceum Children.
Piano Solo, Miss Sadie Heuning, "The Swallows' Song."
Recitation, Pearle Sellers, "Exposition."
Tamborine Dance, Olive Frost.
Wand Exercise, Four Lyceum Girls.
Instrumental Duet, Miss Trim bath and Mr. Pozzo, violin and piano
Discourse on Psychometry, Prof. J. Rodas Buchanan.
Recitation, Lucile Merigot, "When Papa was a Little Boy."
Instrumental Duet, Prof. Ebert and Master Marskey, piano and violin.
Reading, Original, J. R. W. Taylor, "Review of the First Spiritual Union and the Members who have Passed On."
Song, Mabel Hamby and Pearle Sellers, "Simon and Ruth."
Piano Solo, Miss Gertrude Shaver, "The Sweet Angel."
Reading, (by request), W. D. J. Hamby, "The Chemistry of Character."
Piano Solo, Miss Sadie Heuning.
Recitation, Willie Filts, "He always got the biggest piece of Pie."
Address, E. H. Hubbard, by his Guides.
Spirit Messages, by Mrs. Lester.
Spirit Messages, by Carrie Downer Stone.
Remarks and Spirit Tests, Mrs. S. Cowell.
Resolutions by J. R. W. Taylor, tendering a vote of thanks to the President and Officers of the Society.
Remarks by the President, C. L. Graessle tendering the thanks of the Society to all who assisted in making the day pleasant and the program a success.
The meeting then adjourned to 7:30 p. m.

At 7:50 p. m. the meeting was called to order by the President, and opened with two songs by the audience, followed by an invocation by Mrs. Cowell.

Address by Dr. H. C. Johnson, on how we become Spiritualists, our mission and duties, and how quite a number of prominent clergymen were advocating and teaching the fundamental principles of our belief. He gave a short, interesting, concise and instructive discourse, in his usual forcible manner.

Mrs. H. L. Bigelow recited, "The Gates Ajar."
This was followed with a vocal duet by Mrs. W. D. J. Hamby and Mrs. Dora Vinter—"Just

Inside the Gates of Gold." Pianist, Mrs. Eva Calvert Leddy.

Mrs. S. Cowell then closed the day's exercises by a short address and over an hour of spirit messages. The meeting closed at 10:15 p. m.

The hall was crowded to its utmost capacity, very few departing until the meeting closed, a large number standing during the meeting in the parlor and ante-room, not being able to get seats.

Thus closed the 51st Anniversary, a red-letter day for truth in San Jose, many persons getting their first knowledge of the grand truths of our cause. There was not the slightest incident to jar the harmony of the occasion. There was a conspicuous absence of our local mediums, which is not the correct thing under the circumstances. W. D. J. H.

Some of the Interesting Books,

For Sale at the office of this JOURNAL.

1429 Market Street, (between 10th and 11th)

If to be mailed, add 10 per cent. for postage

Africa—The Stanley-Livingston Expedition. \$1.
Album of Spiritualist Workers. \$1.25
Allibone's Dictionary of Authors—5 volumes. \$5 each
Ancient and Modern Familiar Quotations. \$3
Ancient Mysteries, Biblical and Classical. 50 cts
Ariel—Mary Platt Parmele. 25 cts.
As it is to be—Cora Linn Daniels. 50c.
Bayard Taylor—Life of. \$1.25
Beyond the Clouds—Patterson. \$1.
Book on Mediums, by Allan Kardec.—\$1.25
Buffalo Land, by W. E. Webb. \$3
Century Cook Book.—75 cents
Chaldaic - Geomantic Oracle, Game of Prophecy. 50c.
Cheiro's Guide to the Hand.—\$1.
Cheiro's Language of the Hand.—\$2.75.
Chiromancy, by Henry Frith and E.H.Allen.—50 cents
Christianity a Fiction. 50 cts.
Christ Question Settled (The): or, Jesus, man, medium, martyr, by J. M. Peebles, M.D.—\$1.25
Christianity no Finality—Prof. Denton. 10 cts.
Clerical Types, by Rev. H. Mann. \$1.
Complete Arcana, by W. J. Simmonite, 40 cents.
Co-Opolitan, by Zebina Forbush. 25 cents
Cross and Steeple—their origin, by Tuttle. 10 cents
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Dick's Mysteries of the Hand—50 cts.
Dresser, Horatio W.—Power of Silence, \$1.50. Perfect Whole, \$1.50. Voices of Hope, \$1.50.
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Etidorpha—John Uri Lloyd. \$2
Equality—Edward Bellamy. Cloth, \$1.25
Essays on Social Topics, by Lady Cook. 50 cents
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Great Truths by Great Authors—Aids to reflection \$3
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Heal Thyself—Rivero. 25 cents.
Heaven Every Day, by Theodore F. Seward. \$1
Heights of Himalay, by Van der Naillen. 50c.
Her Bungalow, by Nancy McKay Gordon.—\$1.25
Hidden Way across the Threshold. \$3.50
How Edith Found Fairyland. 75 cents
How Nature Cures—Dr. Densmore. \$2
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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., APRIL 6, 1899.

Carlyle very aptly puts it in this way, when speaking of present duty: "Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand." The duties of the present moment are the ones demanding our attention; and these should have our full share of energy, without reference to the work of the morrow.

The vast increase of "Trusts" is alarming, reaching in the United States, four thousand millions—the coal Trust alone being one quarter of that amount. It is said that nearly one-half of this enormous sum is in watered stock. The result may be a great calamity—a commercial and financial crash—wrecking the whole country. Its weight will fall on the whole people, and its name is robbery.

We learn with pleasure that Bro. Hudson Tuttle has received a legacy by the will of the late Mrs. Saxton, of Cleveland, O. He is to be congratulated upon this recognition of his services and unselfish devotion to the Cause for so many years.

Wireless Telegraphy is causing some consternation in England. In the last number of *Light* we find the report of a lecture delivered by Mr. Lynd before the London Spiritualists' Alliance, on March 3, in St. James' Hall. He illustrated his remarks by experiments with two tuning forks tuned to middle C, showing how the note of one, on being suddenly stopped, was taken up by the other. The essence of the analogy was shown in the fact that the etheric wave or vibration is subject to the same laws which control the waves of light, heat and sound. The transmitter and the receiver were like tuning forks, and when one was perfectly adjusted to the other, in relation to the length of the etheric waves and the rate of vibration set up, the telegraphic connection was complete.

The Rev. John Page Hopps, at the close of the lecture said that it had been simply enchanting, and had revived the same sensations of enthusiasm and delight that he had experienced when listening to lectures 30 or 40 years ago.

Mr. J. J. Morse said that the lecture had touched the deepest problems of their spiritual experiences. He suggested as an experiment that the President should retire to an adjoining room and there write a message which the operator should signal through the instrument, and which should be read by Mr. Lynd on the platform. This was done, and Mr. Lynd read to the audience: "Our best wishes to Signor Marconi and thanks to his able exponent, Mr. Lynd." This caused great enthusiasm.

Fifty-First Anniversary.

The Fifty-first Anniversary of the advent of Modern Spiritualistic phenomena has passed into history. It has been generally celebrated all over the country, and there has been a very hearty and cordial observance of the event. The growth of the spiritual philosophy has been quite phenomenal.

Thirty years ago it was claimed that there were ten millions of Spiritualists with 100 spiritual publications. To-day Spiritualism has permeated all the religious systems of the world and hundreds of millions know that those who have passed the gates of death still live and can and do communicate with those still in the flesh.

One year ago the Anti-Spiritualists boasted that they would soon destroy it, but what have they accomplished in that direction? Their boasts about "barrels of money" to be used in its overthrow have proved to be only windy bombast. Their meetings have played out, and their influence is gone. Their monthly publication is poorly printed on thin tea-paper, and has fallen flat down and simply lives on filth and carrion. The effort to destroy spiritual phenomena by the fraud-crying fakers has also failed. It was only acting a part of the program of the Anti-Spiritualists in their efforts to destroy, and has been a miserable failure.

Spiritualism still lives, and is "moving on," with steady step, in the march of progression, keeping step with the music of the spheres.

We cannot boast of being a very successful organization, but that does not seem to be the desire of the spirit world. Its adherents are iconoclastic and independent, and therefore, are not much in love with organization. Much as we personally desire and approve of organic efforts, it seems that we are not to be considered in the management of affairs, by the spirit world. Of one thing we are assured, however, that "all will be well." The right will ultimately prevail and truth will triumph! Knowing this, we are satisfied and quietly acquiesce in the *modus operandi*.

May heaven guide and guard the truth, and promulgate it in the way marked out by the advanced spirits and sages of the spheres, so as to do its work in reforming the world, demolishing error, and ameliorating the condition of humanity—preparing those competent for the work, to assist in ushering in the golden age of the coming twentieth century.

"Christian Science and Common Sense," is the title of a lecture by Carol Norton, C.S.D., Boston, Mass., a copy of which is on our desk. There is much "Common Sense" running all through it, but we think it better to call it Mental Science. It boasts of over a million followers within a generation, and is awakening great interest everywhere.

On March 2, an immense snow-slide struck the happy home of Bro. John G. Payne, of Winfield, Colo., destroying it with all its furniture, killing his little 3½ year old son. The other four members of the family were rescued alive and sustained only slight injuries. We tender our sympathies and hope that Bro. Payne and family may never experience like calamity again.

Lyman C. Howe is now laboring in Cleveland, O., and reports that his meetings at Weber Hall, 438 Pearl St., are fairly well attended. He says that C. H. Figuers co-operates with him, giving platform tests. They have a Lyceum there with fair results.

Each day is a miniature life, and our whole life is but the repetition of a day.

An Occult Experience.

In the *Coming Age* for April, we find a very interesting article by Sarah Dudley, M. D., giving some details of her experience with a ouija board, and relating a message which could not be explained by mind-reading or any thing in that line. She writes thus:

At the the time of which I speak I had charge of an institution in a city in Indiana where unfortunate women were taken care of until, after the birth of their children, they would be able to go out in the world again. I was very much interested in this work, and we had one inmate at this period, Ruth N., whose baby was three weeks old.

I had accepted the invitation of a special friend, living some squares away from the "Home," to spend an evening with her to test the ouija board. I, with my little son, left the house at half-past seven, leaving my patient very comfortably seated by a good fire putting her baby to sleep. She had for company a colored girl, in my service, and I left home feeling perfectly sure that domestic affairs were all right.

Arriving at my friend's, the ouija board was soon brought forth. I had never seen one before, and had very little interest in it. We put our hands on the heart-shaped carrier, and it soon danced upon its peg-like appendages and by the aid of the alphabet spelled out this message for me:

"When you go home to-night Ruth and her baby will be gone."

At this prophecy I laughed, but it insisted that such would be the case, and went on to say that the house would be empty, that the ladies forming the executive board of the home would blame me. I would resign my position as resident physician, and also give up, they thought forever, the work, because the ladies would say so many unjust, unkind things, and would so behave that I would get a distaste for all sorts of so-called church work. It would thoroughly disgust me with sham Christianity.

Suffice it to say, that every particle of this prediction was verified down to the smallest detail. I found the house empty, Ruth and the baby gone, colored girl vanished, although she returned about midnight, and explained that Ruth had told her she "wasn't lonely, she was going to bed," and the girl, having plenty of schemes for amusement on hand, had gone off to a church fair.

The ladies did behave as the ouija board had said, and were very unkind and unjust. I did resign, and I have never engaged in any reformatory work since.

There was no mind reading explanatory of this episode. I had not the faintest conception that Ruth had any idea of going away, and my friend had given no thought at all to the patient.

When I left my friend's house that evening, I did feel disturbed by the ouija message, although I could not believe it. When I opened the gate and went up the long avenue leading to the front door, seeing no light, I felt astonished. When I rang the bell, and no one came in reply to my ring, I grew alarmed. Knowing I could get in at the back door, I went around the house; seeing no light in Ruth's room, I found her door unlocked, and entered. When I got the gas lit, and found her and the child gone, I felt awed. I thought with a chilly apprehension of the river so near, but when I discovered that all her clothes were gone I felt relieved. People, if they commit suicide, don't take their ward-ropes along.

What animated that senseless ouija board? What power gave utterance to the prediction? I have never comprehended.

Among the other interesting articles in the April issue of the *Coming Age*, we notice the following: "Humane Education; its place and power in early training," by Ralph Waldo Trine; "The Redemptive Power of Love," by B. O. Flower, and "The New Age," by Imogene C. Fales. Published at \$2.00 a year, at Copley Square, Boston, Mass. It and the JOURNAL one year for \$2.50.

The Mystic says: "Verily, verily, I tell thee whosoever worketh in the Vineyard of Reform is responsible for all damage done by his own conduct."—CARL EBERHARDT.

LIFE, NOT DEATH.

You need not die, if you know how to live;
You need not want, if you know how to give;
Helping the poor is lending to the Lord,
And He always restores with rich reward.

It is life, not death, that Christ came to give;
Instead of dying we should learn to live;
"I came that ye might have life," said He,
And that ye might have it abundantly.

To be unconscious of what you possess
Is the same as having extremely less;
As Christ multiplied the loaves and fishes,
So man can do if he truly wishes.

Did he not say if you only believe,
Whatever you ask for you shall receive?
What can one ask for in this world of ours
Than the gift of such transcendent powers?

But how to use them is the one great thought;
Unused, is the same as owning them not;
God is Love. Cannot you embody Love?
Love includes all there is in heaven above.

San Diego, Cal.

Mrs. C. K. SMITH.

Inspiration of Man.

Rev. A. J. Haynes preached in Plymouth Congregational Church, Chicago, on Sunday, March 12, a sermon on the Infallibility of the Bible, in which he took exceedingly forward ground:

The truths of natural science do not come to man full grown. He searches them out by patient industry. Text-books are simply the records of those things that men have learned. Moral and religious truths are likewise the results of spiritual experience and research. Revelation does not mean that religious truths have come down to man out of the heavens. The Bibles of the world are the text-books of man's inner soul experiences. They are the records of that which he has experienced or divined. The inspiration is not in the book, but in the man. The burning question is not that of Biblical inspiration; it is the question as to whether man has been inspired, and may be inspired to-day. We deny the inspiration of the Bible only that we may affirm the inspiration of man.

It is time to take religion out of the realm of blind superstition over into the realm of reason; out of the arbitrary over into the natural. When we apply these principles of inspiration to our Bibles we find that the result is only to enhance its value. The essential thing is not the shell, but the meat within.

I would say that we are not to speak of the Bible as infallible. Nor are we to speak of it as being reliable, except in parts. It is certainly unreliable as a book of science; and I think very few would to-day accept the philosophy of Job. It is not always reliable ethically, especially in the Old Testament.

More of the baneful effects of vaccination are coming to light every day, notwithstanding the efforts to keep them from being published. The Columbus, O., *Dispatch* records the following:

London, O., March 17.—As the result of vaccination Miss Marie Martin is lying at her home in Summerford, this county, in a serious condition. She was vaccinated some days ago, and it "took" with such force that the young lady was compelled to go to bed. She became worse, and is now delirious.

Engineer J. W. O'Day, of the school library building, on East Town street, Columbus, O., is suffering from a severe arm, the result of vaccination. Several weeks ago a member of the board, who is a physician, was in the clerks' office at the building, and incidentally he was requested to vaccinate several of the employes about the institution. In each case the vaccine "took," and with Mr. O'Day it took exceptionally well. His arm is swelled from the shoulder to his hand, to almost double its normal size.

"Have I been vaccinated?" echoed the hotel clerk, as he leaned over the counter and looked quizzically at his interrogator; well I guess not. The doctor doesn't live who can vaccinate me, unless he is able first to bind me hand and foot and then give me chloroform. Vaccinate? No, siree! Not this year, nor next year, either. I was vaccinated once, years ago, and I carried my arm in a sling for four months afterward. I thought I was going to lose it, sure. I guess I know when I've got enough. You can bring on your smallpox. I'll take the risk. I don't

care how thick it gets; but if any doggoned doctor suggests inoculation to me there'll be murder—justifiable homicide—committed right here in this hotel."

In investigating the phenomena of Spiritualism, the Seybert Commission, most of whose members were openly skeptical, failed entirely to witness any manifestations of an occult nature, and in their report had the following to say:

"Our experience has been that as soon as an investigation worthy of the name begins, all manifestations of spiritist power cease; even the very spirit of investigation, or of incredulity, seems to exercise a chilling effect and prevents a successful manifestation."—*The Suggester and Thinker*.

The Seybert Commission was composed of Christians. If Christ himself had been before this skeptical commission he would not have performed any "mighty works" because of their "unbelief," just as he could not do so before the skeptical in his time. In condemning Spiritualism, the Seybert Commission also condemned the Christ, whose followers they professed to be, for faith in the Christ and faith in the spirit are one and the same. Skepticism is the cloud that hides the Spiritual Sun from view.—L. A. MALLORY.

Hospitals were a social institution of China twenty-four hundred years ago. Asoka, the famous Buddhist king of the third century B. C., ordered buildings for the sick and distressed at the four gates of his capitol, and everywhere about his empire. He it was who said, "I wish not to retire to a heaven while anyone is outside in trouble." A record of 400 A. D. records hospitals, with free medical care, as common throughout the land. The earliest Christian hospitals, outside of care for the members of churches, date in the fourth century A. D. The insane were cared for by the Greeks and Egyptians in their temples. It is a vulgar conceit that all the care for the sick and poor and insane is of modern origin.—*Unity*.

The sleep of plants, which is the same physiologically as animal sleep, does not exist without reason. The art of sleeping is, in the higher animals, systematic of repose in the brain and nervous system, and the fact of plants sleeping is one proof of the existence of a nervous system in the members of the vegetable kingdom. Plants sleep at various hours and not always at night. The duration of plant life depends on sleep.—*Chicago News*.

A Boston Baptist parson, the Rev. Joseph K. Dixon, is in hot water with his congregation and his wife, from whom he allowed his affections to be alienated, as the phrase goes, by another woman. In order to compel their pastor to resign the care of their souls his flock had to bar him out of the church and in other ways make their displeasure manifest. His letter of resignation was of the sanctimonious tenor that might be expected. Meanwhile the aggrieved wife has a suit on for divorce. When the clericals have smashed all the churches we shall be nearer a new and let us hope purer religion.—*Secular Thought*.

Believe nothing against another but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.—WILLIAM PENN.

The world has arrived at a period where there is to be an evolutionary rise to a higher intellectual plane, where truth and justice to humanity are to be ushered in, and those who still cling to their isms, idols, and personal gods will be relegated to the dark ages of past history. The manipulation of the elements by nature and ourselves is the source that must supply every living want. Then with the discovery of the elements and the law governing all their actions, more than all the dreams of alchemy should soon prove true.—WILLIAM HECKERT, in *Eleanor Kirk's Idea*.

Brother of the Third Degree, by W. L. Garver. Price 50 cents. An exponent of the law of Spiritual development. For sale at this office.

The Reviewer.

"Religion and Vegetarianism," 5 cents. This booklet gives some of the arguments in favor of a non-meat diet, together with the opinions of some eminent divines on the subject of vegetarianism.

"A Doctor's Idea of Vegetarianism," 3 cents. The author holds that natural foods obtained without the taking of life are preferable for scientific reasons, and gives the reasons.

"Saline Starvation and How to Avoid it," by Chas. D. Hunter, M. D. F. C. S., 5 cents. A scientific explanation of one of the principal causes of arterial degeneration is afforded by this book. Dr. Hunter declares that the cooking processes of to-day, which allow meats and vegetables to be first soaked and then boiled, deprives the animal economy of the essential salines, causing degeneration of tissues.

"Clerical Sportsman," by J. Howard Moore, A. B., 5 cents. Mr. Moore protests against the vacation pastime of ministers of the gospel.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The cost of translating and issuing this rare book amounted to over \$2,000.

The table of the Kabala, newly compiled for this volume, will be found to possess superior features over all others.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant.

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The *Light of Truth* comes to our desk much improved of late, with better paper and ink. We are glad to note this indication of prosperity. The editorial work by Bro. W. J. Hull is excellent, and it deserves a full measure of prosperity. In its last issue we find this friendly notice written by Bro. Lyman C. Howe, which we fully appreciate:

I wonder how many of our Eastern Spiritualists read the bright, forcible and progressive RELIGIO-PHILOSOPHICAL JOURNAL, published in San Francisco by Thomas G. Newman. It ranks side by side with the *Light of Truth*, *Banner of Light* and *Progressive Thinker*. Among its leading contributors are J. S. Loveland, Dr. J. M. Peebles, William Emmette Coleman, a trinity of the best representative scholarship and broad intellectual grasp and originality, not surpassed in any school of faith or philosophy on the continent.

The Prisoner of Fate.

In the prison of Life,
In the cell of Despair,
Sat a prisoner loaded
With fetters of care.
Though older and weaker
And more wan he grew,
Stern Fate for him daily
Forged fetters anew;
As if it knew well
Nature's power and plan
That was ever ready
To rescue the man.

While Faith, Hope and Love,
The famed graces three,
Had left him, as sometimes
They leave you and me,
He was left all alone,
The prisoner of Fate,
But for the dread daemon,
The spirit of Hate.

He hated with hate
That was deeper than hell
The Fate that had thrashed him
Into this dark cell;
And yet in the depth
Of his heart he knew not
That he would have loved
This same Fate had his lot
Been in the bright sunshine
Forever to dwell,
Without thought of fetters
Or darkness or cell;
While although a half
Of his poor fellow-men
Were kept in their cells
Like brutes in a pen,
Yet would he have loved,
With a love never dim,
The Fate that had cursed them
Because it blessed him.

His Faith which had flown
Was faith in a power
He hoped would (*unjustly*)
Bless him every hour,
And his Love which had
At the first warning flown,
Was love for himself
And love for his own,
But when at last
The plain truth he did see,
His fetters fell off—
The prisoner was free!

He rose in his might
And spake in his power;
Fate fled in dismay
And in silence did cower—
"I hate," cried the man,
"Any fate there may be
That blesses or curses
One man more than me!"

CARL BURELL.



The Editor is not responsible for the opinions of correspondents.

To California Societies.

TO THE EDITOR:
I should like to arrange with Societies between here and San Francisco, to deliver one or more lectures at each point on my way to Salem, Oregon, to attend the New Era Camp-Meeting, to open June 8. I could begin to fill such engagements by the 3rd Sunday in April, and shall be pleased to correspond with our Societies with that view. My address is South Los Angeles, Cal.

W. C. BOWMAN.

Convalescing.—The friends of Mr. S. D. Dye will be glad to learn that he is improving in health, even though it is a gradual work. We hope he may soon fully recover. Mr. and Mrs. Dye are now located at 181½ West 5th St., Los Angeles, Cal.

G. W. Kates and wife, after nearly three years service with the First Spiritual Church of Rochester, N. Y., have accepted calls elsewhere. They will be in Springfield, Ill., April 23 and 30; and in Grand Rapids, Mich., during May and June. They have some open time next fall and winter for service West or South. Address them at 182 Gold St., Grand Rapids, Mich.

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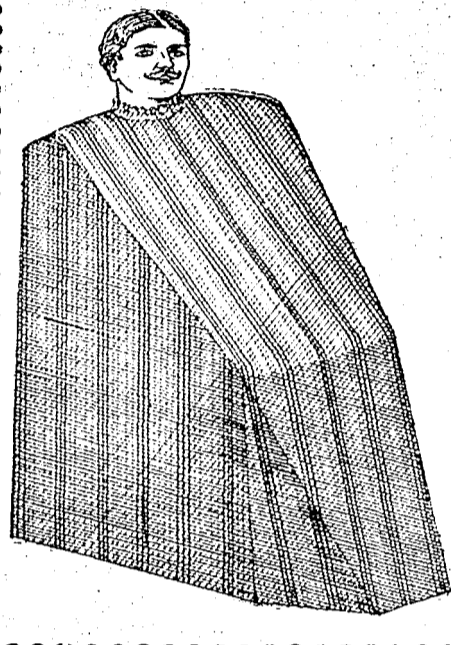
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Success in Life is due More to a good physical condition than to any special aptitude.

In the race for success throw off the impediments and take advantage of the health and strength to be gained by our Home Vapor Bath treatments.

Let a cleanly person take a daily common bath for any length of time, and then take a Turkish Bath and they can then scrape the dead scales and cuticles from all portions of the body, in a similar manner to that which is found on the bottoms of neglected feet.

If this much can be said of cleanly people, (and everybody who ever took a Turkish Bath knows that it is true,) what must be the results with those who rarely ever bathe at all? Is it any wonder that outraged nature so often seeks relief by expelling a portion of the poisonous matter from the system in the form of boils, carbuncles, etc., on those portions of the body which are more cleanly, and thus offer the least resistance?

The ordinary bath simply washes the outer surface of the skin, while the hot air and Vapor Bath literally washes the blood of its impurities in the following manner.

The Patient Drinks Pure Water. It is absorbed by the system, passes into and mingles with the blood, by which it is carried to the capillary net work of the skin, and by the use of the Hot Air and Vapor Baths is poured upon the surface of the body through the pores in the form of perspiration—not pure, as when taken into the system, but mingled and loaded with the humors and impurities of the blood. Thus we purify, vitilize and enrich the blood, open the clogged pores of the skin, and with this solid, correct foundation the dormant energies are renewed, new life instilled into every organ of the body, the circulation is equalized. Renew the liver, strengthen the Kidneys and Nerve Centers, sooth the nervous system, causing good, sound sleep; restore the natural digestion, creating a good appetite, toning, invigorating and strengthening the entire body, producing good health by the most natural methods.

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Local News Summary.

Edited by M. S. NORTON.

Ladies' Aid Supper.—On Friday evening, March 31, the Ladies gave their regular monthly supper and dance. There was a piano solo by Mrs. W. Fuller; Recitation, Mrs. E. Rockwood; Piano solo, Mr. Walter; Vocal solo, Mr. Hickman, entitled "Break, Break, Oh, Sea," Mrs. Sadie E. Cooke, accompanist; Recitation, Nora Fuller; Recitation, Miss Gillette; Recitation, Wm. Rider. Mrs. B. F. Small, the President of the Society, read a letter of congratulation from President Barrett of the N. S. A., accompanied by a few remarks. She then introduced Mrs. Addie L. Ballou, a new member, who made a stirring speech. Mr. Custer spoke in favor of the establishment of a Spiritualist orphan's home. The supper served in the banquet room adjoining was pronounced a great success, for which much credit is due to Mrs. Wadsworth and Mrs. Briggs, Mrs. Jolly, Mr. and Mrs. Smith, Mrs. Cooke, Mrs. Crocker, and Mrs. Nora Carfield. From Alameda we noticed Mr. and Mrs. Thomas Ellis, Mrs. Gerry, Mrs. A. E. Lancaster, and Mrs. LaDue; also Mrs. Rebecca I. Johnson, of Hollister. Prof. Fedderson furnished music for dancing, and all seemed to enjoy themselves under the protection and guidance of W. T. Jones, floor manager.

The Mission Lyceum was greeted with a crowded house on Wednesday evening, March 29. The young ladies, composing the Committee of Arrangements, prepared a very pleasing program which, in some respects, excelled all past efforts, and was rendered in the following order: Piano solo, Frank Indig; Recitation, Etta Werner; Vocal solo, Lottie Davidson; Recitation, Frankie Close; Piano duet, Miss Pearle Bryson and Mrs. MacDonald; Recitation, Miss Florence Dunn; Vocal solo, Mrs. Keegan; Baton swinging, Mr. Beaulinger; Recitation, Anna Braese; Fancy dance, Stella MacDonald; Recitation, Ethel Perry; Specialties, Clara White; Vocal solo, Mr. Beasley; Miniature Cake Walk (in costume), Mabel Pfeifer and Gladys Wellar. The large audience thoroughly enjoyed the entertainment, each number being artistically rendered. Miss Lena Clark presided with skill and gracefulness, as did all the members of the Committee perform their respective duties, and thus another success was scored by the Mission Lyceum.

J. T. ROBERTS, Sec. W. T. JONES, Con.

Alameda.—On Sunday, March 26, a soul-stirring reunion took place in the "Industrial Home," at 1817 Everett St., Alameda, when those present enjoyed the exercises, which consisted of short addresses by Messrs. Hurley and Harter, Miss Jackson and others, and music by Mr. Hurley and Mrs. Fonda, the latter being the capable President and promoter of this noble woman's work. The meetings are held every Sunday at 3 p. m., and are open to the public free, and will repay a visit by those who believe in practical co-operative effort upon a self-supporting basis. NEMO.

Anniversary.

The celebration of the 51st Anniversary of the advent of Modern Spiritualism in the world material, was held on Sunday, April 2nd, in Scottish hall, San Francisco, under the auspices of the California State Spiritualists' Association.

The conference meeting was called to order by President M. S. Norton, at 12:30 p. m. After a few brief remarks by the presiding officer, Mrs. F. A. Logan, of Alameda, read an original Anniversary poem entitled "The Tree." The first speaker was Mrs. Sarah Seal, who related some thrilling psychic experiences. Walter Hyde dwelt briefly upon occult experiences dating back more than 50 years. Mrs. Harriet Wren and Mrs. H. A. Dunham testified of the beauty and power of the new thought and the living truth. Mrs. R. I. Johnson, of Hollister, among other good things said, "Hurrah for Spiritualism." Dr. Geo. W. Carpenter spoke words of wisdom under control of Mr. MacAdam, a Scotch-spirit. The conference closed with an eloquent address by Alfred Gough.

MEDIUMS' MEETING.

At 2 p. m. the three hours set apart for the presentation of spiritual phenomena began with a magnificent rendering of Prof. Young's latest composition, entitled "Three Cheers for Dewey," by Prof. Young and Prof. Bothwell. Recalled, they gave another original selection, "The Vanishing Soul." By special request, Mrs. Logan repeated her anniversary poem.

Mrs. G. W. Shriner began the translation of messages from spirit to mortal with splendid success, followed by Mrs. H. A. Griffin, Harry E. Hargrave, Mrs. Sadie Eberhardt, Miss J. B. Dwyer, Mrs. Clara J. Meyer, and Mrs. E. S. Drew. The platform work of these mediums was a credit to themselves and the Cause, and the JOURNAL is proud of them.

Dr. M. A. Pottenger, Mrs. Elizabeth Sloper, Mrs. Addie L. Ballou, Mr. Van Luven, of Oakland, and Mrs. Cornelius, made short stirring speeches full of inspiration and enthusiasm.

EVENING SESSION.

At 7:30 the congregation, which filled the hall to the utmost, arose and sang "Bethany." The Children's Progressive Lyceum, conducted by Mr. C. H. Wadsworth, took the platform. Mr. Wadsworth spoke a few words on Lyceum work, and a group of children sang "Trying to follow the Angels." A recitation by Miss Gertie May-Grant; song and encore, Ophelia Davidson; song, Pearle Sorenson.

Mr. W. T. Jones conductor of the Mission Lyceum spoke of the benefits of early education in the truth; and presented the following program: "Golden Age," by the Lyceum. Piano solo, Frank Indig; recitations by Edna Clarke, Etta Werner, Georgia Bacon, Frankie Close and Walter Gonzales. Song, Mabel Pfeifer and a closing song by the Lyceum and teachers.

Mr. J. T. Lillie sang "The Dear Home Land," and Mrs. Sarah Seal delivered an Anniversary address full of the old-time inspiration and love of the cause of Spiritualism; Miss Lee, of Santa Rosa, a representative of the Universal Spiritual Association, sang "The Holy City," in a pleasing manner, and Mrs. R. Shephard-Lillie voiced the Anniversary sentiment of the spiritual realm in a 30 minute address, eloquent and powerful.

Mrs. Sadie Cooke presided at the piano and at 10 o'clock the audience sang "America" and was dismissed by Mrs. Lillie.

The hall was appropriately decorated and the friends brought flowers in profusion. Admission to all the meetings was free, and the voluntary offerings paid all the expenses. Spiritualists of California you may be proud of your celebration. We have passed another mile stone with firm tread and banners proudly flying. Let Achilles sulk in his tent if he will, and the chronic fraud-hunters continue their occupation with the muck-rake. Spirit hands beckon us on, and spirit voices call to us to come up higher. "Be not deceived; God is not mocked."

Dr. M. A. Pottenger has returned from the southern part of the State. Mrs. Pottenger is still in Los Angeles, but will soon join her husband here. Dr. Pottenger wishes through the JOURNAL to invite all his friends and others interested in Occult Science to meet him Wednesday evening, April 5, at 813 Webster St. Dr. Pottenger has something new to give his friends along the line of spiritual unfoldment. This is a social gathering and all are invited.

Oakland.—Fraternal Hall was comfortably filled on Sunday evening, March 26. Dr. Max Muchlenbruch gave some remarkable messages from the other side. At 2:30 p. m. the discussion of the subject, "What has Spiritualism done for hu-

manity?" was continued, and proved interesting and instructive. Among the speakers were Mrs. Gunn, Mrs. Briggs, Mrs. Domes, Prof. Conner, Prof. Lowe.

The Anniversary exercises were postponed until April 9, commencing at 2 p. m.; the evening meeting at 7. A fine program has been arranged. Admission free on both occasions. T. ELLIS.

The Semi-Annual Election of officers and directors of the Ladies' First Spiritual Aid Society will take place on Wednesday, April 5, at 2 p. m., at Occidental Hall, 305 Larkin St. All members are requested to attend.—Mrs. W. W. FULLER, Sec., 2319 Post St.

The Circle of Harmony, from 1 to 4 p. m., every Sunday, in Occidental Hall, 305 Larkin St., under the management of Mrs. F. A. Logan, is a meeting where all may exercise their spiritual gifts of whatever phase or name. Admission free, with volunteer offerings.

Mr. W. H. Yeaw, who has had charge of the Sleeper Trust for the past ten years, reports having sold 16 acres since January. Attorney Frank J. Fallon has just purchased six acres, and will make a summer home there, building a handsome residence and barn and digging a well. Out of the 137 acres of this tract of land, only 15 acres now remain unsold. This speaks well for Mr. Yeaw's tact and management—for but little land is now changing hands, unless it be in cities.

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

Societies and Meetings.

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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.

At the Social to be held on April 14, a program will be tendered by Mrs. Peter Hickie and Mrs. Lida Hickock. It will be both unique and novel, and an entrance fee of 25 cents will be charged. This entertainment will be given in place of the usual free Social, and is for the benefit of this charitable society. A cordial invitation is extended to all.

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