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T. G. NEWMAN,
EDITOR.

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No. 18.

THE BORDERLAND.

THE BEYOND.

[Read by Mrs. Mayo at the Lyceum Memorial Service on Sunday, Apr. 23]

It seemeth such a little way to me
Across to that strange country, the Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries near.
I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me I know.
I never stand about the bier and see
The seal of death set on some loved face,
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there;
One more to make the strange Beyond seem fair."

And so for me there is no sting to death;
And so the grave has lost its victory;
It is but crossing, with abated breath
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.
ELLA WHEELER WILCOX.

Life Saved by Spirit Warning.

Words are mere drops in the great ocean of thought, to use for thanking the angels for their kind care in preserving me from untimely death. Many times they have come to me, and by obeying them I have been left to write these lines.

Once, while in the employ of L. P. Lupton, I was sent from near the Arkansas River, across the divide, down Cherry Creek to Fort Lupton on the South Platte for a wagon load of dried buffalo meat. My companions were James Dougherty and a Mexican (whose name I have forgotten); three of us on foot, driving two yoke of oxen before us. Two onions and a small quantity of bear's oil (procured from some Delaware Indians) constituted our stock of provisions. We took no wagon, as we were to get that at the Fort, to which we were going. The second night we camped near the divide, on a high ridge, where we got plenty of dry wood. That night snow fell nearly two feet in depth which made traveling very slow and tiresome. In the night my spirit-guide came, took me a short distance and pointed to a valley, saying, "John, that is the place I am showing you now. There is where death will occur. Keep away from it; don't go there."

I was fairly frightened by his anxious look, and slept no more that night. In the morning I was glad to leave there, and from that night I could feel an influence from that Mexican that fairly made me shudder every time I looked at him. Finally we reached our journey's end, and glad was I.

After two days rest, preparations were made for our return. The night before we were to start, my guide came to me and said, "John, don't you go back. You will be killed if you do. We want you to stay here. Remember what I say; don't you go back with that Mexican. We have much work for you. You are good and we can use you, so stay—do not go back. It is

better for some man to go that we cannot use for the salvation of the many."

In the morning I related all to my good old friend Dougherty, and stated that I would not go back. He looked sad, and in my heart I wept for him, for he was old, and I knew, in my soul, I should never see him more. I then went to V. J. Herring, who had charge of the Fort, and related my experience, stating my desire to remain. He consented, and to relieve me from censure, sent a letter to the man in charge of the post I had left, that I was needed and must remain. Dougherty's words to me, as we shook hands, were, "Good-bye, my boy; God bless you, I shall never see you again."

In about eight days, a courier arrived from the Arkansas with the news that Dougherty had been killed by Indians at a spring in a valley just after crossing the divide. That the Mexican escaped by hiding in some willows and made his way to the camp we had left. Dougherty's blanket and two bolts of domestic, and a



John Brown, "the Medium of the Rockies."

small sack used for carrying such things as a man usually needs in a wild country, seemed to have been taken by the Indians. But a few days later, some parties on their way from Bent's Fort, on the Arkansas, to their own Fort on the South Platte, camped at the place where Dougherty was killed, and in the spring they found the sack mentioned above, and brought it to the Fort.

So strong was this evidence that the Mexican had done the deed that a man named Early and myself mounted two fine horses that evening, and the next night we were at our destination near the Arkansas. But we were too late; the Mexican had been gone two days. He had been seen quite often going out in the bushes not far from the house, and, on examination, we found where he had concealed the bolts of domestic and Dougherty's blanket, the latter being still there.

Thus the spirit's prediction was fulfilled; and the place pointed out to me in the night was the exact spot where Dougherty was killed by being

shot while in his bed. The place bears the name of Jimmy's Spring to the present day.

Dougherty's remains repose on the bank of the river which sips its sparkling jet from the great Soda Spring, of Colorado.

JOHN BROWN, SR.

Warning from Spirit Mother.

The JOURNAL comes to me each week like a white-winged messenger of love. It is the only companion I have here in spiritual thought. Nothing can change me when I know it to be the truth. I recently had an experience which proved very strongly the truth of spirit return.

On the morning of March 4, just after I awoke, my mother appeared at my bedside. She came so close to me that I could see her face as natural as in life, and there was something similar to a white lace veil folded loosely about her head and coming around under her chin. She said, "My child, your poor old father has not many more days to be here. Go home to-morrow morning," and was gone.

I asked the guide if the people at home would send for me if father needed me. The answer was that they would, but I would get the message too late.

I was 30 miles from home and six miles from the depot, and could not get away until the next morning. After I had reached the town and had gone to a hotel, I was impressed to go across the street to another hotel, which I did. I was standing in the door when I saw my brother drive rapidly past. He was very much surprised to see me and said he had just mailed a letter telling me to come home, as father was sick.

I was soon at his bedside, leaving only to take needed rest. On the morning of the 9th, my guide wrote that father's spirit would begin to pass out of his body at 11:30 that night. I told this to a lady who was watching with me and when we saw the change, she looked at the clock and said to me, "Look." I did, and saw it was 11:30. He lingered until after midnight. I received the warning on the morning of the 4th and he passed away on the morning of the 10th. Could anyone ask for better proof of spirit communion than this?

I received a similar warning once before from my spirit mother when I was 300 miles from home. I saw her clairvoyantly. She said to me, "Pack your trunk and go home, you are needed there." Father was not well when I reached home, and soon after had a sick spell and needed my almost constant attention for several weeks.

I have never failed when I obeyed the instructions of the spirit voices, in finding that they were correct and for my own good, as well as for others. I would not take any amount of gold for what little mediumistic power I possess. Visalia, Cal. A. A. JENKINSON.

A Midnight Incident.

In Chicago, near Wabash Ave., on 32nd St., are undertaker's parlors. They were closed at 10 p.m. The proprietor is sure of the exact hour, because he always orders his business according to a little clock which stands upon the keystone of an imitation marble arch dividing the front office from the back room. It is the custom of the undertaker to take the clock back to his sleeping-room, which has an alley front, at night—but on the night in question he forgot it.

At midnight, says the *Chicago Herald*, he awoke. He missed the clock, and, arising in his night clothes, carefully picked his way to the back of the arch dividing his parlors. Stepping on a chair, he reached over the top of the arch and grasped the clock.

At that moment there was a blood-curdling shriek. The undertaker's hair stood on end as he saw, above the door curtain, the neck and head of a man that bore a strange resemblance to his first case.

At exactly 12:02 o'clock the policeman on the Wabash avenue beat was notified that a spectral hand protruding from a white sleeve had been seen clutching the undertaker's clock. A moment later a telephone message received at the nearest station called for an officer to investigate the matter. At 12:06 o'clock a crowd gathered in front of the establishment and the proprietor appeared at the door. Four citizens who had been keeping late hours declare they had seen a ghost. The undertaker agreed with them.

Anniversary Spirit Message.

MRS. E. P. THORNDYKE:

DEAR FRIEND—We come to you at this time from the spirit side of life, in love and sympathy. When you look upon the faces in natural life assembled in your seance room in commemoration of the belief that you cherish, you perhaps will not realize that there are so many present in spirit. In our ardent love for true patriots who have stood by the flag, brave and without fear, how could it be possible for us to absent ourselves from these festivities? The rooms will be filled, and we will gather around you in harmony, seeking to fill your cup of joy to overflowing.

How eventful has been your life. How many the struggles with the outside world, and yet you have not faltered, nor turned your head but have pressed boldly on. As a believer in Spiritualism, you have defended its principles, and though by your bold advocacy of views you may have antagonized the few, yet you are honest, and as such you are respected.

In days past it took courage to assert your belief, and yet you were never found wanting. As a brave woman, a true patriot to the Cause, a good mother, and a kind and trusted friend to all who know you, we congratulate you on this day of all days.

How like a passing dream it seems, when in a little obscure town, the raps were heard back in New York. From an "acorn grew the mighty oak," and from a handful of devoted men and women have grown the thousands and tens of thousands of devout believers in Spiritualism. They have been reviled from the pulpit, cursed upon the street and ostracised by their fellow-men; and yet they have pressed on, slowly but surely increasing from day to day, until every hamlet, village, city and county is blessed by this grand truth—Spiritualism.

The Church has sought to steal the truth in fine talk, garbled to suit the tastes of the fastidious, and no more does the dreaded hell-fire create consternation, for the holy fires bathed in spiritual inspiration have almost drowned it in oblivion. "Truth is mighty and will prevail." May this day mark another milestone of happiness in your life; and to all that assemble we send the same benediction.

Your age creeps on slowly but surely, and in the natural order of events it cannot be many years ere you are called home. Angels in love will greet you, and all those who know you and your many good deeds will cheer you by their loving influence. For all the cares, all the trials of this life, rest assured that in the spiritual realms there will be peace, love and joy.

As we look around and see the decorations, the tributes of love displayed, we say—"Well done, good and faithful servant." May your days be long on earth and your nights filled with sweet dreams of the loved ones who will greet you at the gates of eternity.—Sincerely your friends, J. BOVEE DODS, J. R. NEWTON.

Independent Writing in Colors.

Being told that independent slate-writing in colors was obtainable through Mr. Evans, 103 West 42nd street, New York, I decided to verify for myself what basis of fact there was to substantiate this statement.

Mr. Evans gave me a seance at 11 a.m. He

sat down at one side of a plain wooden table, about a yard wide, I sitting opposite to him. There was no table-cloth. We sat near to a window in full daylight. He presented four new slates for my inspection, after cleaning them with a piece of cloth. Between two of these slates he placed a few crumbs of broken slate-pencil, fastening them then together by a rubber band. These two slates were then laid on the table in front of me, and I was requested to place my fingers on their frames. I did so and did not withdraw my hands till I was told that the writing was finished and I could unfasten and open them. Consequently these slates never left my hands till I opened them and found one of them covered with writing on its inner surface; the other was blank.

After giving me the above two slates to hold, Mr. Evans took one of the others I had inspected, and which still lay on the table, and wrote a big "J" on it, in chalk. He spread a little pencil dust on the table and laid this slate over the dust, so that it lay flat on the table and close to those I was holding. He then placed a few more scraps of pencil on the table, and covered these with the fourth slate. All the four slates thus lay quite close to me, I holding two of them myself, the others lying close to these. Mr. Evans did not touch the slates again from this point.

We then conversed during 20 minutes, when a signal was given by raps on the table that the work was finished. On unfastening and opening the slates I had held, I found the inner surface of one of them covered with writing. The message so constituted was continued on the under surface of one of the other slates that had lain on the table close to my hands. The communication reads as follows:

My Dear Son:—With the kind aid of other spirit friends I am able to send you a few lines of greeting. I am glad to see you desirous of sustaining the truth of this phenomenon, for I can assure you, when properly presented, it is capable of doing much good for humanity, by giving to them the tangible evidence of an independent spirit existence. May God help you to do right is my earnest wish. Conditions are not favorable for further manifestations to-day,* so with love to all I remain your loving father in spirit.

JAMES.

* It was a heavy, wet day.

The name at the foot of the message is that of my father. The handwriting does not resemble his.

On lifting up the third slate I found its inner surface covered with lines of colored writing in thick heavy characters quite different from the writing on the other slates, each line being written in different colors. The context reads as follows:

<p>Dear Friend:—Your Spirit Father informs me that you are desirous of receiving a message written in various colors, to carry home with you as a tangible evidence of spirit return and communion. I take pleasure in presenting you herewith this color phenomenon of direct writing, and trust that it will prove a pleasing and convincing memento of this grand truth.</p> <p style="text-align: right;">Guide JOHN GRAY.</p>	<p>in scarlet magenta chrome cobalt salmon mauve lake lake lavender and sky blue chrome yellow salmon umber</p>
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There were no colors placed below or above the slate; only some grey pencil dust. Nor were any colors on the table. So it is impossible to say where they came from. The letters look more as if done in "gouache" than in crayon, the colors lying thick in body yet loose in grain, and bearing no appearance of friction. Every line except the lowest, crosses over the big "J" written in chalk on the slate before it was laid on the table. The colors are superposed over the white chalk, showing that they have been laid on after the "J" was written.

The contents of the messages cannot be attributed to telepathy on my part or auto-suggestion on the part of Mr. Evans, as during the time of their production both my and his active volitional self-consciousness were engaged in conversation on other matters. Mr. Evans was not entranced, and if his sub-consciousness was used as a relay by the invisible operator, then there was simultaneous dual functioning of his active and passive consciousness, without a secondary state having been produced as the pre-condition of that phenomenon, and apart from the action of any visible operator.* But the origin of the intelligent contents of the message is of minor importance in this case, as compared with the physical element in the phenomenon.

The exteriorisation of sensibility and motricity, as produced by Dr. Luys, M. de Rochas, Prof. Boirac, and Dr. P. Joire, has evidently an

* That phenomenon has only been produced by Prof. Janet in post-hypnotic realization.

important bearing in this consideration. These experimentalists have demonstrated that action at a distance may be determined by exteriorising the subject's nervous energy; that the energy that determines the movements of the body when circulating in its nervous system, may be made by exteriorisation to execute similar movements at a distance beyond the body. It has been shown that this energy traverses solid substances, as the vibrations that produce light traverse glass. Prof. Boirac and Dr. Joire have determined movements of their subject's body by mental suggestion acting through the relation established by mesmeric passes. Dr. Moutin, the author of "Le Diagnostic de la Suggestibilité," has been able, by determining his subject's exteriorized motricity by means of suggestion, to actually effect the realization of the suggestion at a distance from the subject, entailing the movement of objects.

The invisible operator who claims to produce the phenomenon above described calls himself John Gray. He affirms that the writing is done by him on an invisible and to us intangible slate, and is reproduced on the visible slates by a process of wireless telegraphy, transmitted through the medium who serves as a relay.

The color-writing, he claims, is effected by precipitating fine powdered colors (brought from outside) on to the slate and reproducing the message from a prepared invisible original, by a system of transfer somewhat similar to photography. This explanation of the process as a system of wireless telegraphy, in which the medium is used as a relay, finds confirmatory support in the recent discoveries of Dr. Ed. Branly, of Paris, who has shown that man's nervous system is analogous to the discontinuous conductor used in wireless telegraphy.

The similarity subsisting between our nervous energy and electricity has been recognized in the adoption of the terms nervous current and nerve-conductors. It was supposed that man's nervous energy could be compared to the electric current flowing along telegraph wires. But it has now been shown by Golgi, Ramon, Cajal, Pupin and others that our nerve-cells are really isolated from each other; they are contiguous but not continuous. They are endowed with ramifications which elongate or contract, making and breaking contact in this manner; entailing transmission or disconnection.

They elongate and make contact and close the circuit under the effect of a stimulus of a vibratory character, similar in nature to the induced energy used in the transmission of wireless telegraphy. The cessation of that stimulus entails the contraction of the nerve cells and consequent insulation and non-transmission. Valuable therapeutic effects have been induced by applying a stimulus of this character, thus confirming the theory by practical demonstration.†

It may consequently be possible that the invisible operator is able to apply and use a force of this character, and reproduce writing at a distance by its means. I must state, in this respect, that the slate on which the colored writing was produced was so charged with electricity when I first touched it, that it made my fingers tingle as if I was holding wires from a battery. This lasted nearly a minute.

It should also be noticed that Mr. Evans states that he feels a current flowing from the base of his brain down his spine and to the solar plexus while the writing is taking place. That the solar plexus, *i. e.*, sympathetic system, should be used in the production of a substantial force, stands to reason, as it is the energy pertaining to that system that builds up and renews our physical organism. Certain schools of magic, (*i. e.*, the art of active self-suggestion, as contrasted with the suggestioning of a passive subject by an operator), affirm that the volitional exteriorisation of the psychic double, or so-called astral form, is effected by volitional action exerted through that plexus.

It is in no wise assumed that these considerations with regard to the process by which the phenomenon is produced present a solution of the problem. What further light may be thrown on this question will undoubtedly come from such experimental investigation as has been pursued by Prof. Boirac, M. de Rochas, Dr. Joire, Dr. Moutin, Dr. Ferroul, etc. The results achieved by these experimentalists go to show

† The insulation and disconnection induced in this manner, entailing inhibition of transmission on the sensor-motor circuits, is now advanced by Duval, Pupin and others as the explanation of the psycho-physiological processes of sleep, whether natural or artificially induced. Its morbid production in local areas explains hysterical anaesthesia, etc. It may also explain the production of layers or slices of personality, such as are presented in the case of Mollie Fancher, etc.

that many of the phenomena produced through mediums may be reproduced in a subordinate manner through hypnotised or mesmerized subjects, which fact indisputably demonstrates underlying unity of nature in the processes by which these several orders of phenomena are produced.

As Prof. Boirac (head of the Grenoble University) has recently stated: It is rather by actual experimentation that we will come to understand these questions than by the method pursued by the Society for Psychical Research, of recording accounts of spontaneously-occurring cases of telepathy, etc. And in this respect one fails to understand why the American branch of that society has not investigated this most interesting phenomenon.

QUESTOR VITÆ, in *Banner of Light*.

The Man with the Hoe.

Perhaps enough has been said about "The Man with the Hoe," but it seems to me that none of Mr. Markham's critics or admirers have explained the cause, the necessity and destiny of all the gradations of life—of Being—including "The Man with the Hoe." This class of men, like all earthly life, has been evolved from lower conditions, through all the ages past. Life has continually improved its material garments until it has produced man, bringing him up through lower conditions to where he now is. The rich, the poor, the just and the unjust, the good and so-called evil, are all products of this tree of life.

It was in the line of destiny, that everything should grow or be developed up to its present state, exactly as we find the world to-day. The invisible which we may call love, force, energy or God, has produced the visible, every material thing from the globe of flame to man; this has been accomplished strictly in the order of law, cause and effect. It has produced all the varieties of men and put them where they are. Life has been triumphant through all the past, and is still advancing; every plane of humanity is being elevated, the "brow of the man with the Hoe," is being rounded out; his brain is being illuminated with the fire of ambition; he is balancing the scales of justice, he is weighing the power of love, and the power of force; he is counting ballots and sharpening swords, justice is crying aloud and the resistless law of evolution is rising upon the crest of the departing century, and its flag bears the epitaphs of blasted hopes, of broken hearts, and cruel oppression, and the undertone of almighty power impresses "only a little longer."

Truly, the great unseen fountain of power and wisdom which animates the world, will regulate all the irregularities of life, and the poor laborer will sing as sweet a song as the angel of love.

The present conditions of men are but incidents along the way. Poverty is not a badge of dishonor, neither is wealth a criterion by which to judge of morals or spirituality. The rich man is where nature has placed him, he is an implement of evolution—a stepping-stone—when he becomes an obstruction he will be removed. He may learn his lesson through prosperity—the poor through adversity—who can tell which will enjoy the greatest amount of happiness in the future. Methods for man's advancement are improving, the power of so-called Christianity is waning, material science is forced to apprehend the spiritual—the veil is being rent, light will soon expose the follies, crimes and injustice of wealth.

Justice and equality must and will prevail, evolution demands it; the energy of eternal life demands it; every life-giving breath of nature betokens it. The uplifting power of spirit moans in the waves of the sea—rides triumphant in the storm—smiles in the sun—enriches the enchantments of spring, and curbs the icy power of winter; then shall not man, the apex, the bud, the flower, the fruit, reap the benefit of the mighty throes of life in its planetary career? E. D. FRENCH.

A Coffin Trust of \$20,000,000.

How many can afford a burial? Coffins and caskets are becoming so expensive that the poor—and there are millions and millions of them—can no longer afford to die and be respectably buried. And to live in the body immortal is impossible. What are they to do?

The New York *Herald* says that about ninety

per cent of the manufacturers are represented in this new combination of \$20,000,000 that goes into operation May 1st. This *Herald* further says that the trust will advance the price of coffins, and reduce the working force about one half. Fully 6,000—some say 10,000—men will be thrown out of employment. An effort was made to enlist the bankers in this trust, but this failed. The trust will close many minor plants.

In China, the Chinese sometimes keep their coffins in their houses for years before they are used. Would it not be well for such as believe in burying the dead to lay in a good supply of coffins? This would be feasible, only that where there is a family of children, these would be growing year after year so that there might not be a fitting adaptation in size. Would it not be infinitely wiser and healthier to burn dead decaying bodies, as they do in India? This would not only be cheaper, but better every way.

Cremation is the coming method of disposing of corpses. It is scientific. Fire is a purifier. And who with any sense of æstheticism would not prefer to have a friend's body reduced to ashes and these preserved in an urn, after the manner of ancient seers and sages, than to have it deposited in the cold, damp earth to putrify and be devoured by worms, water in the meantime seeping through to poison soils, cisterns and wells? Cremation is the way to meet and overthrow the \$20,000,000 coffin trust. The resurrection of the body is a back chapter in theology. We sow "not the body which shall be," said Paul. The real body is the inner astral, or spiritual, which neither earth nor fire can harm. J. M. PEEBLES, M. D.

Phenomenal Mediums.

A buzzard Spiritualist may be useful in locating the carrion of fraud, but I prefer to train in better company. Now, that this buzzard element have had their inning, let us look at the more inviting aspect of the movement.

I have had sittings with a number of remarkable phenomenal mediums quite recently, and it is a pleasure to acknowledge my appreciation of these mediums and the phenomena which occur at their seances.

Early in March last, Mrs. Barge and I had a sitting with Anna E. Thomas, for trumpet speaking. A number of our friends and relatives talked in a loud, natural voice and incidentally gave us many tests of a personal nature, concerning events in our lives almost forgotten and wholly unknown to the medium. A number of spirits spoke in a foreign tongue which neither Mrs. Thomas nor myself could understand. My spirit sister sang a beautiful song which she said was a favorite in the Summerland. Both words and music were new to us and very beautiful. An ancient Egyptian priest chanted his communication in a manner truly wonderful. Red Jacket and Dew Drop were at their best. Spirit John Tanner gave us some beautiful thoughts. Prof. Robert Hare is Mrs. Thomas' guide. His communication was highly appreciated. My good mother was very happy, while little Dent (our little boy in spirit life) was ever ready with his childish prattle to entertain us. This was one of the most delightful seances of my life.

Mrs. Alice Ghering, of this city, is one of the best mediums for independent slate writing. I have repeatedly held slates and paper booklets in my hands and while sitting more than ten feet from any one, received messages in colors from many friends in the invisible. She is also a medium for trumpet speaking and platform tests.

On Monday evening, April 17, I called at the home of James E. Robertson, where Dr. Mary H. Beeson has been holding a family circle for more than a year. Mr. Robertson is a veteran Spiritualist, a man of intellect and a delightful entertainer. The circle was composed of a few congenial friends. The phenomena occurring at this seance were independent spirit conversation, trumpet speaking, etherealization of spirit forms, etc. Spirit E. V. Wilson delivered a short address through the trumpet, which was equal to his efforts while in the mortal form.

Mrs. Beeson has heretofore confined her efforts to the home circle, but I understand that she has under consideration an engagement for Camp work the coming summer and it is to be hoped that she will decide to enter upon a wider field of usefulness. BYRON W. BARGE.
Indianapolis, Ind.

FRIENDSHIP.

Friendship, O friendship—God's gift to the earth—
For thy comforting presence I yearn;
Yet I wander afar in a dry thirsty land,
A victim of fate hard and stern.

Yet once long ago—it seems as a dream—
A friendship was woven by mutual hands,
And I joyed in its presence—companionship found—
Long ago in far distant lands.

Then why was I torn, like a leaf from a tree,
From friends who made life doubly dear?
And why do I wander unloved and alone
When friendship seemed once so near?

And why are there others who, caring for naught
But themselves, are made happy by thee?
'Tis because that I longed too well for my good
I must rest with my sorrow and weep.

But still I admit that I wish I were back;
It is better by far to have never lived
Than never to know the joy of a friend,
Having all to receive and nothing to give.

Yes, I love that sweet memory of times that are gone,
Of days that are numbered and past;
The pleasure and woe, the hope and despair,
Shall mingle in one at the last.

Then be not despondent, but loyal and brave;
All things shall work well in the end,
And they who have struggled, rewarded at last—
Mayhap their attention to friendship shall bend.

Though now hearts are torn from the ones they love
By feelings of envy and hate,
In the struggle for life, yet the whole at the last
Pleasure shall bring to him who will wait.

CHAS. D. STACEY,
Member of Mission Lyceum, San Francisco.

Phenomena, Healing, etc.

The laws under which spiritual phenomena can be produced are immutable, and must be obeyed. It would be as reasonable to expect good work from delicate, complicated machinery when out of order, as to think of obtaining genuine phenomena without reference to the laws governing the same.

I am glad to see so many persons, and especially doctors, fighting the compulsory vaccination laws. I have known persons to die after being inoculated with poisonous virus, and others contract blood poisoning that they had to fight all their lives. Smallpox is not necessarily fatal if treated right and the patient is taken care of.

There is another "fad" among physicians, and that is operating for appendicitis. If anyone has a peculiar pain, the doctor say that an operation is necessary to save the patient's life. There is always a big fee for such an operation, sometimes more than the doctor would ordinarily make in a month.

The next thing is the use, by ignorant physicians, of anaesthetics. A great many people die under its influence, the verdict always being, "The patient was not strong enough to stand the shock." If a person dies under the care of a regular physician it is God's will. If he recovers, it is the physician's skill.

In most of the States it is necessary for a doctor to be a first-class Latin scholar. It would be much better to drop Latin and study medicine.

I have found by practice that I can cure insanity or obsession by my powers of healing, and have made some quiet investigations in insane asylums, which had the superintendent known, he would have put me out very promptly. There are many cases in the asylums that are true cases of obsession; some could be relieved from the obsessing spirit in a very few minutes, others in a few treatments. Some people become obsessed and do not know what is the matter with them. Had they known what it was, they could have resisted and thrown it off. Some mediums become obsessed by keeping themselves in a negative condition for fear of losing their medial powers. They think that if they become in any way positive, they will lose their powers; which is not so. Remaining negative allows an obsessing spirit to take thorough control. That is really what Swedenborg meant when he spoke of the danger of becoming a medium, without an older medium's aid. R. A. DAVIS.
Maitland, Mo.

Your reputation is what men suppose you to be; your character is what you are; and to possess those hardy, rugged elements of endurance and virtue which mark God's noble men is to be fitted for earth and ready for heaven.—*The Two Worlds*.

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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., MAY 4, 1899.

The San Diego *Vidette* referring to the Anniversary poem by Mrs. Irene Smith, published in the RELIGIO-PHILOSOPHICAL JOURNAL of April 20, replying to Markham's "Man with a Hoe," says: "It is a complete answer to Markham's pessimism."

Rev. Dr. Blodgett, pastor of the Methodist Church in Detroit, Mich., in a sermon on April 9, reported in the *Detroit Tribune* of the next day, remarked as follows: "I believe the spirits of the departed exist and I think they sometime minister to us. There is an infinite amount of truth in the doctrine of Spiritualism." But he does not want to be called a Spiritualist. He thinks that seances are detrimental and foolish. How inconsistent a man can be when he wishes. Dr. C. W. Burrows, sent us the paper with that paragraph marked. Thanks; we like to record such matters.

Two Worlds very reasonably concludes that the reason why the Spanish nation, so dominant at one time, has been distanced in the race, may be owing to the fact that almost all the men of a gentle nature, those given to meditation or culture of the mind in the dark ages, had no refuge except in the bosom of a Church which demanded celibacy; and this could hardly fail to have had a deteriorating influence on each successive generation. The Inquisition selected with extreme care the freest and boldest men in order to burn or imprison them. In Spain alone some of the best men—those who doubted and questioned (and without doubting, there can be no progress) were eliminated during three centuries at the rate of 1,000 a year.

Mr. E. W. Wallis, editor of the *Two Worlds*, who lately made a visit to this country, gave a lecture before the London Spiritualist Alliance on "Spiritualism in America," on April 7. Mr. E. Dawson Rogers, editor of *Light*, being in the chair. It was very interesting, and Mrs. Wallis supplemented it by stating some of her experiences while here. Mr. J. J. Morse, editor of the *Lyceum Banner*, in proposing the usual vote of thanks, gave some reminiscences of his own experiences in America, also confirming many of Mr. Wallis' statements. Mr. Morse has many friends in America, as well as in England. Mr. and Mrs. Wallis also were welcomed everywhere during their last visit, and carried to their home many good wishes for success and happiness.

Death is only the servant who opens the door when Providence rings the bell, and ushers you into the larger building where you will have the chance to become the larger man!—*The Two Worlds*.

John Brown, Sr., the Medium.

John Brown, the "Medium of the Rockies," passed to "the beyond" from San Bernardino, Cal., April 20, 1899, at the ripe age of 81 years, 3 months, and 28 days. He had been lingering on the threshold for several years, and was ready and willing to go when the summons came. The funeral services, which were largely attended, were conducted by Mrs. Ella Wilson Marchant, assisted by Rev. W. G. White, of Colton, Cal.

The transition of this remarkable man has come, and now he is on the other shore looking back at the state from which he has progressed to "those higher realms." His work is not done; he has simply moved to the "vantage grounds" of the spheres, and will now take up his work from that base of operations, with his wonderful band of spirit guides, for the good of the human race.

Mr. Brown was born in 1817 in Massachusetts. When a mere boy he joined a company of trappers and went to the Rocky Mountains, where his mediumship made him notorious, giving him the name of "The Prophet."

He heard the spirits talk to him as early as when he was seven years old, but could not see them. Then he said that one day while weeding corn he saw a multitude of people around him, became frightened, ran to the house and locked himself in his room. The family had gone away leaving him alone. Suddenly the door opened, and in walked a spirit who was to be his guide. "Mopoloquist," for that was his name, told the boy that he came to take away all fear, and placed in his hand a rod about two feet long, which banished all fear, giving the boy a strong desire to get close to the spirit; and this desire enabled the spirit to approach closer to him. The rod was like a wedding ring, uniting the two, who apparently became one. This spirit became his dear friend from that hour to the end of his mortal career.

Of this wonderful medium it should be stated that before Andrew Jackson Davis was taken up into the mountain by Swedenborg and Galen, initiating his spiritual work—before the Fox girls had heard the "rapping by the spirits" which arrested the attention of the world—before both of these events John Brown, Sr., left his home in New England, and in the company of trappers in the Rocky Mountains, was manifesting the phenomena of spirit existence.

These, without knowledge of one another, in different places, announced to the world the fact that death is not the end of life, but the doorway to a higher development, the entrance to another progressive step in the scale of existence.

The book giving details of the wonderful experiences of this grand "Medium of the Rockies" has been read by thousands of thousands, and yet many thousands more will read it, and be amazed at the interesting incidents therein given of marvelous escapes from savage Indians through the aid of his spirit guides—his wonderful accounts of his leaving this body to visit the spirit spheres—his magnificent descriptions of the methods used by spirits to communicate with those still in the physical body—and his descriptions of remarkable manifestations of spirit power, as well as the record of his prophetic visions, etc.

In the introduction to the book written by John Brown, Sr., Prof. J. S. Loveland writes thus of this medium:

The intelligent reader will see that the medium life of the author resolves itself into at least three distinct periods or phases of manifestations. Not that there was any abrupt ending, or beginning, but each of three periods is characterized by the greater prevalence of one phase of manifestations. The mountain period

is distinguished by almost constant prophesying. So much so that his companions called him "Prophet." This embraced the early part of his life.

The second phase of his mediumship, which included his middle, or mature life, abounded in astonishing cases of healing, in some instances even appearing to raise the dead. But, in connection with his gift of healing, were nearly all other phases of ordinary mediumship. He has abounded in the gifts of the spirit.

The third period is that, where, after he has been thoroughly exercised in nearly all the known forms of mediumship, he is sought to be used as a teacher. The success of his spirit guides, in this direction, has not been as marked as in the two first. The principal reason has been, that the medium has destroyed the larger part of what has been written by his hand. This writing is executed, to a great extent, while he is asleep—or apparently so, as he finds the writing in the morning; and either the spirits executed it themselves, or what is more probable, they induce a somnambule condition and impress him to write in that condition.

But, unfortunately, when he would rise in the morning, and find several sheets of paper covered with disquisitions, which he failed to fully comprehend, and sometimes teaching what he did not believe, he consigned them to the flames instead of preserving them.

The book of 192 pages, giving the mediumistic experiences of John Brown, should be read by everyone. It can be obtained at this office for 50 cents.

To any subscriber (old or new) who pays one year WHOLLY in advance (and asks for it) we will mail a copy of this intensely interesting book, as a premium! If the time paid for has not yet expired, you need not wait for that time to come, but renew for a year from the time already paid for, and you will get the book NOW.

The Power of Thought.

"Mental Healing," is the title of a lecture by Mr. R. C. Mitchell, of Duluth, Minn., in which he shows the tremendous power of thought. He says:

The authors of our old philosophical text books had no conception as to the real nature of a THOUGHT. Their ignorance of it can be inferred from their definition of it which was, that it is "that which springs from, originates in, or is produced by the imagination or the mind."

They believed a thought to be an intangible, short-lived something, with no more force in and of itself than the tick of a clock; but the most profound students of mental philosophy to-day unite in the opinion that thought is not a mere vapor or bubble which this moment lives and which the next moment ceases to exist. On the contrary, they hold that "thoughts are things" and that they are projectiles, just as much as brick-bats. Indeed, during the past few years, instruments have been invented which are so delicate in their construction and their adjustment that they are actually capable of weighing a thought, which feat shows that thoughts possess at least one of the properties of matter, to-wit, weight.

The world has learned much about the human mind during recent years, and it will evidently learn much more in the years to come, but our present mental philosophies will have to be revised, and those of the future will evidently tell us that thought is the most tremendous force in nature—that it is thought which has built cities, constructed railroads, hewn down forests, dived down into the bowels of the earth for the coal and minerals there stored, which has produced all the inventions that we now enjoy, which carries on commerce and business and which has made the world what it is to-day.

The right kind of Mental Healing acts upon the mind, and ignores the body entirely. The body is but the covering, the manifestation of mind, and when the mind is sound the body will also be. There is much to think of in the philosophy of Mental Science.

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

Compulsory Vaccination.

Dr. Peebles is being kept pretty busy at San Diego, Cal. He is president of the Anti-Vaccination League, and at a late Mass Meeting in the Methodist Church, he gave an eloquent address which is published in full in the *Vidette*. We make the following extracts from it:

The thinkers, scientists, distinguished physicians, the brainiest men of the world, speak in thunder tones against compulsory vaccination. Alfred R. Wallace, LL.D., F.R.S., F.G.S., after studying the reports, statistics and figures tabulated by the parliamentary Royal Commission, writes thus:

"If these facts are true, or anything near the truth, the enforcement of vaccination by fine and imprisonment of unwilling parents, is a cruel and criminal despotism, which it behooves all true friends of humanity to denounce and oppose at every opportunity.

"Such legislation, involving as it does our health, our liberty, and our very lives, is too serious a matter to be allowed to depend on the misstatements of interested officials, or the dogmas of a professional clique.

"We, therefore, demand that you, our parliamentary representatives, repeal the iniquitous penal laws by which you have forced upon us a dangerous and useless operation—an operation which has admittedly caused many deaths, which is probably the cause of greater mortality than smallpox itself, but which cannot be proved to have ever saved a single human life."

And the English parliament did modify that odious compulsory vaccination law, by inserting what is termed the "conscience clause." And so England respects the consciences and personal liberties of her subjects, which the California legislature and the health and school boards of San Diego do not. Let this go down in history.

The doctor demonstrated that vaccination does not prevent smallpox: that it invites the epidemic; that it weakens the constitution; that it lays the foundation for erysipelas, eczema, carbuncles, nervousness, consumption and cancers; that compulsory vaccination, while it does not prevent smallpox, has maimed thousands for life and caused the death of hundreds upon hundreds.

In the third report of the minutes of the vaccination evidence commission, 1890, testimony was given before the Royal Commission of 6,233 cases of serious injury and 842 deaths from vaccination. Dr. Peebles concludes thus:

I protest against the compulsory vaccination law of this State that turns many of our children out of the public schools. I denounce it as a menace to good health, as a violation of personal freedom, and opposed to all those fraternal interests that constitute as the parts of one great brotherhood, clearly conscious that what affects one, affects all through the laws of thought, of sympathy, of heredity, and the amenities of social life.

A peculiar case is reported in Scotland. James Haldane, a commission agent, whose first child had died immediately after being vaccinated, refused to have his second child undergo the operation, because his wife feared to lose it too. He was fined \$8 and costs, \$7 more. It was an outrage. The judge said he had to look on the matter exactly in the same light as if a child had died after a doctor had prescribed for it, and the parents had refused to call in a doctor again. He is liable to arrest again at any time for the same cause—just for refusing to have his darling child legally murdered!

Mrs. Leslie writes that she takes "all the Spiritualist papers, but prefers the RELIGIO-PHILOSOPHICAL JOURNAL to all the others." We are glad to know that its excellence is recognized.

Some Thoughts on the Life and Work of Samuel Hahnemann, by Henry B. Esmond, M. D., F. R. S. Sc., London, Eng. This pamphlet contains much valuable information.

Mrs. Anna E. Thomas, the medium whose predictions concerning matters current in public affairs have created no little comment, is reported to have made the following prediction April 13, relative to the George case: "Mrs. Anna E. George, on trial at Canton, O., for the murder of George Saxton, will not be convicted. She is not guilty of the act!"

This item was published in the *Light of Truth* on April 22, and Mrs. George was acquitted on April 29! Here is a hard nut to crack, and we commend it to the consideration of those who deny the clairvoyant power of mediums to see and foretell events which are positively unknown to mortals.

The Reviewer.

THE SMITHSONIAN INSTITUTION'S Annual Report to July, 1897, is received. Among the many good things in it is an article on "The Revival of Alchemy," by H. C. Bolton, Ph. D. He gives a history of alchemy and its occult and mystic doctrines. The following paragraphs will give an idea of the scope of this article, as well as its bearing on Spiritualism:

The movement to resuscitate alchemical doctrines and practices has been particularly successful in France, where there are to-day four societies and a "university" claiming to possess occult knowledge of Hermetic mysteries. These secret societies are named "Ordre de la Rose-Croix," "L'Ordre Martiniste," "La Société d'Homéopathie Hermétique" and "L'Association Alchimique de France."

The first two of these societies seem to work on lines similar to Free Masonry, and claim that their secret mysteries were bequeathed by the last sages of Atlantis and by the Lemures to their brethren in Asia and Egypt, dwellers in sanctuaries whence issued Krishna, Zoroaster, Hermes, Moses, Pythagoras, and Plato. The priestly magi who preserved this lore in the temples of Thebes, Heracleopolis, Aphrodite, Pthah, and Serapis were succeeded by secret alchemical societies of the first centuries of our era; then followed the Hermetic lodges of the Arabs, and these gave rise to the Templars, the Rosicrucians, and the Martinists.

The Alchemical Association of France is then described, with the other societies, and their objects set forth, it being stated that all these societies had combined to establish a Université Libre des Hautes Etudes (Free University of the Higher Studies). At present this includes three faculties: Faculté des Sciences Hermétiques, under the direction of Dr. G. Encausse; Faculté des Sciences Magnétiques, under the direction of M. Durville, and Faculté Spirite, "comprising several sections of spiritism." Each of these faculties is independent of the other, being "united only by moral bonds destined to hasten expansion of the rational Spiritualistic movement."

SATAN'S HOOFF AND THE TWO WITCHES, by Eugenie R. Eliscu, M. D. 80 pp. Boston: Banner of Light Publishing Co. 25 cents.

The publisher's note states that this remarkable story is from the pen of a gifted Roumanian doctor, a lady having a successful practice in New York City.

A QUESTION OF CONSCIOUSNESS, by O. O. Burgess, M. D., 373 Geary St., San Francisco, Cal. It is beautifully printed by the Hicks-Judd Company.

This pamphlet contains an able argument in support of the hypothesis of the immortality of the self-conscious soul of man, from a scientific premise. It is a little gem for advanced thinkers, and reflects credit upon the author for learning, depth of thought, and esthetic culture.

TEA-POT PHILOSOPHY, with supplementary thoughts and suggestions, by Walter L. Sinton, 45 Rush St., Chicago, Ill. 60 pp. Price 25 cents.

Prof. Herron writes thus of this book: "I am sure that Mr. Sinton's little book can do only

good to every one who reads it. The philosophy is pure and profound, and the words uplifting. The lists of books are well selected and will be found comprehensive. I heartily recommend Teapot Philosophy."

Teachers and all who are interested in introducing attractively to young people the fascinating study of botany will be glad to learn that Messrs. Houghton, Mifflin & Co., of Boston, New York, and Chicago have just published a book by Frederick LeRoy Sargent, entitled "Corn Plants: Their Uses and Ways of Life." 1 vol. 12 mo, 75 cents.

The author gives a clear account of the six important grain plants of the world,—wheat, oats, rye, barley, rice, and maize. He explains what corn plants are, indicates their importance to mankind, and narrates the myths and religious customs which have grown up about them.

Then he describes how the plants are formed, and how their growth and perfection are insured by their various organs. He shows how well they are adapted for ideal food products. The fullness of Mr. Sargent's knowledge, and the clearness and skill with which he writes, make his little book valuable and interesting in a high degree.

Popular Clubbing Offers.

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 SEND this rare and valuable Occult book and the RELIGIO-PHILOSOPHICAL JOURNAL a year, to old or new subscribers, both for \$5.00.

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.

REMARKABLE CLAIRVOYANCE.—When people are determined to find evidence to convince them of a thing they are bound to believe, there is never any lack of it. A certain man who accepted as true the pretensions of a charlatan who claimed to be able to tell the past history, character and future of any person from his handwriting said one day to friend:

"Why, look at the things he is able to tell you from a mere glimpse at your handwriting! The first thing he said to me was, 'I see you never took a prize in orthography while you were at school,' and it was true."

"Did he give you any idea how he knew that?"

"He said he could tell it merely from the way in which I had made the curves of the letters g and h in the word 'handwriting!'" —*Youth's Companion*.

To our Arisen Alice.

Dear Alice, thou hast passed away
To the bright realms of the blest,
Where holy minstrels chant their sweet lay
And our departed calmly rest.

Our hearts were filled with anguish, dear,
When we were called to part with thee;
Oft fills our eyes with sorrow's tear
When thee we call to memory.

Thy sweet smiles and sparkling eyes,
Thy flowing curls of silken hair,
And thy sweet songs of lullaby,
We ne'er can forget, darling, fair.

So sprightly moved thy nimble form,
When playing the flowers among,
In the beautiful summer morn
While the birds sweet music sung.

Thou wert a birdie, more charming far
Than all of that warbling train;
Now livest where grief, pleasures ne'er mar
On yonder bright celestial plain.

With holy angels now dwelling
In shining mansions above,
Where seraphic lays are swelling
In anthems to the god of love.

How soothing the consolation
That cheers us while on earth we stay;
We shall share thy habitation
In the fair realms of endless day.

Brookville, Kans. J. M. ARNOLD.



The Editor is not responsible for the opinions of correspondents.

Spirit Message.

TO THE EDITOR:

The following is a communication to me from Spirit Henry Small, chief control at Mrs. J. Cunningham's circles, at Ocean View, Cal. I think your readers will be interested in its grand philosophy.

Wm. C. THOMPSON.

So many ask what good has Spiritualism done the world. It has achieved the knowledge that man has a conscious existence beyond the grave; that all individuals commence that existence precisely as they leave this, mentally and morally, retaining their identity and memory; that the future existence is one of mental progress and spiritual unfoldment; that the progression of the spirit depends upon the moral and intellectual development to which it aspired when in the form.

The basic principles of Spiritualism have always existed and permeated every form of religion in all ages of the world, and its demonstrations have furnished the foundations for all creeds and formulas of religion, but its beauties have been obliterated by material customs.

Spiritualism, while condemning the false and overthrowing the labels of bigotry and superstition, is constructive in purpose and electrical in method. It has convinced multitudes of Atheists and Deists of a future existence. It has brought joy and consolation to the millions of sorrow-stricken homes. It has encouraged the despondent and comforted the sick, and with tender hand of sympathy has brushed away the mourner's tear. Add to your faith knowledge, said Paul.

Birthday Reception.

TO THE EDITOR:

On Sunday evening, April 9, 1899, a truly enjoyable reception was tendered to M. E. Taylor at the home of Mrs. Rose L. Bushnell, Summerland, Cal., in honor of his 80th birthday, which was on April 6. This reception was managed by several ladies, under the leadership of Mrs. Rose L. Bushnell, well known in the literary world. The guests represented the best citizens of Santa Barbara county, filling parlors and sitting room. Among those present were Judge Smith and lady, Prof. Bishop A. Beals and lady, Prof. Basely and lady, Mr. Stewart Darling and lady, Mr. Lillis and lady, Mr. Sloan and lady, Mr. Grant and lady, Dr. Downey and Miss Bryson, Miss A. Van Epps and others.

At 10 o'clock coffee was served, after which, congratulatory greetings being in order, amid flowers and ferns whose beauty bade the angels welcome, Prof. Basely in an appropriate manner gave the first greeting, which was followed by a beautiful poem from Prof. Beals. Then came an original poem from Mrs. Rose L. Bushnell, whose beautiful lines were dedicated to Mr. Taylor on his 80th birthday. Music was rendered in a fine manner, both instrumental and vocal.

Mr. Taylor responded to these greetings, appreciating the reception so bountifully given to him, both in prose and poetry.

The whole combination was splendidly interspersed with Mrs. Bushnell's sweet

voicè in song. Prof. Beals is a fine organist and sings, as all know, to reach the soul. Mr. Taylor was the recipient of congratulatory messages and presents from eleven different States, including the District of Columbia. Some of these greetings were from old friends of 35 to 40 years standing, and one of 50 years called his attention to fleeting time since they had become friends and sought the knowledge together that leads the soul to higher and better thoughts than where the cross is left to the dust, in the morning of a new life that is never dimmed with clouds or doubts, where the voices of angels chant the welcome to the arisen ones.

Mrs. HANNAH A. CLARK.

From Montreal, Canada.

TO THE EDITOR:

I have been here a week and lectured twice to good audiences. How much need there is of missionary work! I shall remain here a few weeks now, and then return again next fall to build up. The priests have an eye on every Liberal, but I fear them not—in fact I dare them to stop me.

Any desiring my services in Canada or New York, please address me at 34 University St., Montreal, Canada.

VIRGINIE BARRETT.

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, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

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.

Dr. J. A. Eichwaldt, Magnetic Physician, Removed to 14 McAllister St., San Francisco.

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

Mrs. Mona 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 Healer, 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 Palinaum, Trance, Test and Healing Medium, 856½ 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, 1846 Market-st., San Francisco

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

Rapping Medium, Room 86, No. 1236 Market St., San Francisco, Cal.

C. Mayo-Steers, 112½ 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. 3743 Twenty-Third Street, San Francisco, Cal.

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

ASTROLOGY.

Consult Hirschel, Scientific Astrologer, Box 70, Tom's River, N. J., for practical advice on all affairs of life. Send sex, place and date of birth, hour if known, married or single.

Horoscope, general reading. \$2.00
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IS a Quarterly, Metaphysical Magazine, edited by J. C. F. GRUMBINE, President of "The College of Psychological Sciences and Unfoldment," and is devoted to the Metaphysics of Mental, Divine Science, Psychopathy, Occultism, Theosophy, Mysticism and Spiritualism.—It is the exponent of the Order of the White Rose, or Rosicrucians, and Universal Religion.

List of contributors are, Annie Besant, J. A. Anderson, W. J. Colville, Cora L.V. Richmond, Lillian Whiting, and Swami Saradananda. March number devoted to "Psychometry," June to "Illumination," September to "The Philosophy of Harmonics."

Features of the Magazine are "The Editor's Tripod," "The Dialogue," and "Lessons on Spiritual Unfoldment." Yearly subscriptions \$1. Single copies 25 cents. Address, J. C. F. Grumbine, Syracuse, N. Y.

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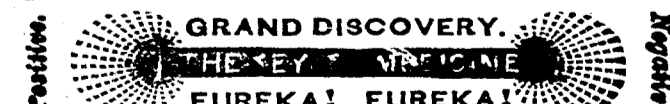
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Local News Summary.

Edited by M. S. NORTON.

Ladies' Aid Social.—Around the name "Ladies' Aid," clusters the memory of many pleasant evenings spent at their headquarters. The last gathering under its auspices was at Occidental Hall, last Friday evening, April 28th. Mr. J. T. Lillie began the program with a vocal solo, Prof. Fedderson, accompanist. Mrs. Jolly recited a poem, followed by Mrs. Hall, vocal solo, and encore. Mrs. R. S. Lillie was called to the platform and reminded that Father Time had brought her another birthday. In commemoration of the event the president, Mrs. B. F. Small, presented her with a basket of beautiful roses, and a purse of money, in the name of many friends. She responded with words of gratitude for the kindly remembrance, and an improvised poem. Mme. Waltz responded to an invitation with a vocal solo, and for an encore sang "Sleep, Baby, Sleep." Miss Myrl Colby gave a recitation and was recalled. Professors Young, Bothwell and Fedderson furnished music for the dance which followed, with W. T. Jones as floor manager. Light refreshments were served to those who desired them, and the affair was voted a great success. The next social will be on Friday evening, May 12.

Mission Lyceum Entertainment.—The regular monthly entertainment and dance given by the Mission Lyceum took place on Wednesday evening, April 26, at Excelsior Hall. The attendance was very large and royally entertained. There were refreshments in the banquet hall and a dance after the program. These monthly gatherings are a great success. W. T. Jones is the conductor; H. E. Hargrave, floor manager, and Mrs. Vena Eaton furnished dance music. The Lyceum meets in regular session every Sunday at 2 p. m., in Excelsior hall, Mission St., between 19th and 20th.

The following was the entertainment program: Overture, piano duet, Mrs. Eaton and Miss Bryson; address, Mr. Harry Hargrave; song, Miss Hader; recitation, Georgia Bacon; fancy dance, Miss Pearle Bryson; song, Miss Marie Monroe; recitation, Miss Flora Dunn; song, Miss Lena Block; recitation, Mrs. Keegan; comic recitation, Mr. Gagen; recitation, Miss Lottie Brockhoff; recitation, Miss Myrl Colby; Scotch specialties in costume, Miss Mabel Pfeifer; piano solo, Frank Indig; specialties, Miss Clair White; instrumental quartet, Mrs. Waltham's orchestra; original poem, "In the days of Woe," Chas. Stacey.

Personals.—Mr. and Mrs. Mark Stoddard have returned from a month's sojourn in the interior.

Mrs. J. J. Whitney, fully recovered from a recent attack of la grippe, was at the Ladies' Aid Social, Friday evening.

Progressive Spiritualists.—The meeting in Occidental Hall last Sunday evening began with the usual song service, followed by a lecture by Mrs. R. S. Lillie on the "Aspirations of the Soul." The speaker said that the onward march of civilization in awakening the latent faculties of good in man, had also aroused his passions, and his aspirations have not always been of the highest order, but Spiritualism came in answer to the higher hopes and and longings of humanity. Hold lofty ideals, and never lay down the burden, for our highest aspirations will be realized sometime, if not in this experience of life, then in the time that lies on before. Mr. Lillie and Mrs. Sadie Cooke sang "Where the Roses ne'er shall With," and with a few words from President Rider on cooperation, and the benediction by Mrs. Lillie, the meeting closed.

Dr. York's Lecture.—"The Scarlet Woman," was the speaker's topic last Sunday evening, at lower Scottish Hall. This was one of those rare occasions when the Church of Rome gets an airing of which she is sadly in need. Dr. York does not impugn the motives of the rank and file of the Catholic Church; but lays at the door of the educated priests and bishops, the devilry that has been perpetrated in the last 15 centuries in the name of the lowly Nazarene, "who went about doing good." Their attack upon our public school system was denounced, and the pretense of solicitude for humanity was shown to be only selfish interest in the church. A synopsis of this lecture will appear in next week's JOURNAL. Next Sunday evening will be Dr. York's last lecture in this city for the present.

Mrs. Logan's Meeting, last Sunday, in Occidental Hall, began at 1 p. m., as usual, Mrs. Logan presiding. Walter Hyde, Mr. Moran, Prof. Palmiea, Mrs. Sophia Seip, Mrs. Rhoda Gray, Mr. McNorton and Mr. Keller, all gave forth their best inspiration, and had an earthquake for applause. Mrs. Logan spoke of the absence of fear in him who dwells in the shadow of the Infinite.

Dr. Max Muehlenbruch, the prophetic seer, has removed to larger quarters, in the Pardee House, 1229 Broadway, Oakland, Cal., opposite the post-office, where Mrs. Muehlenbruch and the doctor will welcome all new and old friends. This move was necessary owing to increase of business.

Universal Spiritual Association.—Last Sunday the belligerent entities assembled at Old Foresters' Hall, 20 Eddy St., and discussed "The Cause and Cure of Poverty." A variety of causes were given and many cures proposed. The consensus of opinion seemed to be that poverty is caused by injustice, and can be cured by education. When the meek and lowly representative of the JOURNAL arose to speak the earth quaked. The question next Sunday will be, "What is it to be Practical, or What are Practical Questions?" From noon to 4:30 p. m.

Dr. Pottenger gave his famous lecture on "A Deck of Cards" at Occidental Hall, on Tuesday evening, April 25. The lecturer was greeted by a good audience who were very much surprised at the many things in a deck of cards which they had never noticed before. These lectures will be given every Tuesday evening; the subject under consideration being "Symbolism." Admission free. All welcome.

Passed to Spirit Life.—At New Whatcom, Washington, April 24, Ida M., dearly beloved wife of W. B. Thompson, and only child of Mrs. S. T. Elliot, of San Francisco. Aged 28 years, 1 month, and 10 days. Ida grew to womanhood and married here, and was well known and loved by a large circle of friends. The sympathy of the Spiritualists wherever she is known will be extended to the bereaved mother. She knows that—

All about us, though unseen,
The dear departed spirits tread;
For all the universe is life,
There are no dead!

Robinson-Drew Meeting.—Mrs. Jennie Robinson conducted the meeting alone last Sunday evening, Mrs. Drew being engaged elsewhere. Mrs. Miller presided at the piano. Answering written questions, sealed and otherwise, verbal and mental questions, psychometric readings, and independent messages, occupied the evening. These meetings are held at 909 Market St., in Fraternity Hall every Sunday evening. Admission free.

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