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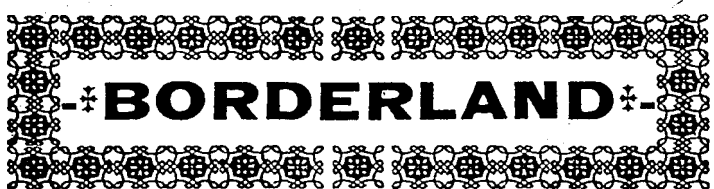
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T. G. NEWMAN,
EDITOR.

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Mrs. Piper and the Scientists

Mr. Wm. S. Walsh, in the *New York Herald*, gives the following facts concerning Mrs. Piper and the Scientists who were convinced through her of spirit existence and communication with those still on the physical plane of life:

MRS. PIPER

is a resident of Arlington Heights, near Boston. Her husband is a tailor in very moderate circumstances. She has two children. Her age is about 38. She is an intelligent woman, but not what you would call an intellectual one. She is neither handsome nor homely, neither tall nor short, neither blonde nor brunette. She is just an average woman—a good wife and a good mother, as, thank heaven! the average woman of the United States has ever been.

In 1882 or thereabout she underwent a dangerous surgical operation. The physician who brought her through successfully was a Spiritualist by belief. He detected in her spiritualistic possibilities. With her consent, he made a medium of her. She was absolutely honest. She had no explanation to offer of the strange powers with which she found herself endowed. She had no consciousness of what happened during the hypnotic trance. When she returned to her normal state she had no remembrance of what other forces had said or done through her.

For fourteen years or more she has been under the close observation, first of Professor James, afterward of Dr. Hodgson and other competent persons. She and her husband have been shadowed by detectives. Her personal luggage has been searched, her correspondence read, her goings out and comings in closely watched. Yet, in all these years not the smallest circumstance has come to light reflecting in any way upon her honesty. Certainly no other medium has ever been subjected to so stringent an ordeal.

And so it was that she attracted an uncommon class of patrons. Educated and intelligent people flocked to her. All were puzzled. Some were convinced. Among the rest came Professor William James of Harvard University.

PROF. WILLIAM JAMES.

Professor James hardly needs an introduction. Son of Henry James, the mystic; brother of Henry James, the novelist, he is himself

the greatest of living psychologists. It has been said of him and his better known, but not more eminent, brother that the one writes psychology like a novelist and the other writes novels like a psychologist. In other words, both are possessed of imagination as well as insight; but the imagination of the psychologist, though most restrained by scientific methods, is most in evidence. As one of the vice-presidents of the Society for Psychical Research, Professor James was naturally attracted to a case of mediumship which seemed to invite the serious attention of the society and its officers.

In 1885-86 he visited Mrs. Piper about a dozen times and sent a large number of persons to her, making appointments himself for most of these people, whose names were in no instance announced to

These are the words with which he introduced Mrs. Piper:

"In order to disprove the assertion that all crows are black, one white crow is sufficient. My white crow is Mrs. Piper."

PROF. JAMES H. HYSLOP

is well known among educators and scholars as a teacher of ethics and mental science at Columbia University. I was his interlocutor. We were riding back to New York on the express from Northampton, Mass., whither he had retired to take a brief respite after prosecuting a series of investigations into the claims of Mrs. Piper, the medium who is in communication with the spirit world. I had caught him on the train on the return trip, and pinned him down to his chair.

He was reluctant, indeed, to give any definite particulars about the

sions and to announce as the climax of those conclusions his belief that Mrs. Piper has opened out to the gaze of her votaries many of the secrets of the hereafter, and has—indirectly and unconsciously to herself—furnished the world with scientific evidence of human immortality.

Professor Hyslop is a student and a logician; calm, self-contained, imbued with the scientific spirit. He can weigh facts. He can determine their exact value. He has accepted no retaining fee, material or metaphorical. He is bound to no creed. He is thoroughly dispassionate. Or, if he has a passion, it is and has been precisely for the unmasking of the very species of fraud which the opponents of Mrs. Piper impute to her.

He has studied sleight of hand. He knows how all the tricks of Herrmann and Keller were performed. He can perform many of them himself.

Yet it is this man, so equipped by nature and by study, who has been conquered by Mrs. Piper. Conquered is the right word. He began his investigations as a sceptic. He came, if not to scoff, at least to expose. He found himself convinced almost against his will.

I may add one thing, however. During the current investigations Professor Hyslop put a final and clinching test of Mrs. Piper's powers. He called up his father's spirit. He asked the latter to give him reminiscences of things that happened before the professor's own birth. The father poured out a flood of anecdotes. He mentioned names and localities. Some of the names were recognized by Professor Hyslop. The locality covers a space of 150 square miles in two Western States. Professor Hyslop will devote his vacation to visiting the entire locality in order to verify the anecdotes by living witnesses. Then his mind will be completely made up, one way or the other.

PROF. RICHARD HODGSON.

And this brings Prof. Richard Hodgson, LL.D., into the story. He is one of the Council for the Society of Psychical Research. He is at present a sort of ambassador plenipotentiary from that society to this country to examine into and report upon the claims of Mrs. Piper. He makes his headquarters at the rooms of the Boston branch of the society, at Boylston place. It was there that I called upon him.

He boldly and unhesitatingly announced his belief that Mrs. Piper's experiments prove survival after death and personal immortality. Yet, like Professor Hyslop, he began as an utter sceptic in all supernatural claims.

"One day in March, 1885," he said, "I thought I felt the presence of my dead mother in the room. I



MRS. PIPER, the Celebrated Medium.

the medium. His investigations convinced him that Mrs. Piper was a person of great psychic powers.

As to the exact meaning and value of those powers, his attitude has been and is very frankly that of suspended judgment.

Of one thing only is he certain: The suspicion of fraud is untenable. He almost wishes this was not so, for if this suspicion could be made plausible, "fraud would be by far the most satisfying explanation, since it would leave no further problem outstanding."

But the fraud hypothesis being eliminated, bewildering problems remain, waiting for an answer. He therefore called the attention of the society to this extraordinary case, with the hope that some light might be thrown upon the attendant problems.

seances which he and his friend and ally, Dr. Richard Hodgson, of Cambridge University, England, have held in Boston with Mrs. Piper. These, he said, are now being transcribed and collated. They will be in a report to the Society of Psychical Research, of which both gentlemen are members. But the report will not be ready for a year. No synopsis would be satisfactory to the public or fair to himself and his co-worker. The world must, therefore, reserve judgment for a year. Then expect a cataclysm!

Nevertheless, Professor Hyslop was quite willing to go into the subject in a general way, or give me some indications of the methods of his society, to recount a few illustrative details of the recent sittings, to give his own conclu-

saw nothing, I heard nothing, but irresistibly the consciousness came upon me that she was there trying to make me cognizant of the fact. Despite the vividness of the sensation, I strove to throw it aside. I reasoned with myself that it was an ordinary phenomenon arising from a morbid mental state. It was a merely subjective illusion. It had no connection with any reality. So I tried to dismiss the matter from my mind. Ten days later there reached me a letter from an American friend telling me of a sitting he had held with a Boston medium, a Mrs. Piper, a name I had never heard before. She had mentioned my name and had directed this friend to transmit a message from my dead mother. It was to the effect that I must not doubt that she had actually been trying to make herself present to my consciousness. Yet even then I could not implicitly believe. I decided the whole matter had connection with some complicated system of thought transference.

"My personal knowledge of Mrs. Piper began in May, 1887, about a fortnight after my arrival in Boston, and my first appointment for a sitting was made by Professor William James, who had discovered her. Briefly, I found that Mrs. Piper was a person who passed into a trance, during which apparently other personalities than the normal waking Mrs. Piper 'controlled' her body, used her organs of speech or wrote with her hand, and showed a knowledge of facts which Mrs. Piper could not have obtained by ordinary means. These other personalities purport to be the 'spirits' of disembodied human beings, and make communications which take the form of coming from the still existing 'deceased' friends or relatives of the persons who have 'sittings' with Mrs. Piper."

DR. PHINUIT.

In the early years of Mrs. Piper's trances her voice was usually controlled by a personality that went under the name of "Dr. Phinuit," who acted as intermediary in the communications; but of late years the communications have been chiefly independent of Phinuit, who for the last year has not manifested at all.

Whether such a person as Phinuit ever existed has not been determined. According to his own account of himself, given in staccato fashion at various sittings, each account, however, being consistent with the other, his full name in life was John Phinuit Schleville. He was born in Marseilles about 1785, his father being a Frenchman of the same name and his mother an Irish woman. He studied medicine at Metz, graduated at the age of 30, and at 35 married a Miss Mary Lattimer. He had traveled in Switzerland and Australia, and had died at the age of 70 of leprosy, which he describes truthfully and feelingly, as "unpleasant."

"My business now," he added, in answer to a question, "is to communicate with those in the body, and make them believe in the existence of spirits."

Prof. Oliver J. Lodge, of England, for whom Mrs. Piper also sat, has this to say on the subject:

"Though Mrs. Piper in her conscious and normal state leaves on all observers the impression of thorough uprightness, candor and honesty, this only gives evidence that the sitters are dealing with an honest subject and a genuine trance. It by no means follows that the trance personality is as honest as

the waking one. Indeed, all analogy would be against the assumption."

GEORGE PELHAM.

In 1892 a new personality in the spirit-world assumed control over Mrs. Piper, though he at first acted alternately with the doctor. It was he who introduced a new method—that of using Mrs. Piper's hand to write his messages, instead of conveying them orally. But whether he conveyed his message by word of mouth or by writing, he usually served only as an intermediary between the sitter and a deceased relative.

This personality is called throughout George Pelham, or G. P., though it is understood that these are neither his name nor his initials. In his lifetime he was a lawyer in New York, and a literary man of some fame. He was a personal, though not an intimate, friend of Dr. Hodgson himself. An accident cut short his career in February, 1892, at the age of 32. Prior to his death he had held a long discussion with the doctor, in which he denied the immortality of the soul, and vowed that if he should die first and find himself still existing, he "would make things lively" in the effort to reveal the fact.

Five weeks passed before he redeemed his promise. At a sitting by Mr. John Hart (pseudonym), another friend of Pelham, the latter announced himself, through the intermediary of Dr. Phinuit. All precautions, it must be premised, had been taken to prevent Mrs. Piper from knowing who Mr. Hart was.

Mr. Hart placed one of a pair of studs in Mrs. Piper's hands, and asked:

"Who gave them to me?"

"That's mine," was the answer, "I gave you that part of it. I sent that to you."

"When?"

"Before I came now. That's mine. Mother gave you that."

"No."

"Well, father, then, father and mother together. You got those after I passed out. Mother took them. Gave them to father, and father gave them to you. I want you to keep them. I WILL them to you."

Mr. Hart notes—"The studs were sent to me by Mr. Pelham as a remembrance of his son. I knew at the time that they had been taken from G.'s body, and afterward ascertained that his step-mother had taken them from the body and had suggested that they would do to send to me, I having previously written to ask that some little memento be sent to me."

A widower, a resident of Minneapolis, had made an appointment for a sitting with Mrs. Piper through Dr. Hodgson, Mrs. Piper herself being in ignorance of the fact. In the meantime the widower made some experiments in Washington on a planchette board and received what purported to be this message from his dead wife:

"All your movements are noticed by me. Meet your appointment."

At the sitting with Mrs. Piper, held four days later in Boston, his late lamented purported to communicate again, and began by saying:

"I told you in my note to keep the appointment, did I not, dear? This appointment is what I meant."

[Next week we shall give the details of the methods of communication, at these wonderful Seances given through Mrs. Piper

to these noted men of science, with a large illustration showing how the writing is done through the medium's hand, and stating some of the facts and theories connected with the matter.—Ed.]

In the Hereafter.

It is an old saying that "The hills are green far away." Man is prone to believe that the future holds in store for him blessings which he does not now enjoy. He feels that he has been unjustly dealt with; deprived of much which he should have had; made to bear burdens and suffer losses that ought not to have come to him. As a rule, all men so think and feel from childhood to age, and, consequently, believe that sometime and somewhere they shall come into their own, have that to which they are entitled.

The imagination presents to man a life beyond the grave full of joy; a life such as it seems to him would be joyous. To the fierce warriors of long ago, heaven was a place of alternating triumphant combat over mighty foes, and crude feasting after victory. To the Mohammedan, paradise presents sensuous joys that never weary; to some Christians the happiness of the hereafter was to be enhanced by a contemplation of the misery of the damned. In these days many feel assured that death is for all, an entrance upon a scene wherein there is neither trouble nor sorrow, evil nor pain, where all is pleasant, agreeable, good.

What does reason teach? It says: "Judge the future by the past." Do you expect the time will come when there will be no need to plant and to sow? when storms will not destroy? nor moth and rust corrupt? when there will be in all the earth neither flood nor drouth, blighting heat nor freezing cold, but a pleasant, gentle Summer evermore?

What of spirits and the spiritual? Who has lived free from selfishness, pride, envy, lust of dominion, love of applause, hope of gain, desire for reward? Who has been changed in a twinkling from a greedy, sordid, malicious, tyrannical soul, to a gentle, loving, unselfish spirit? How can death thus affect a spirit? Man knows what he is only so far as he has been tried. He is on earth a spiritual being as much as he ever will be. His translation to a realm beyond the skies cannot change his true spiritual being any more than would his advancement to a kingly state and fortune in this world. The meanness of a king is not manifested in the same way as is that of a peasant. The disembodied soul may not seek to exalt itself by physical arms, nor to trample upon rivals with material feet; but it will strive to gain that which it desires; for so doth the fragrant grass, the springing corn, the singing bird, the joyous infant and mature man.

If the past teaches at all; if evolution proves anything; it is that neither material nor spiritual change is sudden. We are of slow growth, matured in the womb of time, the product of infinite ages. If there were no possibility of evil, there would be no such thing as righteousness. Kindness is a virtue because it is possible, and there is temptation to be unkind.

There cannot be an up without the existence of a down, a higher without a lower, a better without a

worse. There is neither in space nor virtue a height beyond which no one can go, while there are regions of which we now know nothing. Nothing in human experience, no reason based upon knowledge, teaches that at death we attain unto all possible understanding or excellence.

A. N. WATERMAN.

Dedicatory Lecture.

The Spiritualists of Battle Creek, Mich., having secured the Royal Templar Hall for their Sunday services, have refitted it, and at its dedication Dr. Peebles gave the following address:

Man is not a religious animal, as some Darwinian materialists have taught, but rather a thinking, reasoning, religious being, made in God's image, which image does not consist in shape, or avoirdupois, but in life, consciousness and spirituality. God is spirit, or causation, as Proclus of old affirmed; and man is a spiritual being. The divine image consists in spirituality.

As a religious being man is naturally worshipful. Whether civilized or savage, he is conscious of a superior Supreme intelligence—Brahm, Allah, God, and our Father in Heaven.

Rightly translated, the direct words of Jesus are: "God is Spirit." The spiritual is the real and the substantial. The spiritually-minded are reverential. They are religious. Their life is a prayer. "The fruit of the Spirit," said the apostle to the Gentiles, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Spiritualism, by whatever name known, without the fruit of the Spirit, without religion and moral growth, is but the veriest rot and rubbish; and sectarian religion, by whatever name known, in any age, without Spiritualism and its accompanying spiritual gifts, is only an empty shell—an offensive creedal cadaver, that should be buried without ecclesiastical formalities.

God is Spirit; and Spiritualism, while inhering in and originating from God, does not center alone in, and rest entirely upon phenomena, but upon spirit—upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance and heavenly impressions from the divine sphere of love and wisdom. Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of the races. They acknowledge Christ; they feel the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions; they open their Seances, many of them with prayer. They are richly blessed with visions and calm, uplifting ministrations from angelic homes. They see in every pure crystal stream a Jordan, in every verdure-clad mountain a present Olivet, and in every well-cultivated prairie a Canaan flowing with the milk and honey of spiritual truth—love to God and love to man.

There is a spurious Spiritualism just as there is a spurious Christianity. The Utah Mormons call themselves the "Latter Day Saints of Jesus Christ." Orthodox Christianity has no standard of faith. That brilliant scholar, the Rev. Dr. Briggs, thrust out of the Presbyterian church for heresy, has, without the least change of faith, just been ordained a priest in the Episcopal church. Roman Catholic and Unitarian creeds do not well harmonize;

but each sect declares itself Christian. Just as there are all sorts of Christians, so are there all sorts, shades and kinds of Spiritualists. These have no creed—no formula of faith.

Spiritualism must be differentiated from spiritism. The terminologies of the two words absolutely necessitate, as every scholar knows, entirely different meanings. Chinese, Indians and Utah Mormons are spiritists, believing in spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent and religious Spiritualists.

Spiritism is a science—a fact—a sort of modernized Babylonian necromancy. But Spiritualism, originating in God, who is spirit, and grounded in man's moral nature, is a substantial fact and infinitely more—a fact plus reason and conscience—a fact afire with testimonies and beautiful messages from the loved beyond—a fact relating to moral and religious culture—a sublime spiritual truth ultimating in consecration to the good, the beautiful and the heavenly.

Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the soul of all past religions. It was the mighty uplifting force that gave to the world in all ages its inspired teachers and immortal leaders.

Spirituality is the substantial reality. And man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn. Spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. They walk by our sides often, and yet unseen. Philosophically considered, there is but one world, and that one would embrace the yesterdays, and to-days, and the innumerable to-morrows of eternity.

Spiritualism teaches salvation by character; or by the life, as did Paul in his higher inspired moments, who said: "Being reconciled, we shall be saved by his life." (Romans 5-10.)

Spiritualism has not only positively demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has greatly liberalized the religious mind; it has encouraged the philanthropic reforms of the age, and it has given us a revised geography of the heavens and the hells. Mortals enter the future world with as absolute substantial bodies as we have here, only more refined and etherealized. There are different degrees of happiness there. Memory is the undying worm. There is intense mental suffering in those Cimmerian spheres. And yet, God builds no hells; He burns no man's fingers here, damns no souls there. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. Man, a rational moral being, has the power of choice. Punishment follows sin; there is no escape. Divine punishment is disciplinary in all worlds. Christ Jesus still preaches to undeveloped imprisoned spirits. The angels call, and souls are constantly coming up through tribulation deep.

The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. Better seek, find out and live the truth now, and so have a heaven here on earth—a heaven to-day.

THOUGHTS.

The thoughts of joy and beauty,
What powers they are to man!
They point above the shadows,
To Heaven and its wise plan,
And far beyond the valleys,
To mountain-tops so bright;
They point the path of glory,
Where wisdom is the light.

The thoughts of pain and sadness
So quickly disappear,
When thoughts of love and gladness
Come casting out all fear;
When Truth is known and cherished,
Then error flies away,
And sin and pain's grim darkness
Depart—for it is day.

The thoughts of love so precious;
Their joy can scarce be told;
They fill all things with radiance,
And draw us in its fold.
Oh, Love, so dear within us,
Thou art, indeed, our bride.
May it abide forever,
Cheering all beside.

The thoughts of life eternal
Cast out all false decay;
They fill our souls with knowledge
Of One Eternal Day.
The thoughts of life eternal
Awaken us to see
That God's eternal likeness
Is man's true destiny.

HARRY GAZE.

Psychometric Reading.

In order to see if we can discover the philosophy of the science (for science it is), I will open the discussion by affirming that every phase of it is mind-reading. As I do not wish to be misunderstood, I will state, first, that mind is with matter in every aspect of its appearance. Ideas are the ultimate particles of mind: when compounded they become thoughts. When in motion they are manifest in form. All forms are the manifestation of the inner thoughts that produced them. This confirms the saying of John in the first chapter, where he said: "In the beginning was the word (logos) and the word was with God, and the word was God (good). The same was in the beginning with God. All things were made by him, and without him was not anything made that was made: and the word (logos) was made *flesh* and dwelt among us. (It should have been translated, like us.)

The word *logos* means: "The form manifesting the inner thought of him that produced it."—*Pickering*. That being the case, in the beginning of any form, the thought producing it must be with the maker, producer, of that form, and it must also be with that God (good) in the beginning of that good (God.) This being true, we can understand the eternity of all things in mind, and relatively produced as manifested in conscious form. That being the case, when we understand any form we understand the mind that it manifests; mind then is the real thing. The matter is only the visible expression. The mind in thoughts becomes *en rapport* with the conscious ego and a part of the intelligence of it. Consciousness is a function of the soul and the foundation of individuality by which the spirit in man becomes known.

In reading persons, the psychic reads the thoughts of the person from the characters representing the thoughts, which have become parts of the organic-structure of the individual Spirit self. That self is formed by character, let the spirit be in or out of the physical body, and becomes real to the psychic. Now, in a public meeting the medium is under the combined influence of many individualities

whose psychic is individualized in part; enough so, as to form in thought the reminiscences of life, and can be read by the medium as distinctly as though in person. They can often take in a life-time; and by impression by thought-radiation from spirits, at long time and distance, be able to read the life of many years, centuries or ages. Time and distance is not counted. The duplication, like sound, will search all within its radius. Every class of thoughts stamp their form and presence on the body, brain and hands. The hand was the latest organ of intelligence constructed to carry out the purposes of the mind, etc. It is the organ by which the world is governed. Hence, Palmistry, when understood, becomes a science of the soul, and was so understood by the ancients.

Those learned in Astrology and Magic became teachers of the race. In Job 37:7, "He sealeth up every man's hand," that all men may know his work." If men would study the hand carefully they would learn the adaptability for special work to which their minds are best adapted. There is a great truth expressed in the old saying: "Train up a child in the way he *should go*, and when he is old he will not depart from it." (viz) Train the child according to or on the line of his genius, and he will live and work with pleasure and profit to himself and the world. Man loves to work where genius leads. The poet says: "Study man and you study nature; study nature and you study God." To study man, we must read the writing of thought on the face, hands and general contour of the whole person, and in doing so the mind is read in the thoughts, the inner thoughts producing them. Thoughts are the product of a conscious reasoning and designing power, and is force put in motion—call it conscious nature or God, to suit individual understanding. The law governing is a unit or one in many, or many in one—a universal whole. All is mind and matter, and soul is spirit individualized. All substance in particle is self-conscious of other self by contact and combination. Teliferism and metabolism become the means of imparting intelligence to immortal consciousness.

Man, as a microcosm, is the mystery, and has been for ages past. A being containing within, inherently, all the principles and powers of evolution, by appropriating and assimilating substance both material and immaterial from all planets, suns, or stars, and arranging the same in systematic form for intelligent manifestation, as was anciently understood and taught by the science of Astrology; and in modern times is being revised and improved upon.

The question in Job: "Canst thou bring forth Mazeroth in his season or loose the bonds of Orion?" Mazeroth is the 12 signs of the zodiac and was the great clock of the Universe long before the Pyramids of Egypt were built, and of later years has become the starting-point of the revision of astrological science. The new old science that teaches the influence of the stars on the construction of the *Human*. Oh, the wonderful magic-power of the fluid of life and light, radiating to man, begetting beautiful thought. "Canst thou bind the sweet influences of the Pleiades? Canst thou guide Arcturus and his sons?" Man as an entity is the one being whose capabilities are unlimited except by time. He can hold in self-consciousness the sweet influences, not only of Ple-

ades, but he incorporates and assimilates the influences of all the planetary systems. By radiation, they convey to him their life essence and substance, for moulding a form designed to radiate in effluvia the substance necessary to form a living soul, in property a fluidic being, a (*human*) with form of man and property immortal, possessing eternal life, a manifestor of God, nature, law; an exhibit of spirit in form, showing to the universe the master center of ruling force, and an embodiment of all law in angelic form. The mystery is great, as manifested in flesh.

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

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

SAN FRANCISCO, CAL., JULY 20, 1899.

Mrs. Piper, whose likeness adorns our first page, is a medium engaged and paid by the month by the Psychical Research Society, to demonstrate spirit powers, and she has convinced nearly all the Scientists who are unprejudiced, that Spiritualism is a *fact*. She is not dependent upon investigators in the least, and commercial mediumship is eliminated from the case. Our mediums should all be supported by organized societies, and be independent of investigators, so as to insure the best and most convincing manifestations.

Spiritualist Literature.—Bishop Moreland said that Spiritualism had "never added anything to the world's literature. The Bishop is sadly mistaken. Spiritualist literature has become so abundant and overwhelming that it has revolutionized the world of thought, and modified all religious teaching—even that of Bishop Moreland, who now admits the existence of the spirit world, and the communication between spirits in that world and this, though he ignorantly asserts that all spirits are "bad" ones, when his bible relates hundreds of instances of visits and communications from good spirits, as recorded from "Genesis" to "Revelations." He should "try the spirits" to see if they are good or bad, as the bible commands—but that would be manifestly unnecessary, if they were all *bad*! The bible is full of Spiritualistic teachings.

Lake Brady Camp, near Kent, O., is now in full running order. The feeling has changed very materially in that section of country, and the churches are also holding picnics on these excellent grounds. The Congregationalists, Lutherans, Baptists and Disciples each have had successful picnics. They are learning that Spiritualists are not such bad people after all, when their prejudice diminishes.

Scientists and Spiritualism.

A correspondent asks us to mention some Scientists and inventors who were Spiritualists. Their names are legion. Here are some:

Prof. Wm. Crookes, the discoverer of the "tube," which made the X-Rays possible, has made discoveries which make his name immortal—is a thorough Spiritualist.

Dr. Robert Hare, scientist, chemist and Spiritualist, invented the oxy-hydrogen blowpipe, producing a flame so intense that it would consume a diamond and vaporize the most solid substance. The doctor was a professor in the Pennsylvania University, and he stood so high among European philosophers that Philadelphia was chiefly known to them as the residence of the learned Prof. Hare.

This great chemist, scientist, philosopher and electrician, the peer of Faraday—the crowning glory of the Pennsylvania University—lived and died a devoted Spiritualist. His life, his scientific researches and philosophical attainments, constituting an imperishable monument, honors science as well as graces and adds lustre to the early history of Spiritualism in America.

Prof. C. T. Varley, the distinguished English electrician, was the first to demonstrate the principles governing the transmission of messages in deep waters, and made telegraph-cables possible. He is a Spiritualist.

Edison, the most wonderful inventor of the age, is a Spiritualist, as were his parents.

Science and Spiritualism combine to demonstrate continued existence in the other world. Among the Scientists who are Spiritualists we may mention the following array of talented men:

W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Gustav T. Fechner, Professor of Physics in the University of Leipsic; Lord Rayleigh, F. R. S., Professor of Physics in the University of Cambridge; Prof. Scheibner, teacher of Mathematics in the University of Leipsic; W. E. Webber, Professor of Physics in the University of Gottenburg; Dr. Franz Hoffman, Professor of Philosophy, Wertzburg University; Prof. Wagner, Geologist, University of Russia; Prof. Butlerof, Chemist, Russia; Prof. F. Zoellner, Leipsic, author of "Transcendental Physics;" Prof. Nees Von Esenbeck, President of the Royal Academy of Sciences, Germany; Emilio Castelar, the Spanish patriot, etc.

Space forbids the mention of more now. Their number is daily increasing, for the proofs demonstrating the correctness of the philosophy are overwhelming.

Wm. Dorman, Caldwell, Canyon Co., Idaho, was a Methodist, but has been converted to Spiritualism, and invites mediums and lecturers to call on him. He was convinced of the truth of spiritual intercourse through his sister-in-law, in Evansville, Ind.

Physical Demonstration.

In these days, when some are trying to discredit the physical phenomena of Spiritualism, denouncing *all* of it and calling it all fraud, it is refreshing to find, in the daily papers, a telegram from Stockton, Cal., on July 1, about some physical phenomena coming thro' a local business man there, Mr. Cameron, which dumfounds skeptics and thrashes a powerful policeman. Here is the telegram:

Stockton is just now considerably excited over the development of a new spiritualistic medium named Cameron, who is said to be able to do the most wonderful things. Some of the most skeptical people in the city have been to the seances of the local medium.

One of the people who is dumfounded is Officer Welsh of the police force, who was quite roughly handled by a spirit for making some slighting remark about spirits in general, and was rudely treated, despite his attempted defence. The officer is a powerfully-built man, weighing 225 pounds.

Some Truth in all Religions.

—In the Battle Creek, Mich., *Daily Moon* we find that a reporter had a conversation with Dr. J. M. Peebles upon the religions of India, Ceylon and other eastern lands, and he said:

There is truth in all of them. The Ceylonese Buddhists are meditative, the Brahmins critical and exceedingly metaphysical. Conversing with them I sought only the truth. This is the pearl of great price. And to find it, one must divest himself of all prejudice. He must investigate, think, study, and use all his God-given reason. He who will not reason, is a bigot; he who dare not is a coward; and he who cannot, is an imbecile, a to-be-pitied imbecile.

Wonderful.—A correspondent in an exchange writes thus of Yosemite: "They say that seeing is believing; but when you come to Yosemite you will find that even seeing fails at times to make belief possible. The river runs silently by my feet with its hundreds of lovely colors, and the meadows beyond it make you sure you are at Shasta; but beyond them rise the wonderful cliffs over which dashes the fall—the great Yosemite. They tell you that it is a sheer leap of 1600 feet. But, oh, to see it hang there, a great white cloud of foam-rocketts! The thing is wonderfully exciting."

National President.—Moses Hull has nominated, seconded by G. W. Kates, for the office of President of the National Spiritualist Association, to be elected at the coming National Convention, at Chicago, next October—Dr. J. M. Peebles. The JOURNAL supports that nomination, if a change is to take place, and believes that no better selection could be made. California joins with her sister States in endorsing that nomination, if Dr. Peebles can be induced to accept the position.

Ignorance.—An exchange says that Paul Krüger, the President of the Transvaal Republic in South Africa, maintains, on Scriptural grounds, that the earth is flat. In reply to a scientific argument showing the earth's rotundity, he is reported to have declared: "If that is true, then I might as well throw my Bible overboard." Neither scientific arguments or demonstrated facts have any weight with bigotted theologians, who have eyes, but see not; ears, but hear not." They look only into the darkness of the past, and cling to the superstitions and fallacies which were exploded long ago. Dogmatic theology has ever stood in the way of advancing light and knowledge. It beclouds the vision, and dwarfs the mind. The language of President Krüger is the same as that with which theologians in all ages have answered the demonstrators of scientific facts. In the blazing light of intelligence, art and science, at the dawn of the Twentieth Century, such ignorance as he displays is truly deplorable.

A Rich Gem.—L. M. Perkins, Denver, Colo., who received a copy of Prof. Francis King's book, entitled "The Secret of Life," wrote to the author thus concerning it:

Thank the Infinite that your marvelous book on "Harmonic Vibrations" came into my possession. It is a rich gem. I am striving to manifest the higher self in my daily life—am deeply interested in the advanced thought, and have given much study along the lines you are teaching.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to old or new subscribers) the RELIGIO-PHILOSOPHICAL JOURNAL for one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents:

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

The Nebraska State Spiritualist Association is holding a camp meeting at Lincoln Park, Lincoln, Neb. It opened on July 14 and lasts for 10 days. We hope it will be a grand success.

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.

Not Liberal.—*Living Issues*, an anti-Catholic monthly, published in San Francisco, noticing the message from Theodore Durrant, published in the JOURNAL on June 8, denounces it as a "hoary old bald-headed lie," and adds:

It is time a law was passed, and vigorously enforced, making death the penalty of such beastly lies about persons who are dead and no longer able to resent such infamies.

Oh! how inconsistent! *Living Issues* complains bitterly of the intolerance of the Catholic Church, denouncing its bigotry and cruel persecutions of those who dare to think for themselves—and then in the same paper it says that those who dare to differ from its conclusions should be mercilessly arrested, and executed—all, forsooth, because they dared to think for themselves, and believe their own senses! Such "liberality" is amazingly inconsistent and diabolical! How much better are such "liberals" than the priests which they condemn?

The Reviewer.

The only magazine in America devoted entirely to teaching and demonstrating the science of Astrology, is called *The Sphinx*, and its price is \$3.00 a year. There is a large and increasing demand for such a magazine, and we are glad to welcome *The Sphinx*, which is the best of its class and kind.

The Sphinx is under the personal supervision of Mrs. C. H. Thompson, a recognized authority both in England and America, and contains an up-to-date Grammar of Astrology revised by her, and supervised by Mr. Joseph G. Dalton, author of "The Spherical Basis of Astrology." There are several esoteric articles by the editor of "Modern Astrology," and some sketches by the editor of "Coming Events." Raphael, Zadkiel, Kymry, Azoth, Asmothiel, Heinrich Daath, Mr. Hingston (literary editor of the New York *Herald*) and several well-known writers in America have promised to contribute. For sale at this office.

—:o:—

In the *American Monthly Review of Reviews* for July the editor reviews the work of our delegation at The Hague up to date, presenting the latest phases of the arbitration question, with some consideration of its bearings on the present international situation. Among other topics discussed in "The Progress of the World" this month are "tariff trusts" as a political issue, the Dreyfus vindication, the war in the Philippines, the recent change in the civil-service rules, and the newly-elected college presidents.

—:o:—

The *Arena* for July contains an excellent article by B. Fay Mills, entitled "Between the Animals and the Angels," another on "American Education in the Ottoman Empire," by Cyrus Hamlin, L.L.D., besides the usual well-assorted list of contents. *Arena Co.*, Copley Square, Boston, Mass; 25 cents.

Mrs. Lida B. Browne will attend the Lily Dale Camp, and remain several weeks. She will represent the RELIGIO-PHILOSOPHICAL JOURNAL and take subscriptions for it, and orders for our books.

Anniversary Banquet.

The 64th wedding anniversary of Mr. and Mrs. C. K. Smith, of San Diego, was celebrated with an elaborate dinner, with a special bill of fare, at the New York Kitchen, July 7, 1899. The dinner was given by their daughter, Rose Smith Eigenmann, wife of Dr. O. H. Eigenmann, the noted scientist of Indiana University. Mrs. Eigenmann and her four interesting children are at present on a visit to this Coast, spending most of their time at Coronado and the charming Point Loma House. All the children and grandchildren of Mr. and Mrs. Smith, living in the vicinity of San Diego, as well as Col. and Mrs. Berry, of Los Angeles, were at the dinner, and afterwards repaired to their home on Eighth St., where the afternoon's pleasure was continued. In the evening, piano playing and singing by the younger members of the family.

Our 64th Wedding Anniversary.

We are nearing the end of our journey,
The mountains begin to look bright;
Very soon we may enter the portals
Where there will be no more night.

From trials our life has not been exempt,
But day always followed the night;
Have ever been blessed beyond our deserts—
Our path undeservedly bright.

More cause for thankfulness than repining;
Have seen more of pleasure than pain.
Every cloud has had its silver lining,
And darkness changed to light again.

"I have meat to eat that ye know not of,"
Said Christ, when his heart was full of love;
We also may feed upon food divine,
Nor hunger, nor thirst, nor feel to repine.

We get what we seek, if we ask aright;
His yoke is easy and His burden light.
Brighter and brighter grows our pathway,
Till now we are nearing the perfect day.

To loved ones who meet with us here to-day,
May flowers spring up all along your pathway,
That the evening of life your best may be,
All ripe for a blissful eternity.

July 7, 1899.

Mrs. C. K. SMITH.

Camp Meeting.—The Harmonial Association of Los Angeles, Cal., will hold a Spiritualist Camp Meeting in Sycamore Grove, within the city limits, next September. It is a fine Grove for such a purpose, and the Committee intends to make it a grand success. Look out for future announcements. For particulars address the Secretary, J. D. Griffith, 101½ South Broadway, Los Angeles, Cal.

Clinton, Iowa.—The 17th annual camp meeting of the Mississippi Valley Spiritualist Association will open at Mt. Pleasant Park, Clinton, Iowa, on July 30, and close Aug. 17. It is a beautiful location, and the talent engaged will insure its success. For programmes send to E. L. Kilby, Sec., Ottumwa, Iowa.

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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. 1027½ Market-st., S. F.

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

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

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

Sol Palmbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

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

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

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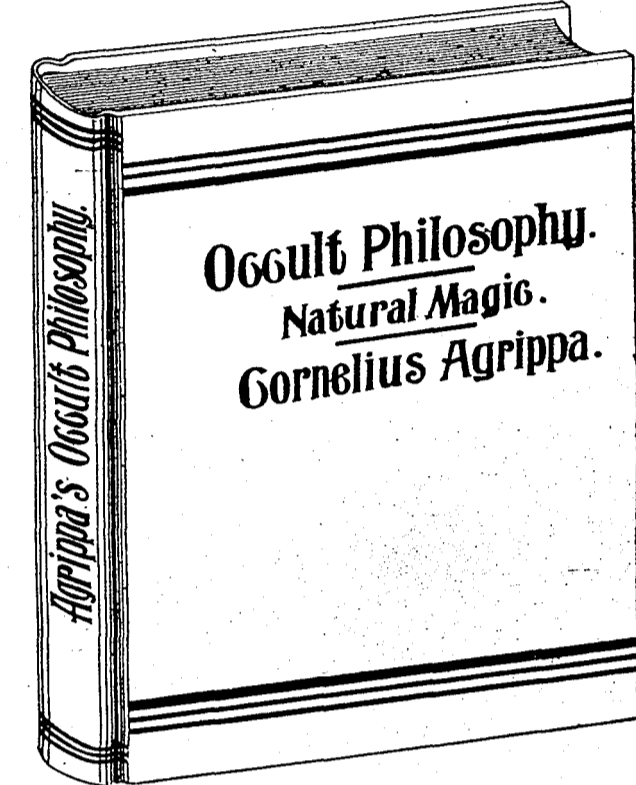
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cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Emyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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Spirit Control.

We often hear of mediums who claim that Jesus Christ, Moses, John, Paul and other ancient persons controlled them. To me the claim is illogical and absurd. Let us take personality out of the matter and assume reason. The All-Comprehensive Power of Knowledge has endowed us with reasoning faculties—why not use them? Let us well consider the question of spirit control.

Before entering upon the subject, I wish to mention an experience which occurred in this city (Oakland). Two years ago a medium was engaged by a Spiritualist society. This society printed hand-bills, on which was the following:

“Jesus Christ will control and speak through Mrs. _____ this evening; also heal the afflicted.”

You can imagine the hall was filled. Many went, of course, out of curiosity to hear what Mr. Christ had to say. Among those in the audience were three ministers and one College professor, who afterwards told me that they were mortified and disgusted. The greater portion of the audience were also disgusted, and expressions were heard like these: “When Jesus was at the age of 12, he was found in the Temple, teaching the wise men, and 2000 years after his transition, (as we naturally conclude with all these centuries of experience in higher fields of knowledge, progression and purity) he comes back to speak through that instrument; but instead of teaching wisely, murders the English grammar.” It was so painful to listen that many people left the hall before the lecture was finished.

We should give credit where credit is due, but break the idol of superstition and do away with the erroneous idea of letting such things appear publicly, to drive away thinking people.

Let us see about these ancient people coming back and giving their pictures upon slates and controlling mediums. That it is the work of spirits when under test conditions, there is no doubt—except when it comes from the medium's own imagination. Some people are, I am sorry to say, so light-brained that they are tickled out of their reason to have such names given to them, but we should use our reason. Once a medium was controlled and the spirit gave his name as George Washington. Finally, being cornered, he confessed that he was not the spirit he claimed to be. Seeing that he was trapped, he said: “No, I am not.” He explained that if he gave the name of Mr. Jones, or Mr. Smith, he could not attract the attention that he could by giving the name of George Washington.

I call these cases personations, and, in some instances, “obsession” of the medium. If a spirit come back and impersonates, he is a deceiver and can not be trusted; no matter what name he may assume. To my knowledge, there are scores of mediums, and Spiritualists, claiming Jesus, Moses, John, Aaron, and other Bible personages, as controls, but psychically and psychometrically, I say they are all personations.

Now, dear reader, this may not please you, especially if you have a control who gives such a name; but let us investigate and reason together. Our philosophy claims to teach eternal progression, and if this be true, such spirits whose names we have mentioned, who have passed out thousands of years

ago, and as they were living good lives then, no doubt they have now progressed far beyond this impure, physical plane, and could not, if they wished, come back here; hence we affirm again, it is a personation and a deception on the part of the spirit, or imagination upon the part of the medium.

Dear friends, whoever you are, if you have such a control, be not deluded or degraded; be honest with yourself, and let your reason guide you. If you are of a progressive mind you will see that you have been misled. Read this article carefully and give it your thoughtful consideration.

Let us go a little further. I have found in my investigations that some Spiritualists teach that the very highest spirits have wings! Think of it, dear reader; eventually we have to grow wings so that we can fly! How we are to grow them, is not stated—whether by the aid of goose-grease or some other application. What an erroneous and materialistic idea! It is not natural, never has been, nor will it ever be necessary for anyone to grow wings. A spirit not being a material, ponderable object, is not controlled by the law of gravity, and travels to any point of the Universe with the speed of thought, which is the only motive-power known in the spirit-world.

It is high time, in this intellectual age, that we discard superstition, delusions and the like, and let reason rule.

May the All-Eternal Wisdom and Knowledge lead us into brighter light. Give us “light, more light.”

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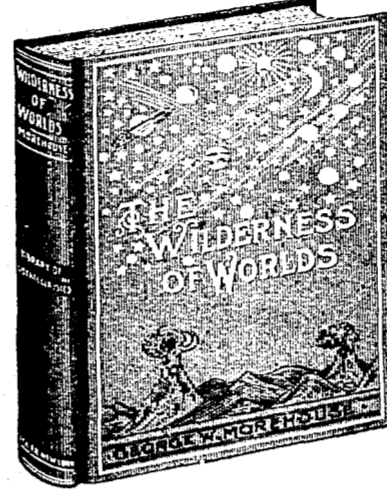
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Local News Summary.

Edited by M. S. NORTON.

Friendship Hall.—On Monday evening, July 10, the hall at 335 McAllister St. was reopened and dedicated to the spiritual work, by Mr. and Mrs. C. J. Meyer. The hall was nicely decorated and opened under favorable auspices. The audience largely exceeded the seating capacity, but they stayed until a late hour to listen to the excellent program. The exercises opened with "Betheny" by the audience. Mrs. Dunham offered an invocation; Mrs. R. Shepard Lillie made the opening address, and gave an improvised poem from the words, "all welcome." Miss Lenora Wilkins recited "Barbara Fritchie," and was followed by Mrs. Clara Steers with cheering words from her guide, Fannie Burbank. Dr. C. H. Riness gave a brief history of the hall since its erection by Mrs. Osgood about eight years ago, then known as the little Arcade Hall. Mrs. Stoddard spoke briefly, followed by a song by Miss Wilkins and Master Wilkins. Mrs. Jennie Robinson, Mrs. H. A. Griffin and Mrs. Gillingham gave spirit messages; Mrs. Clara J. Meyer, the hostess, spoke a few well-chosen fraternal words, and the meeting closed with "America" by the audience. Spiritual meetings will be held in Friendship Hall every Sunday and Tuesday evenings.

Sleeper Trust.—The Board of Directors of the Sleeper Trust met at the Russ House on Wednesday, July 12, President Steele in the chair. Mr. W. Vinter of San Jose, appointed by Mrs. Sleeper to fill a vacancy, was seated by unanimous vote. Mrs. Sleeper made a request for a change in the location of the Temple to be erected, from San Francisco to San Jose, and also requested it to be erected immediately instead of waiting for the Fund to accumulate \$25,000, as required by the trust deed. Some \$17,000 being available, would permit a good structure to be built, and Mrs. Sleeper see it, in all probability, during her earth life. The matter was discussed and approved by a majority, but legal grounds may prevent its adoption. The election of officers resulted as follows: Pres., I. C. Steele; Sec., Wm. Vinter; Finance Com.—Z. T. Croop, J. B. Chase, Wm. Vinter. Z. T. Croop was appointed to manage the prune orchard, and W. H. Yeaw to attend to the selling of the land.

Hermetic Brotherhood.—On Tuesday evening, July 11, the meeting of the Brotherhood, at 856 Hayes St., was opened with the usual interval of silence. Mrs. Francese Rogers sang "Good-night, Sweet Dreams." Then came the event of the evening; Mr. Will O. Bailey delivered a lecture in answer to the question, "What Did Jesus Worship?" The speaker proved by his recorded words, that Jesus worshipped, and taught others to worship, the higher self, or the God within. His analysis of the "Lord's Prayer" was exceptionally fine. There were numerous questions on the lecture, which were answered with a clearness which indicated a thorough familiarity with his subject. It was a rare treat for advanced thinkers.

The Ladies' Aid Reception.—While the Society is taking the usual Summer vacation, it was thought best to have the members who are still in the city, and the friends, come together occasionally for a social time. On the second Friday evening in July a little company of kindred spirits gathered at the residence of Mr. and Mrs. Lillie, 301 Polk St., and spent the evening in song and social conversation. Mrs. Lillie was too ill to be present, and the honors of the occasion fell upon Mrs. Jolly and Mr. Lillie.

Found Dead.—Dr. J. C. Schlarbaum, an aged San Francisco Spiritualist and physician, was found dead in his chair in his room, at 119 Third street, Monday evening, July 10. He spent most of his time in his office; was never married, and was a consumptive. He was buried at San Jose, on Friday.

Mr. and Mrs. B. F. Small write from Los Gatos, where they are enjoying their vacation. The letter brings an influence of mountain breezes, singing birds, change, rest, and a general good time. They will not return until August. The JOURNAL is sent to them every week, for, like all good Spiritualists, they can't get along without it.

Mediums' Protective Association.—The usual Wednesday evening meeting, held at Oriental Hall, 605 McAllister street, was well attended, and those present were entertained by Mme. Young and Mrs. H. A. Griffin. President W. T. Jones and Secretary J. T. Roberts were at their posts of duty.

Visitors.—Mr. and Mrs. Wm. Kline, of New Orleans, are making a tour of the Pacific Coast, for health and pleasure. Mr. Kline is ex-president of the New Orleans Spiritual society, and a prominent business man. Mrs. Kline is a medium in a quiet way.

The Order of Pendo.—Golden Gate Council, No. 11, held an open meeting in Social Hall, 102 O'Farrell St., on the evening of the 13th inst. There was a public installation of Officers, and a musical and literary entertainment and dance. The officers installed by Chief Councillor H. W. Mathews were: Ernest Duden, Councillor; D. N. Place, P. C.; Mrs. Hannah Morrell, V. C.; A. J. Colby, Treasurer; Mary A. Duden, Chaplain; Helen W. Mathews, Guide; W. T. Jones, Sec., and H. W. Mathews, Sentinel. The program was: Overture, Mrs. Mena Eaton; song, Miss Myrtle Colby; song, Miss Werner; song, Miss Mabel Pfifer; piano selection, Frank Indig; trio, Lassalle sisters and Miss Blanc; address, Mr. O. W. Kyle; vocal solo, Prof. Carl Sawvelle; song, Mr. Emil Penez. Mr. W. T. Jones acted as Master of Ceremonies, and Mrs. Mena Eaton furnished dance music. The affair was a decided success and reflects great credit upon the committee of arrangements and the Order of "Pension." Every number of the program was *encored*.

Mr. and Mrs. Dye, of Los Angeles, left San Francisco for the North last Saturday, on the steamer. Their address for the present is 610 Front street, Spokane, Wash. Mrs. Dye is a powerful magnetic healer, and brings health and joy to the afflicted, wherever she goes.

Oakland.—At Fraternal Hall, on July 9, Dr. Max Muehlenbruch occupied the platform in the evening. He seems to grow more in favor than ever, and his tests are always recognized. He will be with us again on July 23. T. ELLIS.

Remember that the State Board meets Saturday evening, July 22, at 1423 Market St.—that the State Convention is only six weeks in the future—and if you don't take the JOURNAL you don't get the news. A word to the wise is sufficient.

Sunday Meetings.—Dr. Hall's meeting, at 20 Eddy St., discussed "What Inspires the Effort to Reform Others?" Next Sunday, "How Can We Solve the Problem of Domestic Labor?" The management, the music, the speeches, and the audience are all of a high order. From 12 to 4:30 P. M. every Sunday.

At the Home of Truth, 1231 Pine St., Mrs. Kemp, of Alameda, spoke at 11, and Mrs. Heacock in the evening, taking for her subject, "Cast Your Net on the Right Side of the Ship."

Mme. E. Young, at 605 McAllister St., was assisted by Mrs. Sarah Seal, who spoke on the subject of "Spiritualism."

Henry Harrison Brown, eminent spiritual teacher, spoke at 663 Eleventh St., Oakland, Sunday, at 3 P. M.

At Friendship Hall, 335 McAllister St., Mrs. C. J. Meyer was assisted by Mrs. Jennie Robinson in the evening. Mr. Harry E. Hargrave occupied the platform at 1169 Broadway, Oakland, Sunday evening, and Mrs. Lavina Knowles officiated at Fraternal Hall.

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