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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

INNOCENCE.

A little child in a meadow straying,
Watching the bright golden clouds as they pass,
Culling the flowers of springtime's rare beauty,
Almost lost in the long sweet grass.

Just the top of a curly head showing,
As she wandered at will along the way,
Sweet lips prattling, and cheeks all glowing—
In innocent beauty I heard her say:—

Dear little flowers, where have you been hiding
Through the long cold winter's ice and snow?
Did you come down from heaven on a bright cloud riding,
Then fasten yourselves in the earth and grow?

Did the robins and bluebirds know you were coming,
And hasten to tell us, with voice of sweet song?
Tell me, dear flowers, did God send you hither,
And do you really in heaven belong?

Was your home with the angels in gardens of splendor?
Did they pluck and kiss you, as I do to-day?
Then send you to me, with love sweet and tender,
To make me so happy?—tell me I pray.

Thank you dear God, and you, too, dear angels,
For sending these beautiful flowers to me;
I'll carry them home to my dear little brother
And tell him you sent them to him and to me.

And homeward she wandered—this dear little maiden—
Her treasures clutched tightly in each tiny arm,
But when she reached home the flowers had withered
And hung their heads limply in the sunshine so warm.

She watched them a moment, as if in deep thinking,
And heaving a sigh that came straight from the heart
She kiss'd the dead flower's and her blue eyes were winking
To keep back the tears that somehow would start.

Never mind, little flower, please don't be so sorry—
You came down from heaven to wither and die,
For you made me so happy this morning and merry,
And now you've gone back to the angels—good bye!

LOUISA TUTTLE.

Spirit Princess Kaiulani.

Hawaiians claim to have heard Spirit Kaiulani in her late residence since her passing to spirit life. There are a dozen people who solemnly declare that they witnessed the manifestations and heard her call for her doctor, at midnight. The following account of the mysterious affair is from the *San Francisco Call*, of Sunday, April 2, 1899.

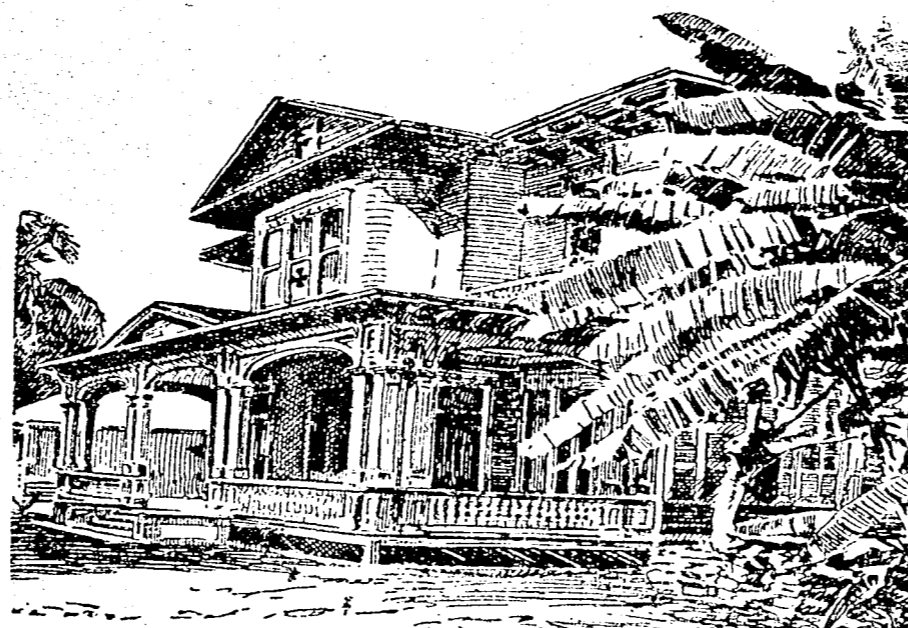
It is a habit among the natives of the Hawaiian Islands that for nine days after the death of a chief or chiefess their thoughts must be of the dead. During these days they relate the mysterious happenings that always seem to come to pass after one of royal blood has departed this life. It is with an idea of giving to the world some of the uncanny happenings after the death of the late Princess Kaiulani that this article is written.

It was midnight on the 10th of March, 1899, that a solemn procession passed under the palms and spreading trees of Ainalahu and wended its way slowly toward the Waikiki road to town, and then into the large gateway of Kawaiahao. It was the hearse bearing the body of the Princess Kaiulani, followed by the mourning father and others. Kaiulani had left her beautiful home for the last time and her body was placed on a catafalque in Kawaiahao church, there to lie in state through the next day.

Miss Robertson (left behind at Ainalahu on account of illness), together with a number of natives and Japanese servants, were the only

ones remaining in the house after the departure of the body for the church. This young lady had just taken a reclining position on one of the "hikiéis" or divans that are to be found all over the house, when, it is asserted, she heard noises that made her blood run cold. Transfixed to the spot, she listened for their recurrence, and in a very short time they were repeated. The room on the upper floor that had been occupied by the Princess seemed to be in an awful state of unrest. The sound of a myriad of bodies passing through the room and tossing furniture about, it is said was what met the ears of the frightened people. Then came a rush of wind. The door of the room leading out into the hall opened with a burst and something came down the stairs with a rumbling sound. Then the door leading to the walk that connects the main house with the lanai opened in the same mysterious way and closed again with a slam. The chairs and tables on the walk were overturned, and a voice which was, according to the people in the house, unmistakably that of the dead Princess, was heard to cry, "Kauka! Kauka!" (meaning, "Doctor, doctor!")

It is a well-known fact that the Princess hated



AINALAHU, the Country Home of the Late Princess Kaiulani, where Spiritual Manifestations are said to have been heard since her death. The Cross Marks the Room Occupied by the Princess.

the idea of dying, and held to the hope that she would recover, even to the very last moment. When she was dying and her father stood at the bedside, his hand clasping the wasted one held out to him, she still fought for her life. Kaiulani had the greatest faith in her physicians, and trusted to them to nurse her back to health, but the rheumatism finally attacked her heart and her fate was sealed. The natives say that the voice heard at midnight was truly that of the Princess protesting against her death and calling upon her doctor for aid.

Another peculiar happening was at Washington Place, the town home of ex-Queen Liliuokalani, which has not been occupied since the Queen left for the States. On the night of the death of the Princess, Joe Heleluhe, who went to Washington as the secretary of the Queen while she was fighting against annexation, walked into the yard with the intention of speaking with some natives living in the rear. He noticed a lamp in the room on the upper floor that used to be occupied by the Princess when she was staying in town for a few days. Thinking this unusual, he went closer to the house and, he declares, saw a figure standing near the lamp, evidently in deep contemplation. When it turned he saw distinctly the face of the

dead Kaiulani. Then the light went out and nothing more was to be seen.

The last and perhaps the strangest of all the happenings in connection with the death of the dead girl, witnessed as it was by hundreds of people, was at the gate of the graveyard in Nuuanu Cemetery at the time when the hearse bearing the body of the Princess entered. The first carriage was that of the father, Governor Cleghorn, accompanied by Mrs. J. W. Robertson and Mrs. J. H. Boyd, daughters by his first wife. The father's place next to the body was undisputed, but the two women mentioned had no right in that position. The natives were very much incensed that they, being devoid of even a drop of royal blood in their veins, should be placed ahead of the Queen Dowager's carriage and that of the two Princes, David Kawanakoa and Cupid Kalanianale.

All the way to the cemetery, it is said, the horses acted queerly, and two or three times the driver was forced to call for assistance from people in the procession. As the carriage was about to enter the cemetery gate the horses began to back away and refused absolutely to enter. The occupants became very much frightened, but remained in their places, thinking that the horses would soon be got under control. In this they were mistaken. It was not long before a well-known Hawaiian stepped to the side of the carriage and suggested that the occupants alight and walk to the mausoleum. They took heed of the advice and got out. The horses immediately became quiet. Then the carriage of the Queen Dowager, Kapicani, drove up and went into the cemetery without mishap. Mrs. Robertson and Mrs. Boyd were forced to enter later on.

The natives say that had the two women persisted in remaining in the carriage some terrible accident would have happened to them. They had said previously they would never enter the gate ahead of the people of royal blood. Many who stood around while this thing took place say that the head of the right horse was held toward the right hand kahili of state on the catafalque, and that the head of the off horse was held toward the left hand kahili, indicating, as the natives say, the cause of their stubbornness.

Hawaiians believe in omens and see in many of the happenings that pass by the majority of people unnoticed some direction from the spirit world. They are, as a race, very superstitious, a fact that can be readily proved by a glance at the books written about them in the olden times, and yet it is a remarkable fact that a great many of their predictions, brought forth by various happenings, really do come true, and that white people who have lived on the islands for many years come to look for the same signs as the natives.

The Hand of Destiny.

Destiny makes itself manifest in every phase and condition of nature; it deals as surely and positively with races and nations as with individuals. Look where we will, its unerring hand is plainly seen, and sometimes we behold its effects with pain; but it is void of sentiment, and man moans and sighs in vain over the results of its ruthless power. Its word, "The fittest shall survive," is eternal law. Races and nations who obey not the command, "Come up higher," will cease to be; and the earth they encumbered will give life to the millions who obey progression's law.

Humanity has reached a point where ignorance and incompetence are not to be allowed to rule any large portion of Nature's fair domain. We hear and read much about the right of a people to govern themselves; even some of our Spiritual papers indulge in expressions quite inconsistent with wisdom and facts. The right of a people to self government depends wholly on whether they are capable of self government or not. The tribes of India showed themselves to be incapable of self government. Great Britain took them in hand and gives them a stable and settled government. Were the thirty-three millions of people in the Malaysian archipelago capable of self government, they would not long be ruled by five millions of Hollanders. Had the Tartar tribes been able to maintain wise government, Russia's dominion would not extend across the entire continent of Asia. The blacks of Africa being incapable of self government, their magnificent continent has been divided among European nations. Thus destiny deals with the laggard tribes of earth.

The Tagals, or Filipinos, for a long series of years, under the rule of Spain, and degrading monkish influence, show plainly their unfitness for self rule. They planned to massacre the inhabitants of a large city composed of many nationalities, to satisfy their greed and to revenge themselves on those of Spanish blood. They placed a thousand half-savages with bows and arrows to fight men with repeating rifles, heavy cannon and machine guns. A reliable acquaintance of the writer says, outside of the large cities not over four per cent of the Tagals can read or write. Such a people certainly are not fit for self rule. Some say, "It was a shame to mow them down;" ignoring the fact that it was a case of mow or be mown. This world is full of stubborn facts which moulders of public opinion should *strictly heed*.
B. F. FRENCH.

The History of Spiritualism.

I have carefully considered Dr. Peebles' question, and I am impressed with the necessity as he presents it, of having such a work performed while there are living witnesses to the early developments of Modern Spiritualism. There were several before me on the public rostrum, who may be better qualified to write such a history than I am. But I was a believer from the first. Prof. Loveland antedates me by ten years in his conversion, and the experiences he relates in the last JOURNAL—March 23, are interesting and instructive.

Like great drops of rain that presage a great storm, such phenomena occurred in many places for ten to twenty years before the advent of the "Rochester Knockings" opened the batteries of heaven and thundered around the world. Prof. Loveland, Mrs. E. L. Watson, Cora L. V. Richmond, Mrs. F. O. Hyzer, Thomas Gales Foster, L. Judd Pardee, J. B. Ferguson, Prof. Wm. Denton, Giles B. Stebbins, Dr. Peebles, A. B. French, O. P. Kellogg, Nellie J. T. Brigham, and several others preceded me in time, as platform advocates. Several of these still remain with undiminished ability and devotion to the cause.

Perhaps any one of them is better qualified to write a history of Spiritualism, than I. But will they do it? Dr. Peebles and Prof. Barrett have named me as the available scribe. I thank them for the compliment. If I can do the work acceptably, and conditions can be made for me to give my time to it, free from other cares, so that I can be at my best I would be willing to try my level best, to prepare a reliable history that should serve as a permanent text book of the first 50 years of Modern Spiritualism in America.

Mrs. Britten's valuable work has done good service, and will continue to be a record of the first "twenty years of Modern American Spiritualism." But that covers less than half the time since this great outpouring has been baptizing the world, and necessarily many things that belong to the movement from its inception are incomplete, as to the bearings of the whole trend of this wonderful evolution; and it is not probable that any history can be written that will not omit many important events and experiences, so various and numerous have been the striking and startling phases and revelations that have multiplied and extended with the years. But if the way were made for me, I would try to write a trustworthy and impartial history of Modern American Spiritualism in its first half century.
LYMAN C. HOWE.

The Church Must Move On.

Some four years ago Rev. Dr. Kipp, pastor of the popular Presbyterian Church in San Diego, delivered a series of six sermons against Spiritualism. I reviewed them in a pamphlet of some 70 pages. His guns were silenced. Report says he has been growing more liberal ever since. I have made some quotations from his sermon on Sunday, March 19, and my criticism of the same, as published in the daily *Vidette*. As the readers of the JOURNAL may be interested in them, I send them to you Mr. Editor, for use if you see fit.
J. M. PEEBLES.

I wish to commend the general trend of the sermon of Rev. Mr. Kipp, as reported in one of our dailies. He said:

I think that there can be no doubt whatever that there has come a great change over the spirit of the times. The trend is certainly away from the position which the church once held. This change can be seen in Sabbath observance, in divine worship, in the differences of popular belief. So if we look calmly at the facts we cannot deny that there is a change.

Certainly, Mr. Kipp, there is a change, a very great radical change, and "the trend," as you say, "is away from the position the church once held." Yes, the church must change, must grow, or die. The Calvinistic creed of the Presbyterian church is already dead and should have long ago been decently buried, with no uplifted stone, to tell where.

One thing is certain, you can't get the church back to the position she once held. No reforms ever move backward. The oak cannot crowd itself back into the shell of the acorn. One generation cannot go back to another generation.

True, true, Mr. Kipp. You cannot get the church back to the "position it once held," say the 17th century, when those Calvinistic christians were mere "babes in Christ," and whose preachers from walled-in pulpits dealt "damnation round the land." No, the young bird cannot go back into the shell again, nor can the church go back to re-preaching the old dogmas of the "filthy raggedness" of righteousness, the endlessness of hell torments, and other (once) evangelical doctrines. These doctrines are dead. Science, evolution, Unitarianism, Spiritualism, have killed them. "Why seek ye the living among the dead?"

The church has got to recognize the change. The first thing to do is to study the book of Acts all over again.

Indeed, the church has got, as Brother Kipp says, to "recognize the change," but instead of recommending people to go back to studying the New Testament book of Acts, I would recommend them to study the Acts and Doings of this 19th century, especially such as relate to science, psychology, telepathy, trance, vision and those "spiritual gifts" of which Paul said "I would not have you ignorant."

The gospel is getting bigger and bigger. The church to-day is meeting facts it never met before; these are God's messengers, and we have got to change our theology to conform to them.

No, "the gospel is not getting bigger," but Brother Kipp's conception of it is getting bigger; that's it. It is the head that grows, not the hat. Yes, "the church is meeting facts that it never met before;" such facts as spiritual phenomena, clairaudience, clairvoyance, (or, as Paul put it, "the discerning of spirits"). Yes, yes, you have as you say, Brother Kipp, "got to change your theology to conform to them." And you had better get right about it at once. Human life is brief, and we are all sowing here to reap both here and over there.

The church is like a ship at sea. When the wind is from the north-east and the current from the south-west the ship has to make different tacks than when the wind and current are from the opposite directions. The vessel has got to shift her course and change her anchor. And so it is with the church. We have to change and become reconciled to the changed conditions.

How true! that the church, like a ship at sea, is tossed and tumbled about by winds and waves of research and investigation. If its timbers were all sound—if it were well-bottomed and builded upon the foundation of Spiritualism it would not be so moved by passing wind currents, but ride on as calmly as the stars that sail through the blue depths of heaven. Yes, this vessel, "the church, has got to shift her course," as Rev. Kipp says, and change her anchor, or be speedily wrecked. She has got to steer towards the polar star of truth—towards God, the Infinite Life, and Light and Love of

the Universe, and towards the living Christ, rather than towards a devout, yet dead Jew of the dust-covered past. Yes, "change the anchor" of your church-ship (the heretofore anchor of faith) for knowledge; and thus obey Paul's command, who said, "Add to your faith * * * knowledge" of a future existence, which knowledge you and all obtain through spiritual manifestations.

There are inventors in religion as well as in any other profession. The progress of the church has been slow because of our stupidity.

No advanced thinker doubts the "stupidity" of church members in the line of psychic research and practical spiritual growth. And that there are "inventors in religion" none can doubt when they consider the history of the various sects and creeds. And should any of these "religious inventors" be so unfortunate as to be sent to hell, may they not there in company with Franklin, Tyndal, Huxley, Humboldt, Lincoln and other non-orthodox Christians, invent a way of escape? We remember that Jonah "cried out of the belly of hell, * * *," and the fish that God had prepared "vomited him onto the dry land." Jonah was not digested. And since Jesus "descended into hell" to preach, may there not be hope for all? May not inventors find employment in the hereafter life—inventing hell-escapes? Why not?

I want to say that the wind has changed and a new current is coming on. The thing for us to do is to accept the facts and let the church put herself in the lead. We have got to adapt ourselves to this change. We have got to make a change in our theology and make it more human.

Exactly so. And now, Brother Kipp, go right about it. Tell the people that you have "got to make a change in your theology." Their "stupidity" you admit. Tell them that your theological creed, which says that God "predestinated some men and angels unto everlasting life and others foreordained to everlasting death, and that their number is so certain that it cannot be increased or diminished," is untrue and false. Tell them further, that the moral monstrosity of your creed and your theology that you so sensibly propose to "change" are the undoubted causes of so many of your members attending social clubs, Masonic lodges, home-of-truth meetings, Spiritualist lectures, etc. Your people are gaunt and lean and hungry. Hence, they naturally seek pastures new—seek fruit-laden orchards. Dried apples do not satisfy. Noah's ark may have been well for his time, but give us proud, wave-defying American steamers. It may have been well for Nebuchadnezzar to "eat grass like an ox," but thinking, progressive Americans prefer good graham bread and the various health-foods adapted to their present demands. Several Presbyterians, during the past four years, have come to my house and borrowed Spiritualist books to read. They are spiritually hungry. Brother Kipp, oh feed them! They are sick of your confessions of faith, sick of your dry theology. Feed them, and heal them of their theological diseases lest they become entangled in the meshes of atheism and infidelity.

There has been a change in the center of gravitation in the church. The center of the human system is not the sovereignty of God, but the love of God. More light has broken out in the world in the past 200 years than ever before.

How true again! There assuredly has been a "change in the center of gravity in the church," as this preacher declares, a change from the "sovereignty of God, the divine decrees, election and reprobation and the damnation of non-elect infants," etc., a change—a mighty change—"to the love of God." And it is equally true that a vast amount of "light has broken into the world in the past 200 years," and a far vaster amount within the past 50 years, since the dawn of Modern Spiritualism.

Saying nothing of such distinguished preachers as Rev. Dr. Abbott, Rev. Dr. Heber Newton, Rev. Mr. Savage, some of the most noted scholars, metaphysicians, statesmen and scientists, beginning with Sir William Crookes, believe in the present communion of spirits with mortals. Yes, as Brother Kipp affirms, "the past 200 years," and especially the last 50 years of Spiritualism, have let in upon our world a flood of light. Spiritualism is a light-bearer. Modern Spiritualism is a re-affirmation of Biblical Spiritualism. They must stand or fall together.

The influence of Modern Spiritualism is almost measureless. Returning spirits, while teaching that God is infinite, and just, and wise and good; that the soul is immortal; that sin brings suf-

fering; that virtue brings peace; that the Christ-spirit is the saving spirit, and that heaven may be attained, in this or the future world, by obedience and holiness; they (spirits) deny the old heathen doctrine of endless hell torments; deny the personality of a semi-omnipotent devil; deny a mercantile substitutional atonement; deny the resurrection of this gross physical body, and other pagan dogmas.

Spiritualism has modified old theology, severed the tap-roots of creeds, lifted the veil, taken away the fear of death, and brought to our homes messages from the loved ones gone before. Hear Brother Kipp further:

You (Christians and preachers) have got to make the church more practical in its teachings. You have got to bring it down to every-day facts. The times demand that the Christian must be a better man than ever before. His orthodoxy has got to consist more in his doing than in his thinking.

Certainly; you have got to make the church teachings more "practical"—got to bring them down to every-day facts, and "Christians have got to be better than they have ever been before." Indeed, they must, Brother Kipp. Their conduct has often pained me. Personally, I would just as lief bargain with an infidel land-shark as a Presbyterian land-shark, and Christians are just as apt to put the big oranges on the top of the box as infidels; just as inclined to put chalk in their sugar, and chicory in their coffee as unchurched infidels. Possibly God may see a difference in the daily walks and daily lives of Christians and these so-called infidels—but I can not. Christians may pray more, but the more Stonewall Jackson prayed the more vindictively he fought—fought for slavery—fought to overthrow the Union. Again, yes, friend Kipp; "A man's orthodoxy has got to consist more in his doing than in his thinking." How beautifully the Presbyterianism of the Rev. Kipp and the Spiritualism of Dr. Peebles blend in this matter—thinking and believing are small matters indeed when compared with "doing." It is the character that saves—not the creed.

What has turned more people away from the church than anything else is the teaching that it is only in the other world that the reward will come to the Christian. The people want some of the reward here.

Indeed they do. "A bird in the hand is worth two in the bush." Speak in praise of your neighbors, and put flowers into their homes now, instead of covering their coffins with flowers after they are dead. Yes, people want some reward here. It is but justice that they have it. For years I have fought sectarian creeds and theological confessions of faith, and now I am receiving my reward in sermons just such as this by the Rev. Mr. Kipp.

The church has given its attention to the future and neglected the present life.

Certainly, it has neglected it most shamefully! It has preached of a far-off "future" heaven, a far-off future hell, a far-off resurrection of the body, a far-off general judgment, and a far-off millennial kingdom of God, while the destitute widow was unvisited, the orphan unclothed, and the honest poor man at your doors starving for bread. True, you preach and tell how God fed the Israelites with manna, and how Jesus fed the multitudes with the five loaves of bread. But thousands of the poverty-stricken are shouting, "We don't care about the manna of the ancient Jews, or the loaves that fed the five thousand. We are hungry now, and we want bread now." Most truly does Brother Kipp say: "We have had a religion that is a Sunday religion and not an every-day religion," and he might have added that the thinking, reasoning public are getting tired of this "sham," this costly, showy "Sunday religion."

"We have got," says the Rev. Mr. Kipp, "to reform it"—this "Sunday religion"—this Presbyterianism—"in a hundred ways." But mercy! If Presbyterianism is "reformed in a hundred ways," what will there be left of it? When thus reformed it will be almost the equivalent of pure Spiritualism, the oldest religion in the world, because God is spirit. If Mr. Kipp, whose sermons we had occasion to review a few years ago, continues to grow in grace, grow in liberalism, and in the knowledge of the spirit, we shall soon see "eye to eye upon the walls of Zion," and I am thinking it not only possible, but probable, that the Rev. Mr. Kipp will soon invite me to stand in his pulpit and give a description of my pilgrimage to and through Palestine; or perhaps he would prefer to have me give the present proofs of a future conscious existence from spiritual phenomena witnessed

in all lands. This would inspire hope, strengthen faith, and deepen in many minds the consciousness of the soul's immortality.

I fully agree with this sentence of last Sunday's sermon: "I believe that the church," said Rev. Mr. Kipp, "has gone down into the trough of the sea." Verily, so do I. And now, as those sunken Spanish ships could be raised, possibly—yea, probably—the church can be. I think, honestly think, she is worth raising, really worth saving, rotten as many of her theological timbers are. Let us, therefore, unitedly try, unitedly struggle, Presbyterians and Spiritualists, to lift this trough-of-the-sea sunken church, and re-endow it with spiritual gifts and graces, and so make it a needed instrument in the world's redemption. J. M. PEEBLES, M. D.

Don't talk much when you are mad enough to choke, For the words that sting the deepest are the ones that are never spoke—
Let the other fellow wrangle till the storm has passed away;
Then he'll do a heap of thinking about the things you didn't say.

Mind and Matter.

The laws of mental action or the dual condition of mind in thought as taught by Prof. Thomas Jay Hudson under the names of objective and subjective mind may answer to explain some mental phenomena. But it does not go far enough to give a full and correct explanation. It gives only a fractional part of transmitted intelligence, as it comes to us under the names of telepathy and spirit communications.

The first premise or claim is radically wrong, viz., that the conscious thoughts manifested through the objective senses are, and must be, of entity *per se*, as also the subjective. It would necessitate two entities in man, either of which would not be perfect without the other, and would necessitate the continuance of both in immortality; and if true, would give coloring to the doctrines of the church in the teaching of a physical resurrection of the body to a life immortal.

While Mr. Hudson is right in many of his conclusions, we think he is radically wrong in his first premise. Man as an entity is one; and in form, is made to manifest the inner thought that produced him. He is so constructed that he manifests by degrees, or chapters. The possibilities of unfoldment are unlimited, for in his genus are contained the elementals of all life and all forms—as was expressed by an ancient philosopher—a body, soul and spirit—all, parts of the Divine Self, but springing from the cosmic Ohm, by and through the laws of generic force. He rises from germ to form, by growth, and through growth he evolves a more subtle condition of etheric substance which partakes of all the finer qualities of his living consciousness in a mind-stored form, from which there radiates intelligence, compounded with astral light or substance immaterial held in form by generic law.

These three conditions I would name, objective, subjective and subliminous self. Either of these conditions is subject to the use and control of the entity ego, as it becomes informed by contact with the environments nature surrounds it with.

If then we look at man as an individual, first in personality, or natural body, and secondly as a spiritual body, or astral personality, we have him manifested in two substances of material elements, both of which under certain conditions can and do become subject to objective sense.

Yet in either condition the form only reveals the inner thought of him, or that which produced it, and either condition should be subjective to the mind of its producer or maker. As we have said before, ego or I Am is the conscious intelligence or individual.

Now without the personal there would be no objective sense. Without objective there would be no astral or etheric form; and without the astral there could be no individual person, ego would not unfold or evolve. The process of evolution from the crude material, is nature's method of inducing intelligence. Intelligence is the result of the activities of the law of teleferism, viz., the methods of manifesting ideas.

Ideas being the ultimate particles of mind, when put in motion and compounded, produce thought. The ideas presented to consciousness tell the ego something of itself. Every idea being distinct and indivisible, yet substance immaterial, which becomes part of consciousness.

It is taught by science that a drop of water contains 80 billions of molecules and every molecule contains two ideas, viz., form and property, 160 billions of ideas.

If, then, the universe, in proportion, is full of ideas, and ideas are particles of mind, we may well say mind and matter are the components of the universe.

If every particle manifests its ideas, they must all tell something to something, and that thing must be conscious and become intelligent—the ego (I Am). We can conceive that ego is a substance more subtle than subjective or objective sense, as those senses are only manifestors of tangible substances brought to the understanding by contact with the brain and nervous system.

Science calls the methods instinct, intuition and inspiration, neither of which is understood as to cause. Thoughts have been traced to tubuli projected on the cortical of the brain, which assume form to correspond with the vernacular of the individual who expresses or thinks them. It is said there are 600 millions of those tubuli on the cortex of our brain, and a connecting fibrilli of nerve, from each tubuli, to an organ connected with the centers of consciousness, giving power of radiating thought by autographic, telepathic and telegraphic means. The use of objective, subjective and subliminous forces are brought into active use by what is called instinct, intuition and inspiration.

It has been said, "There is a spirit in man and the inspiration of the Almighty, or (Mighty All) gives him understanding."

Now if we advance by degrees in becoming consciously intelligent, it must be by the powers of evolution, by means of instinct, intuition, inspiration, understanding; add to these knowledge, wisdom and intelligence and we have the structure complete in the individuality of conscious *I Am*.

These seven states of mentality will agree with ancient Theosophy, if we understand consciousness to correspond to Atma. Their states or planes were, Atma (spirit), Buddha (understanding), Menos (mind), Karma (instinct), Prana (vitality), Linga Shirara (astral body), Stulu Shirara (physical body). All of these states or planes of life are the unfoldings of the entity, man, from the Cosmos to conscious spirit individualism, under the laws of generic force centered in the entity as an ultimate particle of the divine Ohm. GEO. W. CARPENDER.

Some of the Interesting Books,

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Science of Spirit Return—Dawbarn. 10 cts
Scientific Demonstration of Future Life, Hudson.—\$1.50
Secrets of Astrology Revealed, by Prof. McDonald.—\$1
Seeking the Kingdom—Patterson. \$1
Seven Creative Principles—H. E. Butler. \$1.50
Seven Easy Lessons in Astrology, by Sullivan. 25 cts.
Shadowland—light from other side—D'Esperance. \$2.50
Sivarthia Book of Palmistry—Dr. Sivarthia. 35 cts
Some Philosophy of the Hermetics, \$1.25
Some More Philosophy of the Hermetics. 1.50
Spherical Basis of Astrology, by J. G. Dalton.—\$2.
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Spiritual Consciousness, by Frank H. Sprague.—\$1.50
Spiritual Guide—Dr. Michael DeMolinos. 75 cts
Spiritualism, by Judge Edmonds, 2 vols. \$1.50 each.
Three Jubilee Lectures, by Dr. J. M. Peebles.—25 cents
There is no Death—Florence Marryat. 50 cts
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History and Philosophy of Evil.—75 cts
Inner Life—Mysteries Explained.—\$1.50
Penetralia—Harmonial Answers.—\$1.75
Philosophy of Spiritual Intercourse.—\$1.25

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

The Religio-Philosophical Journal,

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

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

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

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

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

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

SAN FRANCISCO, CAL., APRIL 13, 1899.

Mrs. Emma Hardinge-Britten well known throughout the world during the past 40 years for her inspirational lectures, mediumship and philanthropy, is now in a helpless condition physically, broken down from overwork and inflammatory rheumatic afflictions. She was the earliest friend of the Fox sisters, and so continued, up to the day of each one passing to the other shore. Her many friends in Europe and America will be pained to hear of her illness, and all hope for a speedy return to health.

Preparations are already going on for the opening of Brady Lake spiritual camp next summer, near Kent, O. Mr. Alfred Kellogg, of Cleveland, is now the sole owner of the beautiful resort, and feels that the dream of his ambition, during the years of his connection with the company, to make Lake Brady the leading spiritual camp of the Western States will now be realized.

At San Jose, Cal., a haunted house is reported at 145 Martel St. On April 2, some scores of people watched the phenomena. Lights are seen in the upper windows of the house, which is entirely unoccupied, and some of the curious testify to hideous groans and clanking chains.

About two months ago the spirit first made her appearance—for she is a female—and is described as beautiful.

Two tenants have moved out of the house in two months, because of the spirit demonstrations—so the local papers say.

In the *Harbinger of Light* we find a description from *Il Vessillo Spiritista* of some interesting experiences with spirits by Col. Giulio Malvolti. Four of them write by using his hand, as testified to by reliable witnesses in this way: Yielding his hand to their control, while he himself engaged in conversation with his friends at the table, several pages were written. One spirit would fill the first line with the commencement of a communication; a second would begin another on the second; a third on the third, and a fourth on the fourth. Then the first would continue on the fifth line, and so on to the end. Read consecutively, the manuscript was of course quite incoherent; but when the regularly recurring lines of each writer were perused, they were found to be beautiful messages. One of them was in Latin, another in French, a third in Italian, and a fourth in the latter language upside down; that is to say, it was written from right to left; and the communication commenced with the last and finished with the first word.

Spiritualism in Scandinavia.

There is only one organized Spiritualist Society in Sweden, and that is in Stockholm.

Though Scandinavia is one of the largest countries in Europe, so far as area is concerned, yet its population is very spare. While there are many Spiritualists there, they are not organized, on account of the great distance between them.

Madam d'Esperance has been the only public worker, and she is at present retired from the field. One of her best assistants, a Swedish medium, only a short time ago passed to the spirit land from the effects of a seizure at a seance. We learn that after the seizure, this medium was taken to bed and never recovered. She passed away about two months later.

The book, "Shadow Land," by Madame d'Esperance, was published by George Redway, London, England, and has been translated into German and Swedish. It has created quite a sensation wherever it has been read.

The *Epterat*, a monthly Spiritualist journal published at Stockholm, gives as a reason for the lack of Spiritualist Societies, the fact that every child has to be confirmed, and whenever he or she moves to another place the priest supplies a certificate from the church-book stating the standing of Christian knowledge possessed by the owner of the certificate.

In Finland there is no Spiritualist paper published, and though Madame d'Esperance has done some public work there, still Spiritualism is comparatively but little known.

In Denmark there was a monthly journal published by Mrs. F. de Christmas at Copenhagen, where there seems to be a select society of investigators, some of them being connected with the Court. But this monthly has now been suspended.

There is a great amount of strife in England now in the established church between the high and low factions. Lately the vicar of Gorleston was arraigned before the magistrates at Yarmouth charged with assaulting Charles Edmund Wincott, a Wycliffe preacher, at a recent Kensit anti-Ritualist meeting, which was broken up amid uproarious scenes, the chairman being knocked down. The Rev. Cecil Quaintain, one of the witnesses, testified that, previous to the meeting, the vicar had said: "Everything is prepared for Kensit's visit. His mother won't know him when he returns." Other witnesses testified that the vicar's conduct was disgraceful, one of them declaring that "he looked like a hungry tiger awaiting his dinner." The magistrates found the vicar guilty, and sentenced him to pay a fine of 40s. or undergo a month's imprisonment, whereupon he exclaimed: "I'll take a month's imprisonment. This is a gross miscarriage of justice!"

If these priests could have their way, no one would be able to live who disagreed with them in the slightest thing. But freedom has so far advanced, that their power is gone, let us hope, forever! Priestcraft has been the greatest curse that ever dawned upon the world.

We learn from *La Lumiere*, that the Royal Academy of Moral and Political Sciences at Naples, has consented to one of its members, Signor Pasquale Turiello, reading a paper before it, entitled "Italian Spiritualism and Science;" and that this paper has been published in the Transactions of the Academy: and will be found in the 29th volume. *The Harbinger of Light* says: This is one of the signs of the times; for little more than ten years ago, as our own contemporary reminds us, the Neapolitan newspapers stoutly denied the occurrence of psychic phenomena, and signified there contemptuous compassion for the poor dupes or simpletons

who were foolish enough to believe in them or to pretend to do so. But the world will move on, in spite of those who attempt to arrest its progress by firing paper pellets at it.

In *Mercury* for February we find a good article by Mr. A. Marques, on the unity which ought to exist between Spiritualists and Theosophists. He says:

There seems, of late, to be a very healthy and pleasing tendency among Spiritualists and Theosophists to come to a more sympathetic and courteous understanding, and even to profit by each other's ideas and experience. In fact, when examined impartially, so much similarity is found to exist in the general principles of Modern Spiritualism and Theosophy, that it is a wonder the followers of either could ever have been estranged, since both accept the phenomena and the hypothesis concerning the world invisible, while the discrepancy of opinion only begins at the explanations given or adopted for the said phenomena.

As one of the first rules of Theosophy is said to be "That every one is fully entitled to his opinion," there should be no difficulty in arranging matters for a complete union between these two sister organizations. In our opinion there never ought to have been any division. Theosophists and Spiritualists ought to be one, with full liberty to differ in their opinions as much as they choose.

Let us have a union of effort, and a thorough consolidation, for the promulgation of spiritual truth.

Nothing Divine dies; all good is eternally re-productive, said Emerson, the philosopher, and he added: And as to future destiny it is determined by character. The good, by affinity, seek the good; the vile, by affinity, the vile. Thus of their own volition souls proceed into heaven, into hell. Therefore, I always say to men, every spirit builds itself a house; and beyond its house a world; and beyond its world a heaven. Know, then, that the world exists for you. For you is the phenomenon perfect. What we are that only can we see. All that Adam had, all that Cæsar could, you have and can do. Adam called his houses heaven and earth; Cæsar called his house Rome; you perhaps, call yours a cobbler's trade; a hundred acres of ploughed land; or a scholar's garret. Yet, line for line and point for point, your dominion is as great as theirs, though without fine names. Build, therefore, your own world.

The Montgomery, Ala., *Journal* of March 31, contains the following:

Dr. Lewis Schlesinger, the Spiritualist who has traveled over a great portion of America and given exhibitions in the leading cities of the country, is now in Montgomery and is interesting many people who call on him to learn something from the spirit land and to speak to those who have "gone the way of all the world."

Among those who have visited the doctor are some of the most prominent people among local citizenship, a great per cent of whom are loud in their protestations that there is "really something in it" when speaking of Spiritualism.

Dr. Schlesinger claims that he was once bitterly opposed to Spiritualism, but that he was afterward thoroughly converted to it and is now traveling and performing wonderful cures of the sick, and convincing people that he can really talk to those who have died.

The existing records and traditions, high as they may seem, to some, to originate, are but of the most limited extent, and give little or no insight into the history of mankind, or the ages that have passed away.

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.

Avowed himself a Spiritualist.

On Easter Sunday, we learn by the *Boston Globe* of April 3, the Rev. Minot J. Savage, pastor of the Church of the Messiah, announced himself as a Spiritualist.

"The significance of Spiritualism and its relation to the Easter hope," was the theme from which Dr. Savage spoke. He said the opponents of Spiritualism find fault with its origin among the poor and lowly, but he told such that it was so with Christianity. It was among the lowly that Jesus labored; that the Scribes and Pharisees had not in any numbers believed in him. He thought many persons of to-day, when contemplating Spiritualism, were as the Pharisees—"waiting for a popular movement to join."

He said the number of people who believe in Spiritualism is far greater than those who openly profess it; that it would be impossible to stand anywhere in Manhattan Island "and fling a stone without there being somewhere within the radius of its fall one or more families who are studying Spiritualism privately, but dare not let their neighbors know it for fear of ridicule."

The speaker did not see anything foolish or degrading about a rap. He said there is no end of trash purporting to come as communications from the other world. At the same time he said there is a whole library of the noblest moral and spiritual teaching that he was acquainted with. He gave one book by an Oxford graduate as an example. The writer had been connected with the London school board, an Anglican clergyman, and had become both Spiritualist and medium. He had written this automatically, and in order to divert his thoughts had often read Plato in the original Greek, while his hand was writing on its own account. This book, Dr. Savage declared, had completely converted its own writer, and it contains "some of the noblest ethical and spiritual teachings that I know of to be found in any Bible in all the world."

A lie told about Thos. Paine or Robt. Ingersoll is not a strange thing. It has been done repeatedly and without remorse—but here is a new lie about the latter, which is going the rounds. An exchange says:

A friend of mine in this town has a fine portrait of the gallant Colonel Ingersoll occupying a prominent place in his dining room. The other day the representative of a well known commercial firm happened to be doing business with Mr.—, and, after this had been transacted, he said "Ah, Mr.—, I notice you have a portrait of the American atheist, Ingersoll, here."

"Yes," replied the host, "isn't that a grand face?"

"It may be all that," ejaculated the saintly wiseacre, adding in solemn and impressive tones, as he peered piously into my friend's face, "But, he was afraid to die!"

"Oh, do you tell me so?" innocently inquired Mr.—.

"Dear me, he died a fearful death. You must surely have seen about it, and at the last implored his friend to bring a priest."

"I will enquire about this sad and touching affair from the Colonel himself when he visits me this year. I do hope that it is somewhat exaggerated."

The worthy man of the road left in a rage, insisting that Ingersoll died two years ago.
Dalbeattie, N. B. HUGH KERR.

Dr. C. W. Hidden, of Newburyport, Mass., who expects to visit the Pacific Coast next winter, took a prominent part in the Veterans' Anniversary Celebration in Boston, arousing deep enthusiasm on behalf of the Waverly Home. He is to lecture during the month of May, in Providence, R. I., where there is talk of engaging him as a settled speaker. During the spring months he is to conduct temperance revivals in several New England cities. In addition to other cares the Doctor still finds time for magazine work, his latest paper being one entitled, "A Plea for Immortality," it will appear in the May number of *Mind*. Dr. Hidden will doubtless be kept just as busy by our people when he comes to the Coast.

Russia is trying to secure the reins of power in China. If she does, her dominion will include an area of 13,000,000 of square miles, and more than 500,000,000 of inhabitants.

The things of this earth pass, and so do those of all other earths. Infinity consists of a nature similar to that displayed to our own senses. The same existence of every kind prevails throughout.

The Reviewer.

THE EXTINCTION OF POVERTY, by August Greth, M. D. Price 25 cents.

This is a text book of the Provident Trust Society—a new organization, co-operative, fraternal and beneficiary. The plan of organization and operation set forth in this book is the latest result of the altruistic agitation so prevalent in the world to-day. The exploded colonization scheme has been eliminated, and the best features of all co-operative plans have been adopted. The society is in actual operation in San Francisco, with the main office at 119 Bush street. This book is a valuable addition to the reform literature of the day.

"In Tune with the Infinite," by Ralph Waldo Trine, has just entered upon its 13th thousand. It has been published a little over a year, and the Crowells feel, judging from the steadily increasing demands for it, that it is to have eventually, a very large and permanent sale. The book deals primarily with the power of the inner forces in moulding the every-day conditions of life, and a markedly noticeable feature in connection with it is the number of its readers who buy quantities of copies of it for others, there being many cases of a single reader purchasing from ten to twenty-five copies for this purpose. One reader, a prominent railroad official in the West, since December last, has given out over 500 copies. It will be remembered by some that a few months ago a prominent Boston business man purchased a thousand copies of Mr. Trine's first book, "What all the World's a-Seeking," for a similar purpose. A German translation of "In Tune with the Infinite," is about completed for publication in Germany.

Professor John Uri Lloyd, Ph. D., is one of the best-known pharmaceutical authorities of our time. His contributions to the science to which he has devoted his life have placed him in the front rank of authorities, while "Etidorhpa" and "The Right Side of the Car" have given him an enviable place among finished writers of original fiction. In the *April Coming Age* Professor Lloyd contributes a paper which cannot fail to be of deep interest to physicians and pharmacists. It is entitled, "Do Physicians and Pharmacists Live on the Misfortunes of Humanity?" Among other prominent writers in this number are Joaquin Miller, who furnishes an exceptionally interesting conversation on "Topics of the Hour;" Mayor Jones of Toledo; Rev. Geo. C. Lorimer; Henry Wood; Charles Malloy; and Will Allen Dromgoole. The latter contributes one of her best short stories, entitled "Old Tough-Heart." The health department of the *Coming Age* is strong, as indeed are all the regular features. We club this monthly with the *JOURNAL* and send both, one year for \$2.50.

SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocapher. Price \$1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, sexual and conjugal adaptations from date of birth. Fully illustrated.

We club this with the *JOURNAL* and send it one year and this book for \$1.50.

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.

We have some copies of this rare and valuable Occult book, and now offer it as a premium with the *RELIGIO-PHILOSOPHICAL JOURNAL* one year to old or new subscribers for \$5.00, all postpaid.

The *Midland* magazine for April is rich in contents and illustrations, as well as being beautifully printed. 10 cents. Published by the Twentieth Century Co., St. Louis, Mo.

HOLY DAYS.—Remember the Sabbath day to keep it holy; remember likewise every day to keep it holy too. That day is profaned on which nothing is gained, neither power for the body nor wisdom for the mind; but that day which gives to the worn and wearied fibres and sinews of the body an increase in strength and energy, and which sends a newly-born truth to dawn with the luminous splendor of a radiant sun along the horizon of the soul, is a day that is holy indeed. For that only is holy which hallows, and truly indeed is he hallowed whose body is strengthened and whose mind is broadened to realize the holiness of the day. Whatsoever an hour will receive from man, that also to man must it give; and in order that one may keep holy the day, that man must be kept holy by it. Again, remember not only the Sabbath day, but every day, to keep it holy.—MARION.

Seventy-five years ago there were not more than two millionaires in New York City—Astor and Whitney. In 1840 there were seven more—Hunt, Crosby, Lenox, the two Lorillards, Stuyvesant and Van Rensselaer. In 1870 there were probably several hundred New Yorkers worth \$1,000,000 or over. Vanderbilt was reckoned at \$90,000,000; his son Cornelius stood at \$150,000,000. In 1885 A. T. Stewart was reckoned at \$90,000, and could command unlimited credit at that. When he died his estate was held at \$60,000,000. This enlargement of private fortunes is enormously on the increase. We have now over 4,000 millionaires in America. Unfortunately the tramp element originated at the same time with the millionaires, and we have now about a half million of these professional vagabonds. One of the social problems that will tax the next century will be how to secure such an equitable distribution of wealth that we shall be burdened with neither of these social extremes. Unfortunately neither of them is capable of curing itself, because each one ends in degeneration.—Unity.

The question of the acquisition of the Philippine Islands is merely incidental. The great accomplished fact is, the abandonment of our isolation, our awakened aspirations upon the sea, and the consciousness of our manifest destiny as a power in the world. Call it destiny; call it the overruling result of circumstances; call it Providence; call it what you will, the plain fact is, that an overpowering necessity has forced these islands, and the welfare and destiny of their ten million of inhabitants, upon our hands.—Pacific Unitarian.

Time without an end, and space without a limit, are two things which no human being can possibly comprehend.

The Tree: Modern Spiritualism.

An Original Poem, read by Mrs. F. A. Logan at the 51st Anniversary of Modern Spiritualism.

How shall I put in prose or rhyme
A tree that stands the storms of time,
Whose branches stretch from shore to shore,
With myrrh and incense? Something more—
Its leaves are healing to the heart,
So tender from the fiery dart;
Dipped in the cauldron of despair
Until the soul cries out, "O where
Shall mortals find a safe retreat
From fiends incarnate on the street
That ministers so long have taught
Were tempting till great ruin wrought."

This grand old tree—as old as time—
Enwreathed with flowers and eglantine,
Has sheltered many 'neath its shade,
When languishing this side the grave,
Its branches reaching far and wide,
Like ocean's waves and swelling tide,
And every nation on the earth
Turns toward its majesty and worth.

How luscious is the fruit it bears;
Those who partake have equal shares;
No bickering or cries of fraud,
By those whom they cannot applaud,
But calm and peaceful he or she
Who feed upon this fruitful tree—
No fear of an eternal hell;
This tree has such a wondrous spell.

The glinting rays of liquid light
Peer through its branches every night,
And travelers on the road of life
Become more peaceful, and the strife,
Which had so long annoyed their way,
Dispersed before this brilliant ray,
Completely satisfied at last
With light upon their pathway cast.

This grand old tree will always stand,
Reared by Progression's mighty hand,
And naught shall mar its sacred name,
Because from spheres of light it came
And took deep root upon the earth;
Because in heaven it had its birth—
And angels watched it tenderly—
This tree of immortality.

Although it has another name—
Spiritualism—'tis all the same.
We sing and dance around this tree,
So happy that it made us free
From Superstition's dark domain,
And from all fears of death or pain.
Its zephyrs waft our souls above—
Where all is peace and perfect love.



The Editor is not responsible for the opinions of correspondents.

From Lyman C. Howe.**TO THE EDITOR:**

Mrs. Howe is slowly improving. She sits up an hour at a time, walks a few steps, and her hand and arm are approaching to the normal appearance, but far from well yet.

I am glad to see the article from J. Tilley, on the "Planet Neptune." It is highly important to get accurate data for all the claims of extraordinary gifts and phenomena, and put them on record in an intelligent form. A. J. Davis was, and is, a marvel of psychic experience, and did a tremendous work for human enlightenment; and his clairvoyance, I think, has never been equaled in the world's history.

That he was infallible no one will claim, and he made mistakes in interpreting what he saw, at times. But to know the exact value of his clairvoyant insight, facts are important; and I am glad to see the sifting going on. We want to claim nothing that is not real. Spiritualism is sustained by a volume of evidence such as no other faith or cult can produce, and we have no use for the fictitious or exaggerated data. We can spare all the fraudulent and doubtful phenomena, and have plenty left upon which to build a science enduring as the universe.
LYMAN C. HOWE.

Letter from New York.**TO THE EDITOR:**

The Spiritual and Ethical Society celebrated the 51st Anniversary of Modern Spiritualism on Sunday, April 9th, at 2:30 p.m., at our Hall, 744 Lexington Ave. Our Society is doing well. We grow slowly but surely. We are all in perfect harmony.

Our Ladies' Aid has been doing fine work during the past winter, and we expect to end the season with money in the treasury, as we did last year.

Our Society is especially adapted for work among the newly awakened, and our pastor, Mrs. Brigham, with her sweet presence and persuasive tongue, is a perfect standard-bearer for our Spiritual and Ethical culture work.

LOUISA TUTTLE, Cor. Sec.

Anniversary at Springfield, Mo.**TO THE EDITOR:**

The Anniversary was fittingly celebrated here. The principal speakers were, Prof. J. Madison Allen, Mrs. M. Theresa Allen, and Prof. J. A. Fox. This has been a very busy winter with us. I am just now recovering from a course of lung fever. The climate here is very fickle. We shall change our headquarters ere another winter, perhaps to the Pacific coast. JAMES M. ALLEN.
Springfield, Mo.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant; private and chronic diseases cured with revealed remedies; cancers removed without pain; letters promptly answered; send stamp for reply; sittings \$1.00; diagnosis free. 232 Stockton Street, San Francisco, California.

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

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

Mrs. Maxwell Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Dr. Alice Carstens, Electro-Magnetic and Psychopathic Healer, 148 Sixth St., S. F.

Geo. W. Carpenter, M.D., Psychic Physician. Cures all chronic diseases—makes a specialty of cancers. 531 Alvarado St., San Francisco.—Office 935 Market Street.

Mrs. H. A. Dunham, Business and Test Medium, 14 McAllister St., (Rm. 61). Readings daily.

Mrs. Sadie Eberhardt, 937 Guerrero Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Spiritualism—Questions answered by mail, 10c. per question, three 25c., postage 2c. Prof. Eichner, P. 1127 Comet St., Baltimore, Md.

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

Mrs. H. A. Griffin, readings \$1.00; circle on Thursday Eves, 25c. 503 Jones-st., San Fran.

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

Prof. James Hilling, Seer, General Delivery, Boston, Mass. Two questions, 10 cents silver.

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

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

Sol Palinbaum, Trance, Test and Healing Medium, 85 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Hendee-Rogers, Electro-Magnetic Healer 1004 Market St. (near Powell) San Francisco. Circles Tuesday and Friday evenings.

Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 1346 Market-st., San Francisco

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 1065 Market St., S. F.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 280 Valencia St., S. F., Cal. Readings and Treatments daily.

Mrs. Bessie Van Syckel, Spirit Artist. 8743 Twenty-Third Street, San Francisco, Cal.

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

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

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative. The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Special Premium Offer.—We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old or new subscribers.

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Herbalist,
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Psychical Research Proceedings. They are as follows: April and July 1891, and Feb., June, July and Dec., 1892.
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Local News Summary.

Edited by M. S. NORTON.

Anniversary in Decoto.—Mrs. E. P. Thorndyke, one of the pioneers of Spiritualism on this Coast, celebrated the natal day of the new Spiritualism at her home in Decoto, Alameda Co., on Friday, March 31st. A banquet at the noon hour was followed by speeches, songs and messages from spirit friends. There were 28 persons present, among them Dr. J. W. Brown, of Oakland, Mrs. Olive Washburn, of San Francisco, and Mrs. Weir, of Oakland. A letter of regret was read from C. Walter Lynn of Oakland. The meeting lasted the entire afternoon; the friends returning on the 6 o'clock train, happy in the memory of a well-spent day.

Mission Lyceum.—A full corps of officers, leaders and a large number of bright and happy children, also a goodly number of visitors were in attendance at the session last Sunday. Words of wisdom and the rostrum exercises were excellent. Mrs. Thorndyke, a veteran worker and one of the founders of the first Lyceum in this city, gave encouraging words and good wishes. Mrs. Sarah Seal, a good mother in the cause of humanity, and the children in particular, will on next Sunday form and have charge of an adult group, and so the good work goes on. W. T. JONES, Con.

J. T. ROBERTS, Sec.

Universal Spiritual Association.—"What is Natural Law?" was the topic for discussion last Sunday at 20 Eddy St. If anyone can answer the question they will confer a favor upon the assembled thinkers by making the fact known. "The Man with the Hoe" hobbled in as usual, blaming others for his condition and looking to others for deliverance. Straighten up old man! and look the world in the face. "God helps those who help themselves."

Oakland has a School of Oratory, inaugurated by David Connors and C. F. Van Luven, at 521 13th St., meets every Tuesday evening. The attendance will be by invitation only. The object is self culture, and if properly conducted ought to be an element of good.

Mrs. Logan's Meeting.—Last Sunday at 305 Larkin St., (the "Circle of Harmony") convened at 1 p. m., as usual. Instrumental music was furnished by a stranger. Mrs. Logan, Mrs. Bruce, Mrs. Gray, Mr. McNorton, Prof. Ohlwine, Otto Heiss and others participated. The discourse of Prof. Ohlwine is deserving of special mention. "I made my first public speech in Mrs. Logan's meeting," said Mrs. Sloper at the anniversary meeting, and so say many others. Although 77 years old, Mrs. Logan holds forces for the spirit world, and will continue to do so to the end. These meetings are of special interest to those who desire to develop spiritual gifts.

On Easter Sunday. Fraternal Hall, Oakland, was well filled, and Mrs. Irene Smith officiated in the evening, giving general satisfaction.

At 2:30 "Telepathy" was discussed

by local talent, including Mrs. Gunn, Prof. Conner, Prof. Lowe, Mrs. Hamilton, and others, and proved very interesting. Mrs. Gunn, the president, is in the right place.—THOS. ELLIS.

Oakland Anniversary Celebration was held in Fraternal Hall, Sunday, Apr. 9, afternoon and evening, Mrs. Irene Smith presiding. At 2 p. m. the choir sang a song of greeting, followed with an address by Prof. Lowe. Vocal duet, Mrs. Knott and Mr. Preston. Address by Mrs. R. S. Lillie. Remarks, Mrs. Scott-Briggs. Duet, Karl and James Knott. Spirit messages, Mrs. C. J. Meyer, of San Francisco. Song, C. F. VanLuven. Remarks, Dr. M. A. Pottenger. Duet, Miss Ella Home and Miss Nickerson. The audience sang, "Joy to the World." Mr. C. F. VanLuven read a paper. Mrs. Irene Smith gave some psychometric readings. Song by Mrs. Schopper, and closing song, "Scatter seeds of kindness."

At 7:30 p. m. the meeting opened with the Jubilee Song, "Do you hear the angels singing?" followed with a paper by Julian Smith, "My Idea of Heaven." A ten-minute talk by C. F. VanLuven, on "The Demands of Spiritualism." M. S. Norton, president of the State Association, spoke on personal responsibility and "The Man with the Hoe," followed by Mrs. Weir, who spoke of the tiny rap and gave some readings that were well received. Mr. Preston, who was introduced as a pioneer Spiritualist, spoke of inspiration and personal effort. A temperance song by Master James Knott; a piano duet by Mrs. Wadsworth and Miss Ward; Mrs. Gunn, "A Vision in Spirit Life." The choir sang, "Scatter the Gems of the Beautiful." A recitation by Master Barwell. Mrs. Schopper sang, "Sweet Dream Faces." A poem by Mrs. Irene Smith, an answer to "The Man with the Hoe," and a few remarks by Prof. Lowe. The program closed with a short talk by Mrs. Jennie Robinson, of San Francisco, and the choir sang a good-night song. The parting word from the presiding officer, and Oakland's 51st Anniversary celebration passed into history. The platform of Fraternal Hall was tastefully decorated with flowers, and the hall was well filled. The program was excellent and the management perfect. Well done, neighbors. "KISMET."

Ladies' Aid Social.—On account of the serious illness of Mrs. Hickock, the program tendered by Mrs. Hickie and Mrs. Hickock, which was to have occurred on April 14, is postponed to Friday evening, May 12. Next Friday, April 14, there will be a free social combined with Mrs. Lillie's "Evening at Home." The entertainment on the last Friday in this month, the 28th inst., will be changed from the usual supper and dance to an Ice-cream entertainment and dance, with refreshments. Admission 10 cents.

The election of officers for the coming six months took place last Wednesday, April 5, when the following were elected: Mrs. B. F. Small, President; Mrs. M. Nevill, Vice-President; Mrs. A. Jolly, Secretary; Mrs. Sadie E. Cooke, Treasurer. The other Directors are, Mrs. T. Eager, Mrs. Ed. Briggs, Mrs. J. V. Hunter, Mrs. D. N. Place and Mrs. Dr. Janney.

Occidental Hall.—On last Sunday evening, Mrs. Lillie lectured on "Natural Laws Applied to Spiritual Things," and the hall was filled with an appreciative audience. The subject was handled in a masterly way, and was very interesting. The hall was decorated with the choicest of flowers and the platform was a veritable bower of roses. Space will not permit of even a synopsis of this lecture, and all interested in such matters should attend these Sunday evening discourses. The exercises opened with a song service of 20 minutes. Seats are free and all are welcome.

Los Angeles.—The Anniversary Celebration at Harmonial hall was a great success. It was not only filled to its utmost capacity, but many could not get inside the doors, and went away. The Harmonials and Truth Seekers joined in this celebration. In the morning Dr. Andrus and Prof. Allen gave the addresses. In the afternoon Prof. Bowman and Mrs. Browning were the speakers, and in the evening Mrs. Freitag gave the Anniversary Address and tests. Prof. Carlyle Petersilea presided at the piano to the delight of the audiences.

Transition.—Mr. W. H. Foye, husband of Ada Foye, the well-known Spiritualist medium, died at Seattle, Wash., on April 4, of jaundice, after a comparatively brief illness. Mr. and Mrs. Foye went to Seattle about 18 months ago, after a brief residence in Los Angeles. She is well known in the East as a test medium of rare ability. Mr. Foye was 68 years old and a native of Maine. He had been a member of the Knights Templars for forty years, and was buried with Masonic honors by Ionic Lodge No. 90, A. F. & A. M., at Seattle.

San Jose Notes.

The First Spiritual Union of this city held its annual election on April 2. The meeting was pretty well attended, seventenths of the members being present. The reports of the outgoing officers showed a healthy condition, considering the generally depressed condition in business. The Society begins the new year out of debt, and with a small balance on hand.

The Board, with one exception, is of entirely new material, four being newly-elected members of the Society. We hope the new departure will be successful, but time will show their ability and judgment.

The following seven were elected Directors, and they elected the officers of the Board, etc.: H. C. Johnson, Pres.; Mrs. E. B. Marcen, Vice-Pres.; H. H. Nichols, Secy.; Mrs. Summerville, Treas.; J. P. Anthony, Dr. R. B. Tripp and J. H. Gordon, Directors.

Mrs. Cowell had an overflowing audience in the evening, and it is claimed that her address and messages were superior to any effort ever made by her here in the past. Our local mediums seem to be holding good meetings—and fair results at sittings; but the indifference of Spiritualists and liberals to support their literature better, deters the cause largely in its growth. What can be done to improve the conditions in that line?

The New York State Spiritualist Association will hold a mass meeting in Buffalo, N. Y., on April 19 and 21. Good speakers will be in attendance, and large audiences are expected.

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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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.

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