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VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JANUARY 5, 1899.

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No. 1.

THE BORDERLAND.

LIVE IN DEEDS—NOT YEARS.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most—feels the noblest, acts the best.
Life's but a means unto an end—that end,
Beginning, means an end to all things—God.

—FESTUS.

Vision of Naval Victories.

Mrs. E. O. Gardner, who resides at 718 Eleventh St., Oakland, Cal., called at this office last week and brought the following account of a vision she had on Feb. 10, 1898. She is a veteran Spiritualist and medium, having several Oriental guides, who give her many symbolic visions. The following was published in *Dawning Light* last March:

On Thursday, Feb. 10, about seven sailors, facing the east, passed through a tunnel. They wore coats the color of brass, or more strictly that of copper; these coats appeared straight, without a wrinkle great or small anywhere about them, and as glossy as polished metal. Three of the sailors carried flags, one flag each, not a wrinkle in the flags, "as straight as the plaster on the wall." (I am quoting for the most part from her own words.) All plain as sunshine. I looked back over the tunnel and there was a host of people, but they were all clouded in mist or grey cloud. As they passed from me, the appearance on the other side was a big water. On the other side of the water, probably San Francisco, or a place of apparently about the same location, the people were so thick that you could hardly walk between them; they were mumbling and talking, and music was mingled with the murmurings of the people.

Then I saw the three flagmen—but knew not what it meant—I got no response from them. A little later the three flags floated over three nations.

Abraham Lincoln is one of the leaders that is going to accomplish that work. And I saw Abraham Lincoln's name in a monogram. They were not dressed, as I said, like any other army of men that carried flags, but like sailors. The host that came on the other side of the tunnel was from the northwest.

A Murder Revealed.

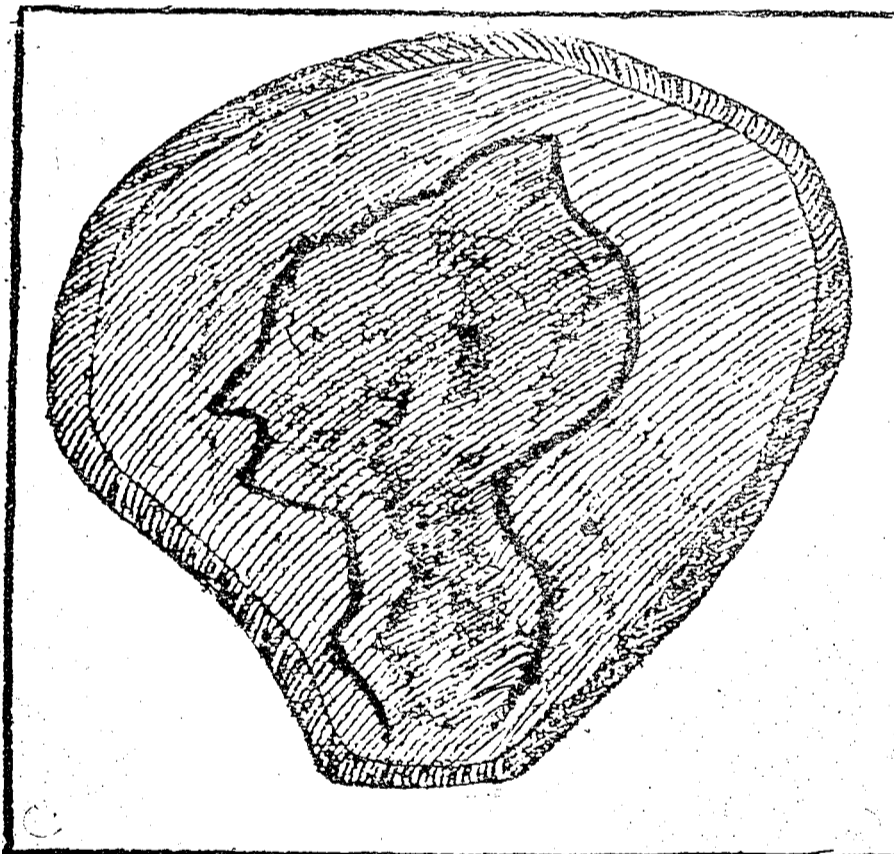
A LIKENESS OF THE MURDERED MAN IN THE GRAIN OF WOOD.

The people of Angels' Camp, California, and vicinity are taking all the natural pleasure of a mountain people in the mysterious appearance of a specter in their midst. Sometime in 1854 a Japanese, who lived alone in a cabin about three miles to the southward of Angels, on land which is now owned by Paul Bacigaluppi, was found dead on the floor of his little home. The body was horribly mutilated. The right hand was chopped off, only the thumb remaining; both feet were cut off at the ankles and the left arm was broken above the elbow and turned

back under the body. The Jap had been dead for several hours and the body was cold when it was found.

Suspicion rested on a number of Chinese in Angels, but nothing tangible in the way of evidence could be secured against any of them, and they were never brought to trial. The Jap had a good claim, and it was very generally believed that he had a large quantity of gold dust hoarded up. It was, possibly, this general belief that led to his murder. The mutilated condition of the body gave ground for the belief that the murderers had tortured their victim to make him disclose the hiding place of his hoard by cutting off one member and then another. The peace officers were never able to "get a line" on the perpetrators of the outrage. The remains were buried not far from the cabin, and a mound of earth still marks the spot.

The years passed quickly and the Jap and the resting place of the body were almost forgotten; all save the cruelty of the murder which ended his life. A water oak had grown up through the mound and had attained the proportions of a tree six or eight inches in diameter. Last week Mr. Bacigaluppi was chopping wood on



A TELL-TALE TREE.

the ranch and he felled this water oak and afterwards started to saw it up in lengths suitable for a stove. The first cut revealed a peculiar image, dyed in black in the heart of the white wood of the tree. The hand, all except the thumb, is gone and both of the feet are missing.

The Japanese used to wear a Chinese straw hat when at work in the sun, and those few old-timers who recall the figure of the murdered man declare that the image in the tree is a good profile of him as he appeared in life. Three or four cuts were made through the tree, and each of them revealed the same strange picture. The blocks are in the possession of C. A. Bryant of Angels, and Chinese to whom they have been shown refuse to touch the wood, declaring their belief that it is possessed of an evil spirit.

Here is another in the shape of a

WOMAN'S HEAD IN THE GRAIN OF A LOG.

Mr. Clint D. Witt, during a recent visit to a Wisconsin Logging Camp, discovered a curious log, upon which nature had engraved the head of a beautiful woman. The log was sawed

lengthwise in ten slabs, and each one had an impression of the face.

Truth and Justice.

About ten years ago Maud Patterson Jones and her mother were in Los Angeles, Cal. I fastened two slates together with four screws; then I pasted the edges of the frames all around with paper and marked the paper in a number of places with ink.

I left the slates with Mrs. Jones over night, and got them the next day. The paper and ink marks were just as I had left them; there was no sign that the least effort had been made to open the slates. Before fastening the slates together I had washed them clean; when opened there were three messages and three pencil portraits. At another time I placed two slates together and held one hand on them all the time, perhaps 20 minutes, until directed to open them. There were two messages and a number of portraits on the inside. The medium had at no time been nearer than six feet from the slates.

If the results obtained in these two instances were got by fraud, I will give \$10 to anyone who will show me how it was done. I have spent at least \$20.00 in trying to detect Maud Jones and Mrs. Patterson, *nee* Ivey, in fraud, but failed to do so. And smarter ones than I have also failed in a like effort. Let every fraud be exposed at whatever cost. Every society should have a secret committee for this purpose. But let us take great care that good and true mediums are not accused falsely.

Crown King, Arizona. B. F. FRENCH.

A Spirit's Visit.

"The law is our schoolmaster to direct us to Christ," or light. So said an occult writer, we care not when or who it was. I wish to give my opinion in regard to this law being our schoolmaster. We are all being educated by this same law. I will give an experience of mine to show how the law educated me.

About 20 years ago I was making a visit, I won't say in my astral body, but I left my animal body at home asleep, and in my spiritual body went some 2000 miles to see an old friend of mine. I found him in bed, asleep. I could see things very plainly in the room and I noticed the light emanating from my body.

Our spiritual bodies, composed of electricity, are organized by Nature's divine law on all the planets, revolving around the sun, and are the offspring of the sun; that sun is electricity, the life and light of all lives.

The law is our schoolmaster to teach us how to live and unfold that light, the only light that ever has or ever will reveal the hidden mysteries of nature to the human mind, and the better we obey our schoolmaster (the law of nature), the less we will be punished and the sooner we will grow wise.

I will now resume my visit to my friend. I thought I would wake him to let him know I was there, and went to the side of the bed, supposing I could lay my hand on him, but to my surprise my hand passed through his body. I then examined my hand and saw it was my electric or spirit hand. I willed myself up above him and centered my force on his brain and willed him to awake, which he did, and looked through the force I had willed on him, and saw me. This is dependent clairvoyance, for he depended on the force I willed on him to see me. I then went home, satisfied.

The next morning I wrote him, asking him if he remembered seeing me on a certain night at his place. In due time I received the answer, but it was all a mystery to him. And these things will remain a mystery until we unfold our moral and spiritual faculties so that our spirits will illuminate the temples in which we are living. We will remain in the dark until we unfold the light within, whether in the material body or out. A. C. DOANE.
Summerland, Cal.

Tried Under State Laws.

A late issue of the Sunday *Call* devoted a page to "The recent conversion of Dr. Richard Hodgson, president of the American Society of Psychical Research, to the belief that spiritism is a reality and the frank admission of the eminent psychologist, Prof. Wm. James of Harvard, that he has found the phenomena which were instrumental in the conversion of Dr. Hodgson the most absolutely baffling thing he ever knew." With this preface the article presented interviews with Professors David Starr Jordan, Joseph Le Conte and several others. As these were more or less adverse, I beg space for a brief consideration of the other aspect of the question. As what I desire to present is in the nature of a reply, it requires brief reference to the interviews in the article in question. A few lines from each will give a fair idea of the positions taken.

Prof. Jordan says: "In all cases of alleged spirit manifestation (not mere fraud) of which I have any knowledge the plain explanation of the phenomena lies in the nature of the nervous system of the so-called medium."

When it is explained that some of the best phenomena are purely physical effects apart from and independent of individuals, it would seem that Prof. Jordan's investigations have been limited to a narrow phase that at best would furnish questionable testimony.

Prof. Le Conte gives the materialist a twinge of hope with the statement that after 20 years of investigation he is not convinced, but in fairness says that he does not feel justified in denying the possibility of spiritism.

Rev. Father McMorry's position is a peculiar one. Seemingly forgetting that the question at issue is simply one of fact, viz., "is spiritism a reality or a sham?" he presents from the Good Book a quotation that recognizes it and proscribes it thus: "There shall not be among you a consulter of spirits," etc.

Rev. Dr. Hemphill's position is not unlike Father McMorry's, and it is not strange in view of the fact that both are familiar with biblical records. He suggests that Paul's warnings were meant not alone for his own age but for all time. The reference to Paul seems unfortunate for is this not the same Paul who in First Corinthians says, "Now concerning spiritual gifts, brethren, I would not have you ignorant?" and he then enumerates most of the phases of psychic phenomena seen to-day.

Dr. McLean does not throw much light on the question and can hardly be charged with serious investigation of the subject in view of his conclusion that "while there are mysteries, yet the man or woman who devotes himself or herself to this line of investigation and experiment will inevitably become more or less insane."

Rabbi Levy refers to psychology as one of the sciences of the future, and says frankly that it has been his misfortune to see only such manifestations as lacked the power to convince.

H. E. Highton relieved himself of the question with the statement that his own mind on the essential questions affecting this life and the next became fixed many years ago and that he does not care to have the foundations of his faith disturbed.

Thus one scientist's observations are limited to symptoms of nervous derangement, while another does not feel justified in denying the possibility of communion with spirits. The Paulist Father and Presbyterian Minister reduce the matter to a question of date by introducing the Bible that recorded the fact once but proscribes it now, and the three last interviewed say neither yea nor nay.

But I will go further even than they do and, for the purposes of this article, will admit that not only the seven distinguished and learned gentlemen quoted have put themselves on record as absolutely satisfied that there is no such thing as spirit return, but will concede further that thousands more of the leading scientists, divines

and professional men of the country will say the same thing. I beg now to answer by opening the other side of the case and presenting some direct testimony.

The late Augustus de Morgan, Dean of University College, London, wrote: "I am perfectly convinced that I have both seen and heard, in a manner that should make unbelief impossible, a thing called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake."

Thackeray: "It is all well for you who have probably never seen any spiritual manifestations to talk as you do, but had you seen what I have witnessed you would hold a different opinion."

Prof. Oliver Lodge, F. R. S., Professor of Physics at Liverpool University College: "A conviction of the certainty of the future existence has to me personally been brought home on purely scientific grounds."

Camille Flammarion, the celebrated astronomer: "I do not hesitate to affirm my conviction, based on personal investigation of the subject, that any scientific man who declares the phenomena to be impossible is one who speaks without knowing what he is talking about."

Alfred Russell Wallace, D. C. L., LL. D., F. R. S.: "We are justified in taking the facts of Modern Spiritualism (and with them the spiritual theory is the only tenable one) as being fully established. Its whole course and history proclaim it to be neither imposture or delusion but a great and all important truth."

Dr. Robert Chambers: "I have known for many years that these phenomena are real."

Prof. Robert Hare, Professor of Chemistry in the University of Pennsylvania: "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals in the manifestations of which I have given an account, I have had even more striking evidences of that agency than those given."

Prof. Challis, late Professor of Astronomy at Cambridge: "Either the facts must be admitted to be such as reported or the possibility of certifying facts by human testimony must be given up."

Sir Wm. Crookes, F. R. S.: "That hitherto unrecognized form of Force (whether it be called physical or psychical is of little consequence) is involved in this occurrence is not with me a matter of opinion but of absolute knowledge."

J. H. Fichte, the German philosopher and author: "I feel it my duty to bear testimony to the great fact. No one should keep silent."

Professors Tornebohm and Edland, the Swedish physicists: "Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them."

Baron Carl du Prel, Munich: "This intelligence can read, write and understand the language of human beings. It is no use whatever to fight against this proposition."

The above will do for the short space at command. If it was practical to cumulate the testimony the statements of a long line of distinguished witnesses are in waiting, among them being from Prof. Schiaparelli, the Astronomer; Rev. J. Minot Savage, the eloquent Boston Unitarian; A. Aksakow, Russian Imperial Counsellor; Prof. W. F. Barrett, of the Royal College of Science, Dublin; M. Sardou, the author; Mr. Balfour, Member of Parliament; Prof. Elliott Coues, of the Smithsonian Institute; Wm. Stead, editor of the *Review of Reviews*; Victor Hugo, Wm. Howitt, the noted English author; Lord Raleigh, F. R. S. and Professor of Physics in the University of Leipzig; W. E. Webber, Professor of Physics in the University of Gottenburg; Dr. Franz Hoffman, Professor of Philosophy, Wertzburg University; Prof. Wagner, Geologist University of Russia; Prof. Nees von Esenbeck, President of the Royal Academy of Sciences, Germany; Emilio Castellar, the Spanish patriot; Joseph Jefferson, the celebrated actor; Dr. Kane, the Arctic explorer, and so on, *ad infinitum*.

At this point I call attention to the fact that around the crime of murder that in most of the States demands a life for a life the intelligence of the century has been crystallized into laws that guarantee the accused the closest possible approach to absolute justice, for life once taken cannot be restored. Those laws require that our courts give no heed to the statements of multitudes that are not advised, but judgment is rendered upon the simple testimony of those

that are. Applying this law, the highest conception of human justice, to the trial of this issue there is but one verdict that can be rendered.

In view of the testimony this is one of the cases that can be submitted without argument, but in the nature of argument permit me to quote briefly from some distinguished men.

It may surprise the legal fraternity to know the position on that question at issue of Theophilus Parsons, author of "Parsons on Contracts," and one of the greatest law-writers of the age. He wrote (see page 163 of his book, "The Infinite and the Finite"): "It may be said that the rapid growth and present prevalence of Spiritism is a proof that I am mistaken as to the character and tendency of the age. * * *

To this I reply that Spiritism (I think this a more appropriate word than Spiritualism) so far as I have been able, not without some effort to understand it, is the most purely natural belief that has ever held among men, and that its quick and wide reception is a cogent proof of the present feebleness and inaction of the spiritual faculties." To a question as to why such an important truth is not more rapidly and widely received he answered (page 159): "It cannot and never can be received by any but those who are favorably disposed towards it." * * * "It is because saying anything whatever of spiritual experience seems in itself irrational and contrary to reason * * * and we live in days when the spiritual faculties have little power or authority, while the natural faculties have vast power and almost complete authority."

Another pertinent opinion is from the great English statesman. Mr. Gladstone and a company of titled and distinguished personages were assembled at the mansion of a marchioness investigating psychic phenomena. In the conversation that followed an extraordinary manifestation of spirit power Mr. Gladstone said: "I have always thought that scientific men run too much in a groove. They do noble work in their own special lines of study and research, but they are too often indisposed to give any attention whatever to matters which seem to conflict with their established modes of thought."

Further, as showing the tendency in this direction, permit me to refer to the attempt that was made to have Dr. Carpenter, author of the important work, "Principles of Mental Physiology," witness some of the evidences of spirit presence. He attended once, and as the investigation was a partial failure (which is a very common occurrence at honest investigations) he never again attended, although strongly pressed to do so. With Professor Tyndall exactly the same thing occurred. He went once and declined to go again, although informed, says the writer, "that phenomena had repeatedly occurred in my own house which he could not explain and which I had every reason to believe would occur in his (Tyndall's) presence if he would only give time to three or four investigations."

Referring again to Alfred R. Wallace, the great English thinker and scientist, he writes: "The facts now briefly described are sufficient to prove that at the present day, as in the earlier period of the inquiry nearly half a century ago, careful, long-continued and painstaking experiment by the most eminent and capable men of science ALWAYS results in satisfying them of the reality of the phenomena. While those eminent men who have most loudly proclaimed that these phenomena are the result of imposture or delusion are unable to adduce more than two or three chance investigations as the foundation for their conclusions. * * * We see, then, that now, as during the whole course of modern Spiritism, the fuller the knowledge the more completely the reality of the phenomena is established. * * * The facts are capable of being tested by any earnest inquirer. They have stood the ordeal of ridicule and rigid scrutiny for forty-six years, during which their adherents have year by year steadily increased, including men of every rank and station, of every class of mind and of every degree of talent; while not a single individual who has earnestly devoted himself to a thorough examination of the facts has denied their reality. These are characteristics of a new truth, not of a delusion or imposture. The facts, therefore, are proved."

So much for the argument! As our courts do not require endless testimony, but are ready to establish facts and pronounce judgment on convincing corroboration, and enough distinguished

witnesses have been presented in this article for that purpose, the case is now before the jury. Many have testified that they have no personal evidence of the existence of spirits or of their ability to return. On the contrary, many equally credible and distinguished witnesses have testified that they have absolute knowledge of the truth of both of these propositions. I submit that an affirmative verdict cannot be avoided.

For thousands of years mortals have received communications from the so-called dead. These have been the basis of nearly all religions. For instance, our own various religious organizations are based upon the biblical records of certain psychic phenomena of a couple of thousand years ago. They were not miracles, but physical facts, that were originated in and sustained by natural law, that, like gravitation, has never been suspended and is in operation to-day as potent and as real as in the days of Bethlehem and the centuries before.

But the world is not old enough and the people are yet hardly ready. Christ was crucified and even the last century in enlightened America saw people punished and even executed who were too closely related to happenings that partook of mystery.

But mark the illumination of the closing years of this 19th century. The hitherto unassorted facts are no longer tabooed, but are being classified, digested and studied, and aggressive scientists all over the world are investigating psychic phenomena, and as the results of their own personal experiences are announcing that life is continuous and that there is intelligent communication between the two conditions.

The evidences are too tangible and can no longer be ignored. They can be subjected to the test of the senses—seeing, feeling or hearing, as the case may be—and are therefore forcing the attention of investigators, scientists and independent thinkers. They can be tested by any earnest investigator who is willing to give sufficient time to it.

The average mind at this point doubtless conjures visions of charlatans in dark rooms, but they do not attach to the truth. The stupendous and overwhelming fact, that the so-called dead live and do return, can be demonstrated in the broad sunlight of noonday.

"NATURALIST."

Spiritualism in Boston.

Impressions of the First Spiritual Meeting Attended in Boston, by Lida B. Browne.

It was my pleasure recently to attend one of the regular socials given every Thursday evening by the Ladies' Spiritual Industrial Society, in Dwight Hall. This was my first introduction into the circle of Boston Spiritualists, and while seeing many strange faces, there were several there I had met at Lake Pleasant Camp, which made me feel quite at home.

On entering the hall at 6 p. m., I beheld ten long tables neatly spread for supper and the crowd soon arrived to fill the chairs placed around them. It was a merry crowd and much talking and laughter was indulged in while the Boston baked beans, brown bread and other edibles were being consumed.

After supper the tables were cleared away and the chairs arranged for the evening's entertainment. It happened to be Veterans' night, and I listened to many a good word in behalf of the Waverly Home which is intended to be the Mecca for worn out and aged mediums. It is a beautiful spot, I understand, an old mansion situated in the hills 12 miles from this city, with electric cars running out there. A proposition was made to get up entertainments out there often, provide the best talent and good music with general social features to attract both old and young, and thus create a fund to help finish paying for it.

One gentleman present said he would be one of one hundred persons to put up \$100.00 toward paying for the Home, and thought that over this broad land there could be found ninety-nine others who would feel as he did toward the necessity of owning such a place for our veteran workers. A lady said she would furnish one of the rooms completely when the Home was paid for.

One gentleman remarked that he thought Boston wanted to assume the whole burden and wondered if this was to be a National Institution why other cities did not do more work for it. The President explained that others were doing

what they could, and I felt called upon to add my testimony to the effect that on the Pacific Coast I had heard the Home spoken of often and efforts made to raise money to assist the good work along; also that the Spiritualist press on the Coast published appeals to the people for assistance. Quite a little sum was obtained at this meeting, but if any who read these lines feel charitably inclined, they can assist with their mite or be some of the ninety-nine before mentioned to help place the Home on a sound financial basis. All such friends should address the secretary, Mrs. J. S. Soper, 67 Huron Ave., North Cambridge, Mass.

This city is like San Francisco in so much as it is favored by having many Spiritual Societies. There is scarcely an evening throughout the week but what some social or regular meeting is held, to say nothing of circles. For Sunday I see advertised no less than ten regular meetings in Boston and its suburbs, besides many test circles and two Children's Lyceums.

One of the largest societies is that held in Berkley Hall, and they have for their speaker for December and January, Prof. Wm. M. Lockwood, of Chicago. He is well known as an eminent scholar and psychist who places Spiritualism on a scientific basis, and explains all phenomena from a natural standpoint.

There are in this city a First Spiritual Church, a First Spiritual Temple, Progressive Spiritualist Association, The Spirit of Truth Society, etc. People of a progressive turn of mind have a treat in being able to attend the Rev. B. Fay Mills' lectures in Hollis Street Theatre each Sunday evening. A concert of over an hour is given previous to the lecture by the regular orchestra of the theater and a chorus of well trained voices.

Rev. T. E. Allen is a late convert to Spiritualism and conducts The Spiritual Science Church. He left a fine salaried pulpit to speak the truth as he saw it. There is also the Copley Metaphysical School and other progressive societies held here, so all who are liberally inclined can find food for thought in this beautiful city on the Atlantic.

I have visited many places of interest about town, notably Bunker Hill Monument, Harvard University, Boston Common, the Old South Church, over 200 years old now used as a museum, and been through the Subway. This tunnel is a wonderful piece of engineering and has four tracks side by side all underground where the various electric cars run through the main part of the city. It has five underground stations equipped with waiting rooms, news stands, etc., all lit with electric lights. The streets are so narrow here in some places that travel used to be blocked, but since the Subway was built over a year ago, the cars run along rapidly with no obstructions whatever. It is truly a wonderful piece of work.

Spiritual Phenomena.

I am no little surprised to see that so able and prominent a worker in our ranks as Dr. N. F. Ravlin has repudiated public test mediumship. From my standpoint the public platform work of our great mediums in the presence of the multitude and in the light of day is the grandest triumph and the crowning glory of modern Spiritualism. Indeed it is difficult to see how, in its present stage of progress, the work of Spiritualism proper could be maintained without it. The private circle and dark seance have done and are still doing a good work and will still continue to be necessary for their purpose and in their sphere. But they are rudimentary, and Spiritualism has passed the rudimentary stage. Nature germinates her seeds in the darkness, but she matures her fruits in the light.

Spiritualism is no longer a private affair, but has taken its place among the great public institutions of the world, and it is idle to talk about sending it back to the nursery. Having flung our banner of public phenomena to the breeze, the flag can't be hauled down now—unless we mean to capitulate—and nobody is thinking of that. Probably all that Dr. Ravlin means is to emphasize the necessity of guarding our public platform against dishonest mediums and indifferent performances.

This is certainly important, and it seems to me that all true Spiritualists ought to unite their efforts for organized efficiency in this respect, since it is only by thorough organization—local, State and National—that Spiritualists will ever

be in a position to protect themselves against unworthy and incompetent pretenders. But to think of doing away with public mediumship is absurd. If anything is clear to me in regard to the true interests of Spiritualism, it is that every public platform should be a radiating center for both its philosophical teachings and its phenomenal facts. And if the lecturer and the medium are not combined in the same person, let every lecturer associate himself with a good public test medium. With these two side-wheels under a proper head of steam, the grand battleship of our Spiritualism will move onward "conquering and to conquer." W. C. BOWMAN.

SECOND-HAND BOOKS.

One copy only of each of these Books is for sale at this office. An early application is therefore necessary. If wanted by mail, add 20 per cent for postage.]

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- Bible—Whence and What. \$1.
- Bible Words for Daily Use. 25 cts.
- Danger—Wounded in house of friends—T. S. Arthur. \$1.
- Debate on State of the Dead—Connelly & Field. 50c.
- Dr. Chase's Recipe Book. \$1.00.
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- Harper's Magazine—1870-71. \$1.00.
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THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

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

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SAN FRANCISCO, CAL., JANUARY 5, 1899.

Mr. Alexander Bull, son of the late Ole Bull, has had wonderful experiences, we are informed, in occult phenomena and tests in the spiritual realms. Once while dancing at a ball in Gottenburg, Denmark, he was stopped as if shot, and a voice told him that a brother had that moment been killed; he told his lady partner, and noted the exact hour. Shortly after, news was received that his dear brother, Thorwald, had fallen from a ship's mast, and been killed, at the exact moment when he himself was so suddenly informed of the sad occurrence; the ship was hundreds of miles away at the time.

Another preacher has gone wrong. The Columbus, O., *Dispatch* of Dec. 19, says that the jury in the case of James Lacy vs. Philip R. Stover, which was heard in the common pleas court, brought in a verdict in favor of the plaintiff, for the alienation of his wife's affections. The defendant is a local minister. The wife on the witness stand told the story under oath of her downfall. The jury returned this verdict in 15 minutes. The preachers are no better than other men, and have nothing to boast of, in the line of moral perfection.

Vaccination is cruel and unwarranted. The Columbus, O., *Dispatch* says that Virginia, seven-year-old daughter of Mr. and Mrs. James Bergen, died at the parents' home, West Town street, of lockjaw, which developed from vaccination.

Every day in the week is the Sabbath of some sect or nation. Here is the list:

Sunday—Catholics and Protestants.
Monday—Greeks.
Tuesday—Persians.
Wednesday—Assyrians.
Thursday—Egyptians.
Friday—Turks.
Saturday—Hebrews and Adventists.

In the *Monitor*, a Catholic paper, published in San Francisco, we find the following:

Mgr. Meric, a Papal Chamberlain, has resigned his position as president of the Paris Society of Psychic Science, and he has been succeeded by Canon Brettes, a noted authority on latter-day spiritualism. Monsignor Meric left because he thought the non-Catholic element preponderant in the society, and he proposes to found a more religious association for the purpose of watching the development of occult science. The new society with which Monsignor Meric will be identified is to be in connection with the Catholic Institute of Paris, so that there will thus be no danger of the preponderance of a non-religious element.

How wonderful is this religious bigotry! And how mean it is, also!

Entertain the Young People.

As Spiritualists we should do all we can to attract the rising generation. The orthodox sects are very much interested in their young people, and try their best to get them to work in some of the many societies which they foster, in connection with their churches. We should also do our best to get as many as we can interested in the cause of Spiritualism, by securing their attention and co-operation in some of the societies connected with our Cause. We are glad to see that a move is made in that direction by the Young People's Spiritual Union, and invite attention to the following communication from its President:

A short time ago, while talking with one of our prominent Spiritualists, I stated that "One of the greatest mistakes made by Spiritualists is, they don't encourage the young people." "Oh, you are mistaken," she replied, "we do encourage them to come and join with us. We invite them to be present and participate in our discussions and to take an active interest in our work." "Yes," I stated, "in so far you do encourage them, but the young people do not and cannot enter into active interest in your line of work; they do not, as a rule, take very great interest in scientific lectures, not having yet reached that standpoint. They want something more suited to their years, and unless they are encouraged in a manner more suitable to them they will join other organizations."

Look into our societies to-day. The question is asked, "Where are the young people?" The general reply is: "We have no young people." Why? Because the young people go to the orthodox churches where they have young people's societies, and where affairs in general are brought down more to their standpoint. You cannot put old heads on young shoulders. They don't fit, and if you want to interest the young people, and get them to take an active interest in your society, they must be provided for in a manner suited to their years. To provide for this, and fill a long-felt want, the National Young People's Spiritualist Union has been organized. This Union has been formed entirely by the young people themselves, aided by the advice of many, and the work is intended to be carried along suitable lines.

In brief, we want to bring our young people into closer business and social relationship—to form an organization by which the views of our leading young people can always be promptly had relative to matters involving our general interests, and, by the aid of this organization, to adopt ways and means to promote the mutual interests of its members individually, and of Spiritualism and humanity generally.

We want to get the young people acquainted with each other, as at the ages of 16 to 40 they seek each other's company more than at other times, and therefore, in the model constitution proposed for local Unions weekly meetings have been provided for, during which time we hope not only to extend their acquaintanceship, but also to have these meetings prove interesting and educative.

Copies of the Constitution of the National Union, or of the model proposed for the locals, will be sent by the Secretary, Miss Anna M. Steinberg, 506 12th St., N. W., Washington, D. C., upon receipt of application, and to those contemplating the organization of a local Union a liberal supply will be forwarded.

Any information required regarding this Union will be cheerfully furnished, and all efforts made to start and foster local Young People's Spiritualist Unions in every place where sufficient young people can be gathered together. I. C. I. EVANS, Pres. N. Y. P. S. U.
1352½ B St., S. W., Washington, D. C.

Mr. E. W. Wallis, editor of the *Two Worlds*, Manchester, England, is expected to arrive in Cleveland, Ohio, on January 10, to spend a week, and will there deliver his last two addresses in America, on Sunday, January 15. Mr. and Mrs. Wallis have been in America for six months and have been everywhere received with enthusiasm. They will return to England, sailing from Boston, Mass., on January 18. We wish them a hearty *bon voyage*.

Not an Age of Faith.

The Rev. W. B. Geohegan of Berkeley, Cal., on "The Basis of Our Religious Belief," said:

"This is not an age of faith. It is an age requiring demonstration. Yet, after all, it is an age of faith. It requires a great deal of faith for a man to live. He must believe that the sun will rise; that the seeds he plants will grow. He is perpetually confronted by the laws of nature. Men also have to believe in the validity of the laws of reason; that the universe is a rationality and will yield its secrets to patient, competent investigation; that mind triumphs over matter. So, man is a believer, always has been and always will be.

"We can only arrive at the basis of religious belief when we go beyond the belief of the man of the world and the man of affairs. It is a good thing if we can rescue faith from the discredit into which it has fallen. In the religious world faith is synonymous with credulity; yet faith even in the Bible in its highest meaning is not synonymous with credulity.

"Our belief in the brotherhood of man implies a large estimate of the value of a soul. We believe in salvation by character, in the rightly choosing, as Browning and Goethe said. Ours is a faith that needs no written word nor outward symbols. We feel secure in our faith when we know that every struggle, cry and need of the soul is an answer to its own high ends."

Mother as a Guardian Angel.

The second volume of the biography, or autobiography, of Spurgeon, published by his widow, gives an interesting account of Mr. Ruskin's friendship in his evangelical days for the famous preacher, whose Surrey Music Hall services he seems to have attended. This is a story given by Mrs. Spurgeon on Mr. Ruskin's authority:

A widower was in treaty for the occupancy of an old farmhouse in the country for the sake of his children's health. One day he took them to see it, and the young people set off on a tour of inspection.

After scampering through the grounds and examining the house, one of them suggested that the underground premises had not been explored. So the merry band went helter-skelter in search of a way below, found a door at the head of some dark stairs, and were rushing down at great speed, when midway they stopped in startled amazement, for standing at the bottom of the steps they saw their mother with outstretched arms and loving gesture waving them back, and silently forbidding their further passage.

With a cry of mingled fear and joy they turned and fled in haste to their father, telling him that they had seen "mother." The astonished father perceived that something unusual had happened. Search was made, and close at the foot of these narrow, gloomy stairs they found a deep and open well entirely unguarded.

Mrs. Spurgeon says Mr. Ruskin related this with an impassioned tenderness and power, which her pen cannot imitate, as an instance of direct and divine preservation from a dreadful death.

A Suppressed Revelation.

This good one is told of an English saint of the long ago, who was supposed to have died. As he was being lowered into his coffinless grave, face upward and uncovered, he opened his ghostly eyes, took in the situation and assured his mourning Christian friends he was not dead; had only fallen into a trance, from which he had just awakened. He said he had visited the spirit world during his absence from the flesh, and had learned much mortals ought to know. To the priest who had a few moments before made a long prayer in his interest, he said: "I found your preaching is not true. There was no fall of man, there is no hell, no atonement, no personal Christ, no Redeemer, no—" Just then the good preacher said: "For God's sake, fill in the earth, and stop the blasphemer's mouth." The narrative says this was done, and the residue of the interesting revelation was never told.—*Exch.*

A happy New Year to all our readers.

The Home of the Soul.

[Ask what is deathless in thy heart
For that which cannot die;
Speak, then, thou voice of God within,
Thou of the deep, low tone;
Answer me, through life's restless din,
Where hath the spirit flown?—Mrs. HEMANS.]

The voice within and a voice without
Gave answer to that prayer;
Which left no room for doubt and gloom,
And banished carping care.

They answer well, as a silver bell
With no uncertain sound;
In the ether dome is the spirit's home,
Enspiring earth around.

Where sun-bright rays of the orb of days
In golden radiance fall,
Where silvery light of the stars at night
In love broods over all.

In ether fair—a viewless air—
Throughout infinite space;
All worlds around, the homes are found,
Of the immortal human race.

A boundless field of world-groups yield
Great Nature's outer form,
And every globe wears each a robe
Of spirit nature warm.

Forever grow in worlds below
The fruits for worlds above;
This fruitage grand for spirit land,
Is born of spirit love.

Though woes betide and storms divide
Our joys in life's earth-span;
'Tis but the rule in love's fair school
To build the perfect man.

Uplift your face to heaven's grace,
O storm-tossed pilgrim here;
There comes a day, not far away,
When all your skies shall clear.

With cheerful heart, act well your part,
On this rudimental shore;
For thus your soul shall win control
Of truth forevermore.

Then you will see, the truth makes free
From every shade of wrong,
And all shall own her joyous tone
In universal song.

So when at last thy soul shall cast
Its outer form aside;
'Twill need no wings, for heaven brings
The bridegroom to the bride.

When clasping hands of angel bands
Shall make your welcome sweet;
Then all this pain will prove a gain
In making life complete.

J. MARION GALE.



The Editor is not responsible for the opinions of correspondents.

Criminals as Detectives.

TO THE EDITOR:

I am just recovering from a very severe fit of sickness from which I came near crossing the river. I was in Nebraska at the time and the attack was so sudden and unexpected that it broke up a series of meetings I was holding, nor was I able to get home till nearly four weeks after—now a few days ago.

When a man deliberately tells the public that he is a fraud and advertises to teach persons how to successfully perpetrate frauds, publishes other people as frauds, and gives his own testimony staked on his reputation as a fraud, a rascal and a scoundrel, I am inclined to accept his statements, *cum gra nullo salis*. It is not to be assumed that an accusation from such a source is a test of genuine mediumship, for the worst of scoundrels may tell the truth when it suits their purposes to do so. There are numerous frauds in mediumship, and they should be ferreted out, but I never was in favor of converting the criminal class into detectives. Of course, what I have here said has no reference to Bro. Coleman, whom I believe to be a straightforward man, though I have suspicioned he was a man like myself, of strong prejudices. D. W. HULL.
Norton, Kansas.

True Mediumship.

TO THE EDITOR:

After reading the article of W. Emmette Coleman in the JOURNAL, I felt strongly impressed to give expression to my thoughts on the subject. I am a medium, but I am always pleased to read an article from an intelligent source in defense of true and honest mediums and in repudiation of fraudulent ones. How can we, as Spiritualists, expect to gain the respect and confidence of the intelligent portion of the community if we encourage and recognize those that are dishonest in their mediumship. I am not acquainted with Mr. Coleman and do not remember of ever seeing the

gentleman, but I feel that he is honest and has the good of the cause at heart and wishes to see justice done and give credit where credit is due.

I am with him heart and soul in his work of separating the wheat from the chaff and in his efforts to make our philosophy grand and noble.

I am glad, Bro. Newman, that you are not catering to anything that has the semblance of fraud. The RELIGIO-PHILOSOPHICAL JOURNAL grows to be more interesting all the time, but of late it has seemed to me more like what it was when Bro. Bundy was editor. I think he is guiding you and will help you to carry on the good work you are doing, and at the same time finish the work he left undone when he left the mortal form.

MRS. M. A. HAWLEY GORDON.
Lake Pleasant, Mass.

Convincing Proof.

TO THE EDITOR:

I have in common with many of your subscribers received several copies of the *Liberator*, in which several mediums, among whom are Mrs. Maude L. Freitag, are published as frauds. I have been a Spiritualist for many years, and during this time have been at quite a number of seances. I have had a number of sittings with Mrs. Freitag, and she has given me the most convincing proof of her mediumship and spirit return of any medium I ever met. I consider all attacks on her, as a fraud, are infamous slanders. J. H. VOLKNER.
Soldier's Home, Cal.

A Note of Warning.

TO THE EDITOR:

The reading which Dr. Muehlenbruch sent me last week from a lock of my husband's hair was in every respect satisfactory. In it he said: "But be very careful of fire, and even as I feel to warn you, I hear the roar of flames." Well, the next day after we received it, our house caught fire, and only prompt action saved it. E. A. STANTON.
1618 McKinney Ave., Houston, Texas.

A Fake Seance.

TO THE EDITOR:

On Monday evening, Dec. 12, 1898, a "materializing" seance was held at 313 6th St., Oakland, Cal., under the management of Dr. Barker. With the aid of several confederates, he succeeded in banging a table around the room and playing some unrecognizable music on a mandolin. He was tied to a chair with ropes but the "spirit" did not seem able to loosen him. At the conclusion of the seance he had the assurance to inquire of those present if they were all satisfied, and proceeded to collect 25 cents a head, when Sol. Palinbaum, an old time Spiritualist and medium, denounced him to his face as a fraud.

Spiritualists and the public generally should beware of him if he should appear in their midst. He is slightly lame and generally carries a cane. Among those present were: Mr. Ellis, Mr. Palinbaum, Mr. Emery, J. L. Palinbaum, and many others. VOX.

We are glad to note the fact that our friend and brother, Hon. Harrison D. Barrett, President of the N. S. A. is convalescing, even though it is slowly. In a private letter, on Dec. 27, he says:

I am not yet fully recovered from my illness, but am gaining slowly. I have been painfully hoarse for five weeks and cough quite hard even now, yet I am getting better, and shall soon be my usual self.

Let us all send a wave of helpful thoughts to him, and thus by mental power help his weak physical system to be as strong and vigorous as are his soul powers. The editor of the JOURNAL sends his best thoughts to Bro. Barrett, wishing for him a year of health and prosperity.

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1897, 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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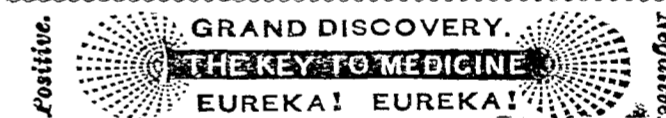
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Growth.

I wandered away from our dwelling,
Out of the mortal form,
I found in my reckless wandering
Strange scenes thro' Nature born.
"Sad forms of clay," I vainly cry,
"Why wither in ignorance away?
When waiting you ever are forms of life
Whose beauty's more lasting than clay.

"Why mourn you for vain efforts and chances
passed by?
Why mourn you for prison, when freedom is
nigh?
Why mourn you for passion whose charms are
dead?
To the growth of mortal, and are transient as
breath.

"Why mourn for such falseness when truth is
grand;
When scattered around you on every hand
Are jewels more priceless, tho' their value you
pass
For the glitter and sham of mere broken glass?
"Seek ye the wisdom that is scattered round
Thro' the flowers in spring and the leaves of
brown?
Thro' the wild wind's moaning in the winter
blast,
O mortals, seek ye the pathway to life's haven,
and last
Of your seeking, find ever a room
For the truths of your soul, to be expanded and
grown.
STELLA B.

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Local News Summary.

Edited by M. S. NORTON.

Ladies' Aid Supper.—The headquarters of the Ladies' Aid Society, at 305 Larkin St., was filled to overflowing with guests, last Friday evening; all eager to sample the good things that bring joy to the inner man, listen to the opera "Martha," rendered by Professors Young and Bothwell; and Mr. Rider's recitations—"Just Before Christmas," and "I like the Country best." Then the dancing began, and they all looked as though they enjoyed it.

Mrs. B. F. Small is President; Mrs. Fuller, Secretary, and Mrs. Sadie Cooke, Treasurer. Mrs. Lillie is the talker of the Society, and Mr. John T. Lillie is pretty near the "whole thing." He has certainly missed his calling. He ought to have been a caterer. His management of their suppers is perfect. This last supper was a great success in every way. On the second Friday in January the ladies will hold an informal reception in their headquarters, and if you want to meet the best people in the city in a social way, make the acquaintance of the officers and members of the Ladies' First Spiritual Aid Society of San Francisco.

Mission Lyceum Entertainment.—Wednesday, Dec. 23, was a red-letter day for the New Lyceum. A Christmas entertainment and dance was given at Excelsior Hall on Mission St. Every child in the Hall received a Christmas present, and a liberal supply of ice cream.

The large audience was entertained by an address from Mr. Meekin, a recitation, Miss Bessie Jolly; song and fancy dance, Miss Pearl Bryson; recitation, Phillip Zuerin; instrumental selection, Mrs. Waltham's orchestra; recitation, Miss Triphena Pritchard; song and dance, Mabel Pifer; recitation, Mrs. Keegan; "Lovers' Quarrel," Miss Garsby and Martin Clare; recitation, Miss Tupper; song and fancy dance, Merle Colby; recitation, Wm. Rider; dialogue, Mrs. Mabel Place and Daisy Place; and thus was the glad Christmas time celebrated by the children of the Mission, with song and dance and good cheer. Many happy returns and the compliments of the season from the JOURNAL.

Mrs. Henderson's Meetings.—The idea that spiritual phenomena can be most effectually presented at home, is being demonstrated by Mrs. Henderson, in her parlors at 148 Sixth St., San Francisco, five evenings every week. She is assisted by Mr. Wilson, and we hear good reports of their work. Positive and direct communication between spirit and mortal, clear, clean, and honest, is a specialty. Her business card will be found in the Mediums' Directory of the JOURNAL.

Transition of Mrs. B. B. Hill.

It will be a surprise to thousands of Spiritualists all over the country to learn of the sudden but peaceful transition of Mrs. B. B. Hill, of Philadelphia, Pa., who entered spirit life on Sunday, Dec. 25, at 5 p. m. The cause of her departure was fatty degeneration of the heart.

She had had a light touch of La Grippe, but had apparently entirely recovered therefrom and was attending to her usual household cares when the silent messenger called her. She laid down to rest for a few moments, and her eyes opened upon the forever-bespangled fields of the supernal world.

She had many friends, but no enemies, and was everywhere known for her generous charities. The funeral services were held on Wednesday, Dec. 28, at 1 p. m., at her late residence, 1102 Girard street, Mr. E. W. and Mrs. M. H. Wallis, W. J. Colville and Mr. Harrison D. Barrett officiating.

Progressive Spiritualists.—The subject of Mrs. Lillie's lecture on New Year's day was, "How to Make the Coming New Year a Happy One." Among the causes of unhappiness in the world, she mentioned ignorance, superstition, bad social and industrial conditions, and child labor. The remedy proposed was, the administration of justice to all humanity, and a practical application of the principle of universal brotherhood. As the chief aim of mortals is the attainment of happiness, the question of "how to be happy" assumes paramount importance. Occidental Hall is well lighted and nicely decorated. The elevator service is good, the lectures of a high order of excellence, and there is no place in the city where you can spend a Sunday evening with more comfort or profit than this.

Mrs. E. Young.—The meetings of this excellent medium at 605 McAllister St., are well attended and always interesting and instructive. They have recently enlarged their hall, which was filled to overflowing on New Year's eve, at the watch meeting, which continued until nearly 1 o'clock Sunday morning. Let the good work go on.

Universal Spiritual Association.—The subject under discussion last Sunday at 20 Eddy St., was, "Values." Many valuable and new points were brought out during the discussion, and much interest was manifested. Dr. Hall and Mrs. Usher gave "words of wisdom" at the close, and sweet music was provided by Miss Lee, of Santa Rosa.

Mrs. Drew's Meeting, at Pythian Castle, was well attended last Sunday evening. Mrs. H. A. Griffin assisted, and an enjoyable evening was spent in communion with those whom the world calls dead; but who in reality are more than ever alive. Now that the holiday season is over we hope to see a revival of interest in spiritual work.

Mrs. J. J. Whitney's Meeting, in Metropolitan Temple last Sunday evening, was well attended for a rainy night. It began with a piano solo by Mr. C. W. Pyne; followed by a vocal selection by Mr. Mario Kellewa. Mrs. Whitney followed with a short medical lecture, and then her guides entranced the medium and gave many messages to the anxious ones in the audience, who were waiting for a word from the loved ones gone before. Mrs. Whitney will be unable to continue these meetings at present, owing to the previous engagement of the Temple by other parties, but they will be resumed in the near future.

Mrs. Logan's Circle of Harmony.—A pleasant gathering was made comfortable and happy, at Mrs. Logan's Circle of Harmony, at Occidental Hall, on New Year's day, notwithstanding the inclemency of the weather. The spiritually minded can always find food for thought in these meetings.

The Children's Progressive Lyceum held its annual election on Jan. 1, resulting as follows: Mrs. A. E. F. Wadsworth, Conductor; Mrs. Alice Briggs, Assistant Conductor; Mrs. S. E. Cooke, Secretary; C. H. Wadsworth, Treasurer; Miss Gertie Grant, Guardian; Mrs. S. E. Cooke, Librarian; Mr. C. J. Collins and Mrs. Lillie Jolly, Assistants; C. H. Wadsworth, Musical Director; Mr. John Rapp, C. J. Collins and Phillip Zuerin, Guards.

Card of Thanks.—We desire to thank the Children's Progressive Lyceum for its kind remembrance of Dec. 26th, especially the children who so earnestly labored to assist us. It was a great surprise and came at a time when most needed. May they be blessed with health, prosperity and happiness.—Mrs. L. A. Plummer and Mrs. A. M. Hutchins, 844 1/2 Howard St., San Francisco, Cal.

Christmas Festival.

The Children's Progressive Lyceum held its 27th consecutive Christmas festival and dance on Monday evening, Dec. 26, at 909 Market street, San Francisco, and the large hall on the upper floor was filled to overflowing with a delighted audience. The Christmas operetta, "Under the Greenwood Tree," was rendered in a manner that would have done credit to much older persons.

The main characters were as follows: Wizard Killjoy, Willie Rogers; Jack Frost, Gertie Grant; Snow Flake, Nora Ritchie; Christmas Spirit, Mary Hitchcox; Kattie Clover, Bessie Jolly; Annie Bright, Eva Deever; Nellie Bright, Jennie Christine; Jimmy Clover, Phillip Zuerin; Tommy Tubbs, Raymond Hayes. Eleven children representing fairies were beautifully costumed and with wings and spangles made a lovely picture. Mrs. S. E. Cooke presided at the piano and the music was a credit to all concerned.

Another operetta in one act, entitled "The Christmas Ship," was nicely presented, seven persons taking the different characters. This piece was full of bright, catchy airs and was given with vim by the children and generously applauded by the audience.

The characters were as follows: Mr. Raymond (a sea captain), Phillip Zuerin; Mrs. Raymond, Bessie Jolly; John Raymond, Eva Deever; Tommy Raymond, Catlin Arnot; Susie Raymond, Mary Hitchcox; Nellie Raymond, Gertie Grant; Santa Claus, Lilly Wicht.

A recitation, "Flo's Letter to God," and a fancy dance by little Miss Frances Buckland pleased every one. Mrs. F. E. Bailey gave a vocal solo.

Professors Young and Bothwell gave an instrumental selection on the violin and piano which was a gem. Mrs. S. E. Cooke and Prof. Richard Young opened the entertainment with a fine duet on the piano and violin. Last, but not least, was Prof. Graeber's Banjo and Mandolin Club of 25 members with their best girls and beaux. The music was a credit to the professor.

Santa Claus (Nathaniei Mayo Jr.) gave every scholar present a half-pound box of French candy, according to the list given in by the teachers. Miss Nora Ritchie, who has not missed a Sunday in the year, received a nice present for punctuality and good behavior. John Rapp was also remembered the same way.

Mrs. Alice Briggs, our assistant conductor, received a present of a spiritual badge as a love token from the children and friends in the Lyceum.

A nicely trimmed tree, laden with useful and ornamental articles, furnished by the children and friends of one of our sick members, brought a nice little sum and made her happy.

Each scholar had coffee, cake, sandwiches, ice cream, etc., free, as did also the talent. Dancing followed until midnight and all went home happy.

C. H. WADSWORTH.

Passed On.—At Santa Cruz, Cal., Dec. 17, Mrs. M. E. Aldrich, one of our oldest and best lecturers in the Spiritual field.

At Soquel, Dec. 24th, Gideon Allen, aged 78 years. Mr. Allen was one of our old-time Spiritualists. Services were held in the Methodist church at Soquel by Dr. C. A. Bonesteel, President of the Unity Spiritual Society of Santa Cruz.

At Santa Cruz, Dec. 17th, Lucy Currier, a member of Unity Spiritual Society. *

Passed to Spirit Life.—On Dec. 28, 1898, Mrs. Laura E. Freeman, a native of Oregon, aged 35 years. Mrs. Freeman is a daughter of the well-known medium, Mrs. C. Cornelius, of this city. The funeral took place on Sunday, Jan. 1, at the residence, 42 1/2 Turk St. The services were conducted by the eloquent lecturer, Mrs. R. Shephard Lillie. Interment at Masonic Cemetery. "Not dead but gone before."

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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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