

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,  
EDITOR.

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## BORDERLAND

### French Artist sees a Spirit.

#### Prof. Tissot's Spirit Picture.

Tissot, the writer of the "Life of Jesus," has declared himself a Spiritualist, says the *Chicago Tribune* of July 16, 1899. Those who saw the wonderful series of paintings at the Art Institute last Winter, and who read his fervent tribute to Christianity in the *Century Magazine*, might be well prepared to doubt this assertion were it not that the artist has written a statement over his own signature. The fact came out in connection with the story of an early picture which he had just disclosed; and it is quite a story, romance, and absolute truth all in one.

#### HIS EARLY HISTORY.

Some 20 years ago, he was already great as a painter of Parisian beauties, for he was 40 years of age. But he had not yet commenced his life work.

Not being satisfied with the development of his artist mind, he turned to occultism, and thereafter he visited many spiritualistic mediums; prompted somewhat by a discerning and intelligent curiosity, but still more by the cravings of his soul. There were few of the greatest in France that he did not visit.

#### EXPERIENCES IN ENGLAND.

Between the years 1881 and 1885 he visited England. There he came across a number of Spiritualists whose doings he could not fathom, and whom he therefore could not decide to finally disbelieve. Among these were Cecil Husk, the Fowlers, the Colemans, the Everetts, Akasakof, W. Crookes, the Cook family—from whom the famous Katie King arose—and many others then at the height of their fame in a wave of Spiritualism that was sweeping across Europe.

Finally he visited Eglinton, the greatest of them all. This was the man who, according to the writings of M. Rambaud, had the ability to go into a trance and evoke a spirit which could be seen to arise from his chest, coming at first in a bluish vapor like the smoke of a cigarette and gradually materializing into a spirit which was luminous in the dark and could be seen and felt.

It was there that the great painter saw Katie. "Her angelic smile," her chin, her small neck, as it appeared amid the drapery that fell over her breast, her whole form as he had painted her so many times

appeared to him in such perfection that he was satisfied—or deceived, as you wish to take it. This man, who was to become famous by his knowledge of form, however, said it was "truly Katie." Once again he put her upon canvas as he had seen her in spirit-life accompanied by her spiritual conductor. He called it the "Mediumistic Apparition."

In the art world the picture attracted attention, and was reproduced in French engravings. The girl was a picture of childish faith and simplicity; guilelessly beautiful and as different from a Parisian beauty as could be imagined.

#### A PILGRIM IN PALESTINE.

From this time the tenor of the artist's life, or, at least, the manner of his livelihood, was changed. He forsook the Parisian capital and



Prof. Tissot, the great French Painter.

became a pilgrim in the Holy Land. Year after year he traveled and sketched, sometimes on an Arabian horse and sometimes with his plodding Jerusalem donkey. He followed in the footsteps of Jesus; he studied the ways of Oriental dancers that he might paint a Salome; he copied all the scenery that would enable him to put on canvas the life of Christ as it was.

After many years his work was accomplished. He was the most famous painter of his day. He had given the world an entirely new conception of scenes in the life of Christ, quite as important in the world of art as was Ben Hur in the line of literature. These paintings were the "Life of Jesus," which aroused so much comment in this country last Winter and which were exhibited at the Art Institute.

#### PSYCHIC FORCE.

Some 20 years from the time the "Apparition" was painted, there was a renewed curiosity in France and, in fact, over the entire world with regard to psychic force, telepathy, and Spiritualism.

It is a curious fact of history that Spiritualism arose with and has followed the progress of telegraphy. Shortly after the invention of the telegraph, came the

"Rochester knockings" or "spiritual telegraph." It was the boast of the Fox sisters that they had "outdone Morse's invention."

#### AWAKENED INTEREST.

In accordance with the awakened interest in psychics among the French, the editor of the *Revue Parisienne* decided to print some matter upon the subject. He would have it discussed by the greatest artist, the greatest astronomer, the greatest writer, and the greatest mathematician—namely: Tissot, Flammarion, Sardou, and Rochas. The question was to be discussed in entire seriousness. The famous picture of the mediumistic apparition was remembered. Tissot had been a tireless investigator of Spiritualism. Would the great creator of the "Vie de Jesus," the writer upon Christianity, say that he was a Spiritualist? He did. He said that he believed in it.

#### TISSOT'S OWN STORY.

Here is the story, as Tissot wrote it, of the seance with Eglinton, when he saw Katie; the seance in which he sees no deception and which has made him a believer in Spiritualism:

"After dinner we go upstairs to the spirit-room. The circle is quite numerous and sympathetic. Mme. Davies and her daughter, Manning Hunting of Boston, and a lady.



Spirit Katie, Tissot's Inspirer.

Our places are pointed out. I am placed between Miss and Mme. Davies. The gas is extinguished. Obscurity complete.

"Now, in the chamber chosen for the experience, the medium enters in a trance and seats himself behind me. From time to time, he walks back and forth in an agitated manner, claps his hands, kneels, walks about in the obscurity as if he could see plainly without colliding with anything, and sinks into a low chair behind me which creaked with the slightest movement. The 'control Joey' warns us not to cease

talking, because the least silence or anxiety on the part of anyone fatigues and weakens the medium.

"'Katie is there,' announces a voice. Therewith someone signals me to look to the left behind me at a light. It is the form of a female. I look too soon; I hardly see it and the form vanishes. The manifestation has become neutralized by my anxiety. I now keep from regarding it until the form shall be distinct. After two minutes the light appears again. I wait a while, then softly I turn to the left. I see then a human form, illuminated by a lit fireplace, and parted at the breast; the light is bluish.

#### FIGURE TAKES FORM.

"The head, draped, seems to me to be too small, hardly as large as an apple. It grew. I saw the figure of a female entirely formed, looking towards me. It is Katie; yes, it is truly she. I recognize her chin. She seems to me to be smaller than I had been in the habit of painting her. I recognize the features of her angelic smile, full of sweetness. Yes, it is Katie. Her neck is visible, so small within the drapery that falls over her breast. Then I could see no more.

"Joey tells me that Katie is not entirely formed; that she will come again, and prays me not to look until the apparition is complete. We conversed casually. My neighbors, on seeing the materialization of the figure, cried unanimously: 'Oh, what a sweet face. How pretty.'

"There was Katie, who appeared this time more distinctly. She is certainly the living picture that I have before me. The face is blue, as if illumined by moonlight. Yes, certainly it is my Katie. But she disappeared before I was able to see her hands clearly.

"In a few moments she reappeared, and this time I observed all. The two hands joined have the appearance of holding phosphorous, lit as if by electricity focused against the stomach. The figure vanishes. Is this the end? A light then rose at my right; it is the form of a man of dark complexion, red lips, and black hair, with white muslin enveloping his head in the form of a turban and draped over the body. His hand presents a luminous appearance which lights his form. He passes to my left, behind me, traverses the room before us, shows himself to the persons at the right, and seemed to disappear through the floor.

#### KATIE AND THE GUIDE.

"Some believed it was Ernest, the guide of the medium. A few moments passed in waiting, and conversation ceased. 'Two lights near you, M. Tissot, two forms. Oh, how beautiful!' May I look? Oh, yes; it is Katie and the guide.

"I turned to my right; I united the hands of my neighbors to the right and left, in my left hand, so as not to break the chain, for the purpose of turning more easily. I saw then an admirable group lit by the same blue light, but more white, as if portions of the moon had been taken and put into the hands of the apparitions. It was the form of the same man of a slightly Indian aspect leading the young girl—Katie. I cried in a low voice: 'How beautiful she is! She is more beautiful than I had hoped to see. It is truly Katie.'

"I observed the folds of the dress, the arrangement of the hands. One hand of the man approached Katie, as if to light her better; the other circled her form. He had the air of caring for her, as he would his child or sister. And then, while I continued to feast upon the spectacle, Katie leaned forward and kissed me upon the lips.

"I felt a skin as soft as that of an infant; the epidermis seemed to me to be warm and living, and she bore always that same expression of beatitude; of intense happiness. I recognized exactly the kiss of Katie; I knew her kiss in reality. She leaned as if to give me a second kiss; she retired slowly and disappeared entirely. All the assistants saw it, each and all from the positions they were occupying; one the profile, the other the face. I was, so it seemed, illuminated almost as much as the luminous spirit, and so were my neighbors; the entire group was tremendously impressed."

Considering that it comes from Tissot, the picture of Katie and this almost passionate story of how it originated, is not equaled in the history of Spiritualism so far as it has been written. A literary style could not be adopted to ring as true as this. It is told fondly in the manner of a man who is merely dwelling upon the details of a fact which no one would think of questioning. It speaks the simple and deep impressionability that is evident in the face of Tissot.—*Exch.*

### Spirits from the Borderland.

NEWS FOR THE CLERGY.

Discoveries and researches into the spirit-world must fall upon the clergy, as did the brilliant arrival of Columbus on the shores of the Western World, of whose existence even Christ and the Apostles were ignorant. If they failed to know about North and South America, is it any wonder they did not know what Spiritualism has found in the nineteenth century?

The first spirit Indian I ever saw who crossed the Borderland and showed himself to a party of us discoverers, was at the private residence of Boston's celebrated Spiritualist, Marcellus S. Ayer, whose grand gift of a-quarter-of-a-million-dollar Temple now adorns the Back-Bay District of "the Athens of America."

At this time, the artist, Mrs. Addie C. Littlefield, was just becoming "bewitched by the spirits," and through her organism the beautiful little Spanish control told us "that if her medium and I wanted to see Mrs. L.'s mother try to materialize that we should go up to Mr. Ayer's house when he had his seance there." A party of us went just for fun. All of us were strangers and had not even told anyone we were going. The ladies took the materializing medium into

a bedroom and searched her thoroughly. I and others examined the cabinet and found everything O. K. We were not paying a dollar apiece to be humbugged.

The seance began in quite good light. Ayer's young lady singer, who later became his wife, was at the piano. The medium, in simple black attire, stepped into the plain cloth cabinet, and in less than 3 seconds out jumped a six-foot spirit Indian with a war-whoop that startled the whole parlor—feathers, rustic clothes, waving hair, and everything complete.

This first visitor from the Borderland beyond the tomb was, indeed, a glorious sight. At least a foot taller than the medium, with legs and arms like a giant, and head decked with feathers bigger than a ladies' swell-hat. No one but the medium was in that cabinet or could have got in there. To say she or anyone else made up that Indian in three seconds from any clothes, feathers, or ornaments which we allowed to be smuggled in, is absurd.

Other spirits then came to their friends and were recognized in each case. One old gentleman, who sat in front of me, talked five or ten minutes with an elderly lady-spirit, whom he told me, with tears of joy in his eyes, "was his first wife, Hannah, who died 25 years ago." I asked him if he was sure it was her, and he said "he ought to know, after living 15 years with her," and that she said "he would soon pass over to where she was, but for him not to be frightened, as she would be there to meet him, and that she had a home all prepared for him."

He said to me that he was a stranger to us all; that although he had been a Spiritualist for 40 years, he had never seen anything like this before; yet he knew the spirits could do the work if they had the right medium and fine conditions.

What really convinced me more than all the rest was the fact that Mrs. Littlefield's mother could not get strength to materialize in full form at the first seance, but could only materialize her right hand, which the daughter was called to the cabinet to examine; and later told me that the fingers, etc., were exactly perfect, even to the deformed rheumatic joints, which made her hand different from any other hand in the world. At other seances she later materialized in full-form and even dematerialized while holding her daughter's hand—a feat which proves, beyond doubt, the genuineness of the phenomena, as no humbug can dematerialize under such conditions, and no Herrmann, Kellar or other fakir, ever pretends to do so. They never claim this power; but Spiritualists do.

Often I have talked with Prince Henry (of England) through Mrs. Littlefield's mediumship, and at one of her private seances she materialized his hand to shake hands with me; but my friend, seeing the hand and thinking it was meant for him, jumped from his chair and grabbed the hand, thus breaking the conditions, when he said: "It felt about three times hotter than a human hand and gradually seemed to melt away," etc. Since that time the medium has improved, and lately a lady saw 15 forms walk out, one after another, from the cabinet.

These visitors from Borderland are the same class of spirits which came to Abraham on the plains, to King Saul at the Woman of Endor's,

to Mary at Christ's tomb, and wherever else they appear in bible history. What fools the clergy are to deny these grand facts.

GEO. E. LOTHROP, JR.  
Boston, Mass.

### Try Spirits. Are They Devils?

REPLY TO BISHOP MORELAND.

If none but evil spirits communicate with us through mediums, what method does the Rev. William Moreland pursue in trying the spirits whether they are of God—as of course he does, in obedience to the command in 1 John 4:1.

If all the spirits who manifest themselves or communicate with us are devils, what of the two men "which were Moses and Elias," who talked with Jesus, as seen by Peter, James and John, according to Luke 9:30? It may also be well to observe in this connection that these were the spirits of men who had formerly lived on earth, which precludes the orthodox idea that none but the original angels can come and minister to us or communicate with us.

How about the spirit of Samuel, whom the woman of Endor called up for Saul, as related in 1 Sam. 28:11-16? The bible account says it was Samuel; but Bishop Moreland may feel it incumbent on him to deny the statement and claim that an evil spirit represented Samuel. I am glad to say, however, that no such necessity devolves on me. Observe here, also, that it is the spirit of one who formerly dwelt on earth, in the material form, who returns and communicates. It may also be noticed that this spirit did not lie or make any attempt to deceive.

What about the statement in Math. 27:52-53, which says: "And the graves were opened and many bodies of the saints which slept arose," "and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Were these devils? If so, they were devils who had inhabited the earth corporeally. But the account does not say that they were evil, and the only inference to be made from the statement is that they were good.

If "we become the victims of lying, mocking spirits who are agents of the evil one, who are doing all in their power to blind and delude the soul, whose real purpose is to wrest that soul away from Jesus Christ," why could not Satan better accomplish this by maintaining a reputation for truth? Certainly he is wise enough to know that if his representations were invariably true, he would soon secure the following of the whole world. Surely Satan is too shrewd to adopt any but the best policy. However, I hope that no harm may come to the world from my having suggested to the Devil the advantage of telling the truth.

This subject of lying seems a very suggestive one, and I am perplexed, though not in despair. Perplexed to know how to determine in all cases whether it is the Devil or Jehovah who is lying, but not in despair, because I suppose that the Bishop, being the vice-gerent of Jehovah, must have the key to this problem—having charge of a flock, he must know how to guide and instruct in a matter of such vital importance. I am led into this phase of the topic from having read with much concern a number of passages of holy scripture, in which Jehovah is represented as a deceiver and liar.

For instance, 1 Kings 22:20-23.—"And the Lord said: 'Who shall persuade Ahab that he may go up and fall at Ramoth-gilead?' And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said: 'I will persuade him.' And the Lord said unto him: 'Wherewith?' And he said: 'I will go forth, and I will be a lying spirit in the mouth of all his prophets.' And he said: 'Thou shalt persuade him, and prevail also; go forth and do so.' Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets."

Again in Ezekial 14:9.—"And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet."

Also in 2 Thess. 2:11.—"And for this cause God shall send them strong delusion, that they should believe a lie."

There are many other passages to the same effect, which might be quoted, but these are enough to show the gravity of the situation and to justify any amount of anxiety that one may feel in regard to it. I would, therefore, urge upon the Bishop to deliver another sermon and reveal how to determine which of these two imperial liars we are confronted by. Taking the evidence into consideration, it appears to me that there must be some mistake about the Devil being the father of liars; and moreover, I must reason that if God is the creator of all things—the father of all things—the all and in all—he must be the father of the Devil and all his lies.

It is strange how this theme of lying takes hold of me, and how I am tempted to pursue it; but there is so much to be said that really I must content myself with a brief allusion to a feature of the evil which opens to my mind a broad and attractive field. In Romans 3:7, Paul sanctions lying for the glory of God, and this was so much approved and practiced by the fathers of the church, and still characterizes its votaries, that it is hard to know what to believe. To lie for Christ's sake is a thing so common that we are justified in questioning the statements of all Christians who are not personally known to be better than their religion.

This portrays a dark picture, the reality of which cannot be truthfully denied. How sad it is that Christians have been striving for over 1800 years to redeem the world, and yet with the aid of an omnipotent God, who holds the helm, they have failed to accomplish it. So far as Christians are concerned, this is not surprising; but to think of the failure of an omnipotent God, is something to awaken reflection. It seems to me very evident that God should either relieve himself of this Christian encumbrance, or Christians should abandon their God.

Again, I would like to ask, what kind of a Jesus Christ is it who would allow souls to be wrested away from him? Does the shepherd permit the wolf to enter the fold? Has Satan ever succeeded in getting the advantage of Jesus Christ and wresting souls away from him? Is it possible that God in creating the Devil made a being stronger than himself? It might be well if the Bishop could escape the idea that God created the Devil; but as he believes God is omnipotent, I do not see any way to help him out of the dilemma.

The Bishop says: "Everybody

knows the report of the Seybert Commission of the University of Pennsylvania, made in 1887. Mr. Henry Seybert bequeathed the university a sum of money for the investigation of Spiritualism. Eleven men of high ability and completely unprejudiced conducted the investigation." It is unfortunate for his position in this matter that while everybody may know the report of the Seybert Commission, not everybody knows that this commission was composed of honest, unprejudiced and competent men. We have among us and in our universities many who have a reputation for high ability, but who are utterly unfit to make a scientific investigation where their interests or prejudices are involved. They may have a talent, more or less cultivated, for rhetoric, but are incapable of dealing with such a subject as this. This Seybert Commission either had not the ability or not the honesty to reach the conclusions which the Bishop admits have been attained by Prof. Hodgson, and still less those which such scientists as Wallace, Crookes and a host of others have arrived at. However, the Seybert Commission was interested in securing for the University the Seybert bequest, and they did it.

The Bishop states that "Spiritualism degrades the mind, reduces the intellect to a state of gullibility and credulity beyond belief." Such a statement could only be made and believed by a person deeply ignorant of Spiritualism and Spiritualists. When I began the investigation of Spiritualism, one of the things which struck me most forcibly was the brainy structure of the head which prevailed among these people, indicating the power to think and reason which I found they possessed. It would afford me much pleasure to see Bishop Moreland measure brains in a discussion of this whole subject with some representative Spiritualist.

As to the gullibility and credulity of Spiritualists, I do not believe that there are many of them whom the Bishop could gull with the story of the immaculate conception, the fall in the garden of Eden or Jonah and the whale.

The Bishop further says: "But I will be asked, 'Is it not a comfort to know that our dear ones are still alive?' Thank God that assurance does not rest on the flimsy prop of Spiritualism, but on the resurrection of Jesus Christ." That is amusing, in the face of the fact that Christians have only the "flimsy prop" of statements in regard to events which are said to have occurred more than 1800 years ago, and when we consider that these statements come from a source where many things are asserted which we now know are contrary to the laws which govern the universe, and where many of the statements are contradictory beyond the efforts of the clergy to reconcile them, however much they may seek to "gull" people with the claim that they do reconcile them; it seems worse than a "flimsy prop" by which they struggle to sustain themselves. On the contrary, instead of a "flimsy prop" on which to rest their assurance, Spiritualists have now, or at any time, the evidence that their dear ones are still alive, and not only that, but these dear ones come and converse with them. Is it reasonable for a Christian clergyman to talk of the "flimsy prop" of Spiritualism? It seems that if a man lives in a glass house, he ought to be able to find it out sometime.

"Spiritualism," according to the Bishop, "has never added anything to the world's literature, nor enriched science, nor enlarged the mental horizon." Of course, he claims, with the characteristic effrontery and inaccuracy of the church, that Christianity has a monopoly of these things. When Spiritualism has taken possession of the world, the church will try to father that; but it is to be hoped that Spiritualists may be alert enough to defeat it in this. In regard, however, to these claims as to literature and science, how strange they are, in view of the fact that the church very naturally opposed the art of printing, and to-day weeps over the rightful liberty of the press. How strange, in view of the fact that it opposed the science of Astronomy, burning at the stake, and imprisoning with the intention of burning, those who asserted the recognized astronomical truths of the present time. How strange, when one could not so much as learn from its book, the bible, the important truth that the world was a globe, or obtain from its account of creation even an approximate idea of the earth's age. It is not difficult to know what would be the literary and scientific aspect of the church to-day, or what would be the limit of its mental horizon had its sway been complete—had its votaries adhered to the teachings of its book.

But as to the literature of Spiritualism, it is evident that the Bishop is not at all informed, or his ideas of literature must apply only to that which does not in any way conflict with his own particular doctrines. However, it is needless to pursue this point further than to refer to a few of the many literary productions which Spiritualism or the world at large need not be ashamed to own. I would mention "Soul of Things; or, Psychometric Researches and Discoveries," by Wm. and Elizabeth M. F. Denton; "Great Harmonia," by Andrew Jackson Davis; "Arcana of Nature; or, The History and Laws of Creation," by Hudson Tuttle; "Encyclopedia of Biblical Spiritualism," by Moses Hull. If the Bishop will read these or some of the thousands of volumes which Spiritualism has given to the world, there is just a possibility that they may modify his ideas of literature, as they have the religious thought and the literature of the world.

In conclusion, I would like to ask the Bishop why God created witches or mediums if he is opposed to them, and why God can not, or does not, use them as a means of communication as well as the Devil? If they are created as special instruments to facilitate the work of the Devil, I must congratulate the church on having a devil so highly esteemed and abetted by their God. JEPHTHA G. DUNLAP.

### Spiritual Progress.

The world moves very slowly, and though more active than in the last century, the millions require a whole century still to become aware of what investigation has established, if it is essentially new.

Your recent editorial remark, "It is not generally known that the ceremonials of the Christian church are largely adaptations of Pagan forms of worship, which existed in the Roman Empire at the time of the introduction of Christianity," refers to an article in the *Open Court* proving this, as a "revelation to many."

Far more than this has been

established in my writings and condensed in Primitive Christianity—showing that in all important particulars, not only "ceremonials," but every important doctrine of the creeds, and all its institutions, the church now called Christian is but a reproduction, not merely of the Pagan forms of worship at Rome, but, as far as they could be combined, of all the creeds and institutions of Paganism as they existed at least three thousand years before the foundation of the Jewish church, and four thousand before the birth of Jesus Christ.

The church, therefore, is really only a surviving of Paganism, modified by its Roman founders, by combination with Judaism and the mutilated writings of the Apostles, to give it the prestige of the real Christian church, which flourished in Jerusalem, but was suppressed in Rome by Nero. Its Pagan origin and Pagan character were not denied during the first three centuries, but explicitly stated by St. Augustine, the most famous of the church fathers, whose writings are still cherished by the orthodox, though they conceal that confession. Origen, too, held the same opinion.

The Papal church was a quadrupled affair. Its Paganism saturated its bible; its Judaism had a conspicuous place, and over all it had a gilding from Apostolic Christianity. The three were ingeniously combined, but the fourth element was the most powerful of all—the Romanism introduced by the Pauline forgeries, which constitute two-thirds of the epistles ascribed to St. Paul, upon which the Papal church was erected, and upon which the entire Christian church stands to-day. These Pauline forgeries introduced hell and reversed the religion of Jesus. These Pauline forgeries, which differ widely from the real and eloquent epistles of St. Paul, were put in circulation about a hundred years before the Papal bible appeared, and resulted in establishing the Papal despotism, persecutions and ferocious wars.

Bishop Moreland was ignorant enough and weak enough to confess the bogus character of the church in a sermon which he delivered in his St. Luke's Church, which was published in the San Francisco *Examiner* Jan. 19, 1896. In this he said: "The bible was written by churchmen and placed in the hands of an existing church," and "the Catholic church flourished for many generations before the New Testament was finished." In plain English he admits that long after the deaths of the Apostles, "churchmen" (priests) manufactured the bible, and (if he follows the church authority, St. Augustine,) that they manufactured a Pagan bible containing the same old religion that existed long before the birth of Jesus.

If these things were generally understood, Spiritualists might wield the charge of fraud against orthodoxy with irresistible power. All able historians like Draper and Renan assert the essential Paganism of the church founded at Rome. But no one has presented the history of this great fraud as thoroughly as myself. We need more moral courage to face the power of the church, which I have resisted for half a century—long standing alone.

But progress is going on in a hundred different ways without regard to the church, and I was pleased to see in the RELIGIO-PHILOSOPHICAL JOURNAL a report

of a planetary visit to Jupiter by the famous medium Wilson, long a spiritual pioneer on earth. It has not attracted the notice it deserves.

Long ago I made several psychometric explorations of planets, similar to those made by Denton, and within the last three years I have had a report upon Mars by one of the most distinguished spirits of the first century, which I expect to embody in the New World of Science.

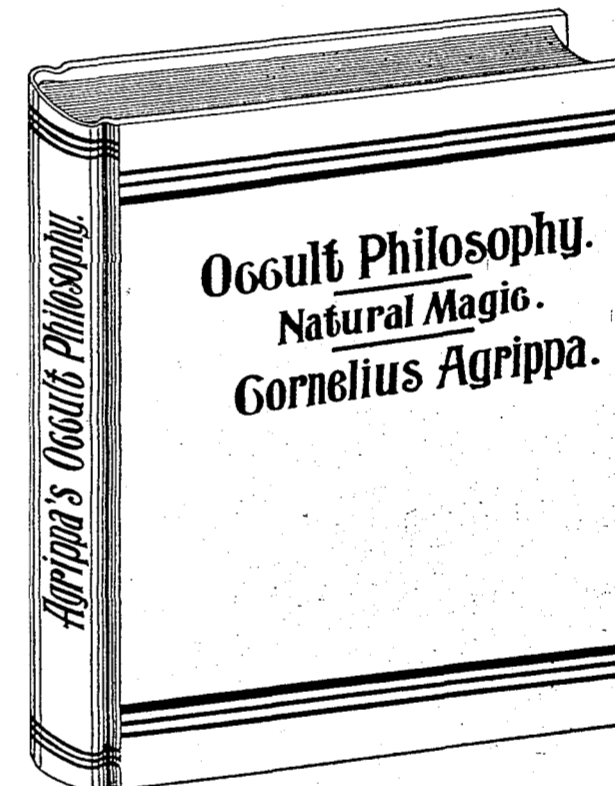
If Spiritualists had a little more zeal in defending their faith and overthrowing ancient superstitions, I would furnish them a booklet, not costing over twenty-five cents, with which they could demolish all clerical opposition and indicate their faith.

J. R. BUCHANAN.

## Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



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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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, AUGUST 3, 1899.

Tissot, the great French Painter and Author, on the first page tells how he saw the materialized form of his spirit model. He is the greatest artist in France. He has interviewed all the leading mediums of Europe since then, and ends his short comment with the words: "I continue always my researches into these troubling phenomena." To put it in plain English, Tissot still searches and hopes to see again the face of his beloved Katie.

Between the years 1881 and 1885 there was a period of spiritual manifestation that came "like a tidal wave, mounting and receding and astonishing investigators. Then it was that his convincing experiences came.

His letter is worded in a careful manner, and in order that there be no misinterpretation, it is only just to quote the comment of the editor with whom Tissot arranged for its publication. He writes: "It will be seen that if M. Tissot has faith, that faith is not blind. He believes, and he says it simply, but he makes his reservations. Deceptions have not escaped him."

The Priests generally have consigned Col. Ingersoll to hell. The words of Archbishop Martinielli being but a sample of the whole of them. He said on Sunday, July 23, at Madison, Wis.: "Probably Mr. Ingersoll is now able to prove to his complete satisfaction whether there is a hell and a devil"—inadvertently admitting the philosophy of Spiritualism, that we enter at once into spirit-life and reward, without waiting for a resurrection of the body and the general judgment. So the Church is compelled to abandon all its dogmas—one after another.

England is to have another visitor from America, in September. Mr. W. J. Colville will visit many localities and deliver lectures on spiritual truth.

## Next Century Prophecies.

The "Berlin Seeress," Frau Anna, has been giving some prophecies for events in the Twentieth Century, concerning more especially the nations of Continental Europe. They appeared in a supplement to the *Zeitschrift fur Spiritismus*, from which the following is condensed:

"There is but little cheering in the first twenty years of the century. I see war after war; war, too, in Germany—right fearful war. But Germany is strong, and will be victorious in the end. I see much in the first nineteen years which I dare not even speak of." Germany, it seems, is to increase her fleet by a hundred warships, otherwise she will come to grief.

France is to have a king, but in a short time is to cease to exist as a nation.

One of the most appalling predictions is that in the early years of the century a great dearth is to prevail, in consequence of an untimely frost all over Europe. "I see ice covering the green trees;" for two years, as a result of this, the harvests will fail, while no supplies will come from America, on account of the war there raging!

China is to be cut up and divided among other nations—England and Russia getting the lion's share.

In the South the Papal dominion is to come to an end; after which a new reformer or prophet is to appear and inaugurate a new era; he is to be born in 1900, and live to a great age. In about 1970 a great earthquake is to occur all over Europe, levelling great cities, even in Germany, whose empire at that time will be two and a-half times as large as now.

Among more cheerful predictions are those concerning science, which—especially after the great war—is to make great strides. The most remarkable and unlooked-for development is to be made in the realm of aerial navigation. Balloons, or "air-ships," as they are called in Germany, are, in consequence of the discovery of some new and light material, to be constructed so that they can be navigated even amid storms, and "glide through the air like a bird." Automobile cars are to supersede horse traction. Astronomy is to remain at a standstill, except for the discovery of a few new stars; and spirit-teaching is to make great progress, but only gradually, and when the new era becomes fully established.

**Not Located.**—The clergy throughout the land are busy these days delivering their opinions as to the present whereabouts of Bob Ingersoll.

Mrs. Cadwallader was tendered a reception in London, on June 27, by the Junior Spiritualists' Club of Great Britain. She is accompanied on her visit to Europe by her father, Mr. B. B. Hill, of Philadelphia, Pa. It was a very enjoyable affair. They presented to Mr. and Mrs. J. J. Morse a magnificent bronze medallion of Abraham Lincoln, in a massive gold frame. Mr. Morse acknowledged the gift in an interesting speech. Mr. and Mrs. E. W. Wallis were present and helped to make the reception a great success. Our English Spiritualists know how to do things in a whole-hearted way.

## Testimony of a Methodist.

The Rev. D. B. F. Austin, recently expelled from the Methodist Church of Canada, when replying to his accusers, testified concerning his Spiritualist experiences in this language:

"In the quiet home circle, where no preparation had been made and no one anticipated a visit; in a room where all ingress and egress was positively barred and no confederate could be lurking; with the medium of Continental reputation and unknown outside the limits of her home circle; under conditions rendering the production of the phenomena on the part of the medium or by anyone in the circle a physical impossibility; in Toronto, Rochester, Detroit, Buffalo, Chicago, New York, under a great variety of circumstances, and with full opportunity of investigation before, during, and after the seance; with people to whom I was an utter stranger and with people well known: conditions of my own imposing, and with a single desire to know the truth, and that only; I have seen again and again these phenomena produced, heard these voices from the angel world, caught their living words of instruction and inspiration fresh from angelic lips, seen their forms materializing and dematerializing like a cloud vanishing from sight; held them by the hands, and have felt their hands in benediction on my head, and have learned to know and trust and love those inhabitants of the spirit-world, even as I know and trust and love friends in the flesh."

**Spiritual Philosophy** is the subject of an article in the *Oakland Tribune*, of July 24, by Dr. M. Muehlenbruch, in the course of which he says:

We can communicate with our loved ones, as history tells us. It cannot be disputed by any reasonable person that the spiritual philosophy is represented in the bible from Genesis to Revelation, and as it was a law of old, it is a law now, because it is unchangeable.

Spiritual philosophy, in its fullest extent, is beautiful, because it teaches an eternal progression, and through its philosophy our sorrows, trials, tribulations and path of life will be smoothed and harmonized, knowing that we are not watched by two eyes alone, but by millions of them. Hence it behooves us to live as pure and honorable as we can.

Wm. E. Robinson, who wrote a book (published by the *Scientific American*) exposing physical phenomena, now poses again as a medium, and is working the Eastern States as such. He seems to blow hot or cold—anything for the pay that there is in the blowing. All his imitators will probably be doing the same thing before long, when they have fleeced the orthodox clergymen, to their satisfaction, by showing up some of their own clumsy tricks.

**Soul Development** should be the one desire of every person.—To discover the light and walk in it. Material wealth is nothing when compared to finding the wealth inherent in man—the forces of the soul.

**Which Shall I Believe?**—This is what Mrs. M. A. P., of Connecticut, asks. She says she attended an Adventist funeral, and the preacher said that there was no spirit separate from the body: that if there were no resurrection, we should all perish like beasts. She says: "I am neither Adventist nor Spiritualist, and do not know what to believe."

Believe what you please, but remember that while the Adventist is relying only on faith, the Spiritualist has absolute knowledge to rest on. He knows that life is continuous; that the resurrection takes place immediately after the spirit leaves the physical body; that the spirits exist, for he sees them, hears them, talks with them, and feels them.

Adventists know nothing about it, for their departed ones they believe to be dead, and their bible says: "They shall not live; they are deceased; they shall not rise . . . they are destroyed, and even their memory has perished."—Isa 26:14. "The living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten . . . neither have they any more a portion forever in anything that is done under the sun."—Ecc. 9:5-6.

Adventism is, therefore, annihilation; and if they believe the foregoing texts, even a resurrection is denied them, for the dead have no "portion forever in anything that is done under the sun!" "They are deceased; they shall not rise."

Our lady correspondent can, therefore, take her choice. We know what Adventism teaches, having edited an Adventist weekly paper for several years—until we outgrew its narrowness and bigotry.

Col. Ingersoll's body was cremated, after the funeral services, conducted by his friend, John C. Ridpath. He stood for lofty principles, for grand purposes in life, and his name will long be honored.

On the whole, the clergy are treating him with respect; only a few old fogies dare to malign him. They cannot say he recanted, as they falsely said of Thomas Payne. He died as he lived, a man who dared to think and express his thoughts. He was a brilliant orator, a deep thinker and a noble man. It was reported that Mrs. Ingersoll had changed her views, and hoped to meet her husband in another life, but to a reporter she said: "I have in no way changed my views. I have as much consolation as anyone who is bereaved. I know as much as they do about the hereafter, and that is nothing."

She clung to the corpse until 2 days after the funeral service, the reading of his last poem, and of his "creed," and his funeral oration over his brother Eben; then his remains were taken to Fresh Pond and cremated, because nature would permit no further delay.

**Navigation of the Air** bids fair now to be successfully accomplished. Mr. A. De Bausset, of New York, has constructed an air vessel, which, by the vacuum principle, is to travel from New York to London or Paris in 30 hours. Liquefied air and carbonic gas engines are to supply 300 horse power to the dynamos to propel the enormous flying machine. The marvelous things ahead of us are even more wonderful than the astounding inventions of the closing century.

### The Reviewer.

TEN PRIMARY LESSONS on the philosophy of life, by Dr. G. H. Scofield. These lessons are in pamphlet form and can be procured by addressing the author. See his advertisement on this page. The truth taught in these lessons, recognized, assimilated and lived, will make man master of himself, his environment and circumstances, and will bring to humanity that for which philosophers have sought in all ages—perfect satisfaction. Each lesson is short; no superfluous words are used; yet the meaning is made very clear. They are ten chapters from the new bible which is being written, and which will bring salvation to the world through recognition of the omnipotence of self.

THE COMING AGE for August is received. Among its excellent contents we find a valuable article by Lillian Whiting on "Limitations in Spirit Return;" another by Prof. A. E. Dolbear, on "The Kind of Universe We Live in;" Dreams and Visions by Mrs. C. K. Reifsnider, and editorials, reviews, etc. 20 cts.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

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### Prof. Hyslop's Book.

Mr. Albert Morton, of Summerland, Cal., writes thus concerning Prof. Hyslop's promised book:

Possibly what Prof. Hyslop knows about spirit control might make an interesting small pamphlet. Spiritualism can afford to wait a few years for his book. These items are rich:

Prof. Hyslop informed me that no one had been able to summon the spirit of anybody who had been dead for more than a century.

It is claimed that "Imperator" was the control of Stainton-Moses (the "Imperator" the control of Mrs. Piper), yet "only Myers knows his name." The name of "Imperator" has been published in Moses' papers, in *Light*, as one who lived on earth many hundreds of years ago—considerably "more than a century." Such scientific methods "make me tired."

I think Geo. Morton, who aided in fitting out the Mayflower, and died at Plymouth in 1624, communicated with me once, at least; but I didn't "summon" him—he volunteered.

### That Railroad Accident.

After reading an article in the JOURNAL regarding our railway accident, I would like to state that we were told by our friends in spirit-land, that we should leave San Francisco two weeks sooner than we expected, to come here, which proved true. It was also clearly shown that there would be some trouble and danger; but that all would come out right.

In speaking of it to Mr. J. T. Lillie, I was told by him that Mrs. Lillie had a similar presentiment. Also on the morning we left the city Mrs. Clara Steers' guide spoke of some trouble. As we had a very unkind greeting and some trouble by the ex-Supt., we supposed, that being over, all would go well.

On Tuesday, June 20, the day of the accident, while under control, I again saw, and still more clearly, what was shown me before coming; a signal light of danger, and what appeared, this time, to be a fire in an engine, and large beams on fire, which was realized three hours later.

The "extra" pulled out at 6 P. M., with several cars of ties, Mr. Smith, the engineer and fireman. The accident occurred two miles below. The fireman jumped and was unhurt. I saw him coming. Knowing well what must have occurred, I went to meet him, with these words: "Who is hurt?" "Your husband; but he is coming." I kept on down the track, met him hatless, coatless, and covered with blood, from a gash on the head; also hurt across kidneys and on one leg. After dressing the head, as best I could, I said: "God speed you on your errand of duty;" then went to the wreck to do all I could for the engineer.

But what a night of anxiety and care, until 4 A. M., when my husband returned. His head proved much worse than the doctor thought. One week later, by prompt action on my part, and thanks to the spirits for guiding me, he was saved from blood-poisoning. After suffering all night, I took the only instrument at hand, a pair of shears, and cut open the wound, which discharged pus for days, cleansing it with carbolic acid and eucalyptus oil, by spirit instructions. He is now attending to business.

I was with the engineer, when the spirit left its earthly home, and for the first time witnessed a spirit take its flight. Half an hour after the spirit departed, I was sitting with his wife, near a window, and feeling the presence of a person. I turned towards the window and saw a gauzy substance pass swiftly by me and stop directly over the wife's head, growing in size, then it disappeared. MRS. J. C. SMITH, Clair Valley, Cal.

THE CASSADAGAN has increased its editorial corps, the editors now being Hon. A. Gaston, Lyman C. Howe and F. G. Neelin. It is an excellent monthly and is published at 50 cents a year. We wish it great success.

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.

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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.

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Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 1423 Market-st., San Francisco

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

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The Editor is not responsible for the opinions of correspondents.

### From San Jose, Cal.

#### TO THE EDITOR:

A birthday reception was tendered Sister M. E. Keys, on July 9, by the First Spiritual Union of San Jose. The following was the program:

Piano solo, "Moonlight on the Waters," Miss Gertrude Shaver. Original poem, greeting to Mrs. E. M. Keys, by Mrs. H. L. Bigelow. Recitation, "Grandma's Birthday," Mabel Hambly. Piano solo, "Narcissus," Miss Mattie Clark. Vocal solo, with piano and cornet accompaniment, Mrs. Hambly. Autoharp solo, Wm. MacMeekin. Remarks and poem, by W. E. Bedwell. Piano solo, "Sprays from the Fountain," poem and remarks, by J. R. W. Taylor. Presentation to Mrs. Keys of a well-filled purse, from members of the Union and friends, by Chairman W. D. J. Hambly. Reply, by Mrs. Keys. Poem, by Mrs. Alice Moody. Congratulatory remarks, by A. Macy, Mrs. Roberts and Dr. G. W. Carpenter, of San Francisco. All joined in singing "Auld Lang Syne." Benediction by Dr. Carpenter, speaker for the month.

#### GREETING TO MRS. E. M. KEYS, ON HER 80TH BIRTHDAY.

We welcome you, on this bright Sabbath day, And as we grasp your extended hand, O may Our love beam forth as face to face we stand; That soul-love which should be the magic wand, To light the eye and straighten up the form, That age is bending 'neath the earthly storm.

How many years have passed since first we met, The Union had but on its journey set; What changes since to all of us have come, And as from week to week we travelled on; As year by year, a mile-stone we would pass, You were still faithful, where your lot was cast.

We backward glance, through all the vanished years, Some friends we love are gone—we shed no tears.

Did I say gone? Yes; but they can return, And for their presence oft our spirits yearn. We know that they can come and comfort give, Thus proving to us that they still do live.

I've sometimes wondered how you cheerful kept,

When with life's trials you were oft beset; But O, the hope, the knowledge to you given, Brought by the voices of the loved from heaven,

Gave you new strength, to do your work while here, Thus fitting you for higher, nobler sphere.

Steadfast and firm then bravely journey on, Till comes the summons: "Child of earth, come home."

With ripening years our friendship grows more bright, May Peace and Harmony, with celestial light, Guide all your footsteps while with us you stay.

And called by loved ones, may you haste away To land more bright, to scenes more fair; To your inheritance, "just over there."

San Jose, Cal. Mrs. H. L. BIGELOW.

### The New Era Camp.

#### TO THE EDITOR:

The New Era camp-meeting came to a close July 23, after a successful session. While the attendance was not all that could be desired, it was encouraging, and those who remained away are themselves losers thereby.

Prof. W. C. Bowman, of Los Angeles, occupied the platform as lecturer, to the satisfaction of all. His lectures from the beginning were scholarly, dignified, logical and instructive. Prof. Bowman has the happy faculty of stating profound thought in simple form, so that it is intelligible to all. He blends the arts of orator and teacher together in such a pleasant way that his auditors are instructed, entertained and inspired. Such lectures and addresses tend to divest spiritual philosophy with dignity, respect and even admiration in the minds of thoughtful persons, and I have no hesitancy in saying that in my judgment Prof. Bowman would be a credit to

any platform in the land. He has gone to Portland for a time, and I would urge the friends of Spiritualism throughout the State to write him there, in care of 291 Alder street, and, if possible, secure his services for a few lectures. Spiritualism will stand higher in every community after he has been heard by the people. Many who attended the camp, hope for his return next year.

Mrs. S. Cowell worked with much zeal for the success of the meeting and was always ready to give of her mediumship to all who made demands upon her. Many of her tests were of a convincing character and gave much satisfaction.

Mrs. C. Cornelius was present during the last week and took an interest in the work, giving some excellent tests and messages from the platform.

Miss Dora F. Dixon, of Oakland, was present throughout the meeting and became a universal favorite. At this camp she made her first appearance as a public medium and gave some splendid tests, every one of which were recognized as correct. It is hoped that she may visit the camp next year. I was privileged to attend two circles in which Miss Dixon took part, and must say that her mediumship is of a high character, the symbolical readings which she gave, under the inspiration of Olive Blodgett, being beautiful and satisfactory. If her future work may be judged by this beginning, it will be creditable alike to herself and the cause of Spiritualism, and she will be instrumental in doing great good.

The officers of the association for the ensuing year are: Chas. F. Buckles, Oregon City, president; Mrs. Kate Obrock, Portland, vice-president; B. F. Fuller, McMinnville, treasurer; E. W. Penman, Canby, secretary, and the writer corresponding secretary. The old board was re-elected, with the exception of the president, and he would have been continued in that office but for the reason that he positively declined. He devoted himself with untiring zeal to the success of the camp and deserves much credit for his faithful service.

Mrs. Obrock, Mrs. Williams, and others lent their aid in effective work, but as Bro. Bowman has written of the camp also, it is not necessary for me to enter into further details.

Mrs. Ella R. Williams, of Salem, was elected delegate to the annual convention of the N. S. A., to be held in October.

WALTER P. WILLIAMS, *Corr. Sec.*

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#### Opinions of those who have read it

Mrs. Underwood has made a genuine addition to the literature of the subject, and the facts of her experience as related will afford valuable aid toward the definite solution of the psychic problem.—*Progressive Thinker.*

It is just the book for investigators; it will tell them what they want to know. The answers to the questions contain full instructions how to obtain the best results from spirit-communication, and explain the causes of so many failures and unsatisfactory messages. We cannot too strongly recommend the book.—*Dawning Light.*

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.*

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## Local News Summary.

Edited by M. S. NORTON.

**The Mission Lyceum** held its regular monthly entertainment in Excelsior Hall, on Wednesday evening, July 26. Mrs. Geo. H. Bacon was the chairman of the Committee of Arrangements. There was an overture by Mrs. Vena Eaton; a piano solo, Frank Indig; recitation, Etta Werner; song and dance in costume, Master Ernest Young; piano and violin trio, Miss Brown, Prof. Young and Prof. Bothwell; Hungarian dance, Iva Parker and Ashton Boardman; coon song, Mabel Pfifer; song, Mrs. Glenning; fancy dance, Hazel Bernhard; Highland Schottische, Miss Georgia Bacon; club swinging, L. Burlingher; song, Miss Myrtle Colby; guitar selection, Mr. F. D. Meagher; vocal duet, Misses Josephine and Clara Clarke. Every number was encored. The dance music was furnished by Mrs. Eaton. Floor managers, Harry and Ed. Hargrave, Mrs. Cleveland and Mrs. Bacon had charge of the banquet-room. W. T. Jones is the conductor, and the Lyceum sessions are held in the same hall every Sunday at 2 p.m.

**Convention News.**—At the time of going to press, the report of the Committee of Arrangements is about like this: The Convention will be held in Odd Fellows' Hall, beginning Friday, Sept. 1, at 10:30 a.m. On Friday evening there will be a mammoth Reception to Delegates, in the convention hall, under the auspices of a local society, followed by a dance and banquet; business meetings all day on Friday and Saturday, but no meeting Saturday night; Sunday afternoon a gigantic conference meeting, and Sunday evening the largest and best mass-meeting ever held in this city. The decorations will probably be furnished by another local society. Free admission to all meetings. All welcome.

**San Jose.**—Dr. Carpender has been giving us some of his excellent logical discourses during July. They have been well attended, for the hot season. As the State Board has taken the initial step to give the mediums, speakers, etc., a voice in the conventions, by reason of a membership in some local society, and holding a certificate from the State Association, of Ordination, Indorsement or Protection, an interest will be aroused to get our best material now latent to the front. San Jose, whose delegates in the past have been second to no other, will get as able and large a delegation as the Convention will be honored with.

W. D. J. HAMBLY.

**A Visitor** from Newark, N. J., in the person of Mr. Fischer, called at the JOURNAL office with fraternal greetings. Mr. Fischer came by the Southern route, will visit the many places of interest on the Coast, and return on the Northern Pacific line. We hope he will take with him kindly remembrances of the people who inhabit the region "where the sun goes down."

**Mr. and Mrs. B. F. Small** write from Los Gatos of a day spent at the beautiful home of Mrs. E. L. Watson, in the Santa Clara Valley. They intend to return to their home in this city about August 4th. After all, "there is no place like home."

**Mediums' Protective Association.**—The meeting in Oriental Hall, on Wednesday evening, July 26, was conducted by Mrs. Jennie Robinson, in the absence of the president, Mrs. Sadie Eberhardt and Mrs. Robinson gave spirit messages, and Miss Lena Clarke presided at the piano.

**Oakland.**—Mr. H. E. Hargrave occupied the platform at 1169 Broadway, last Sunday. The Psychic Society will soon have an election of officers, and a new deal all around.

**Correction.**—In the proclamation, and list of endorsed mediums published in the JOURNAL, and also in circular form, the name of Mrs. Louisa S. Drew was omitted, by a clerical error. In the next issue the mistake will be rectified.

**Ladies' Aid Meeting.**—The ladies of this society will hold a business meeting at the residence of Mrs. R. S. Lillie, on Wednesday, August 2, at 2 p.m. Mrs. Nevill, vice-president, will preside. Plans for an active campaign, the coming year, are now in order.

**Knights of Brotherhood.**—The open meeting of this fraternity held in Pythian Castle last Sunday afternoon was addressed by Dr. J. L. York, who has recently returned from a visit to the colony in Washington, on the Sound.

**Oriental Hall.**—Mrs. Sarah Seal lectured, and Mme. Young interpreted messages from spirits to mortals, in a hall crowded to the door, and many were turned away, last Sunday evening. Spiritualism is very much alive in San Francisco, and those who sought to destroy it are buried in oblivion.

**Friendship Hall.**—Mrs. C. J. Meyer had a good audience Sunday evening in her cozy hall, 335 McAllister St.

**Mrs. Lillie** lectures in Odd Fellows' hall, corner of 11th and Franklin Sts., Oakland, every Sunday morning at 10:30. There is a prospect of a new organization in this quarter.

**Oakland.**—Fraternal Hall was crowded last Sunday afternoon. Mrs. Ladd-Finnican gave some remarkable tests, which were fully recognized. Dr. Muehlenbruch occupied the platform in the evening. His work was fully up to the standard, and every one departed well pleased.

**Universal Spiritual Association.**—"The Recognition of Justice" was the theme for discussion last Sunday at 20 Eddy St. This was a meeting of great interest. Some of the old-time talkers have dropped out and new ones are taking their places. This meeting is held from 12 to 4:30 p.m.

**Communications** intended for publication in these columns will stand a much better chance for insertion if they are short. Very short!

**Soul Culture** meetings, by Capt. H. H. Brown, in Pythian Castle, are exceedingly interesting. The medium reads character and conditions, from the sound of the voice, and his lectures are pleasing and instructive.

**Hermetic Brotherhood.**—At 856 Hayes St., on Tuesday evening, July 25, the meeting opened with an interval of silent meditation, on peace and harmony. Mrs. Francese Rogers sang "When Thou Art Near, Love," and Mr. Chas. Weld stated the objects of the Brotherhood. Mrs. M. E. Harris read a paper on "How to Economize Our Forces." Mrs. Virginia Weld sang "Lullaby," and Mrs. Rogers read a paper on "Practical Occultism." There were many philosophical questions from students, and all were benefited. Students of truth are always welcome.

**Mr. J. T. Lillie** has been spending a fortnight near Alvarado. Mr. Lillie was in need of change and rest. He and Mrs. Lillie go to Los Angeles in September, to fill an engagement at the camp-meeting to be held in that city, by the Harmonial Association.

**Dr. W. H. Apperley**, of Logan, Utah, who has sojourned long enough in our midst to make many warm friends, departed for his home last Thursday evening. We hope to hear from him in the future.

**San Jose.**—An item from this quarter will be found in this issue. They are all right, and determined to have a Temple. Next!

**Alameda.**—Mr. C. W. Bassett reports the society taking a vacation. They will start the new year with an election of officers, and then for business.

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**Fire.**—The Hayes-Chynoweth mansion and nearly all its furniture, at Eden Vale, Cal., was totally destroyed by fire last Sunday afternoon. Cause unknown. It cost \$175,000, and was insured for \$75,000. The family was in Michigan. Mrs. Chynoweth is a wealthy mine-owner and spiritual healer, of national reputation. The chapel cost \$15,000, and stable \$10,000, were both saved. Their mines were obtained by direction of spirits, and proved very rich.

**Mrs. Sleeper**, the aged benefactor of our Spiritualists, wants to see a Temple built by the two Trusts in charge of the property given by her husband and herself for that purpose, before she passes to the beyond—and we hope she may do so.

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**Home of Fruth.**—At 1231 Pine St. last Sunday the leaders' platform was occupied in the morning by Miss Fulton, and in the evening, Mrs. Heacock spoke on the "Spiritual Resurrection."

**Dr. W. M. Forster** has returned from a delightful vacation in Southern California and Mexico. His large practice made a rest and change necessary, and he took a trip down the Pacific Coast to San Diego, and visited many points of interest, including Mexico.

**San Diego.**—The First Spiritualist Society will in future occupy the Louis Opera House. Mrs. Eldred of Chicago is now ably occupying the platform.

**Tulare, Cal.**—The First Spiritual Society of Tulare lately held a picnic at the Hoover bathing resort. The day was delightful, the leading feature of the programme being remarkable "tests" given by Mrs. Maud Chesbro.

**Prof. Fred Evans** arrived in San Francisco from New York, last week, on his vacation. He will visit his ranch in Santa Clara county, for rest and recreation. For about 2 weeks, will then remain in San Francisco for a few days, at the urgent request of his many friends, and then intends to return to New York, in September.

**Mrs. Lizzie Schaad**, Prof. Little, wife and daughter, intend to spend a month near San Francisco. The Professor is one of the Faculty of Anaheim High School of Los Angeles, and we hope they will attend the State Convention in September.

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