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T. G. NEWMAN,
EDITOR.

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BORDERLAND

Divine Spiritual Atmosphere.

For some reason not explained to me I have not for the past two years or more been able to get much coherent automatic writing, though I have often tried to do so. Of late I have given up the attempt, thinking that the powers unseen have concluded to stop such communications, having written for me all they care to for the present. Others have told me they have had the same experience. I am the more content that this is so, as proving that my imagination, as some contend the writing results from, has nothing to do with it, as I am just as interested in regard to the writing as I was at first, only it no longer comes.

But there is still a residue of the original manuscripts, which, for various reasons, I have not thought best to publish, and in looking these over a while ago I came across something, which, at the time it was written, I thought too fantastic and queer to put in print, as I had never heard or read anything in regard to the idea it gave expression to, but which now, in view of later references elsewhere, I think may be of interest to students of psychic or spiritual phenomena.

Mr. W. T. Stead, in one number of his now discontinued *Borderland*, writing of his meeting Thomas Lake Harris while on one of his trips to this country, says among other things: "When I saw him (Mr. Harris) in New York he was good enough to predict for me a life on earth of some seven centuries if I mastered the art of breathing. I have so far not made the attempt." Then he goes on to say that a Mr. Allen had lately sent him a pamphlet issued by the "Brotherhood of the New Life," entitled "Internal Respiration, or the Plenary Gift of the Holy Spirit," by Respiro, and concludes thus: "If any of my readers have mastered the mystery I shall be glad to have their experience."

The communication I speak of bears the date, "December, 1892." It opens with the question: "As you, who say you are spirits, are the governing power in this automatic writing, and we are only enquirers anxious to learn what we can from you of the spiritual life, we would like you to give us what advice you think most useful concerning it?"

Ans.—"Breathe the divine spiritual atmosphere which surrounds all spiritual souls, and you will

understand without words what now seems foolish."

Ques.—"How may we 'breathe the divine spiritual atmosphere' of which you speak?"

Ans.—"Breathe the deep and long inspirations, making short pauses between your breath. Thus breathing slowly, keep your mind on the spiritual needs of your higher self, and sincerely long to be the best you are capable of. Then the spirit friend who is your guardian will use efforts to bring you, his pupils, into rapport with the crowning force of the Mind Universal."

help anyone spiritually; that it seemed fantastic to me, and would seem so to others should I speak of it.

Ans.—"The mysteries of spirit life are not at a moment's notice to be explained to your plane. But there is a pathway to spirit spheres open to earthly pupils by means which to your sense-bound souls must savor of mysticism, because you do not as yet understand clearly that what to you is mystic, is the most reasonable possible between a higher plane and your lower phase of being."



MRS. SARA A. UNDERWOOD.

Though this seemed strange, I did try for a few times to follow this advice. The only effect I perceived was in inducing a feeling of rest and quietude; but no other definite results followed, though perhaps I did not try long enough at a time. After I read later Mr. Stead's reference to what Mr. T. L. Harris told him in regard to "mastering the art of breathing," I again asked my unseen friends to tell me something more definite in regard to the divine atmosphere, explaining that I did not understand what was meant. I said also that I could not very well understand how mere breathing could

Ques.—"Will you state clearly as you can, considering our human limitations, something more regarding the 'divine spiritual atmosphere,' in words which we can give to other enquirers?"

Ans.—"When those still sense-bound, yet spiritually in rapport with the spheres *love-given* and sealed as theirs, ask searching questions of spirit friends, true answers must be given. All truly spiritually-minded souls may, while yet in earth-form, claim kindred with higher spirit spheres by obedience to spiritual law which we are bound to make known when asked by sincere souls. Therefore

you may say to such that when they are in a mood of unselfish desire for spiritual help, they may, by obeying purely the hints given you as to breathing the divine spiritual atmosphere, come into direct relationship with spirit brotherhood. This is true of all who are at one with spiritual law."

Ques.—"Will you tell us the most direct method by which we on this plane may breathe this divine atmosphere?"

Ans.—"Speak of spiritual hopes and experiences such as you and many others have experienced by reason of spirit friendship—boldly, and often. Try to live up to the unselfishness which is the germ of spiritual life, and when you feel clearly that your soul is clean and charitable, then send your most unselfish thought into the spirit world and wait with deep breathing the outcome."

This advice outlines a most desirable state of mind and a noble plane of living, but hard to attain in a world full of opposing forces and unexpected hindrances to such utter unselfishness. It means the unselfishness of a nature filled to brimming with pure lovingness and helpfulness, which is thus rendered invulnerable to the stings of ingratitude, indifference, envy, malice and ridicule on the part of those to be helped.

But it is a beautiful ideal, worthy to be attempted and aspired to even if we fail in gaining it fully—and so losing that mysterious spiritual "outcome" which is hinted at in this communication. I have not yet gained it. I wonder who has? And I wonder what others who have psychic gifts know of this spiritual atmosphere by way of personal experience. If any of the readers of the JOURNAL can throw further light on this question I would like to see a clear statement from them concerning it.

SARA A. UNDERWOOD,
Quincy, Ill.

Warned in a Dream.

A Chicago woman was all ready to start on a vacation trip. Her children were going with her, and her husband was to follow in a week or so. The trunks were packed, the tickets bought, and the sleeping-car berths secured. She went to bed the night before feeling that everything was done, and well done. But that night this sensible, healthy, normal woman dreamed a dream. It was this: She was starting on a journey. The carriage came to the door. She put in the children. As she put her foot on the carriage step she looked up at the driver to give him some directions. To her surprise he was the man who had been coming every morning to take her grocery and market orders. She

got in the carriage, and it turned into a hearse almost instantly. Then she awoke.

The dream was so real and vivid that it frightened her. It came back to her the instant she awoke in the morning. She could not shake it off. So worked up did she get over it that she made up her mind she would not go on the vacation trip. She told her husband so at the breakfast table and nearly drove the worthy man out of his wits with astonishment. But he was smart enough to go to work in just the right way to talk her out of her determination. He sympathized with her, dwelt on the great disappointment it would be to the children, and ended up with the old saw about dreams going by contraries. The result was that she finally came "to her senses" and agreed that she was foolish to be influenced by a dream. Whereupon her husband told her she was a sensible woman, and in due course of time took himself off to his office, congratulating himself that he had done a good job.

By and by the carriage came to take them to the depot. And the driver was the identical grocer's man she had seen in her dream.

"What does this mean?" asked the woman, breathless with astonishment, all her fears returning. "Why are you driving this carriage? Have you left the grocery?"

"Yes, ma'am," answered the man. "This is my first trip. The liveryman offered me more wages, and I like the work better. So I took the job."

"You can drive back to the stable; I am not going to the depot," she said.

And she did not. The fulfillment of the first part of her dream was too much for her nerves. She went back to the house, took off her wraps, telephoned her husband, and sat down to wait developments. Even her husband was too much impressed to blame her. The next morning the papers had an account of a dreadful railroad accident on the first page. The car in which she and her children would have traveled had been dashed headlong through a burning bridge, and nearly every passenger in it had been either killed or injured. Then, like a sensible woman, she got ready again and went on her trip with her children. And she has not had a "bad dream" from that night to this.—*Tribune.*

Wreck Foretold by Spirits.

I will relate one of the many wonderful experiences which have come to us during our 15 years' investigation of Spiritualism.

In May, 1898, while the war with Spain was on and we were expecting every day to hear of the bombardment of Morro, or of some great naval engagement, my husband had a vision which is a wonderful example of prevision. He was working in the hayfield with his brother C., when he saw a ship on the water, and as he gazed at it there was a sudden commotion among the people on board, a hurried lowering of boats, a quick scramble into them, and then the ship went down. As it disappeared he saw the name Olivett and heard the words: "Olivett sunk! Olivett sunk!" He remarked to C. that he guessed a battle had been fought, for he had just seen one of Uncle Sam's ships go down. When they came home the story of the vision was repeated to me, and we searched all the old papers trying to find what sort of a ship the Olivett was, and where it was sta-

tioned, but not a mention of it could we find.

In about a month C. returned to his home, 100 miles distant, and finding his mother writing one day he said: "If you are writing to D. O. tell him the Olivett is a hospital ship," and that was all we could find out about it. Material cares pressed on and claimed our attention and the Olivett vision was almost forgotten, when about Sept. 1 D. O. picked up a San Diegan *Sun*, and almost the first item that met his eyes was to the effect that the hospital ship Olivett, while at anchor in harbor, suddenly and

without any apparent cause began to sink. All on board were saved, and in five minutes the ship sank beneath the water.

In the vision there was no smoke nor sound of battle and no sign of storm, and as nearly as we could tell from the brief notice, the actual scene tallied with the vision. It seems wonderful that a spirit even could fore-know the sinking of that ship and picture it to a sensitive three or four months before it happened. We would be glad to have it explained by any one interested.

MRS. D. O. LAMB.
Fallbrook, Cal.

Page of Mrs. Underwood's Book on Spirit Writing.

Question.

What should be our most reasonable attitude toward the existing religious dogmas?

Answer.

The attitude of convicted believers in Spiritual life towards the blind leaders of the blindly dogmatic in Spiritual matters should be that of the Seers to those who see in the dark. As full of lovingness and tenderness as one who sees to those bereft of sight, eager to remove their disability but patient with their natural mistakes and halting steps. Remember as they are so once were we, and they too shall be ultimately led to the light.

Copy by S. A. U.

The attitude of convicted believers in Spiritual life towards the blind leaders of the blindly dogmatic in Spiritual matters should be that of the Seers to those who see in the dark, as full of lovingness and tenderness as one who sees to those bereft of sight, eager to remove their disability but patient with their natural mistakes and halting steps. Remember as they are so once were we, and they too shall be ultimately led to the light.

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It is the most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena. The replies have high intellectual and philosophic quality. To read Mrs. Underwood's book is most desirable.—*Lillian Whiting.*

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The intelligent, comprehensive questions by Mr. Underwood, and also by his wife whose hand pens the replies, together with the unexpected and wise answers from some invisible intelligence which knows facts and principles unknown to either party present and sometimes not known to any incarnate soul, make the volume unique.—*Prof. Charles, in the Christian Metaphysician.*

I am poor, but if I had \$100 I would willingly part with it sooner than have missed the reading of Mrs. Underwood's book. It is interesting, instructive, helpful.—*B. B. Marshall.*

Our Relation to God.

"He is true to God who's true to man, wher-ever wrong is done
To the humblest and the weakest 'neath the all-beholding sun;
That wrong is also done to us, and they are slaves most base
Whose love of right is for themselves, and not for all the race."

Religion is an integral part, and Fear a fractional part of man. Religion, that spiritual food which is necessary to the unfoldment of man's spirit self, as the material food is necessary for the growth of man's body.

For all time men have endeavored to seek, to absorb that food (spiritual) which would strengthen them in order that they might grow nearer to the great Unknowable. It is through his fear that Pagan man apprehended for his own idolatry the form of a personal God, one who was measured only by the fertility of His uncultivated brain. He was capable of conceiving a God, only imaging his own ideas.

As man has grown to an intellectual height, his conception of God has grown with him. He (God) is no longer the pigmy of man's brain nor the automaton of man's will. He is neither the God of peace nor the God of war, but an omnipotent potential force that rules all the universe alike, without respect to individualities. One atom of matter, infinitesimally small, is as much in God's great scheme of the universe, as is man, "the image after His own likeness."

This being true, what then is our relationship to God, and who or what is this great Oneness whom we know, and yet, who is apart from us? Is He (personified to designate) the great central source of all life, and are we but scintillating rays of the great whole, diverging from that over soul, expressing ourselves in life individually and apart, and yet, at all time connected with the one great central source? Is it a glorification to God, and individualization to one's self, for our souls to be expressed as they are in the physical form?

Physical Science demonstrates to our mental reasoning that we are all related materially; that all elements surrounding the corporeal world are necessary to its growth; organic matter necessary to vegetable, and vegetable to animal. From one, sustenance and strength; from another, food, growth and life; working continuously in the one great circle. 'Tis impossible to think of an entire annihilation of any one atom of matter. We can think of its change, its liquification, crystallization and solidification, and again passing through the changes that will bring it back, not exactly in its original form, but to a resemblance and a relationship to the former. The waves that have once broken upon the sea-shore never return in exactly the same shape, and yet, the waves are ever breaking; they have danced upon the beach since time first was, and will continue to do so when man shall have passed on and is no more expressed in matter.

But this is in the corporeal world. What is there in the spiritual—in that world of which we are inheritors—that world, the base upon which all is constructed?

Does Metaphysical Science teach us of the great Oneness of all life? Yes, so it seems to us. We are but reflecting rays of that great over soul which is God, Good, Force, Power, Law or Divine Breath. We are parts of that One, and as such, our relationship can never be severed.

We see before us a field of wheat. The green stalk, the leaf blades and the chaff are all necessary for the unfoldment of the grain of wheat. Each separate part of the wheat-stalk seeks that food which will give strength and sustenance to its department of life. It may not know that all this goes toward the unfoldment of the kernel of wheat (the soul) any more than do we know as we seek food, knowledge, light, in this physical world, that all our efforts go toward the unfoldment of the one, the ego, the soul.

Again, in yonder tree that waves its broad branches so majestically in the soft, balmy breezes of Springtime, upon whose bough the nightingale is chanting its soul, the sweet green leaves are whispering softly one to another, and whose shade brings sweet rest and peace to the weary traveler—do we find an analogy. Do the branches, the twigs, the leaves, realize that as each reaches out for the sunshine, the air, the food to the tree, that they are only laboring for the center, the trunk? And do those anchor roots and the small rootlets which are in the ground, each branch reaching out, striving to find the food which it may need for its own growth, that that, too, goes toward the unfoldment, the building up of the one, the center of the tree, its trunk? The tree is in itself a complete system of life, analogous to God and the human family.

"I and my Father are one. He is the tree, and I the branches." As one light illumines another, nor grows less, so one life in the physical strengthens another, but loses nothing by so doing. God is the great central source. Man is the diverging ray, each ray apart from God, and yet, centered in God, one ray the same as another. Hence, as our relationship to God is thus established, our relationship to man and our duties to him are also a necessary part of self, for man cannot injure himself without injuring God. He cannot destroy his brother without destroying some part of God, and God cannot destroy any one diverging ray of light without injury to himself.

Were this well understood by the human family, 'twould not be necessary for us to build houses of refuge for inebriates or fallen women, orphanages for motherless children, insane asylums nor penitentiaries, for the God-principle would so inspire all lives, coming directly from the great center, we, recognizing our need and our fellow-man's need, would work with one great sympathetic force, toward the unfoldment of all men's good. Would this not be bringing to earth's weary ones a glorious millennium? Could we not then say: "I am willing to tread the wine-press of life, to suffer its agonies and pains, its trials and burdens, to labor for the unfoldment of all in life, for 'tis necessary, or God would not have sent me forth a diverging ray of Himself." Then, when the physical wage has been paid, and our souls answered the call of God, how gladly would we enter into our rightful inheritance, and be one with the great omnipotent force of all life.

LOE F. PRIOR.

Making This World Brighter.

There is something exceedingly fascinating in the philosophy of Spiritualism, teaching as it does that "after life's fitful fever" the human soul—the ego, the real man

—freed from the clay tenement in which it is necessarily hampered in this phase of existence, will pass over into another and a better sphere, where soul-growth will continue under the most favorable conditions imaginable, and for an unlimited period. I marvel not that those who believe in this soothing philosophy are disposed to preach it and propagate it on every suitable occasion. That much of Spiritualism I believe most firmly, though not yet fully convinced that departed loved ones can and do revisit and communicate with us—though, to be candid, I would be the happiest man on earth if I really knew that such is the case. But be that as it may, I desire now to make a suggestion to all Spiritualists who are willing to receive it kindly and for what it may really be worth.

The suggestion is this: While enjoying the comforts of your religious belief, would it be a detriment to you if you should at the same time give some attention to our present social system and use your influence in trying to better it? It must be apparent to you all that our existing social conditions are about as bad as they could be, and that there must surely be a cause for such conditions and a remedy.

In common with a large and growing organization of honest reformers I feel sure that the cause of industrial depression is the monopolization of natural resources, so that none but a few specially favored landlords, or earth-owners, can have access to the common bounties of nature. Also, that the only remedy for this overshadowing evil is the freeing of those resources, so that all men may exercise their God-given right to apply labor to them, and thus earn an honest living. Under existing laws and customs, land and labor, the two primary factors in the production of needful things, are divorced, for the especial benefit of a privileged class. This means industrial slavery for the masses, and it can never mean anything else, in this country or any other. To so change our laws as to secure absolute industrial freedom for all require the united efforts of all true reformers and humanitarians. If free industrial conditions were established in this country it would be so much easier for the masses to live that they would have time to study the great questions pertaining to the future life, and thus advance the cause of religious freedom. Here is a practical method for making this world brighter, while cultivating faith in the world beyond. RALPH HOYT.

Live up to Our Ideal.

Mrs. Addie L. Ballou's excellent article in the JOURNAL of June 8 surely must commend itself to the readers. Yet it seems to me that the fault does not lie wholly with the speakers and mediums, and the nature of our public assemblies.

Mankind always had, without external revelation, the idea of being, or existence: they believe that there is a God. The idea of character, or the idea of attributes and qualities, came next, and it was also an inherent idea. Character brings into prominence the law of opposites, which is the first law of all phenomena. Thus, enthusiasm is one pole of human action and indifference the other, just as surely as that "Nature is one pole of being, and God the other."

Man could not worship anything

that did not have character; hence, there is associated with the idea of God the idea of the superior moral attributes of God. Character, attributes or qualities, is revealed subjectively, not objectively, and is demonstrated by comparison. That is, the character worshipped, or regarded as superior, becomes the standard of perfection. To develop any idea, that idea must first become a power in man, and be developed from the inner being, outwardly. It must become authoritative to the will and conscience before it can become objective to others. This character or standard becomes authoritative because the divine in man and the divine without (or the Infinite Spirit) concur in making it so. It is the exercise of "the perfect law of liberty" for both God and man. The higher the standard, the more positive and real the progression of man into the higher life, and the lower the standard, the more rapid the retrogression; it being easier to go down hill than to climb upward. Hence, man gives up, or abandons, that which the standard condemns, that there may be harmony and unity between himself and God, and that the testimony of the human life may agree with that which the Spirit claims it will produce in man.

It is for this reason that the ideas of God and His character have shaped themselves by the objective testimony or revelation that has shown itself in the character of the human individual. For the same reason, the concept of the Superior Being has been elevating or degrading, as man has, or has not, formed his conception above, or on, the plane of human existence.

But this ideal of the Supreme Being had to emerge from the darkness of materialism before the human-divine could be released from his enslavement. This enslavement of the human-divine is "the veil of the flesh," that blinds the spiritual vision and enfolds every spiritual faculty, until they are "set free." The fact is that the divine within us appeals to the divine without us, and the divine without us responds to the appeal of the divine within, both working together for the redemption of the enslaved human-divine.

This knowledge is "the light that enlighteneth every man that cometh into the world," and is one of the evidences of the vital relation which mankind holds to the Supreme Being. It confirms the statements of spiritual philosophy that salvation is but deliverance from slavery, the liberation of the soul from the incrustations that human conceptions and interpretations have heaped upon man. The clearer the discernment of these truths, of course, necessitates the higher ideal or conception, and both are operative in a more positive demonstration of the possession of higher knowledge and clearer light. These two go together, and to claim one, and not have the other, proves the falsity of the claim set up. This manifestation of the life and character of God by man, (under present conditions), can be in no other way than through the physical organism, and is objective to his fellow-man. Hence, the faith of every man is manifested in the life, and the inner motives are manifested by the daily walk of that man.

Growth in any direction is conditioned upon the perception, or comprehension, of the standard set up. The responsibility that the possession of such a standard imposes upon him or her who claims to have it is not conditioned upon the

standard of others, or upon that of the community generally. How to live up to one's standard is a very serious problem, and one not to be treated lightly, for it holds within itself the menace of a great peril.

"Knowledge is power," and the experience of any man who has put to a practical use the truth that has become his holy object of worship—his standard of attainment, and that has engrossed his whole being—that experience is greater than all the thunders of a Mount Sinai, for it is a lesson which human weakness and ignorance can comprehend, and fear not. So while you and I may have a higher standard, or a clearer discernment of spiritual truth or may not, there is the pressing responsibility of using the vital power of the higher truth we do possess, in ourselves, and showing the rich possibilities and exhaustless resources of attainment open to us.

GEO. W. BRADFORD.

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

SAN FRANCISCO, CAL., JULY 13, 1899.

These Times are grand and glorious! Stupendous events are transpiring every day which affect the destiny of individuals and nations. The rapidity of the succession of such is inspiring. We stand on the eve of the Twentieth Century, which is so full of promise to the world—intellectually, socially and spiritually. Hopefully we survey the throbbing pulsations of humanity, and await the events which will make the Twentieth Century more notable than any of its predecessors.

Dr. C. W. Hidden, of Newburyport, Mass., opens the Fall lecture season on Sept. 3, at Portland, Maine. On Sept. 10 he conducts a big mass temperance meeting at Brockton, Mass., under the auspices of the Good Templars, of which order he is a prominent member, being associated with the subordinate, district and grand lodges. September 17 the Doctor begins a three months' engagement with the society at Providence, R. I. The directors of the society welcomed Dr. Hidden by a unanimous vote, and, if he should decide not to visit the Pacific Coast in December, they have offered him a year's engagement at his own price.

Scientists Discuss Clairvoyance.—Members of the Boston Scientific Society held an interesting discussion on clairvoyance, following a paper on the "Titus Case," read by Dr. Harris Kennedy. The case is the famous one in which the body of a young woman was found in Enfield, N. H., last November, apparently by the clairvoyance of a woman four miles away. Dr. Kennedy went to the scene of the events within ten days, and talked with all parties, without finding any natural explanation for the way in which Mrs. Titus foretold the exact location and position of the body, which was many feet under water and mud and entirely

out of sight, after a diver had searched for it. The members of the society remained incredulous of the clairvoyance, though they could suggest no reasonable explanation.

Funeral.—The Columbus, O., *Dispatch* says:

Mr. Willard Hull, editor of the *Light of Truth*, will go to Anderson, Indiana, to conduct funeral services over the remains of Mrs. Margaret Vonderhide, of Cincinnati. The woman died in May, but burial has not yet taken place because of the refusal of the relatives to allow her body to be interred in the Spiritualist burial grounds.

Bigotted relatives, indeed, not to respect the wishes of the person in such a matter as the place of burial of the old body. The spirit of the woman no doubt has at last prevailed upon them to consent, not only to the place of burial, but to have Brother Hull officiate at the interment.

Cheap.—A. B. writes thus from Maine, on June 23, after giving away copies of the RELIGIO-PHILOSOPHICAL JOURNAL to those interested in the Spiritual philosophy:

'Tis very strange how few of the people take spiritual papers; that is, compared to the number that believe in the philosophy. Verily, Spiritualism is the cheapest religion on earth, and yet they are all eager to get hold of a paper, if it costs them nothing.

Yes; but when too late, they will realize in their spirit homes how they have lost an opportunity to make themselves rich, by sustaining the cause.

Another earthquake shock was felt throughout the State of California last Thursday at about noon, lasting 19 seconds. The vibration was directly north and south. Unlike the last severe earthquake, it started with an easy vibration and gradually reached a climax. The shock was not heavy, but caused some consternation.

Spiritualist Temple.—The *Chattanooga Times* says that Dr. Schlesinger has purchased a lot on Cherry St. from the Mandre estate, and, in answer to a reporter who inquired what he proposed to do with it, he said:

As the spirits guide me I always act. They have instructed me to build a temple on this property, to be devoted to the religion and to the spread of the knowledge of Spiritualism, and unless other instructions shall follow, the temple will be built and devoted to the purpose directed.

The *Chattanooga, Tenn., Times*, of June 28, 1899, remarks thus:

If this temple is built—and the doctor is very much in earnest in the undertaking—it will be the only one of its kind in the State, and will be solely used for the worship and teaching of the religion of Spiritualism.

The sixth season of Summer lectures at Greenacre-on-the-Piscataqua, Eliot, York county, Maine, began on Saturday, July 1st, and will close on Sept. 2, 1899.

The Clergymen all over the country now are discussing Spiritualism. Some, of course, condemn it, but many more admit the existence of the spirit-world, and some discover the open door for communication between the two states of existence. All thoughtful persons admit that there must be something in the phenomena which attract the attention of leading scientists all over the world. Spiritualism demonstrates, beyond the possibility of doubt, the absolute and proved knowledge of continued existence after so-called death.

Theosophists.—The International Theosophical Society held its convention in London, England, last Saturday and Sunday. It was a notable gathering of prominent Theosophists, and was presided over by Alfred Percy Sinnett, vice-president of the organization. The most important business before the convention was the report of Mrs. Annie Besant on the Central Hindoo College, an institution just opened, which will send out youths trained in Western knowledge, but ennobled by teachings, drawn from the ancient Sanskrit literature, such as Manu, the Mahabharata, the Ramayana and others.

Bishop John P. Newman, well known in San Francisco, (having resided here for some years, passed to spirit-life on July 5, at Saratoga, N. Y., at the age of 73. While he was not an avowed Spiritualist, yet some years ago he had convincing proof of spirit existence and communication with those in the flesh—having been cured by a healing medium, after having been given up by eminent doctors. He now knows its truth by realization.

Spirit Col. Hopkins was right when he advocated the formation of a Fund, to furnish the JOURNAL to those who were unable to pay for it, and they are many. Here is one:

"With regret I am compelled to part with the JOURNAL, the best periodical I know of in the interest of the spiritual cause, so dear to me. I am loth to give it up, but cannot possibly pay for it any longer, so must do without its aid and comfort. JOHN MORSE."

Bro. Morse is both sick and poor, away down in Mississippi, and must not be deprived of the comfort afforded by the weekly visits of the JOURNAL, so we have entered it up to the Col. Hopkins Fund, which, though exhausted, may be replenished by some friends of the cause ere long.

Responses are coming in for "Occult Philosophy," by Agrippa, on our "Wonderful Clubbing Offer" of 50 cents per month. It is a very remarkable book and well worth its price, \$5.00. 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.

The Reviewer.

"SUGGESTION in the Cure of Diseases, and the Correction of Vices," by Geo. C. Pitzer, M. D., Principal of the St. Louis School of Suggestive Therapeutics and Medical Electricity; also Professor of the Principles and Practice of Medicine in the American Medical College of St. Louis, Mo. Price, \$1.00; 80 pp., cloth bound, gilt edges. For sale at this office.

This book furnishes the reader with a complete exposition of the principles and practice of Suggestive Therapeutics. It tells how to relieve pain, prevent and cure diseases, and correct vices by means of mental influences—suggestion. It demonstrates the influence of the mind over the body in health and disease, reciting many examples from life and practice in confirmation of the facts set forth. It teaches how to hypnotize, and use hypnotism in the treatment of diseases. Suggestion controls the world. "All things are ready, if our minds be so."

"CELLULAR COSMOGONY, or the Earth a Concave Sphere." In two parts, by Dr. Cyrus Teed and Prof. V. G. Morrow. Chicago: The Guiding Star Publishing Co. Paper covers, 25 cents.

The argument of the book is based upon the hypothesis of the "hollow globe," or that the surface of the earth upon which we live is concave instead of convex; is 8,000 miles in diameter, and that we inhabit the inside, instead of the outside, as held by Copernicus in his system of astronomy. The authors certainly make a good argument from their premise; and as there is no scientific edict upon the subject, it may be regarded as an open question. This theory is the basis of Koreshanity, a religion founded by Dr. Teed in 1870.

Mr. Bret Harte is now engaged upon a series of four short stories dealing with Californian life in the days of the great gold fever. "A Treasure of the Redwoods," the first of these characteristic tales, appears in the *Saturday Evening Post* of July 8. The series is along the lines upon which Mr. Harte made his first brilliant successes.

Mind for July contains an interesting article from Quæstor Vitæ on "Experimental and Transcendental Psychology." "Spiritual Utility of Physical Correspondence," by Henry Wood; "The Value of Understanding," by Horatio W. Dresser, besides other articles on important subjects. Alliance Publishing Co., New York; 20 cents.

Golden Jubilee Song Book, by Mrs. R. Shephard Lillie. Price 10c.

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

Camp Meeting.—The Summerland Spiritualist Association, of which Prof. J. S. Loveland is President, will hold a camp meeting, commencing August 27. Visitors coming to the camp meeting on the 25th and 26th of August can secure half railroad fare—excursion rates. WM. P. ALLEN, Sec. S. S. Ass'n.

VOICE OF THE PEOPLE

The Editor is not responsible for the opinions of correspondents.

San Jose, Cal.

EDITOR JOURNAL:

I have just finished my June lecture-engagement with the San Jose Spiritualists, and desire to say a few words to the many readers of your excellent paper in regard to my pleasant sojourn with those good people. It is always a pleasure to be able to say kind words of our neighbors—and, by the way, if we can not say kind words, it is a good rule to say nothing. My reception by the society was cordial and generous, my associations with the people at their homes and otherwise exceedingly pleasant, and my work on the platform very kindly received.

The society is fortunate in having an efficient corps of officers, backed by earnest and faithful workers. With the able and whole-souled Dr. Johnson for president, the highly-gifted Mrs. Marcen for vice-president, the genial and full-minded Mr. Nichols for secretary, and the faithful and charming Miss Winchester for treasurer, one cannot well see how the San Jose Spiritualists can easily fail of success.

The cause there is also favored with a number of local mediums of excellent gifts, and, so far as I could learn, of good social and moral character. And here is another point, by the way, which Spiritualists will emphasize in the future, more than they have in the past. As a science, Spiritualism has to recognize and deal with every type of mediumship, both pure and mixed. But as a religious and social organization Spiritualists have to take care of themselves and keep clean, by recognizing as public and accredited representatives of their cause only such mediums and speakers as will command the respect of the public by an unsmirched social and moral character.

Our closing service Sunday night, July 2, was highly interesting, both on account of the splendid audience filling the hall to overflowing, and also the presence on the platform of Mrs. Cowell, of Oakland, and Mrs. Stone, of San Jose, who favored the people with numerous tests and spirit messages of a highly interesting character. In fact, I half suspect that it was this feature of the meeting that attracted such a fine audience.

Closing, I am happy to say that my sojourn among the Spiritualists of San Jose will be cherished among my most pleasing memories.

W. C. BOWMAN.

Letter from Tulare, Cal.

TO THE EDITOR:

I like the JOURNAL. I am not afraid to put it into the hands of investigators; it does not hold up the faults of those in our ranks in glaring head-lines (any more than the church-papers do.) Such would only make skeptics fear to investigate. The JOURNAL does no quarreling, but presents the philosophy of Spiritualism in a straightforward and convincing way. We recommend it wherever we go.

A prominent business woman came into one of my circles before we left Fresno. After the circle

she remarked: "Well, I never did get anything from a medium, anyway." About 5 or 6 weeks later she came to our rooms and said: "I was here at a circle, and you described my son and gave his name, and the other son, too, as well as my husband; besides, you told me that a certain matter would occur (she did not tell what it was and I don't remember.) This prophesy at the time seemed to me improbable, but it came to pass this week; so now I want a reading." Why was she not fair enough at the circle to recognize her sons and husband? She wanted to test me too strongly, and so did not get as much as she might otherwise have had. A recognition opens the door for more communications."

MRS. MAUD CHESBRO.

Railroad Accident.

TO THE EDITOR:

The readers of the JOURNAL may not be aware of the sad accident that recently befell brother Albert Smith, who with his wife, Mrs. Josephine Smith, some three weeks ago moved from San Francisco to Clairville, Plumas county, where he took charge of the Sierra Valley Railroad as superintendent.

He started on a special trip, riding on the engine with the engineer. When under full speed they saw a number of cattle some distance ahead on the track. In due time all these escaped except one, which, falling part way through the trestle of a bridge, thus rendered it helpless while still on the track. A wreck was inevitable, and in less than 30 seconds the crash came. The engine was derailed, falling 10 feet and landing upside down. Both men were rendered unconscious, the engineer living only four hours after the accident.

Brother Smith, on recovering consciousness, found himself suffering from a severe scalp wound and bruised head. In this condition the heroism of the man is clearly shown. He immediately rode thirty miles overland to the nearest station where a physician could be found. When they reached the scene of the accident, the engineer's body was already lifeless. Brother Smith does not see how he escaped a like fate. His version is that his time has not yet come.

Mrs. Smith is a medium, whose career, though brief and comparatively obscure, includes some of the grandest work ever accomplished in the ranks of Spiritualism.

T. H. B. COTTON.

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Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1423 Market St., San Francisco.

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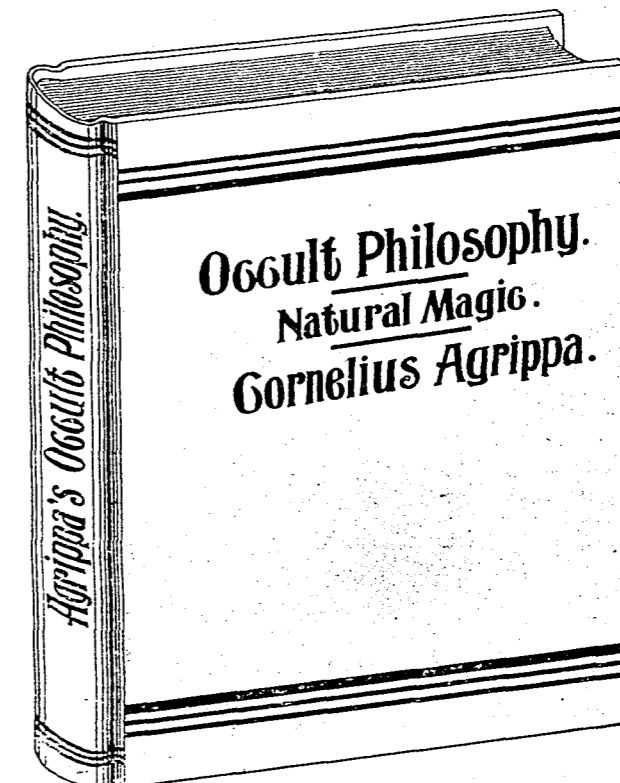
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Local News Summary.

Edited by M. S. NORTON.

Spiritual Temple.—"Friendship Hall, 335 McAllister St., has been reopened by Mr. and Mrs. C. J. Meyer, where the work of "the loved ones gone before" will go on. It is hoped that in this new temple the angel world will give many kind and loving messages to those yet on the earth plane, and help to cast off sorrow and trouble, as well as to prepare them for the eternal life, which lies on before. The harvest is great, but the laborers are few.

Mediums' Protective Association.—On account of the closing of Occidental Hall, this society announced a suspension of the Wednesday evening meeting; but Mme. Young having tendered the use of her hall, the meetings will be conducted at 605 McAllister St. Last Wednesday evening the platform was occupied by Mr. Hargrave, Mrs. H. A. Griffin and Mrs. Jennie Robinson. The messages were well interpreted, and the audience well satisfied. Miss Lena Clarke, pianist; W. T. JONES, Pres.; J. T. ROBERTS, Sec.

Sunday Spiritual Meetings.—Mme. Young still continues her test meetings at Oriental Hall, 605 McAllister St., and despite the vacation time, the hall is filled three times a week with eager investigators.

R. A. Stitt and H. E. Hargrave held a test and healing meeting at 9A Sixth St. afternoon and evening.

Mr. and Mrs. Eberhardt held their usual Sunday evening meeting in their new Temple of Truth, 3250 Twenty-second St.

John Slater had a full house at Scottish Hall, on Sunday evening.

Mrs. Henderson always has her spacious parlors crowded on Sunday evening at 148 Sixth St.

At Fraternal Hall, Oakland, the subject for discussion was, "What Spiritualism ought to be," at 2:30. In the evening Dr. Max Muehlenbruch occupied the platform, to the satisfaction of all.

Universal Spiritual Association.—The subject discussed last Sunday at 20 Eddy St. was "Criticism." It proved to be a practical question, and was handled by men and women who are seeking truth. During intermission Miss Lee sang "Answer" and "The Last Rose of Summer." The subject for next Sunday will be, "What Inspires the Effort to Reform Others—or the World?" The whole question of Reform will be discussed, and "habitual reformers" may perhaps have their motives defined more clearly than they have been able to define them for themselves.

Hermetic Brotherhood.—Last Tuesday evening, the regular meeting night of the Brotherhood, falling upon the 4th of July, those assembled postponed the regular programme and spent the evening in song and social converse. "Tis well," brethren, whatever you do, avoid falling into "ruts."

State Convention.—Societies affiliating with the State Association of Spiritualists will find it to their advantage to make a note of this statement.

The basis of representation was reduced at the last Convention; the delegation will be doubled this year. The per capita dues remain the same, 25 cents for each member.

All mediums endorsed will probably be made delegates-at-large, with all the privileges and powers of other delegates.

All societies are required to make an annual donation to the National Association.

Any number of copies of the State By-Laws will be forwarded to societies or individuals upon application to Thos. G. Newman, Secretary, 1429 Market St., San Francisco.

The fee for a charter is \$5.00, for ordination \$5.00, for endorsement or protection \$1.00.

The Convention meets in San Francisco on Friday, Sept. 1. We would like to have you all "join in."

The next meeting of the State Board will be on July 22.

For further information address

M. S. NORTON, Pres.,
1429 Market St., S. F.

Oakland Meeting.—The spiritual meetings held at 1169 Broadway are a success. Sunday, July 2, at 2:30 P. M. there was a friendly discussion, participated in by Prof. B. K. Low, Prof. Andrews and others. In the evening Mrs. T. O. Martin occupied the platform. She is an excellent medium and gave good satisfaction. Sunday, July 9, the possibilities of Spiritualism were discussed at 2:30, and Mrs. H. A. Griffin officiated in the evening; and thus the good work goes on. C. F. VAN LUYEN.

Mrs. Hendee Rogers writes from San Jose that she is now located at the Nevada House. She likes the Garden City and its people, and hopes to remain for some time among them. Their many friends will be glad to hear of the good health and prospects of Mr. and Mrs. Rogers, and the JOURNAL joins with them in "holding the word" for freedom in its fullest sense to them. Mediums are the light of the world. Shine!

Mrs. Kate Hoskins, being entranced, gave an excellent address at the Spiritual Investigation Society's meeting at Los Angeles—so says the *Medium*. She also afterwards gave some tests, which were generally recognized.

Home of Truth, 1231 Pine St.—morning and evening service as usual. In the evening Mrs. Heacock occupied the leader's platform, taking for her subject, "Ye are the temples of the living God."

Dr. Tanner, president of the Agricultural College at Logan, Utah, spoke for the Mormon Mission, at 909 Market St. last Sunday evening. He is a magnetic and forcible speaker, and after he returns from a trip to the southern part of the State our people will have another opportunity to hear him.

A Correction.—In the account of the reception to Mr. Geo. P. Colby in the last issue, the name of Dr. Carpenter was unintentionally omitted. The Doctor made one of the best talks of the evening.

Mr. and Mrs. Dye, of Los Angeles, spent a few days in San Francisco this week, on their way to the North. They will visit Vancouver, Seattle, Tacoma, Spokane and other places before their return to Southern California.

Oakland.—On Sunday evening, July 2, at Fraternal Hall, Dr. Muehlenbruch made his first public appearance in a number of months, and notwithstanding the holidays, was greeted by a large and appreciative audience. Every test was fully recognized, and the audience dispersed in a very pleasant state of mind. T. ELLIS.

Oakland.—The Union Spiritual Society met at 856½ Isabella St. last Wednesday, with a small but appreciative audience. The meeting opened with a poem; then came the Doctor with some very good messages, followed by Mrs. Courtwright, a stranger in Oakland, but a very good medium. This society keeps its door open for all, every Wednesday night. Vox.

An Informal Free Social will be held by the Ladies' Aid, at Mrs. Lillie's, 301 Polk St., on Friday evening, July 14. All welcome.

Order of Pendo.—There will be a public installation of the officers of Golden Gate Council, No. 11, followed by a literary entertainment and dance, on Thursday evening, July 13, at Social Hall, 102 O'Farrell St. Admission free, by invitation.

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Of Interest to You.—A beautifully-bound and nicely-printed book, entitled "Lessons on the Philosophy of Life," by Miss Lucie G. Beckham, is now on sale at this office. This is the most complete and exhaustive treatise on the "new thought," that is spreading like wild-fire over the world, that has ever been presented to the reading public. This book is only about a week old. The first edition is very small; and if you want one for your library, or for your friend, secure one at once. The price is one dollar, at the Occult Book Store 1429 Market St.

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