#  

Fistablished in 1865.5-Truth wears no Mask, Bows at no Iluman Shrine, Seeks neither Place nor Applause: She only asks a Hearing. \#0ne Dollar a Year.


##  <br> BORDERLAND <br> 

## Aunt Bit Her Thumb.

Emma - , one of seven children, was sleeping alone, with her face toward the west, at a large shire moorlands England As she had given orders to her maid to had given orders to her maid to not surprised at being awakened between 3 and 4 on a fine August morning in 1840 by a sharp tapping at her door. When, in spite of a "Thank you, I hear," to the first and second raps, with the third came a rush of wind that caused the curtains to draw up in the center of the bed. She was annoyed at this, and, sitting up, said, "Mary, what are you about?" Instead, however, of her servant, she was astonished to see the face of an aunt by marriage peering above and between the curtains, reached forward. Whether she herreached forward. forther she herwere drawn in an air vortex, she were drawn in an air vortex, she of her thumbs pressed between the teeth of the apparition. There was no mark there afterward, however. Despite all this; she kept cool, and, rising, dressed, and went down stairs, where she found all quiet. When her father came down shortly after, he asked her why she was about so early, and joked with her as to the cause. isoon, however, he went over to his sister-in-law's
house, where he learned she had house, where he learned she had just died unexpectedly. One of the as if bitten in the death agony

Detected Through a Dream.
A remarkable instance of a dream coming true is reported from St. Louis. A woman named Mary Thornton has been detained in cusmurder of her husband.
She requested to see one of the judges a week ago, and told him she had dreamed that a man named George Ray murdered her husband, and at the same time gave the judge full details of the tragedy, as seen in her vision. Ray was not then suspected, but the judge was so much impressed with the woman's earnestness that he caused a search
to be made for Ray. be made for Ray
The judge charged him with the The judge charged him with the murder and recited the details as the woman had given them. Ray woman was released-Light, London England.

## Spirit Army Oificer.

Henry Ridgely Evans, of the Bureau of Education, told me of the one case which in his numerous which he believes he will never explain: seer," had heard of a Baltimore a trip over there, prepared to subject her to a rigid test. Three years before, a relative of mine He was a retired army officerwh. had reddish hair and a reddish had reddish hair and a reddish bearing. I wanted the circumstances of his death. She sat in an arm chair, saying: 'You want a


He Looks at You and Calls-"Mary. How is Mary?"
message from the dead-one moment, let me think
"After passing her hand over her forehead, and remaining for a while in deep thought, she said: I see standing behind you a tall, large man with reddish hair and beard. He is in the uniform of an officer-I do not know whether of the army or of the navy. He points to his throat, says he died of throat trouble. He looks at you and calls: 'Mary! How is Mary?' The dead man was a great friend of my
mother, whose name is Mary. He was in the habit of asking me 'How is Mary?' whenever I maw him. I was not thinking of this particular habit prior to the seance -in fact, I had almost forgotten it." -Exchange.

## Lord Brougham Saw a Spirit

In his autobiography. Lord Brougham, the famous English statesman, tells this incident, which he had recorded in his diary at the time. He was traveling in Sweden At 1 o'clock in the morning of Dec. 19, 1799, arriving at a decent inn, we decided to stop for the fortable rooms Tired with the cold of yesterday I was glad to cold of yesterday, I was glad to take advantage of a hot bath before remarkable thing happened to me -so remarkable that I must tell the stury from the beginning.
After I left the high school I
my most intimate
riend, to attend the classes in the niversity. We actually committed written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had enter tained of the life after death. Gwent to India, years passed, and I had nearly forgotten his existence. had taken, as i have said, a warm enjoying the comfort of the heat, I enjoying the comfort of the heat, I toward the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat $G$ __; looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling
ounthe floore The apparition, or likenesés $G$ - $A$ sachtisappeared. So strodery, was taffected by it that I hade bere fitten down the whole history, ith the date, Dec. 19, and all the particulars, as they are now fresh before me.
Encland he received a's return to India announcing the death of G- The date of the death was Dec. 19. 1799.

Visited by Sister's Spirit.
In 1876, F. G. was in St. Joseph, Mo. He was a commercial traveler and had done a good day's orders to his employers and smoking a cigar, when he realized that some one was sitting on his left, with an arm on the table. It was his dead sister. He sprang forward to embrace her, forgetting for the moment she had been dead nearly a score of years. but she was gone.
Mr . G- stood there the ink wet Mr his pen the cigar light in wet on his pen, the cigar lighted in his hand, the name of his sister on his features, dress, the kindness of her eyes, the glow of her complexion, and what he had never seen before, a bright red scratch on the right side of her face. He took the next train home to St. Louis. and told the story to his parents. His father was inclined to ridicule him, but his mother nearly fainted.
When she could control herself, she said that, unknown to anyone else, she accidentally had scratched the face of the dead girl, probably with ring something about the arrangi She had hidden the seratch with powder and had kept the incident to herself.

Warnings.-Let no man despise the secret hints and notices of danger which sometimes are given him when he may think there is no possibility of its being real. given us, I believe few that have given us, I believe few that have made any observations of things discoveries of an invisible world, and a converse of spirits, we cannot doubt; and if the tendency of them seems to be to warn us of danger, why should we not suppose they are from some friendly agent (whether supreme, or inferior and subordinate, is not the question), and good.-Daniel Pefoe (in 'Robinson

Mental slavery is mental death. and every man who has given up his intellectual freedom is tue living coffin of his dead soul. In this sense, every church is a cemetery and every creed an epitaph.

## Mental Science in Spipitualism.

:Read at the California State Spiritualists'
dd Fellows' Hall, San Francisco, Sept. 3, 1899 .

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BY M. S. NORTON.
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There is a heterogenous mass of speculation in the world in regard to life and being. Some of this speculation is called religion. Some is denominated philosophy; but an element of un intellect, education, culture and inspiration, there is no exact science of life or being.
This condition is largely due to the hierarchy of priests, both of religion and philosophy, who thrive and fatten upon mystery. In order that they may maintain their power over the people, they have insisted upon double and triple standards. They have told us that we must believe in a triune God, or be damned; and because Thomas Paine said: "I believe in one and only (ne God,' they have maligned his memory and desecrated his name, regardless of
his valuable service to his country and to his his valuable
The priests of philosophy have insisted that mind and matter are separate entities, and have quarreled over the relation one bears to the other, until students of truth have rebelled, and of facts bearing upon the problem of life, of facts bearing upon the problem of where these facts may lead them. regardess of where these facts may lead them. At the head, of this mighty column of truth Florida; and the priests of philosophy cannot find it in their hearts to forgive her for proclaiming to the world that all is mind. Why? Because she is getting dangerously near the truth. All science is based upon unity, and when the world which has been deceived so long, discovers that the unit of the Science of Being is Mind or Spirit, and that the varied phenomena of the Universe are but the differenthere will be some more priests looking for a there will be some more priests looking for a deny no the existence of th deny nothing, we affirm the truth. The uni
verse is one. Call it mind, spirit, God, law infinite energy; or what you may-the universe is a unit.
There are no Gods and devils, angels and demons, men and women, spirit and body, mind and matter, good and evil, life and death-as separate entities. There are no double standards. One reigns forever! and that One is
mind or spirit omnipotent, omniscient and mind or spirit omnipotent, omniscient and mipresent.
Men and women are not separate entities. They have a common origin, a common interest, and a common destiny. They are one and have one; all is good There are no intricate and mystifying relations existing $b \in t w e e n$ spirit and mystifying relations existing between spirit and point at which life ends and death begins; they are one. There is no death. There is no other world. No next world; there is but one world, and this is the one. There are suns, moons, and stars, but only one world, and that world is the natural abode of man, whether he lives in a house of clay, a house of magnetism, or if he lives in no house at all; man is the natural inhabitant of this world and of no other:
"And all about us, though unseen,
The dear immortal sirits tread ;
For all the universe is life
There are no dead."
The seat of all causation is in mind, or spirit. As a man thinketh, so is he," said a teacher of the long-gone past. He was wiser in his day than we in our day. And he who thinks to reform the world by the enactment of statutory w, is lacking in understanding.
The full significance of the word Spiritualism cannot be fully realized until we know that all is spirit. And then we know that the one great ecience called Spiritualism which deals with science, called Spiritualism, which deals with
cause-which is cause. Knowledge of how to cause-which is cause. Knowledge of how to we need to know how to spiritualize the gross material conditions of our environment, which preclude the possibility of the permanency of materializations.
It is our right, our privilege, and our duty, to so spiritualize this world of ours, that those who, through a lack of knowledge, have passed through that violent and unnecessary change
heritage, and instead of being unseen, they shall walk with us hand in hand, and speak with us face to face. 'Tis thus shall be realized the prophecy of the resurrection, and the Orientals' dream of reincarnation. The great Master of
Nazareth said: "Be of good cheer; I have overcome the world," "And the things I do, youghall do also, and greater things shall you

And I say unto you, beloved, Be of yood cheer: We stand in the front rank of the advanced thought of the world. Let us glean the fields good." "Man, know thyself; all wisdom centers there," said Socrates, the father of philosophy. And Pope, the classic poet, taking up the refrain, wrote: "Man, know thyself; presume not God to scan; the proper study of mankind is man." My brother, you are the temple of the
living God. The kingdom of heaven is within you.
You are composed of the substance of which God is. . You are a master-not a slave. You are the light of the world. Shine
Strive to enter into a conscious recognition of these truths, and the last enemy shall be put death, neither sorrow nor crying; neither shall death, neither sorrow nor crying; neither shall wipe away all tears from our eyes." Let us purify the Temple; drive out the money-changers, and those who offer innocence for sale Let us be spiritual Spiritualists; and instead of railiug at the lords and rulers of the world, for slanting back the brow of him who 'leans upon his hoe," and in answer to the query, saying, "How will you ever straighten up this shape-
touch it again with immortality? we will say touch it again with immortality "? "we will say
to the "brother to the ox :" "ou are not a to the "brother to the ox:" "You are not a
slave; you are a master; you are a miniature slave; you are a master; you are a miniature
universe. Within you lies the possibilities of infinitude. Straighten up your back! Stop infinitude. Straighten up your back! Stop
gazing on the ground, and be a man! You have gazing on the ground, and be a man: You have indulgence in your grossness;"," and not only indulgence in your grossness, " and not only also, and we will hold the world in the higher thought, declaring that, only the good is true.

## Consistency. <br> MRS. C. F. SMITH

While it may be true that 'he's a slave who dares not be in the right with two or three," the fact that only two or three espouse a giren cause is no evidence that they are in the right. The few are just as likely to be in the wrong as the many. 1 know there are persons now living who are so eager to know the truth and to be in
the right, they would willingly stand alone with the assurance of being in the right. Ever since Jesus 'replied not a word," when asked by Pilate, what is truth? have individuals been obliged each one to answer the question for himself. No one person can answer it for
another. And the conceptions of different peranother. And the conceptions of different per-
sons are as varied as their ideas of heaven. It has been truly said that what would be heaven to one would be hell to another.
Some are always ready for what is new, others cling tenaciously to the old, without seeming to consider whether it is reasonable or have accepted certain propositions and are unwilling to investigate anything which might in any way conflict with their settled opinions. Josiah Allen's wife at the World's Fair puts these words into the mouth of one of her heroines: "I don't care whether it is true or not, I have always said and always will say that if any belief goes against the bible, I had rather, believe in the bible than the truth, any time." ested in something she had read in the Banner ested in something she had read in the Banner of Light, adding: 'I don't want to believe anytist." The fear of being driven about by every wind of doctrine, prevents many from trying to wrove all things and hold fast that which is grood. People want the truth, but they don't want to be disturbed in their present belief. Although professing to believe the bible, they cannot follow the injunction to 'leave the that are before." But and press on to those study and believe for themselves, and consider their own reasoning faculties as God-given talents which are not to be buried or hidden in a
napkin, will have the courage of their convic prophesied help the world toward that tor ruth) from the least unto the greatest. Those who accept others assertions as correct withou thought or question, are more likely to be imposed upon, even by denizens of the spirit world. They will give absurd dercriptions just to test unreasonable credulity. Mles Grant, an apostle of Second Adventism. claiming that he was guided by the voice of God, admitted that on one occasion he heard an audible voice where he would find to a.country schoolhouse He obeved found the house locked and no him in sight. Such a lesson ought to teach a person not to believe every spirit. Undue credulity has caused disappointment and sometimes aban donment of all investigation.

San Diego, Cal.

## Summerland Camp. <br> MRS. R. S. LILLIE.

The meeting opened with a good attendance, which was well sustained throughout the ses sion. Prof. Loveland, whose home is now in Summerland, opened the meeting by giving an address which was filled with food for thought as his lectures always are. He was constant in Pis elforts to make the is also in Sucess. Mr Parsons, whose home is also in Summerland The conferences were very interesting. Summerland is blessed with think can express themselves as well. Among these, recently created considerable newspaper com ment by getting married in his old age, bu whose clear, analytical mind and concise thought, would cause many a younger man to envy his mental power.
There were earnest women, who served din ners, suppers, etc., to assist in material matters, then laid aside their aprons, and took part in the intellectual exercises. Mrs. Spring opened one of the conferences with an interesting talk on haunted houses. She is president of the the entire meeting. Mrs. Maud Von Frietag ame up from Los Angeles to speak, and gave came up from Los Angeles to speak, and gave phase of her work. She is greatly admired in Summerland, and calls out large audiences She is talented, cultivated and attractive, and wins many friends.
Several discourses were given by my guides, and Mr. Lillie's work was in the realm of music. We left them Saturday morning and are now at Sycamore Grove, Los Angeles, on the electric line between Los Angeles and Pasa dena. The meeting opened on Sunday aus piciously. The place is delightful and a good time is assu

## A Woman's View of Persecution.

## B. STONE.

It appears to me, that it is a part of the faith or practice of so-called Christians, to persecute more Christians than we imagine, who "strain at a gnat and swallow a camel." Why don' they practice what they preach? They do not appear to know the difference between charity, bigotry or tyranny, and truth. Why don't they show a better example to poor, deluded ones who do not understand or worship as they do ? They claim to be followers of Christ, but he never taught persecution. He tried to teach humanity, charity and truth, that was broad bigotry and tyranny was narrow and selfish We are comm tyranny was narrow and selfish We are commanded to seek after truth and love, which is good;" and what is better than truth and love?
Benjamin Franklin and Robert G. Ingersol were both broad-minded and conscientious, but through the narrowness of church doctrines, turned from them, and that
thers to do the same thing
I suppose some of our modern persecutors ignorantly think something as Paul did, when he persecuted Christians-that whey are doing their duty.
Oak Park, CaI
Nobeer time

## Truth.

BY A MISSION LYCEUM PUPIL
The world is but:a school boy, yet
Its daily lesson learning;
Itsteacher, Truth, to mornake it wise
New pages ever turing it
Infidelity has lighted the torch that illumines the world, and still the battle rages. Orthodox preachers fight the truth, and call it "the in their side
Truth is immortal. We are told that God placed the tree of Knowledge in Eden and forbade Adam and Eve to partake of its fruit. In Genesis $3: 4$ we read: "And the serpent said unto the woman. 'Ye shall not surely die, for God doth then your eyes will be opened, and ye shall be as gods, knowing good and evil.:"
Here is where the great struggle for truth commenced; a bloody conflict is not yet ended. Christians have a bible they call holy, filled with truth, God's revelation to man. If 'that is the foundation for- truth, it should be free from errors. What does it say about the earth, its solid foundation and its four corners? The infidel Galileo, great telescope, studied the motion of the planets and discovered that eats avis But for telling that great truth, he was thrown into prison, and afterwards brought into the church and forced to confess that his truth was an error. They claimed that the God of their church, who they say made the world, ought to know more than men about its shape.
At last it has been proven that man has made all the godsthat ever existed, and the hope of the world is that man yet will make a truth-
ful God. The church has named the new truthful spiritual light the works of the devil, and they are fring their barrels of musty sermons at the people, to keep them from the new truth. Children, don't you pity them, in trying to don't you pity them, in trying to Let them howl. The truth is bound to prevail.

## The Slavery of Custom.

## A. H. NICHOLAS.

People have been expending their love and money on coffins, graves and monuments in a period when men are supposed to be wise. It has been said by persons sup-
posed to know, that
$\$ 75,000,000$ are annually expended in this country for funeral expenses. This is a waste of wealth, which, if one-half could be appropriated to the relief of suffering and needy mortals, it would thus become a great blessing. Among the slaves.to custom, the rich indulge in expensive funerals, and the poor and middle classes imitate them, in some degree, to be in fashion. Following in the train are the needless expenses of
fine coffins, hearses, emblems of mourning, flowers, carriages, mourning costumes, processions, forms and ceremonies, and finally, costly grave-stones or monuments ut-dead-erected in cemeteries which are rarely seen or thought of by the living multitude. Such irrational customs rest on fashion and super-stition-certainly not on common
sense or reason. The dead body is of no more consequence than old cast-off clothing, and nothing should be wasted on the dead when there is so much needed among the living.

How much better it would be for our world if a rule were established for all alike, by which the and money used up to the loss of the people, could be avoided.
The Jews retain an old custom relative to the burial of their dead which is well worthy of imitation much to the material welfare of the poor, to the materall Consifering the "dearth generally. Considering that place their dead in a plain linen or cotton shroud and in a coffin or square box, without ornament, doing away with all ostentation, The rich and poor receive the same respect, and the embarrassment so often occasioned by costly funerals is avoided. We hope the time will come when customs will change, when people will do away with expensive funerals and cremate corpses generally, which can be done at small expense
The common ideas of death have been shrouded in gloom. The pages that have set forth the fact of death are. filled with terror. Curiously enough, some of the most gloomy come from Christianity, and yet it started in its career by virtue o this greatest of all beliefs-victory over death. "Oh, death, where is thy sting? Oh, grave, where is thy victory?" And yet, to judge from the gloomy observances mourning weeds, hearses, amidst the notes of the funeral dirge, we would think that death meant not rebirth into a new life, but utte extinction. Mourners, palsied with grief and woe, stand appalled at raining tears on clods of clay their
When we see that our friends are taken from us, that it must be so, we should gracefully yield to the situation. There was more true philosophy in the joy of the little boy, at the death of his teacher than there is in the mournful atti tude of many. As he was making a racket in the street his mother called to him
"'Goodness me ! Johnny ! Johnny : Why are you not in school, instead of yelling here in the street like a
wild Indian ?" ild Indian
'No school

## Why

"Teacher's dead. Hurrah !
If grief-stricken mourners could realize that their departed friends are freed from physical suffering higher plane of being, they would have good reason to rejoice.
"Why should we grieve and bow the head,
Like those bereit of hope? Like thouse beretit of hope how
For well we know then tisen , woul
Hath now a wider scope.,
Theologians have taught that death was an after-thought-that God made this fair earth and made man perfect and intended that he ess. But man sinned, and, as pun shment sent by divine anger, deat came into the world. We denyl al that class of conceptions and affirm that death is as natural as birth, as sweet and full of hope as birth, a part of the divine order, a token of
wisdom and love. Shall we meet wisdom and love. Shall we meet again after the change called death We can never perish: we shat We can never perish; we shal
meet again in the spirit realms. The great consolation of undying human love is beyond all price, a sacred heritage and the closest tie that lrnits the race in bonds of fellowship and common destiny
Requiescat in pace is a popular motto dedicated to the dead. If grave were meant simply, it would
be appropriate enough. But few people harbor the idea that their the resurrection plan Souls never rest in that sense. Life is a perpetual motion. Care-worn mortals may have rest from material work. but such a waken to a life of spirit-
ual activity in which work becomes a pleasure.
There is a lingering feeling which should be dissipated, that our friends are especially honored when we decorate their graves or erect tombstones in their memory. not because their bodies are prepared for burial, bones interred or ashes preserved in your vicinity, but because you are here, and you who attract them-not the cast-off bodies. Then place some memento of your appreciation of their worth where it can be best made use of to carry forward the work they are
still interested in. They have but stil interested in. they have but become invisible to mortal sight
and are still actively engaged in doing what they love best to do for humanity. The kind things you wish to say of friends after they have gone from your sight, say you would they go. The things them now while they need them and can enjoy them. We cannot honor or win, the approval of departed friends by uselessly afflict-
ing ourselves, by weeping where ing ourselves, by weeping where
their bodies lie or decorating grassy mounds; but we can verily commune and co-operate with their them in some useful service to perpetuate their work and memory. Those persons who accept the fast that the spirit of man triumphs over death and the grave and returns from the other life with ability to make known its presence and hold intelligent communication with those still in the fleshly body, are
Spiritualists no matter what else Spiritualists, no matter what else The new gospel gives us knowl edge in place of faith or theorygives a basis for our hopes founded
upon natural laws which are forupon natural laws which are for ever harmonious with reason.

## Letter from Vancouver, B. C.

## james illingworth

Mrs. S. Cowell has been in this city for missionary work. We had glad to have a person so talented in glad to have a person so talented in
spirituality visit us. Knowing her personally for 12 years, as one of the sincere workers, we got her a nice hall, and a grand success followed her labors.
Mrs. Cowell must have struck the keynote of Thoughts' Wonderland, so surprised were the people by the demonstration made upon their spiritually-darkened minds. I presided on each occasion, and testify to a great shaking amongst the Mrs Cowell

Mrs. Cowell has a 2 months' engagement in Nanaimo, and leaves here on Sept. 1 Her call here is a to 10 days. We are trying to persuade her to give us another visit. I want to say, we had previously themselves Spiritualists.

Mrs. Underwood's Book on "Automatic Or Spirit Writing, referred to by Miss Lilian Whiting in the Coming Age, is for sale at this office at $\$ 1.00$, bound in cloth, or 50 cents in paper cover. The
latter is clubbed with the Journal for one year for $\$ 1.35$.

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San Francisco, Sept 14, 1899.

Maine. - The Spiritualists of Maine will hold a state Convention in Waterville, Sept. 30 and Oct. 1. After the transaction of the usual business, addresses will be given by well-known speakers and mediums.

The National Convention will assemble at 77 31st St., Chicago, Ills., on Oct. 17, and will close on the 20th. The indications are that it will be quite a large gathering, and it is a very important one. We hope that the methods to be employed for the propogation of the gospel of Spiritualism, will be well considered, and faithfully provided for.

Ohio. - The camp-meeting at Lake Brady is still in session. Quite a number of good mediums have been engaged, and some of the best lecturers in the field are occupying the platform.

The Arena has again changed hands, and will be removed from Boston to New York, by its new proprietor, John Emery McLean, who was the former editor of Mind. The Arena has done good work in calling attention to psychical matters, and we hope it will be a suc cess in the hands of Mr. MeLean.

In a Trance. - Capt. Hahel apparently died at the Soldiers Home, near Los Angeles, Cal., on Sept. 4. Some weeks ago he dropped into a state of coma, in which he remained 8 days and revived. Upon reviying, he was hungry, having eaten nothing for over a week. His hunger was sati ated and then he relapsed into unconsciousness. Two weeks ago he was taken to the Soldiers' Home for treatment. On Sept. 1 he ap parently died, but again revived ard lived until Sept. 4, when he was pronounced dead by the physi cians and was buried on Sept. 6.

The doctors pronounced him "dead" before, and he just escaped being buried alive. How do we know but that he was still alive when buried last week?

The spirit leaving the body, and returning so often, deceiving the physicians and others, is an object lesson for materialists and those who deny that there is any "spirit in man," save the pulsating of the body of clay. This is a nut for Adventists to crack.

Proif. E. S. Morse at a meeting of the A merican Association for the advancement of science, is reported to have said
It is safe enough for the intelli gent man, no matter what he knows of science, to accept as true what as false whatever the church offers in opposition.

While this may be partially true, it is a fact that science has erred as well as the church, in some lines; but science is unlike the church, because it has stuck no pins from which it may not progress. It advances, day by day, according to the results of investigation; while the church ties its faith to the moorings of thousands of years ago. Science, as well as Spiritualism, look ahead, and believe in advancement, "Eternal Progression" being their motto.

Independent Slate Writing. Mr. William E. Robinson and Prof. Fred Evans, the well-known psy chographer, have arranged to hold a test seance-the former proposing to attempt to duplicate or expose the methods by which such writing is accomplished. This will probably take place as soon as Prof. Evans returns to the East, being now in California, for we learn that the agreement to hold this test seance is ready for signature.

Gambling.-A. E. Merrill, of Columbus, O., says the Dispatch, who entered a plea of guilty to a charge of running a game of chanse, was given a suspended fine of $\$ 50$ in police court. The fine is sus pended so long as the game at Me In passing on
In passing on the case, Judge Earnhart said: "I cannot underpersist in 'shooting craps;' but it is as natural for them to do so, as a duck to take to water. If you want to gamble. you must get up a church raffle for a quilt, or win the booby prize at some of the contests this winter, as that form of gambling is legalized."

This facetious remark of the Judge, is a telling blow at the church gambling so often indulged in.

Spiritual Science.-The Society of Spiritual Science is the name of a new organization of Spiritualists at Indianapolis, Indiana, holding a charter from the National Association. The purpose of the organization, it avers, is "to present the Spiritualist movement in its highest and best aspects." Among the mediums and lecturers
engaged by this Society are Loe $F$ Prior, Mary Ellen Lease, W. M Lockwood, Oscar A. Edgerly, Mag gie Waite, Marion Carpenter, Amanda Koffman and Mary T. Longley, secretary of the National Association

Mrs. Prior is the lecturer during Sept. and Oct. This Society has engaged the G. A. R. Hall on East Market St., and it was opened by Mrs. Prior on Sunday, Sept. 3.

To Help Men to live noble and true lives, should be the aim of Spiritualism. The sooner we ar rive at this conclusion, the better it will be for the world.

Praying to the Angels.-The Congregationalist, of Boston, dated Aug. 17, contains a sermon, be neath which is printed the following statement
Prayers to the saints are no onger confined to the Roman Cath olic Church. We know of thre Drummond. Dr. Joseph Parker Drummond. in a city temple that he prayed to his departed wife every day. "I never come to this place," he said, without asking her to come with me. And she does come." He added, speaking of one whose wife had recently died: "I encouraged my friend to pray to his wife, and to pray to God to ask er to come to his help. She wil be more help to him than 12 legions of unknown angels"
This shows the tendency of the times. Prominent ministers of all the churches, as well as members are looking toward the Spirit World for consolation from their loved ones who have passed away They cannot banish their memory and the feeling of their presence hence, their supplication to them for their presence and assistance, while struggling under the troubles and trials of life. Thus realizing that, though gone, they are still the inspiration of their lives; that their spirits are ever present to cheer, comfort, encourage and help them through the vicissitudes of their earthly existence.

Thought = Transierence. The communication of thought and ideas from one mind to another without the use of spoken words, and that at great distances, has been practiced.in all ages of the world by the spiritually unfolded man.-Dr. W. Fi. Evans.

Spiritual Man. - Angels are breathing the matin hymn of humanity's day. The son of the spiritual era is on the horizon, not on every pulsation of love, friendship and good will. Its rays pierce the veil only as the aspirations of mankind rise above the fogs of error and rebellion. Its noonday splendor will beam upon us when amity rules and wars cease. The spiritual man is in embryo. He is not full-orbed and equipped, yet he is a product, not a quotient nor a subtraction. He is the sum of all that earth has produced, the microcosm. Evolution, not revelation, accounts for him. He will come out all right.-Light of Truth.

## The Rexieust.

Consciousness, Being, Immor tality, Part I. Divine Healing and Christian Science, Part II. By O. O. Burgess, M. D., 373 Geary St. San Francisco, author of "A Ques tion of Consciousness."
This is an elegantly-constructed pamphlet of 75 pages, written in style. There are no superfluous words nor kindergarten methods employed, and the subject of the first part is treated scientifically and logically
These essays will be a valuable addition to the library of a thinker His treatment of Christian Science and Divine Healing shows a lack of prejudice, and a mental grasp of the question, which is refreshing in an age dominated by prejudice and policy.
thinks. Soms is a thinker who thinks. Some people only think
they think: =
The True Science of Living, by Edward Hooker Dewey, M. D., 323 pp.; price, $\$ 9.25$. Norwich, Conn.: Charles C. Haskell \& Son, publishers. For sale at this office.

This is a very exhaustive treatise on the New Gospel of Health, practical and physiological; in other of natural law in the cure of dis of natural law in the cure of disease. Dr. Dewey is the noted author of the Fasting Process for the cure intestines. In his introduction, he says, that "digestion is bes promoted and food so assimilated as to afford the largest amount of nourishment and the greatest quan tity of rich blood, by giving the stomach a long rest from all work during each twenty-four hours.' That is to say, that we shall all be better by giving the stomach rest from the evening till the noon of the next day. In other words, Dr. give up our breakfasts, and by so give up our breakfasts, and by so our health if we are well; prevent our health if we are well; prevent
the incoming of disease; assist nature to recover from any unavoid able attack of sickness; strengthen the whole body, and thus build up the soul and the spirit, which are so intimately connected with the body.
Having lately tried the fasting method, the editor of this journal can testify of its beneticial effects. Dr. Dewey believes that Nature is the best physician, and we think Mr. Milton Rathbun, of New York (as we noted in the JOURNAI some weeks ago) fasted for 28 days, and weeks ago) fasted for 28 days, and derfully improved under the treat ment, as well as reduced his weight The book will repay a careful perusal. Dyspeptics especially should read it, as well as any who are suffering from the effects of impoverished blood and vigor.

The Secrets of Astrology Revealed-How to foretell Future Events, by Prof. J. MacDonald Price, $\$ 1.00$; with the Journal one year, $\$ 1.50$.

The Coming Age for September is filled with good articles, by some of the best writers of this
age; the frontispiece being an age; the frontispiece being an 20c; Copley Square, Boston, Mass.

A Manual of Mental SciENCE ; its Character and Culture, by Jessie A. Fowler. Fowler \& Wells Co., 27 E. 21st St., N. Y.
This book explains in a condensed form : The various bones of the skull; the important parts of the brain; the temperaments; the location of the organs, not only as they appear in the head, but in the brain; the physiognomical sign of each of the faculties, which has not been given in any previous any phrenological plan. inal chart, which cantains an original chart, which can be used, if who underistand the subject.

> The Spanish nquisition.-A great sensation, so the newspapers say, was caused in Madrid lately by the publication of disclosures about the revival of the methods of the Inquisition for the torture of prisoners in the Mont Juich Fortress at Barcelona. The exhumation of bodies shows that some of the prisoners had their nails torn out by the roots, that, hot irons had been applied to the flesh, and that others had died of thirst.

Transition,-Dr, R. B. West brook, of Philadelphia, aged 80, has passed away to the other life. He a prominent Spiritualist He was a charter member of the Theosophical Society, and was deeply inter ested in it until something annoy. ing him occurred, when he withdrew.
Chief among his books are : The Bible-whence and whither? Man several times elected president of the American Secular Union. He was also a speaker of considerable ability, and the title of Doctor of the Princeton College. on him by

## Caliiornia State Convention.

The following fraternal letter from President Barrett was read, and ordered to be placed on file:

Mr. THos. G. NewMAN,
Sec. State Association.
ists' Association of the Unition SpiritualAmerica and Dominion of Canada, I extend greetings to the Spiritualists of bled. Organization was never so assemneeded as at the present hour, and all movement that stand forth as representatives of the principle of co-operation, serving of the best wishes of all friends
of the cause. The National extends the right hand nected with your association, and assures the officers and members that the ests of the other, and that mutual aid and co-operation should be and can be depended upon between the two societies. great good to the cause of your State, more thorough organization of our forces Trusting that your association will be represented at the coming National Convention in Chicago, I am, with best Cordially and fraternally yours,
HARRISON D. BARRET President N. S. A.
RECEPTION TO DELEGATES
On Friday evening, Sept. 1 , in Mem-
orial Hall, Odd Fellows' Building, the Mediums' Protective Association of San Francisco, gave an invitation Reception
Mrs. Jenates to the State Convention, the Committee of Arrangements, had


#### Abstract

credit for the complete success of the program, the dance and the banquet. program, the dance and the banquet. by the Convention Choral Club, was the first number on the program ; address of first number on the program; address of welcome, by Mr. W. T. Jones. president of the society, followed. Pres. Jones said just the right things in the right said just the right things in the right place, and his Address of Welcome was highly appreciated and will be long remembered. State President, M. S. Norton, re- sponded with sponded, with "'The Meaning of our the Light:" Prof. Richard Young gave a violin solo, accompanied on the piano by Mme. Young; Mr. Hugh Callender Mendered a tenor selection, and Miss Marion Tract rendered a tenor selection, and Miss Marion Tracie gave a humorous reading from Mark Twain; Mme. Bert Godair from Mark Twain, Mme. Bert Godar Adams sang vocal variations on the Mme. Coursen Rockel recitation, seMme. Coursen Rockelivecitation, se- lected, Mr. Melville Meyer; bass solo, "Watch on the Tronclad," by Prof. Carl "Watch on the Ironclad," by Prof. Carl naw,", by the Convention Choral Club, completed the musical and literary porcompleted the musical and literary por- tion of the program. Then the Social Dance began, with Then the Social Dance began, with music under the direction of Prof. Young. Mrs. Sarah Seal was chairman Young. Mrs. Sarah Seal Was chairman of the Reception Committee; Mr. Geo. I. Drew chairman of the Floor Com- mittee. Everybody was a committee of one to make everything one to make everything go just right. At $10: 30$ the Banquef was served in At 10:30 the Banquet was served in Frienהship Hall, and for two hours was a very popular place of resort. rThe Rea very popular place of resort. The Re- ception, from start to finish, was a pronounced cannot m or his untiring oftorts in drilling the chorus, and for, his excellent bass solo. The Mediums protectiven solo. The Mediums' Protective Associ- tion may well feel proud of their Recep- tion to Delegates to the Convention of 99.

The following is the report of a


 Special Committee on
## the sleeper trust

 At the last quarterly meeting of the of the Trust was about $\$ 17,000$. Mrs.
Sleeper (a resident of San Jose) and a majority of the present Board of Trustees of the Trust for the purpose of erccting a Spiritual Temple in San Jose, Cal., purpose without delay. Inasmuch as, the property of this Trust is situated in SantaClara county e, The amount being inadequate to . the Francisco: 3 , The amount is sufficient tc
erect a Temple in San Jose, and 4, a erect a Temple in San Jose, and 4, as
this arrangement promises the most speedy results;
Your committee would respectfully
recommend, That by suitable resolutions recommend, That by suitable resolutions pression to our approval of the plans of Trustees, viz: to purchase a site and San Jose provided the project be A copy of the resolution should b sent to Mrs. Sleeper and to
of the Board of Trustees.
PROGRESSIVE SPIRITUALISTS' TRUST. On Feb. 3, 1886 , Mrs. Eunice S.
Sleeper conveyed to the Society of Progressive Spiritualists of San Francisco, a corner of Fremont and Harrison Sts., being $\$ 5.00$, the Society named being
the sole beneficiaries. The purpose of the sole beneticiaries. The purpose o
the conveyance, as stated, is, that the
Society may sell the property and pur Society may sell the property and pur-
chase a suitable site, and build thereon a chase a suitable site, and build thereon a time limit being fixed. the following statement of facts: 1. Nearly fourteen years having
elapsed since the conveyance of the property, and no action having been taken looking toward the carrying out
of the terms of the Trust. wo consider
that a reasonable time limit has ex 2. During this period of inactivity on
the part of this Society, the property the part of this Society, the property
held in trust has depreciated invalue
more than 50 per cent, while building more than 50 per cent., while building
lots in localities adapted to the purposes of the society have more than doubled in Wae.
3 . While we fully appreciate the good
work for the cause of Spiritualism, which this society has done and is still doing we believe that their inactivity in the
matter of fulfilling the terms of this
Trust deed, has been a source of serious injury to the work of organized Spirit ualism in this state, inasmuch as it has
deterred others from making similar bequests. We respectfully recommend that a resolution be passed by this Convention Spinitualists to to taciety of Pome Progressive matter, in the near future, pledging our
co-operation and support. All of which co-operation and support. An of whic
is respectully submitted.
C. W. Basserv, Chaiman.
M. S. Norton, Sec.
Romert A. Stitt.

This was referred to anothe Special Committee, consisting of Wm. Rider and their Report was unanimously adopted as follows "That we approve the sentiment contained therein, and recommend that the Convention unanimously adopt the same.
1 Amendments to the Constitution and appear next week. - End
writes: "Allow me to McNay, N. H on the excellence of your work as repre

Hon. John S. Marris, Butte, Mon tana, when sending to this office for cooks, writes: "I think the Journal is

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There is a path which no fowl knoweth, and Which the vulture's eye hath not seen, the
lion's whelps have not trodden it, nor the Ah, well may we wonder from youth to old
At the
$\qquad$
the
enga
arth join with the seemingly happy of Th their mirth. pastimes, their pleasures, their joys In thought, in desire, our efforts ne'er cease, If the fowls of the air, this path do not know,
And the king of the beasts, its course can not Then where may we hope this pathway to find,
That is hiden away from the sight of manMan hath searched oft,
na, great wealth
He has searchaed through the world, with its In every profession and station in life.
From the servant who and the hoo, To the highest in knowledge the student may Man has searched in the bible-but he is perFor $\begin{gathered}\text { plexed light does it shed on the path in the } \\ \text { no }\end{gathered}$ Like Jacob's ladder, so strong and so high,
With its foot on the earth and its top in So this pathway which only the spirit can se
Reaching up from the earth into eternity.
O'er barren, parched plains this path is not Or where beast and bird restin shelter and Through highways and byways, o'er mounThe path the text spears of no mortal can By the spirit eye, only, O mortal, may ye Though the length of this path seems to us but As it traverses only the nature of man,
With our journey through ages we neve Where we end of this pathway we ever shall With its windings, meanderings, its tumult Tis the way of salvation-the pathway of
Z. T. LANDES. Eden Vale, Cal.

## VICE OETHESTOL

W泿 The Editor is not responsible for the Ancient Spirits.

To The EDITOR
Perhaps many would like to see the question of immortality conHyslop of Mrs. Piper, saying no communication from spirit life is worthy of credence from persons who have died more than a century ago.
The Buddhists have tenets that all living will be merged into Nirvana. Surely our life, even in spirit. is not so much, out of merged back intóInfinite component parts of the universe.

Henry Voorhees
Traverse City, Mich
[A few articles on these topics may not be out of place now. - ED]

[^0]
## Remarkable Book.

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osopher and Author-Henry Corneosopher and Author-Henry Charles
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cost $\$ 75$. The translating, print ing, binding and engravings for this edition entailed an expense of over two thousand dollars. perior features.
All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean 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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trying our best to keep up with the
cession and have no time for fault-findcession and have no time for fault-findothers. Our motto is, Forward,
How much are you going to help?
Ladies, Aid Entertaimment. -The first public function under the auspices of this society after vacation, was given
at, headquarters. in Occidental Hall, 305
Larkin St., on Friday evening, 8th inst. The program opened with a character song by Miss Mildred Holman and Mas-
er Mirion Wood, entitled, "Let's Kiss
and Make up." For encore they sang 'Wild Honeysuckle." The Circe A mavery creditable manner. The two old maids of the play were represented by the "'maid" by Miss Annie Bryant, while sented by Mr. C. E. Nettleton.
Mrs. B. F. Small, who has been re Mrs. B. F. Small, who has been re-
elected president of the Society, pre-
sided. Miss Lena Clarke volunteered elected piss Lena. Clarke volunteered
sided. Miss Le piano slections, and the dance
some and all were more than pleased with season. This is the rallying point for
our young people. Let us make it pleasour young people.
Union Spirimual sociely, of Oakand, met Wednesday evening, as usual,
at $85 \frac{1}{2}$ Isabella St., and there seemed to
be be an outpouring of the spirit. The "'The Coming Christ." The Christ spirit in every good word and work was por trayed, and that living a Christ life was new day. Instead of twelve disciples anew iday Instead of twelve disciples, new members joined the Society, and the should remember that this society meets every Wednesday evening, at $856 \frac{1}{2}$ Isa-
bella St., and come and be welcome.

Keed, founder of the peculiar religious sect. calied "Koreshans," is in the city and delivered three lectures during the ell St. The Foresters' Hall, 1020 'Far
Do really original thinkers of of the the few
world really origina thinkers of the world.
Seekers after truth should hear him.
He teaches that the world is hollow: outside; that man attains immortality through his own efforts, and that physi cal death, as we knrw it, is unoatural
and unnecessary. Me is a forcible, enter
taining speaker and should have a re taining speaker.

Prof. and Mme. Xoung, delegates o the National Spiritualists, Convention
n Chicago, will start East about the 2Oth inst. Arter the Convention is over
they may proceed to New York City Wherever they may gro the people wil
find in the prof. a genial, large-hearter inspirational musician and composer, and
in the Mme., one of the foremost plat
form the frm test-mediums of the world in they
will receive at cordial welcome in the
East, and they deserve it. The Jounnat wishes them a safe journey and speedy

Mr. Wihianim Vinter, one of the dele gates to the State Spiritualists Conven-
tion is Past Grand Master of the A. O U. W. It was incorrectly stated last Mr. anal Mr.s. S. D. Dye have rebeing 519 Ruth Ave., as before. Mr.
Dyes health would not permit him to remain in $W$ ashington any longer
Prof. Carl sawven, who drilled the ist Convention, recently beld in this city, showed himself master of the baton,
and wholly capable of handling a choral of any number of voices. He also sang one of his own compositions, entitled him a composer of no ordinary ability.
As his composition exhibited depth, great variety, and was well worked out
from the original subject, we predict from the original subject, we predict
that, some day, he will stand with the
best composers, that, some day, he will stand with the
best composers. The Ladies Aid Sociely, at its mously adopted a resolution, thanking
the Oakland friends for their generous supply of flowers, etc., for decorating the Mrs. Sconilizrises resumes meetings at 117 Larkin St. (formerly 111) Sent
133 , to be continued each Wednesday evening at 8 oclock sharp. They will co-operating
upbuilding.
Enierainmeni--Immediately after the close of the State meeting on Sunday delegates, from San Jose, Alameda, etc., and Mrs. C. I. Meyers, at Friendship entertained. serve highest tan be spoken of only in and quantity, the guests again repaired grame Instrumental music by Miss jng; poems, by Mrs. Frances Logan, and short speeches. Every minute of the away to
vention The undersigned, who were present, kindness and courtesy extended them by Mr. and Mrs. Meyers, hoping that they may have an opportunity next year to
return the compliment. W. D. J. Ham-
bly, Mrs. bly, Mrs. Hambly ind baby Evelin, Mrs.
H. L. Bigelow, Mr. and Mrs. H. M. Barker, Mrs. Archer, Mrs. Gage, Mrs
Cronk, Dr. Johnson of San Jose, Mrs.
Francis Logan, Dr. Palinbaum, Mrs. Francis Logan, Dr. Palinbaum, Mrs.
Palinbaum, Mr. Palinbaum, Mrs. Stew-
art of Alameda.

Mime. Young held her last meeting Sunday evening. Mrs. Sarah Seal dethe marvelous manifestations of spirit

Universal spiritual Association. The subject for discussion last Sunday W. S. Hall, W. E. Nevill, J. N. Young, and Mrs. Jennie Usher participated. These names are a guarantee of the
Home of Trinh, at $12: 31$ Pine St. Mome of rrinh, at $12: 31$ Pine St.
Mrs. Heacock spoke on "A Universal
Religion" last Sunday. The chapel is not large enough to seat those who come. "The new thought" is "catching. "We
are in the procession. has started a Sunday evening nieeting in
lower scottish Inall. The first meeting lower scottish Hall. The first meeting
last sunday night was well attended,
and was very satisfactory. This is the in the near future, called "Church of Divine Spiritual Truth." It will char-
ter with the State Association, of course,
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offle only for fructions of a dollar.

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## Sudden Tramsinion of David P. ierce occurred at the residence of Mrs. Pierce occurred at the residence of Mrs M. Bird, $\because 42$ Taylor St., San Francisco He was He was born among the white Hills of Vermont over 70 years ago. His final llness lasted only $1 \stackrel{2}{2}$ hours, and he full possession of his reason. He has been for 17 years a true Spirit- nalist, living in the full knowledge of a alist, living in the full knowledge of a lite beyond the grave, and was ever ready to defend the oppressed, and was charitable to a fault. .aprifornia in 1849 , and He came to California in 1849 , and and Nevada, and was widely known among mining men, and was respected highly for his honesty and upright life. His last earthly work was in the big Conjon mine, Eldorado Co, Call. The body was interred in Laurel Hill Cemeery , Tis unly the casket that lies on the hill; The spirit is free and lives with us still. This unly the casket that lies on the hill; The spirit is free and lives with us still. Mrs. M. BIRD.

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