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THE BORDERLAND.

The Troubled Sea.

I know not what my fate may be
When this strange life-work has been done;
When I have crossed life's troubled sea,
With all my battles lost or won.

The garment which I'm wearing here
To dust will be returned again;
'Tis not for that I doubt or fear,
But where will I, myself, be then?

I do not know—I can not tell—
For mist lies thick before my eyes;
O, would some power the mist dispel
With light from out the friendly skies!

Then I could be content to live,
And do whatever is meant for me,
And to the cause of Justice give
All that I am or here can be.

Yet even now the mist, though near,
Begins to slowly roll away,
And I can see, through sorrow's tear,
The land-line of Immortal Day.

RALPH HOYT.

Some Psychic Experiences,

AS TOLD BY A JUDGE IN CHICAGO.

"Do I believe in the supernatural?" queried the Judge as he squirmed in his chair. It was the regular Sunday afternoon gathering at a newspaper man's house on the South Side. The Judge, as usual, got there first, declaring for the 100th time that he never again would walk up four flights of stairs—it was too much to expect of a medium weight in the Fat Men's Club. The Judge was no sooner poised in the smallest rocking chair than in came two newspaper women, an artist, and a doctor who plays golf and lives on a legacy left by a devoted great aunt, who was his star patient. This completed the circle, with the host and his wife, who serve good coffee at 4 o'clock.

"Do I believe in the supernatural?" repeated the Judge. "Well, up to six weeks ago I didn't. Now I believe that some people have supernatural power, because I've seen manifestations of it that I can't explain in any other way. I had a case in court a month ago of a man charged with embezzlement. I won't mention the name of the defendant, but you all saw it in the newspapers, because the circumstances of the trial attracted considerable attention. Between us, now," continued the Judge, as he leaned back comfortably and fractured the arms of the rocking chair, "that client of mine really did hypothecate some funds. When he first stated his case to me I saw that conviction was a foregone conclusion, and I thought I wouldn't have anything to do with the matter. But some things about the motive for the crime, and the dependence of the man's family, made it pathetic. The more I thought about it, the more I saw some chance to work on the sentiment of the jury and perhaps secure a light sentence, at least. Besides, the fellow's wife put up a pitiful plea for me to take the case. Well, after I was in for it, of course, I wanted to make the best show I could. Of course, you know an ex-Judge with leanings toward politics and getting gray-haired doesn't want to make a vaudeville performer of himself to save the skin of any embezzler. On the whole, things went on about as I thought they would. By a soft-hearted jury my man would be let off. With a cool, billed-shirt, Bostonian kind of a jury he wouldn't

stand as much show as Aguinaldo or any of the other officers in the Philippines. I was really worried. That evening, after the case went to the jury, a neighbor girl, a pet of my wife and myself, came over.

NAMED JURORS AND VERDICT.

"Gracious, goodness, Judge, what's the matter? I've a notion to go home, you're so grumpy," she said.

"He's worrying because he's afraid an old jury down town is going to decide against him," my wife explained, laughing.

"Well, if that's all it is, my cousin that's visiting us can tell just what they'll do and set your mind easy," said the girl.

"She ran off and pretty soon came back with a great, lanky country boy about 18 years old. He came from down near Champlain, Ill., and this was his first trip to the city. Just for curiosity I began to ask him questions, and he declared that he could 'put his mind a'most anywhere, fur er near.'

"Fire away then, and tell me what that

son of a cousin, and it broke his mother's heart when the boy went away. You know it was some time after the fighting around Santiago before complete lists of the wounded were published; besides, Chicago newspapers, I think, were tied up by a stereotypers' strike at that time. At any rate, when the news came of the first battle I went down to my cousin's house about 9 o'clock at night. She asked me, as she always did the first thing, to tell her the war news. I recited, then, all I knew from the bulletins, assuring her that the casualties in our army had been slight. She seemed in fairly good cheer. The next morning she came down stairs, very white.

"Henry was shot yesterday," she said. "His left shoulder was torn to pieces. I can see it. I feel the pain through my shoulder right here. The whole side is mangled, and Henry is dead!"

"I tried to show her the absurdity of presentiments, second sight, or whatever you may call it. She persisted in her conviction. Three weeks afterward we got a detailed account of Henry's death. His left shoulder had been torn off by a cannon shot."

"I know a story as curious and as sad as that," said the second newspaper woman. "I assure you that I don't believe in the supernatural, but here's a story I know to be true. A friend who dabbles in palmistry was one of a house party in Mississippi this winter, on a plantation. The hostess kept open house and on Saturday evenings friends of the family came out from town to stop over Sunday. Among these visitors was a lawyer, a middle-aged man of considerable talent and reputation. My friend, however, had been in the neighborhood only a week and knew nothing about him. Just for amusement my friend consented to read the palms of the company. When the lawyer's turn came, he noted that the palmist hesitated to say just what she read in his hand.

"Now, tell me just what's there?" he insisted, though naturally, a little disconcerted.

"You must quit your work at once," she said. "Not next week or some time months off, but immediately. You are overworking and if you don't quit, your health will fail and—well, I see great misfortune for you from this cause if you persist in your present course."

"The lawyer laughed, and said: 'Is that all? Well, I do need a rest, but I could not take it now if my life depended upon it.' A week after my friend returned to Chicago she had a letter from her hostess telling of the death of the lawyer, the physicians said, from mental strain."

ADVANCE WARNING OF DEATH.

"Is it true, doctor, that people sometimes have a presentiment of death?" queried the Judge.

"Well," said the doctor, "it's easy to imagine presentiments after a thing has happened. I know one good woman, absolutely truthful, who thought that she always knew when any member of the family was about to die. There was a large family and a good deal of sickness and death. She told me many a time that she knew certainly that her little girl would die before it was taken ill. She had a feeling of impending disaster before her son-in-law died, and previous to the death of her grandchild. And yet I attended that woman during her own last illness, and I know that she had no thought of dying. She died of heart disease after a day's illness, and her family tell me that she had been quite cheerful and making plans far in the future."

"But I have known cases, I have known



PROF. J. MARION GALE.
[See Page 2.]

infernal jury is thinking about,' I said. He didn't ask me which jury, and I made no explanation. The boy sat down and put his hand over his eyes. 'Wait,' I said then; 'first see if you can tell me the names of the jurors?' Now, you can believe me or not, but that boy told me, in ten minutes, the name of every juror, his occupation, and gave a good description of each. He said that they had agreed on a verdict and that my man would be found 'not guilty.'

"Oh, pshaw!" I remarked, a little disappointed, really, because I thought the boy couldn't be right, 'they can't acquit him outright. It may be a light sentence.'

"No," said the boy, the foreman has just signed the paper, and it says 'not guilty.' Well, the boy was right, and I found out by inquiry that the verdict was written and signed at just the hour he said it was."

A PRESENTIMENT OF SANTIAGO.

This reminds the artist of a story. "During the campaign in Cuba last summer," he said, "I had a relative in the army. He was the only

cases," mused the doctor. "I remember during my hospital practice we had a patient once who came in for a very slight operation. There was positively no ground for a suspicion that he would not recover in a week. When I went to his room to walk with him to the operating-room he looked at me curiously, with eyes as bright and dark as a bird's."

"I shan't get over this, young man," he said. "I will not die under the ether or of the wound, but two days after this, in the afternoon, Miss Patterson (the nurse) will find me dead in my bed, with my arm over my face—so." I didn't think enough of the man's fears to speak of it to anybody. Patients of course are always nervous about an operation. At about 2 o'clock on the afternoon of the second day he was found dead in his bed by the nurse; weak heart, I believe, they said."—*Chicago Inter-Ocean*,

THE OPEN COURT.

No Bad Spirits in Heaven.

There is a belief among Spiritualists that in the spirit world there are spirits who are bad, or who have bad motives. The idea is inconsistent, unphilosophical and untrue. Now let us, for argument, admit that such is the case. I live in the spirit world; I possess a home there; it has surroundings; a garden and lawn with trees and flowers; an evil-minded spirit, in my absence, came and destroyed my garden, tarnishing my house, and raised trouble generally.

If there are persons with evil dispositions, there must be some way to carry out their designs. A bird would not have wings if there were no air to fly in. The whole doctrine of the existence of bad spirits, in my opinion, is a stupendous farce. Spirits that were bad here, come back and manifest their old characteristics, and out of this has come the idea that bad spirits exist in the spirit life. The law has been misunderstood. The bad they manifest in returning is from this life, or a taking on of the old conditions.

"But," says one, "can a person so bad in this life be changed by entering the spirit?" To this I answer, it was not the *spirit* that was bad here but the condition through which the spirit manifested that produced the bad manifestation; and when the spirit returns, it must manifest through its own condition, or the one it left here, for a time at least; and so we judge it by the manifestation, also by the record it left in this life.

This is all wrong, and has misled many. In the spirit life all is harmony and all is good. If any spirit or person has done bad things, it was here and left here, and that spirit must return and atone for it here.

Again, says one, "If the bad was left here, and the spirit is in the spirit world all safe and perfect, what is the use of returning to right the past wrong?" We answer there is a very great reason for doing so; the life we left here is not dead; it lives in the memory of the one who enacted it. These memories come up from earth, and the past life on earth, and jog our consciousness, in our spirit home, and we then wish they did not exist, so we, to avoid these comings, must return and restore or make amends for the wrong we have done, by doing, or causing to be done, sufficient good to atone for the past bad.

I know a spirit, which while in the earth-form, manifested a bad life. When he reached spirit life (or returned to spirit) and saw what the earth life had been, he went heroically to work to destroy that bad. That work extended over 300 years to restore the loss on earth. In earth-life he thought "the blood of Jesus" would square the account, but on entering spirit-life he discovered the mistake, when it was too late. Had he known this and made amends before he left this life, it would have been much easier to right the wrong.

There are no spirits that are vicious or bad in the land of souls, but there are bad earth-conditions and acts of physical life that must be squared sometime, or they will come like darts to our spirit home, and we cannot dodge them; they will come, more sure than Winchester bullets.

A. MARK STODDARD.

A Review of Markham's Poem,

"THE MAN WITH THE HOE."

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?

Some think God made him; others think
Nature made him, but you are *off* about his never
grieving or hoping. He does both; and he is
master to the ox; for he not only makes a slave
of the ox, but deliberately eats him.

Who loosened and let down his brutal jaw?

Himself; by instinctive obedience to animal
passion.

Whose was the hand that slanted back this brow?

His father and mother did that by the law of
heredity.

Whose breath blew out the light within this brain?

There you are off again. If the light is once
kindled, no breath can ever blow it out again.
Even the insane are but temporarily obscured.

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of eternity?

This only represents the *outer form* of one of
the many types of that "Thing;" by whomso-
ever made.



"THE MAN WITH THE HOE."

Is this the Dream he dreamed who shaped the suns
And pillared the blue firmament with light?

We should hope so high an intelligence capa-
ble of a better dream. This poor form is not
the fulfillment of the dream.

Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

Here your imagination seems to be over-
wrought. There is no "stretch of hell" to go
down to the "last gulf." Those who originated
that fable pictured many shapes far more terri-
ble. You ought to read Milton and Dante, and,
perhaps, the Bible. This fellow would be tame
alongside of the beast with seven heads and ten
horns. I don't think even that "shape" threat-
ens the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of the Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?

Yes, there is a "far cry" between this fellow
and the archangel—but not quite so far, after
all, as there was in the case of the ancestral ape
from whom he sprang,

He may not appreciate your song—but I'll
warrant you he does the "red, red rose."

Through this dread shape the suffering ages look;
Time's tragedy is in the aching stoop.

The poor fellow, like his brother on the

Congo, is only yet in the caterpillar stage of
immortal life—but old time will have his way in
spite of all our worry; *Tempus omnia revelat*.

Through this dread shape humanity betrayed,
Plundered, profaned, and disinherited,
Cries protest to the judges of the world,
A protest that is also prophecy.

It must be admitted that you make a point
here. His environments must have been rather
hard—but perhaps that was Nature's way to
train him to self assertion.

O, masters, lords, and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Touch it again with immortality;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

It is not the lords and rulers who make the
people what they are—but the people who make
their lords and rulers what they are. They also
make all their personal gods.

If you will look a little closer, you will find it
was mostly a matter of *push* whether he should
have developed into a dependent or a ruler him-
self.

O, masters, lords, and rulers in all lands,
How will the Future reckon with this man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?

The *future* will waken him up to a proper
sense of his manhood and let him do the reckon-
ing himself. Then he will take a hand in the
whirlwinds and find his rights have only slept.

How will it be with kingdoms and with kings—
With those who shaped him to be the thing he is—
When this dumb Terror shall reply to God
After the silence of the centuries?

As you rightly surmise, kingdoms and kings
will have passed away. But the "dumb terror"
had far more to do in shaping himself than they
did. The only God he will have to reply to, is
the God within his own sluggard self. When
he quits leaning on his hoe handle, and rustles
for potatoes to eat, and not to sell for *sour
mash*, he will be more satisfactory to God.
When evolution has awakened in him the knowl-
edge of his inherent powers, of his immortal
nature; though every other man in the universe
claimed to be a king or ruler, he will calmly
walk the path of progression undisturbed.

Bangor, Wash. J. MARION GALE.

Facts about Mediumship.

First—No materializing medium defies any
law of nature by making a flesh-and-blood body
to cover the invisible spirit, but, on the contrary,
the atoms of the medium's body are dematerial-
ized by the unseen spirit alchemists, and these
white, cloudy or smoke-like substances are con-
densed, as it were, about the spirit form, mak-
ing it human for a brief time.

Magnetism, etc., from the audience is used in
this phenomena, and no medium ever pretended
to make a materialized form out of nothing.
Genuine materialization is done not by the
medium, but by great, wise spirits, who can
cause the mortal body to vanish in a second, and
who often have had the mediums weighed,
photographed, etc., while partially taken to
pieces, as a machinist can do to a machine.
Photographs of headless, hipless, legless or
bodyless materializing mediums are conclusive
proof of my assertions, and need no argument
to any scholar.

Second—Mediums retire to a dark cabinet
or enclosed space merely to allow the chemists
to do their work better and produce materialized
forms, since light is a hard element to overcome,
although with good conditions and proper peo-
ple neither darkness or cabinets are necessary.
Many times materialization occurs in sunlight,
and I have known faces to appear under a strong
gas light before the astonished eyes of a lead-
ing police official's wife of Boston, who wept
tears of joy to think that the angels of heaven
had so shown to her their marvelous power.
Cabinets may be styled as the laboratory of
spirit chemists, where they concentrate their
power, and no one who realizes the truth of this
world injure this heavenly proof of immortality.

Third—Exposing materializing mediums is a
very delicate task, and the reason why, when a
spirit is grabbed we generally will have in our
arms the body of the medium, is simply because
it is easier and safer to rematerialize the medium
than to dematerialize the spirit, although often

the spirit will be melted out of the grasp and disappear like smoke.

If Jesus should be materialized, as he often has been, there is no law on any Statute Book in the United States which would protect either he or the medium.

Fourth—Mediums who have not been exposed, and cannot be exposed, are more common than I would care to mention, since often this phenomena occurs in our own homes, by our own friends. Let "Iconoclasts" read up the subject, and they will agree with Prof. Crookes, of England, that materialization is a scientific fact.

Boston, Mass. GEO. P. LOTHROP, JR.

Opponents of Spiritualism.

I have just read the San Francisco *Examiner* of June 18 and 19, containing the attacks on Spiritualist phenomena by Bishop Moreland and B. S. Garrison, and wish to make some comments. Concerning the latter the *Examiner* says:

Garrison, who has practiced as a Spiritualistic medium, attended the meeting of Methodist ministers yesterday and made a proposition to explain to them fully the mysteries of Modern Spiritualism, promising to show that there is nothing more in it than trickery. He says he will first perform the wonders, showing that he understands them, and then expose the trickery. A committee was appointed to arrange the seance.

From the study of the science of Spiritualism for many years, I have found evidence of continuous life so specific of known individuals as to make it science (*knowledge*) to me. Again I have found impostors like Mr. Garrison who would counterfeit phenomena, and thereby rob and swindle the innocent inquirer after a divine truth. I should be pleased to find such frauds honest enough to return the money to those whom they had defrauded; but have not so far. Not even Bishop Garrison! True conversion consists in part of restitution, etc.

Man is a spirit, or "There is a spirit in man and the Inspiration of the Almighty (the mighty All) gives him understanding."—Bible. When the spirit leaves "man" it must be the same as while in man. Now man (the body) is only an animal with hands. If, then, a decarnated spirit is a living being and can enter a man again, it can use the man as before. If it is intelligent, it can duplicate anything man can do, and *vice versa*.

I wish to affirm that a "man" can do anything a spirit can do, if he only knows how, and any phenomena that can be produced by man is spirit-phenomena, and can be duplicated. That does not make it false or untrue, but it does remind us that we should "try the spirits and see what manner of spirit they are of."—Bible. A counterfeit proves the genuine, etc.

All men are not base because Mr. Garrison has confessed himself to have been a fraud. Until he reforms and returns his fraudulent gains, or tries hard to make reparation, I could not believe him. Let him expose; he will only advertise the cause he is trying to injure and converts will come into the ranks by hundreds, simply because he will be the means of establishing the occult science of spirit-life. Faith and belief will vanish with the knowledge of intelligent, conscious life on the line of psychic individualism, whether in or out of the body. It will demonstrate the fact as given by Paul, viz., "There is a natural body and there is a spiritual body," etc.

Now I wish to ask investigators to answer to their own spiritual self, "Is it the natural or spiritual that understands? Is it inspiration that gives the understanding, etc.? Is God Om? Is he *Omni-present*, *Omni-potent*, *Omni-scient*? If he is, he is everywhere present. He is all power; and he is all knowledge. If these postulates are true, is he good, or is he both good and bad?

If he is Om, then all is God. Eternity is God; eternity is an eternal now; past, present and future. All that we see is the work of God! Did God know when he made man and breathed *Neshana* (the spirit of lives) into him that he would be the procreator producer of millions of conscious immortal beings who would be influenced by the surroundings he made, to so use them, as to be by them plunged into a seething lake of fire, either of conscience, or brimstone, everlastingly tormented without hope of relief? Would Om construct a being thus and apologize by putting himself in his stead; an offering only on the carnal side, without sin and in symbol of a cleaning of the soul, wash or sprinkle or douche the body of the unborn infant to save

for immortality (Catholic observance)—vicarious atonement. God the just, all-powerful accepting or pretending to accept the death of the only innocent child (son) knowing him to be guiltless and let all the guilty ones go free, knowing them to be guilty and worthy of death.

Belief will never serve as a purifier of crime and to kill the innocent knowing him to be innocent, is willful murder, and to let the guilty go free knowing him to be guilty is to become an accessory to crime. A conspirator of the darkest dye. Om is all of that, if modern theology is true!

Both Catholics and Protestants have by creed implicated God in the most brutal designs and acts that the human mind can conceive of, commanding man to work out his own salvation, and admits that he works in man both to will and do according to his own good pleasure (or as he pleases). Oh, for shame, to work in man both the *will* and the *doing*, and then punish for *doing*. Is that God? Not *my* God.

Now, again, are there any evil spirits in the universe? If so, who made them? Where did they come from? If God is Om or All, are they parts of himself? I wish to know.

Belief has lost its effect. There is so much fraud taught, I wish for science—not religion. Religion binds, fetters, hinders the advance of mind. I am seeking to learn to evolve the involved possibilities of an immortal mind, conceived and born in perfect ignorance by lack of consciousness and requiring contact with objective impulse from the All, telling my ego of things which by recognition become parts of my intelligence or individualism.

If God is spirit and the All, I am of him, by him and for him. I can now understand Christ when he said, "I and the Father are one. I in the Father; the Father in me; and you in us," etc. We are all of the divine spirit. If spirits, then sons, sons of God and joint heirs of or with Christ. *Christ* means endowment. We are all endowed with God, spirit and life, and children of God. If so, we are gods, manifest in flesh. A great mystery, true but real, a phenomena of Spiritualism and Occultism.

GEO. W. CARPENDER, M. D.
531 Alvarado St., San Francisco, Cal.

The Devil an Important Factor.

The sermon by Bishop W. H. Moreland, on June 18, has caused an awakening such as has not been witnessed in many a day, if ever, in San Francisco. That he chose a theme which men of every faith and belief are interested in, is evidenced by the fact, that the columns of the secular press generally, and the clergy of the various denominations, have taken a hand according to their likes or dislikes, their prejudices and narrow conception of matters not explored by them, and others of broader minds, not yet ready to consign all of the claims of Spiritualism to his Satanic Majesty.

I was one of many who heard the delivery of this extraordinary effort and being somewhat of an analytical turn of mind, I found myself (as lawyers sometimes do in criminal cases) trying to establish well-grounded reasons for the motives which led this learned man to make statements which are at variance with those contained in the Bibles of the Ancients; the Jewish Bible and the New Testament which Mr. Moreland quoted from and which he reveres and declares to be infallible; nay, vastly more than this, statements which contradict the most sacred experiences which are written upon the tablets of human hearts and consciences.

As a rule a debater spends more time on the weakest points of a question; and this seemed to me to be the case in Mr. Moreland's sermon. While he occasionally mentioned the name of Deity, in whom all Spiritualists believe, as the *First Cause*, the *Soul* of the Universe, the *All-Father*, he paid greater attention and as high a tribute to his Devil as to his God. If, as he stated, the Devil roams over the earth, luring men from good and righteous living, from manifesting the *Christ spirit* in their daily lives, thereby gaining control over them, deceiving them by personating their loved ones "in Paradise" (?) and by his cunning and treachery succeeds in destroying the souls of men, then indeed is the power of darkness greater and stronger than the power of light. Here, then, I find a reason for Mr. Moreland's motive, for the sermon referred to—A personal, conscious active, intelligent spiritual devil is and always has been the corner-stone of that immense structure, the

Christian religion, or the scheme of salvation *a la* Bishop Moreland. First establish a devil, then you create a need of a savior.

Evolutionists, Spiritualists and progressive minds are outgrowing the fables of the past; the wooden plows, the ox-cart, and the slow coaches are not in demand as in days ago. The intellect of man expands, his mind is being illumined, there is mental growth and spiritual unfoldment seen and manifested everywhere, to a progressive, thinking mind; and in proportion to the advance made by the race, do they lose faith and confidence in the teachings of the church.

No wonder Bishop Moreland made an unwarranted onslaught on Spiritualism, having been told that spirits proclaimed to the world that "Hell and Heaven are conditions and not localities;" that "God is the love-principle in the universe;" that "evil is the undeveloped principle" as to ever seeking for a higher and more perfect expression.

No wonder Mr. Moreland was required to answer in the affirmative the question, "Do you promise to do all in your power to expunge every doctrine and teaching not in harmony with the church?" In taking upon himself the above obligation he was expected to disclaim the statements of the denizens of the spirit world, for the very reason that every one becoming convinced of the fact of communion with those supposed to have been dead, lost all belief in a personal devil. Hence, I repeat, that his motive in presenting the subject of Spiritualism to his church was that he might have an opportunity to impress upon their minds in a forcible manner the idea of a personal devil, roaming to and fro, "seeking whom he may devour," which plainly shows to my mind that Mr. Moreland considers that the Devil is an essential factor in the perpetuation of the system of worship, the promulgation of which furnishes employment and luxurious living to thousands of persons who prey and thrive upon the credulity of their parishioners and followers.

W. T. JONES.

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The Religio-Philosophical Journal,

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Official Organ of the California State Spiritualist Association.

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., JUNE 29, 1899.

When the celebrated Whitfield, 150 years ago, "received a call" from Georgia, John Wesley, the founder of Methodism wrote him thus about it: "Do you ask me what shall I have?" and then replied as follows: "Food to eat and raiment to put on, a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away." Whitfield replied that his heart leaped within him and echoed to the call. We wonder how many of the Methodist preachers of to-day would experience such a leaping of the "heart," and echo "to the call," with only such a salary in view! Now the fattest salary is the loudest call; and there is a terrible scramble to get it.

Responses are coming in for Agrippa's "Occult Philosophy," on our "Wonderful Clubbing Offer" of 50 cents per month. It is a remarkable book and well worth its price, \$5. Not to embrace this opportunity of getting it on terms so liberal and accommodating, is to miss a rare chance. Every thoughtful and progressive person should have a copy. See page 3.

We have from the Secretary of the National Spiritualists' Association copies of the "Statement of Principles," sent to the last National Convention, which are now to be submitted to the local societies for the individual choice of members by vote, and the result be sent to the next National Convention to be held in Chicago, Oct. 17 to 20, 1899.

Before publishing them, we desire to ask the secretary of every local society on the Pacific Coast and elsewhere, to send us the names and addresses of each member, so that we can send copies of these Principles for consideration. Manifestly, if they are to be selected by vote, they should be carefully read and understood before action is taken. We shall print extra copies of the JOURNAL containing them, and now await the action of the secretaries in the matter.

Realizing that it will take a little time to copy these names, we will mail free, an interesting book of 352 pages on "Spirit Writing," by Mrs. Sara A. Underwood, for every list sent in, in order to pay for the work required, and to obtain an immediate response to this request,

Mr. Geo. H. Hawes, has written an excellent letter to one of the clergymen of San Francisco, in reference to the exciting controversy in the daily papers concerning Spiritualism, which will be inserted in next week's JOURNAL. This controversy can only be beneficial to the truth, and we hail it with delight. Let the good work go on.

Bishop Moreland's Attack.

There is considerable excitement in this city concerning the sermon preached by Bishop Moreland, on Sunday, June 18, against Spiritual phenomena. While some condemn the Bishop's conclusions, it is generally conceded that he has assisted to convince people of the truth of Spiritualism, even though it was unwittingly.

In many attacks heretofore made by clergymen, they have stated that there was no foundation for the phenomena—that the mediums were willful deceivers, and frauds. Now it is conceded by a Bishop of the Episcopal Church, that the phenomena is real—that spirits decarnate can and do communicate, through mediums, with those in the flesh. This is real progress. Once let the people learn that the spirits of those they call dead are around us instead of gone away to a far-off heaven or hell, they will soon know that if it is possible to do so, they will hold communion with them.

Let the Bishop call them "spirits of devils," if he pleases to do so, but the people will soon discover by the character of the communications received from their professed decarnate friends, whether they are good or bad—whether they are from their real friends in the spirit world or from some deceiver who would personate them.

Once let the priest-ridden people understand that death is "not a blind alley, but a thoroughfare"—that it is only the doorway between the two states of existence, and they will not be long in discovering "the bridge between the two worlds," and thereon will hold sweet communion with their loved ones who are at the other end of that bridge! They will not be deterred from such intercourse by the scare-cry of "devil" either! The fact of the existence of spirits and their ability to communicate with mortals does not depend on their being either good or bad. If one can do so, all may. The people want to know the facts in the case and they will not be satisfied until they get them.

Upon being interviewed, the ministers of several denominations have written out their views for the daily papers, and from such we extract the following:

The Rev. J. N. Beard, pastor Grace M. E. Church, said: "It is well known that the ordinary phenomena of Spiritualism can be duplicated by experts, but beyond this there is evidently some genuine psychical phenomena which is puzzling the scientists." Yes, and it is more than puzzling to the clergymen.

The Rev. John A. B. Wilson, pastor Howard-street M. E. Church, said: "I regret the admission made by Bishop Moreland. That there is much that is mysterious I grant, for the law of psychic phenomena is but imperfectly understood. It is an unwritten science. However, the days will come when all shall be made plain." Yes, and these days of light are at your very doors; just open them, and the light will shine in, to your full satisfaction.

The Rev. T. F. Burnham, editor of the *Occident*, said: "The entire subject of Spiritualism and kindred phenomena should be handled only by experts." The experts like Professors Crookes, Flammarion, Zollner, Hare, Richet, Lombroso, Dr. Hodgson, and other, scientists, unite in declaring that spirits exist and do communicate with mortals. Expert and scientific testimony is most abundant, and emphatically in favor of Spiritualism.

The Rev. E. A. Woods, pastor of the First Baptist Church says: "I never have had any experience with spirits or Spiritualistic mediums. I have no evidence that spirits from the other world communicate with people here. The Bible speaks of angels as ministering spirits, but I do not know that they reveal themselves so that we are conscious of their

presence. I believe in Spiritualism, but not in Spiritism." Evidently this man is not "out of the woods" yet. When he has had some experience with Spiritualism, his testimony will be of more weight.

The Rev. John Hemphill, pastor of Calvary Presbyterian Church says: "I discussed Spiritualism 25 years ago, and took practically the same ground as that of Bishop Moreland." He also admitted that 10 per cent of Spiritualist phenomena "may be the work of spirits."

The Rev. W. M. Woodward, pastor Epworth M. E. Church says: "The great majority of the Christian church believes in a conscious existence after death, and in both good and evil spirits." He then adds that Spiritualism is "the manifestation of evil spirits." That is his dogmatic assertion. If "evil spirits" can communicate with us, surely good ones can do the same. If the way is open, it must be open to all—as an immutable law of the universe.

Professor W. A. Merrill of the University of California says that he believes there is something of truth in Spiritualism. He does not believe that Spiritualism could "survive as it does all the disclosures of trickery and pretense, without a basis of truth." He adds: "There is fraud, however, in everything, as there is hypocrisy in religion, so that we need not entirely discredit the main thesis of Spiritualism."

The Rev. W. M. Dugan, pastor Second United Presbyterian Church, says: "I do not deny the possibility of communication between man and the spirit world. In the history of human experience there certainly has been such communication. The Witch of Endor is a case in point. If any part of the Bible is true, this portion is true, as well as others, and this was certainly a case of communication between a being in the flesh and the spirit world. If communication between spirits and mankind was then possible, there is nothing to stand in the way of its possibility to-day. If it is possible to commune with evil spirits, it is also possible to communicate with good spirits."

The Rev. A. J. Welles, pastor Second Unitarian Church, says: "To say that these phenomena are due to malign spirits is wholly unscientific. This is a universe. God in nature and in man is the only explanation I know of nature or humanity. And certainly the idea of an alien force or person called "the devil," who contends with God for the government of the universe is to be discarded in the name of clear thought."

It is quite evident from the foregoing extracts, that in this matter even the clergymen do not all agree with the Bishop—some admitting that there is an underlying foundation of truth in Spiritualism, and others denying what the Bishop so positively asserts, viz.: that the avenues between the two worlds are open only to evil spirits or devils. In fact some of them say that if the Bishop recognizes the power of evil spirits to communicate with mortals, "he must also admit the same power to spirits of the good, since he recognizes the superior power and authority of God over Satan."

This is a clinching argument, the force of which even the Bishop must perceive, whose sermon appeared to be given wholly to extol the powerful influence of his Satanic Majesty!

The fact that unworthy persons are found in the ranks of Spiritualists no more proves that the philosophy is untrue, than does the fact that the many preachers and church members, who have been shown to be criminals, prove that the doctrines of the church are false! It is human to err, regardless of creed or belief.

In half a century Spiritualism has changed the thought of the world, extinguished many of the prominent dogmas of the church, and has

been a wonderful factor in human progress. Its onward course cannot now be checked, and hence the church must adopt the philosophy of Spiritualism or *die*. It will do the former, and the "reformation" is now going on—the church absorbing and appropriating the spiritual philosophy as rapidly as its ability permits.

The spirit world is leading us all to higher ground, to grander philosophy and greater mental development. To accomplish this work, it has prevented Spiritualists from adopting any creed or permanent organization, as well as from crystalizing into an "ism." Spiritual philosophy is a leaven which will reform society—religious, social and political—and there is no power in heaven or earth which can prevent it—for truth is mighty and *must prevail!*

The list of gigantic "trusts" grows every day. They now cover nearly every business interest, in trade, production and manufacture! The latest is a "trust" to control the various trusts—the biggest "scheme" yet! But even this is to be put into the shade, by the suggestion of a still more gigantic scheme—that of making a "trust" of Nations, covering their material interests! This must prove the "climax"—the *ne plus ultra*—for it seems that there could be "nothing further"—that being the "utmost point" of scheming by wealth, to gain ascendancy—the dictatorship of a world!

This state of things cannot, must not, *shall not endure*—for the spirit world has determined, and repeatedly given the announcement to the denizens of earth, that in "the coming day" now dawning, intellect shall supplant wealth, mind shall triumph over matter, spirit shall supersede "trusts," and twentieth-century progression shall defeat the mightiest schemes of monopolists, and usher in a millennium of happiness, prosperity and glory. All Hail to its advent! Hasten its realization!

The Healer very properly remarks that "if we were to diagnose mental states, we would say that worry, fretting and anger are the trinity of discord, the three principal things that disturb the body and vex the mind, throwing the body off its true and healthy equilibrium, and causing pandemonium in the thoughts of humanity." To get the mind well balanced, and the thoughts pure and good, is to place the body in a position to maintain health and strength. To remove the obstacles to peace of mind and harmony—to drive out the serpent of discord and thus prevent it from worming in and out among the nerves and tissues of the body, is to prepare a place for "the Angel of Peace" to come and heal the mind, and also the body at the same time—for perverse thoughts injure every cord and muscle, every nerve and tissue, poison the breath, destroy the vigor, and consume the energy of the body. Step on the higher plane. Think nobly, act wisely, and thus rise grandly to perfect health of mind and body.

Prof. D. L. Leonard, one of the best known missionary statisticians in the country, says that "the earth's population is 1,500,000,000, of which more than 1,000,000,000 are non-Christians, say 800,000,000 heathen, and 200,000,000 Mohammedan; 200,000,000 are Roman Catholic, and 150,000,000 are Protestant."

To hear the bigots talk, one would think that the members of the different churches were "all the world and the whole of mankind"—but even counting all the persons living in countries nominally called Christian, they are only one-third of all the inhabitants of the earth! Surely they have nothing to boast of—when God, the all-powerful ruler of the universe, it is claimed, is on their side. All this shows that there is something wrong.

The "fake medium" is the most despicable person on earth—one to be more despised than pestilence. Dr. Minot J. Savage, the noted liberal clergyman and Spiritualist, gives this thrust at the infamous fakirs:

If there is any man on the face of this earth, meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of the money. When a person will do that, I do not believe there is anything on the face of the wide earth too mean for him to do.

True; very true; and when these dishonest persons turn out as "exposers," simply for the money such brings, it simply adds insult to injury; and they are more detestable and offensive than ever.

A colony is being formed on Staten Island by the School of Psychic Philosophy, organized in the spring of 1898. A tract of 150 acres in Meisner avenue, near the village of Richmond, has recently been bought, and preparations are being made for the erection of a house of worship and many small cottages. The site is on Richmond Hill, and it commands a fine view of the lower bay. A great part of the property is wooded, and the clearing away process has been begun. The object of the school, as stated in its constitution, is "the investigation and study of psychic phenomena and the relation of such phenomena and their underlying principles to daily life." The society proposes to begin in July to hold meetings every Sunday morning and afternoon in its place of worship, in which will also be given lectures and psychic demonstrations.

Rev. E. P. Powell regards life as doubled in value by the certainty that in the twentieth century there will be "a nobler social condition, based on a conscientious regard for others' rights." The Power that makes for righteousness may get in its work slowly; but it takes no vacations, knows no discouragements, and was never busier than now. It hastens not, rests not, and can be trusted out of sight. Woe to the person, or interest that obstructs its progress!

WEDDING BELL.

It becomes my pleasant duty to chronicle briefly the marriage of Lucretia E. Watson, the gifted daughter of Elizabeth Lowe Watson (the well-known speaker) to E. Grant Taylor, of Lawton, New York, the younger son of Mr. and Mrs. George Taylor; the former of whom (now in spirit life) is well known throughout the East, as a worker in the cause of Spiritualism ever since its advent, an inspired speaker, and for many years president of the meeting now held yearly at North Collins, and formerly known as the Hemlock-Hall meeting, the oldest meeting of the kind in the field of Spiritualism. The marriage took place on June 14, at "Sunny Brae," the beautiful home of Mrs. Watson, under that old tree, "The Temple Oak," where she holds a yearly meeting each June, and which she felt to be a fitting place to celebrate the nuptials of her daughter. And there, on that perfect summer day, assembled more than 200 guests. Special decorations had been made in the way of a wedding bell, a bridal path of ferns, palms, etc., through which the bride and her party were to "go forth to meet the groom." At the appointed time, Paul L. Bernard, grandson of Mrs. H. E. Robinson (the well-known medium and intimate friend of Mrs. Watson), lifted the bar of white ribbon from the entrance to the bridal path, and four couples of the Children's Church, of which Lucretia has been the pastor for the past year, followed by the bride and her mother, with several young ladies as bridesmaids, took their places under the "Temple Oak" and "the wedding bell." The ceremony was performed by the Rev. H. A. Haskell, the gentleman with whom Miss Lucretia Watson has been associated in ministerial work. The service was simple, impressive and beautiful; after which the friends eagerly offered their congratulations and good wishes to the happy couple.

There are many things the mention of which this short notice will not admit. Excellent music was furnished by a ladies' quartet, under the direction of Miss May Williams, accompanied by Miss Carrie Foster-McClellan. The singers were, Mrs. Merithrew, Mrs. Robert Porter, Mrs. Tenah Wheeler and Miss Vale, all true artists. The music was excellent.

Under the trees on the opposite side of the house from the Temple Oak, was spread a bountiful repast and plates set for more than 200 guests. The wedding presents were very numerous and of great variety, and many of them rich in value. Soulful words of welcome were given by Mrs. Watson, just before the service, as she stood before the assembled friends.

After the repast, Mr. and Mrs. Taylor started on a journey amid showers of rice, rose-leaves, and loving wishes from all present. MRS. R. SHEPARD LILLIE.

The Reviewer.

FUTURE RULERS OF AMERICA, by W. P. Phelon, M. D. Chicago, Ills.: Hermetic Publishing Co., 4005 Grand Boulevard. Price 15c.

This little booklet is most suggestive in its title as well as instructive to students of occultism. It belongs to the history of a soul and contains a prediction for the immediate future. It is entertaining and full of stimulative thought.

—:o:—
SPIRITUALIST LEADER, by F. Bohme, 5 Perleberger-strasse, Berlin, Germany. Berlin: Siegismund's book store, 68 W. Mauer-strasse. Price 5 cents; 50 copies for \$1.50 post paid.

Especially to German investigators from motives of curiosity, this little book will afford simple, yet sufficient information on all matters pertaining to the spiritual philosophy, scarcely to be found, as yet, anywhere else; and to those who are unable to procure a more comprehensive work of the kind, or are unwilling to do so, this publication is commended.

—:o:—
"The Gospel of Buddha," according to Old Records," by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. 35 cents. For sale at this office.

—:o:—
"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 25 cents. For sale at this office.

The Wesleyan has his Million Pound Effort; the Salvationist his Self-Denial Week; the Churchman his Missionary Society; and the Spiritualist his Propaganda Fund; but the Eastern races are not to be left behind in the spending of money for religious objects. A contemporary states that "the casket which was recently sent over from Rangoon to Ceylon to hold the sacred Buddha's tooth at Kandy was a costly affair, and the sending of it was a dear business, as 2 vessels were specially chartered to convey the 1,500 pilgrims who accompanied it."

There is religious enthusiasm everywhere, and let us trust that these signs point to a time of spiritual development rapidly approaching.—
Two Worlds.

California State Spiritualists' Association.

Headquarters—1429 Market-St., San Francisco, Cal.

Proclamation.

TO ALL WHOM IT MAY CONCERN—GREETING:

Whereas, an auxiliary society having made complaint to this Association, through its proper officers, that Spiritualist mediums in their public capacity are not receiving that respect which is due their calling, and asking that some action be taken to set them right, *we therefore* make this public declaration:

All persons holding certificates of Ordination, Endorsement or Protection, issued by this Association, after careful investigation by the Board of Directors, have been endorsed as competent Spiritualist teachers, of ability and good moral character, and we ask for them the consideration and respect due to those who devote their lives to the cause of humanity. In order that both mediums and the public may be protected and justice done to all, the names of those mediums so endorsed are appended:

Mrs. Addie L. Ballou	Mrs. C. R. McMeekin
Mrs. S. Cowell	Mrs. Dr. F. J. Miller
Mrs. Esther Dye	Mme. Florence Montague
Mrs. Sadie Eberhardt	Mr. Thos. G. Newman
Mrs. Mena Francis	Mrs. D. N. Place
Mrs. H. A. Griffin	Mrs. Jennie Robinson
Mr. Harry E. Hargrave	Mrs. Hendee-Rogers
Mr. W. P. Haworth	Mrs. Sarah Seal
Mrs. Kate Hoskins	Mrs. G. W. Shriner
Miss Meda Hoskins	Mrs. Elizabeth Sloper
Mrs. Rebecca I. Johnson	Mrs. Ella M. Stewart
Mr. O. A. Kraus	Mr. R. A. Stitt
Mrs. R. Shepard Lillie	Mrs. Dr. Alice Tobias
Mrs. Frances A. Logan	Mrs. Carrie Wermouth
Mrs. Teresa Martin	Mme. E. Young
Mrs. Clara J. Meyer	

All of which is respectfully submitted by the Board of Directors of the California State Spiritualists' Association.

M. S. NORTON, *President.*

Consolation.

As you climb the toilsome stairway,
Guided by a heavenly hand,
Raise your eyes to look above you
To the blest, the holy land.

Angel hands will lead you upward,
Angel voices call you home.
See the gate is not far distant;
Lo, you enter not alone.

Must you wait until transition
E'er you enter heaven's gate;
See the veil is lifted from you
And your joy comes not so late.

Earthly homes become God's mansions,
When the doors are opened wide,
And the spirits of our loved ones
Can converse here at our side.

ADA B. STILES.



The Editor is not responsible for the opinions of correspondents.

New York Ethical Society.**TO THE EDITOR:**

The JOURNAL of June 8th lies before me, and I cannot resist the impulse to express my pleasure in reading the article by Addie E. Ballou on "The Needs of Spiritualism." Every word she says is true. Spiritualism has become a hunt for phenomena. Spiritualists, as a rule, have very little love for the beautiful truths to which phenomena is the prelude.

Thank heaven that the seekers for truth; that "pearl of great price" which was born in the shell of phenomena, are not all dead, or asleep, in our city. We have one of the "old-time speakers," Mrs. Helen Temple Brigham, as eloquent as ever, pure and spotless in her life and teachings, interpreting the news from the angel world, filling our hearts with joy and gratitude that there is at least one left, of the old-time "eloquent speakers," and one Society that has graduated from the A, B, C class of phenomena, in New York. We do not have public personal tests on our platform very often.

We are openly accused of not believing in phenomena when we have the highest and best of phenomena every Sunday in Mrs. Brigham's instantaneous improvisations of poetry on subjects given by strangers in the audience. We think that personal tests should be confined to the home circle, and one day in the week devoted to the study of the philosophy.

Our meetings for the summer closed on June 11. Our Society is entirely free from debt, and we have a balance of \$65.40 in our two treasuries—The Ladies' Aid and the regular treasury of the Society combined. Our Ladies' Aid has done splendid work during the winter, and our entertainments have been very enjoyable and financially successful.

We inaugurated a "Progressive Eucharist," once a month, with very pretty prizes given by the Ladies' Aid. These parties were very pleasant and social, and served to make us all acquainted and like one family. Money is talked very little, and our seats are free, yet we are out of debt, and have money to begin work with in the fall.

We had a most enthusiastic meeting last night, and after the usual services, the two-weeks-old daughter of our hosts, Mr. and Mrs. Scharf, was named by Mrs. Brigham. A beautiful Lullaby song was sung by Mrs. Tuttle; then the baby was brought forward, and, in an exquisite improvised poem, Mrs. Brigham dedicated the baby's life to purity and goodness, and, scattering pure white flowers on its sleeping form, she named it Helen Beatrice. It was a simple, beautiful, impressive sight. Then another Lullaby was sung, by Master Warren Brigham, and the exercises closed with the benediction.

COR. SEC'Y.

The National Association.**TO THE EDITOR:**

I am happy to announce that the reports of the last Convention is printed, and on sale at this office, and by the spiritual papers. 25 cents a copy. This report contains a great deal of instructive and interesting reading.

During the week of the great Peace Jubilee in this city, May 23, our Board of Directors met and discussed matters of interest to the Cause, and to the N. S. A., with practical energy and loyalty to Spiritualism, and we are sure that from these deliberations much good will grow that will be made known at the convention in October next. It is hoped there will be a large attendance on that occasion, and that our friends will begin to save their dollars towards defraying their expenses to that great convocation. As the convention is to be

held in Chicago, on October 17 to 20, 1899, we trust there will be large excursions to it from the far West, as well as from other places.

MARY T. LONGLEY, Sec'y.
Washington, D. C., 600 Pa. Ave., S. E.

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Mediums' Directory

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

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Mrs. Maxwell-Colby, Readings, 1041 1/2 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.

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

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

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

Mrs. H. A. Griffin, readings \$1.00; circle on Thursday Eves, 25c. 1027 1/2 Market-st., S. F.

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, 1346 Market St., San Francisco.

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

Sol Palmbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

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

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 765 Market St., S. F.

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

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 215 Jones Street, S. F., Cal. Readings and Treatments daily.

Mrs. H. S. Slosson, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

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

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IS A Quarterly, Metaphysical Magazine, edited by J. C. F. GRUMBINE, President of "The College of Psychical 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 Saradanando.

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, 1718 1/2 W Genesee-st, Syracuse, N. Y.

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Local News Summary.

Edited by M. S. NORTON.

Mrs. Lillie's Lecture.—"Review of Bishop Moreland's Sermon on Spiritualism," was the subject of the discourse at the close of another year's work in the spiritual vineyard. "Out of his own mouth is he condemned," said the speaker, for after declaring that his religion was founded upon spirit communication, he gives it as his opinion that all communications come from evil spirits. That is a little hard on his religion. It is a question in the minds of many, which get the worst of it in the encounter, Spiritualism or Christianity. Mr. Geo. P. Colby, of Florida, spoke a few pleasant words, and with expressions of gratitude for the co-operation of friends in the past year's work, the audience sang America, and was dismissed.

Mme. Young's Meeting last Sunday evening was opened by instrumental music by Prof. Young, and Prof. Bothwell. Mrs. Sarah Seal delivered a splendid lecture in reply to Bishop Moreland's sermon against Spiritualism. Mrs. Seal spoke from the Bible standpoint, and showed conclusively that the Rev. gentleman was denying the source of his own inspiration, and that he and his followers are the real infidels. Mme. Young followed with those convincing tests for which she is famous. Keep at it friends. We are going to have a revival. It is almost here.

Mrs. Logan's Meeting.—The last Sunday in June, Mrs. Logan held her last meeting in Occidental Hall, until after vacation time. Mrs. Renne dispensed sweet music. Mrs. Barnes, Mr. McNorton, Mrs. Seip, Alfred Goff, and others spoke along spiritual lines. Mrs. Logan may visit the New Era Camp-meeting during the vacation, but will return again to take up the spiritual work with renewed vigor.

A Reception to Mr. George P. Colby, of Florida, who is sojourning at present in our city, will be given at the residence of Mr. and Mrs. Lillie, 301 Polk St., on Thursday evening, June 29. All are welcome.

Universal Spiritual Association.—The last Sunday in June was observed at 20 Eddy St., by the discussion of "What is True Education?" No conclusion was arrived at, as usual; but the operation of the principle of true education goes on in the meetings, even in the absence of conscious recognition. Next Sunday, "Should Trusts be Encouraged?" will occupy the attention of the meeting, and will give an opportunity for the student of political economy, to show the good that will come from these combines.

The Koreshans, or the followers of Dr. Cyrus Teed, who once flourished in our midst, held a parlor meeting on last Sunday evening and also on Tuesday evening of this week, at the residence of Mrs. Critcher, 2633 Pine St., this city. Dr. Cannon, an eminent teacher from the South, was the speaker. That is right, brethren, "Ye are the light of the world." Shine!

Medium's Association.—On Wednesday evening, 21st inst., this Society held its weekly public meeting in Occidental Hall, 305 Larkin St. Mrs. Sarah Seal, one of the best known defenders of Modern Spiritualism, spoke for an hour in answer to Bishop Moreland's sermon on Spiritualism. It was the product of a master mind, and those who did not hear it have lost something valuable. The audience joined in singing, "The Lights Along the Shore." Mrs. Jennie Robinson answered written questions, and Mrs. Stitt's control "Nita" gave some improvised poetry. Mrs. H. A. Griffin gave messages from spirits to the people present and the meeting closed with "Scatter Seeds of Kindness."

The Hermetic Brotherhood.—The members of the local branch of this order held their usual open meeting on Tuesday evening, the 20th inst., at 356 Hayes St. The statement for silent meditation was, "There is One reigns forever." Mrs. Virginia Weld sang, "Answer," accompanied by Mrs. Frances Rogers on the piano. Mr. Rockwood read a paper entitled, "An Analysis of the 'Unit' Hypothesis," which was full of interest and instruction. The answers to philosophical questions were very good. Tuesday evening, the 27th inst., the exercises will be more of a social order, with music and recitations, etc., and a half hour's consideration of "the difference between the life-principle in the plant, and the divine monad in man." All are welcome.

Palmistry in its scientific aspect, is almost unknown to the public in San Francisco. It is usually regarded as a fortune-telling device, and dismissed without serious consideration. That it is an important factor in the solution of life's problems, is being demonstrated every Monday evening, at 34 Golden Gate Ave., by Palmica, the popular palmist. Particular attention is given to the practical phase of the science, and much valuable information imparted free of charge. All are welcome.

Visitors.—Mr. S. N. Doolittle, formerly of Denver, but now located in this city, made a friendly call at the JOURNAL office this week.

Mrs. Belle J. Morse, of Watsonville, who is making an extended visit in the city visited our sanctum last week.

Mrs. Cowell's Farewell.—The spiritual meetings which have been flourishing under the auspices of Mrs. S. Cowell, at 1196 Broadway, Oakland, for the last two months, will pass into other hands. Mrs. Cowell goes north to attend the New Era Camp-meeting in a few days. The good wishes of her many friends and of the JOURNAL go with her.

Mrs. Esther Dye, medium of Los Angeles, has become a member of the Medium's Association of this city. Mr. and Mrs. Dye expect to be present at the coming State Convention, which gives promise of being the largest and best in the history of the State Association.

Coming Events.—Remember the entertainment of the Mission Lyceum, Wednesday evening, 28th inst., at Excelsior Hall, 2319 Mission St. Admission 10 cents.

The Ladies' Aid social and dance Friday evening, June 30th. Occidental Hall, 305 Larkin St. Admission 10 cts.

The State Convention of Spiritualists will be held this year on September 1st, in San Francisco. It is going to be the event of the year.

Gratitude.—In times of bereavement we feed upon the sympathy of loving friends, who come to us like the calm, cool river comes to the turbulent ocean, with the loving message, "Peace be still." In the recent decease of my father, Dr. N. L. Thompson, there passed into the land of peace one to whom death was a great physician. To those whose kindness he enjoyed during times of trial, I wish to extend my thanks. To Mr. J. T. and Mrs. R. S. Lillie for sweet songs and words of consolation and peace, expressed at the last sad rites of death, words are inadequate to express my gratitude. In the after life, may we all meet and know each other better. To all friends, both seen and unseen, the respect and gratitude of father gone before, and of myself, are extended.

MRS. C. A. PFIFE.

Mission Lyceum.—Notwithstanding the usual attractions and inducements the country holds out at this season of the year, to lure our people from the city, there were a goodly number of children and leaders present at the session last Sunday. All the exercises were good; especially the words of wisdom, recitations and music. Mrs. Jennie Robinson paid us her first visit, and the two little stories told to the children will never be forgotten. Friends of the children, and our Lyceum, remember our entertainment on Wednesday evening, June 28.

W. T. JONES.

Home of Truth.—The morning service at 11 a.m. in the chapel, at 1231 Pine St., was preceded by the hour of silence. Dr. Little was present and assisted in the musical portion of the service. Mrs. Kemp spoke on the necessity of self-purification. In the evening Mrs. Heacock spoke the word of freedom to a chapel full of eager students.

Oakland.—At Fraternal Hall, Mrs. H. A. Griffin occupied the platform on Sunday evening, June 18, and was greeted by a large and appreciative audience. "Is Marriage a Failure?" was discussed at 2:30 p.m. to an overflowing house, and the conclusion reached that marriage was just what we make it. Dr. Muehlenbruch has been engaged for Sunday evening, July 2.

THOS. ELLIS.

Raised to Higher Life.—"In Lafayette, June 5, 1899, Charles M. Plumb, a native of New York, aged 68 years," is the brief notice in the *Call* of a prominent worker in our army of progress.

Mr. Plumb was an earnest and unselfish worker in the cause of Spiritualism for many years, being a brother-in-law and associated with Andrew Jackson Davis, under the firm name of C. M. Plumb & Co., in publishing the *Herald of Progress* and other progressive literature about 40 years ago. He lectured frequently for the Spiritualists of San Francisco and vicinity, among whom his labors in public and private were highly appreciated.

For several years Mr. Plumb held an office in the Custom House in San Francisco, later being in the employ of the Pacific Coast Borax Company, until failing health compelled retirement to his ranch. His devoted companion will have the heart-felt sympathy of her numerous friends, and knows that he is free from the environments of earth—there is only a thin veil between them.

A. M.

There are Genuine Phenomena.

DEAR MR. NEWMAN:—Please state in the JOURNAL that the alleged account of the Spiritualists' meeting last Thursday evening at Scottish Hall, published in the *Evening Post* of Friday, is almost destitute of truth. I said not a word about my class of Spiritualism being the only true religion on earth. I said nothing of any class of Spiritualism, but referred only to Spiritualism in general.

As I am a believer in the genuineness of some of each kind of the physical phenomena in Spiritualism, the statement in the *Post* that my class of Spiritualism rejected all physical phenomena of every kind, and accepted the mental only, is a falsehood. I did not say a word on this matter. It is to be regretted that such untrustworthy statements, as this article in the *Post* seems with, should appear in our daily papers.

WM. EMMETTE COLEMAN.

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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. Vacation in July and Aug.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

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