

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, SEPTEMBER 21, 1899.

1429 Market-st.
Between 10 & 11th-Sts.

No. 38.

BORDERLAND

Dreamed About Murders.

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In 1810, at Frankfort, in Germany, a woman named Kraeme made application to a local judge to be sworn, as she had some information to impart relating to a murder committed in a remote village in Russia, many days' journey from her German domicile. Her story ran thus: Ten years before her only son had left home. She heard nothing of him, and had no idea at all where he was living until the night before, when his spirit appeared to her and told her what she now hastened to relate. The revelation was that after leaving home the young man had wandered about Europe till he had finally found work in the village of Klaf, in Russia. Here he had fallen in love with a serf's daughter, who had a Russian beau. On the preceding night, the latter had inveigled the young Teuton into the country, where he had stabbed him, and then concealed the body in a cave off the highway. The judge was so impressed with the

description that he forwarded it to a notary at Klaf. In the meantime, Karl Kraeme had been missed, and on receipt of the dream story, the police searched for the cave, found it exactly located as described, and also found the body, with a wound corresponding with that detailed in the vision. The murderer was at once arrested, and the widow Kraeme undertook the long journey to avenge her son's death. Her recital in court was vivid in the extreme, and she screamed with fright when she first saw the prisoner, who she picked out from a crowd of men in a dimly-lighted cell. She also identified the woman who was the cause of the trouble equally easy.

An Indian Prophet.

The name of this dusky gentleman is Pundit Tarini Prosad Jyoti.



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"She is possessed of great and good omens. Her eyes are beautiful and bright, and indicative of greatness and royal attributes. She will be famous herself and cause fame to her husband."

A Haunted House.

I have never believed in ghosts myself, sir. In fact, I have never believed in anything of that kind. When my wife has spoken of it, I have always pooh-poohed the idea, never dreaming that it was possible for a man to know anything practical of that other world from whence ghosts are supposed to come.

My opinions, however, have undergone a great change lately, and with good reason, too—and if you could feel what I have felt, and have the same experience that I have had, no matter how sceptical you had been, you would be bound to believe.

Do I believe in spirits coming back? I don't believe I know now; and it is no laughing matter, I can tell you, and I intend getting out of this house as soon as I can.

I'll tell you how it began. When our eldest child (who is just over two years now) was about eight months or so, I made a little cot for him out of an old oak chest which had been my wife's mother's.

It was a comfortable bed, although, you will think, rather a peculiar one. However, when we put the child in it to sleep, it began to cry, and we couldn't understand it. We got it to sleep, though, but that night, and for many nights afterwards, it was very restless, and used to cry out as though in terror; and quite frequently its little eyes would appear starting out of its head with fright.

Quite recently the little one has begun to talk, and almost the first intelligent thing he said was in reference to the box, although we could never quite make out what he meant. He gave us to understand quite clearly that there was something about that box which frightened him.

Under such circumstances, we decided it was best to destroy this box, and so brought it out to the landing, and left it for a time with the lid up.

One evening my wife was upstairs and I was sitting in the kitchen, when suddenly I heard the bang of a falling box lid. Presently my wife came down, looking somewhat frightened, and told me that the lid of that mystic box had fallen without any movement on her part and while she was some distance from it.

That hastened the destruction of the box. I took it into an outhouse, and left it there awaiting its demolition, and had scarcely got back to the kitchen, when my wife and I were startled by three loud bangs upon the outhouse door.

Imagination? Not a bit of it, sir. I am as certain that these things are real as that I am alive.

One remarkable thing is that our little boy, who had been playing on

the path in front of the house, from whence he could not have seen me bringing the box down, came in shortly after the bangs, and, pointing to the outhouse, said: "Box, papa, box," as though he knew all about what had been done.

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Why don't I try to communicate with them? I do. I talk to them and tell 'em to go. I'm not afraid of 'em, not I! But the wife she gets very nervous.

One night, when I was away at work, she lay in bed and heard the front door open and close, then footsteps come along the passage; the inner door was opened and closed, and then the footsteps crossed the kitchen. She heard the stair door open, and steps as of someone coming upstairs. Whoever or whatever it was passed the bedroom door and went up into the attic, while she lay almost dead with fright. After walking about a bit, the footsteps descended the stairs, and she heard all the doors open and shut again. Yes! the front door was locked; no doubt about it.

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The other day my wife had gone upstairs, and was just entering the bedroom when she seemed to be seized right in the doorway and couldn't move.

She tried to scream, but couldn't; and there on the floor in front of her she could see two shadowy forms—not human—struggling desperately on the floor. Presently she managed to call out, and I, running upstairs, shouted and ordered the spirits out, whatever they may have been.

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for years but ourselves, and we have been here four years now; but shan't be here much longer.

No! we aren't Spiritualists and that's just it. Why do spirits want to come here, frightening us and our children?

This is the story as told me by a gentleman in Hull, who, having had these experiences, sent for Mr. James Needler, president of the Hull Society, to consult with him upon the matter. A sitting was held in the house, and Mr. Pearson, of Hull, described the conditions surrounding the box, and stated that the cause of the disturbance was owing to some family matters. His clairvoyant description of the mother and brother of this family was perfectly accurate, and there is no doubt that the disturbances are of the usual physical order, and that mother and child are both good clairvoyants.

However, there is another and older condition of earthbound spirits in the house, extending beyond the period of the present occupancy.

This is an absolutely true story of haunting, and coming from an unbeliever in spirit manifestations, is all the stronger evidence to the reality of such phenomena usually scouted by the materialistic "wise-acre."—W. P., Hull, England, in *The Two Worlds*.

A Mother Warned.

It must be forty years ago, or more, that a lady member of a family I knew well had left her home near Manchester (she was married at the time) to visit and help to nurse her mother, who was living beyond London. She had left her infant, which was a few months old, at home, in the charge of a faithful and experienced nurse, and she received from her husband regular reports of her baby's satisfactory state of health.

One day, when her mother was approaching convalescence, this lady was disturbed by hearing (as it seemed to her) the words "go home" frequently repeated in her ear. She did her best to shake off the feeling of uneasiness which came over her, and tried to put down to imagination or nervousness the reiteration of the words telling her to return to her home. Ultimately, however, she became so unsettled that she could no longer remain where she was, but set off on her journey to Lancashire, and that so hurriedly that she forgot to send an intimation by telegraph of her arrival.

She got to her home after midnight, and had some difficulty in arousing the inmates, whose astonishment at her appearance was very great. Her inquiries about her baby were satisfactorily answered by her husband, and she soon saw for herself that the infant was sleeping peacefully. She then retired to rest, feeling very fatigued and annoyed at herself for having allowed herself to be influenced so readily by what was apparently some effect of fancy.

Before morning, however, she was aroused by the nurse, who seemed much alarmed, and said the baby seemed very ill. The mother hurried to the little sufferer, and a messenger was dispatched for the doctor; but, to the best of my recollection, the infant spirit passed to the dawn of a brighter day before medical aid could be obtained. The lady afterwards displayed the possession of considerable psychic powers, but as Spiritualism was utterly unknown to the

people of whom I write, and would have been rejected with scorn and horror if it had been brought to their notice, this lady was regarded as being mentally afflicted to a certain extent, and for the last few years of her life resided in the house of a medical man of repute, who, however, declared that she was perfectly sane and competent to manage her affairs. This instance of a distinct warning cannot be accounted for by the popular "sub-conscious self," or telepathic theories.—*The Two Worlds*.

Breathing for Development,

BY DR. JOSEPH RODES BUCHANAN.

Since the publication of Therapeutic Sarcognomy, showing the relative influence of all parts of the body and their relation to the development of the soul, there has been a great deal of attention given to the regulation of breathing and its paramount importance.

There has been much speculative and also much practical writing; the latter, being based on experience, is valuable as far as it goes; but it is manifest that the scientific treatment of this subject requires a thorough knowledge of the nervous system, and a complete understanding of the relation of the brain and the body, and their joint relations to the spirit or soul.

This knowledge has never been given in the standard works on psychology and anatomy, for the paramount relations of the soul to all parts of the body have never been known in medical colleges, nor could they be understood in the old colleges which entirely ignore the soul.

They were first stated in my work on Therapeutic Sarcognomy, the price of which, \$5.00, excluded it from popular circulation, and the profundity of which, in explaining fully the relations of the soul to the body, excluded it from the patronage of colleges and graduates not sufficiently advanced in intelligence to know anything about the soul.

The due regulation of breathing, in relation merely to physical vigor and health, was also well explained by Dr. Edward Checkley of Brooklyn, in a small but valuable work, entitled "A Natural Method of Physical Training," which strongly corroborated the teachings of Sarcognomy, but without referring to the psychic functions or soul culture.

As these are matters of the highest importance to both soul and body, the latter being clearly demonstrated by Dr. Checkley, showing the development of strength and control of disease by the scientific system, I have thought it important to bring the whole science within reach of the millions who need it (as Therapeutic Sarcognomy has long been entirely sold out) by publishing next Winter a small work, at 75 cents, entitled, "The Perfect Guide," which not only presents perfect development by breathing, but gives a complete guide to magnetic and electric treatment, dietetics and other successful methods, not yet introduced into medical colleges.

As to deep breathing, which is becoming known as valuable, mere depth is not the sole aim. The different portions of the lungs have widely different influences upon life, which need explanation, and it is a mistake to suppose that the deep breathing produced by the diaphragm is the principal object in lung culture, for although it produces an increase of muscular force

and excitability, it does not produce the highest order of development, and so defective is it as a system, that Dr. Checkley almost ignores it as a system of culture.

The noblest results of pulmonary culture belong entirely to the upper portion of the chest, not only as to strength and health (which Dr. Checkley has proven) but as to moral and spiritual development. This is important to all Spiritualists, healers and mediums, and the disregard of this by speculative writers who take a fancy to the diaphragm, is quite misleading and tends to lower mediumship.

I know a striking example of a gifted medium, who has practiced and even taught a false system of culture and has become a moral wreck, sensitive, fanciful, unreliable, intemperate and deceptive, while the correct method not only strengthens the constitution and power of endurance of fatigue, but gives that moral strength which enabled Jesus, notwithstanding his extreme and delicate mediumship, to exercise a commanding influence over all his associates.

That his respiration was of the character I have mentioned, was shown by his voice, which, as described by the Apostles, was of a refined, soft, penetrating and far-reaching character. Such was the voice of Patrick Henry, of Henry Clay, and of Ingersoll. Such is the voice from the summit of the lungs, that reaches the soul of men, and such is the culture for a noble and successful life.

San Jose, Cal.

Christianity and Freedom.

For ages we have been under the teachings of what is known as Christianity. From Mt. Sinai man received the commands of Jehovah. Moses was the medium through which these commands were given. Therefore, during the time of Moses and down to the time of Christ, he was the central figure of the Universe. He is to his fellow-men what Christ was and is to those who believe in him. To become like Moses was the aspiration of all.

To enjoy this life and the one to come, all were told that they must walk implicitly in his footsteps. No matter how absurd or cruel, his commands must be obeyed. Thus for many decades, the nation crept snail-like in the dust, with this mighty load upon their backs, and their pathway paved with the cruel threats of Jehovah. Is it any wonder that all advancement, freedom and liberty were paralyzed?

Another figure comes to view: it is Christ. Of his childhood we have little or no knowledge, nor does he become prominent until the age of thirty. He led a wandering life, and in the prime of his manhood is condemned and is crucified. It was said that he was the only son of God; and later, that he is God incarnate. That he taught many sublime truths, we do not doubt. From his lips fell many pearls of wisdom and from his heart flowed sympathy and love to all about him. But many things are attributed to him that shock the heart and brain of humanity.

If one dares to question these teachings he is branded "an infidel dog," "a bold blasphemer," or "a heathen worthy of hell-fire and brimstone!" Who styles him thus? None but Christians! All who make a candid and critical investigation of the bible, realize that it is very fallible and gives many commands that are far from being pure and lofty.

To Moses and Jesus we say: "We welcome you, but never as a master or tyrant!" We love freedom and liberty; therefore, anything that tends to rob us of these blessings, we scorn and shun. All hail the day when freedom shall unfurl the glorious banner in every land and every home. ED. D. JONES.

Exeter, Neb.

Germany and America.

While sitting with some friends, who came to visit on the evening of Sept. 5, a voice spoke to us through my wife (who is a sensitive), claiming to be the late Emperor of Germany, imploring a message to be sent to a German spiritual paper.

He said: "It is important that I should meet the Emperor through some German sensitive, as I have much to say to him concerning persons in France who are plotting to bring about a war between Germany and America. The dark clouds of war are near and must be averted by the Emperor and the German people. Germans must wake up and look well to their liberties, refusing to be influenced by any power that would make them unfriendly with America."

"Please send to the RELIGIO-PHILOSOPHICAL JOURNAL what I have said, and perhaps the German spiritual papers will copy it, and by that means may reach his eye and give me the privilege of talking to him through some medium. I have much to say of the future that would not be wise to say here."

WM. MCMEERIN.

San Jose, Cal.

John Brown's Experiences.

A. H. NICHOLAS.

I have read the book written by the "Medium of the Rockies," and found it interesting and profitable. It would be appreciated by investigators seeking information. They might learn what is the good of Spiritualism. Some of the narrations are marvelous, yet seem reasonable enough to one who has some knowledge of spiritual phenomena. It is marvelous that Brown's companions did their best to defeat his predictions, which came to pass in every detail. In the early morning, his comrades gathered around him to learn what would be the events of that day, which he told correctly. On the morrow they realized that he was a true prophet and offered to gamble on his predictions with those who had not heard them, and which they did without Brown's knowledge. His guide objected and said: "Gambling is an abomination in the sight of angels and all good men." Now, if these guides were the devil, or evil spirits, as some folks say, the gambling would have been just to his liking, because it was wrong in principle.

On a certain occasion in the Rocky Mountains, after his company had retired to rest for the night, his guide informed him of coming danger, and told them to get away from there quickly, which they did and went out one mile on the desert, where they spent the night, and returned the next morning to the valley, to learn that a band of Indian warriors had passed over the ground where they had camped. Thus they were saved from sudden destruction.

Summerland, Cal.

[This interesting book can be had at this office for 50 cents.—Ed.]

Mediumship Forty Years ago

HERMAN SNOW.

In early times, as now, it was understood by all well-instructed Spiritualists that there are two kinds of writing mediums, clearly defined in their extremes, yet blending more or less closely in the intervals. There is the purely mechanical movement with which the mind has nothing to do, but can be otherwise employed while the writing is going on. But as my own tendencies were mainly in the other direction, I shall confine myself to the kind wherein the results, though not so satisfactory as tests are, yet often almost as conclusive to the thoughtful mind as the other; at least, it was so with me.

My advancement in this kind of mediumship was slow, as constitutionally, it was the positive rather than the negative that prevailed with me. Hence, much effort was required from my unseen helpers and was best exercised when I was alone with them.

After spending much time in this way, in quiet, passive thought, with my hands held in a writing position, I was at length enabled to perceive a slight involuntary movement which steadily increased until it assumed the form of letters, then words, and at length whole sentences were thus written without conscious effort on my part. At first, I was strongly inclined to regard such productions with suspicion, especially as my mind followed closely the movements of my hand. It was not till after much exercise of this kind, resulting in many striking messages and productions largely foreign to my state of mind at the time, that I became satisfied that under favorable conditions, I was a partially reliable medium for the written expression of spirit thought, and so I soon gave myself up largely to this kind of work. In this way, I wrote more rapidly than usual, and it interested me much to observe how suddenly during this rapid process the movement would stop on the occurrence of a mistake. Not a thing further could be done until the error was discovered and corrected.

The hand was made gently to move backward over the page until it stopped directly over the error, where it remained until a correction was made. A large amount was written in this way—some of it valuable and worthy of the public use I made of it, but much of it was of a somewhat trivial character, it being, as was claimed, a sort of calisthenic exercise (probably under control of less elevated spirits) to perfect the medium's capacity. I have, in this way, held long conversations—sometimes arguments with the invisibles, and these talks—for they seemed such to me—were almost as positive realities, as if the intelligences had been visibly present before me.

I will now give some illustrations of the manner in which this writing control vindicated its independence of my conscious will-force—sometimes in a way at once amusing and vexatious. Being still in charge of a Unitarian parish, I was, though, in imperfect health, obliged to prepare regularly for my pulpit duties. In this condition I was naturally much pleased, when informed that I should have a spirit sermon communicated through my hand, as in this way it was perfectly easy, whereas, in the usual way, writing had become very laborious to me.

So I looked with special interest

for the fulfilment of the promise. But when at length the time came for it, the reader may judge of my disappointment, when from the outset it was evident that from the nature of the subject and the method of its treatment, the sermon would be utterly unfit for my pulpit use! It was almost entirely made up of minute descriptions of some phases of the spirit-life from the standpoint of a personal observer. My disappointment was great, and found expression in the indignant query: "Do you suppose I am going to preach a sermon like that?" "No," was the quiet response, "if you are going to preach sermons, you must write them yourself." Subsequently, however, I was told that I might have the sermon printed, and so it was in a small volume I had occasion to publish not long after.

I will give one other illustration of a similar character: Not long after I had begun to write in this mediumistic way, one who, while on earth, had been an old friend and fellow-student of mine, came and soon became deeply interested in my work, showing special capacity for writing with me in the new way. We had much pleasant personal chat together, but generally toward the close, my friend would soar into the regions of his higher thought, ending rather abruptly, as it seemed, with the words, "No more at present," or something of the kind.

Almost every day he was thus present with me, and before leaving would impart some of his higher thoughts regarding the welfare of humanity. After some days of this kind of exercise, I was pleasantly surprised by discovering that what had thus been imparted to me in detached paragraphs, when taken together, formed a regular essay, the title of which as now given was "The true wisdom of reform," and the final request of my friend was that I should rewrite it in good shape and send it for publication in the *Shekinah*, a monthly magazine then being published by Prof. S. B. Brittan in New York, and when I seemed to hesitate a little as regarded its probable acceptance, promptly came back to me the assurance: "You need not doubt about that, for I know the wants of the editor and am sure that the article will be received." And so it was, as may be seen in the *Shekinah* for January, 1853.

During all this while, I was quite earnest in using all available means for increasing the growth of my mediumistic capacity, and so were my special helpers from the spirit side. Experiments seemed to be making to decide in which direction my tendencies were the most promising. I myself was especially desirous of having my spirit vision opened that I might see, as well as hear from my friends and helpers, and for a while the developing power seemed to favor my wish, and to work with me to that end. But it finally became apparent that nothing of value could be accomplished in this direction, and my cherished hope was given up.

But all the while there was being prepared for me a happy surprise of a somewhat different character. More and more vividly conscious did I become of the active presence of the unseen ones, until I was at length enabled to hear them. I well remember the time when the "still, small voice" first made itself distinctly audible to my inward ear. It was in the deepest, calmest quiet of the night. Not a sound of any kind found entrance to my external

hearing. I had been lying awake for some time in a very peaceful frame of mind, thinking of the beautiful realities so closely around me, though wholly unseen, but by the eye of faith. Various silent queries arose within, as I thus followed my happy train of thought, until all at once a gentle voice, with words slightly, but distinctly, heard, came to some sensitive center of my being, and kindly answered my inquiry. I ventured upon another; it likewise was answered promptly and clearly, and thus I continued for a long time, so completely absorbed in my new power that no more sleep came to me that night.

It is difficult to convey to others an idea of that which I had now experienced (especially so was it at that early time; now, however, it has become better understood under the term of clairaudience.) It seems to exist in different degrees in the same individual; at least it was so with me. Sometimes the inner voice was faint and gentle; at others, a far greater power was used, so that the result almost equalled the sound of the usual external voice. The spirits seemed to have different capacities in this respect; indeed, the various voices could be distinguished almost as easily as in the usual earthly converse.

And even as with us here, so in this talk with spirits it was not always the most elevated and refined who seemed to speak loudest; on the contrary, such were often apparently of a lower grade than those of gentler tones. And these loud talkers, I could hear amid great confusion, but, with the others, conditions of quiet and harmony were requisite.

My most satisfactory conversations of this kind have been in the stillness of the night, or the open air of the country. It was a very interesting experience—the result, I think, of patient co-operation with my unseen helpers. But I do not now regard it as the climax of mediumship. The highest order of inspiration is surely open to every aspiring Spiritualist; but the topic is too large to be considered at the close of an extended article.

Cambridge, Mass.

Young People's Union.

Our former secretary and treasurer having found it necessary to resign, the National Young People's Union has been especially fortunate in securing the services of two most enthusiastic young people to fill these vacancies. Miss Amelia J. Rohrbach, 3630 Wentworth Ave., Chicago, Ills., secretary of the Y. P. S. U. of that city (Charter No. 3) has been appointed treasurer, and Mr. Lester Teeguarden, 708 Huron Ave., Indianapolis, Ind., president of "The Now," (Charter No. 2, of Indianapolis) has accepted the secretaryship.

This movement is receiving the active co-operation of many of its friends in various sections of the country, and from present appearances it seems certain that during the coming Winter season its growth will be noteworthy. We earnestly ask the continued co-operation of all who are anxious for the spiritual development and unity of the young people in our ranks.

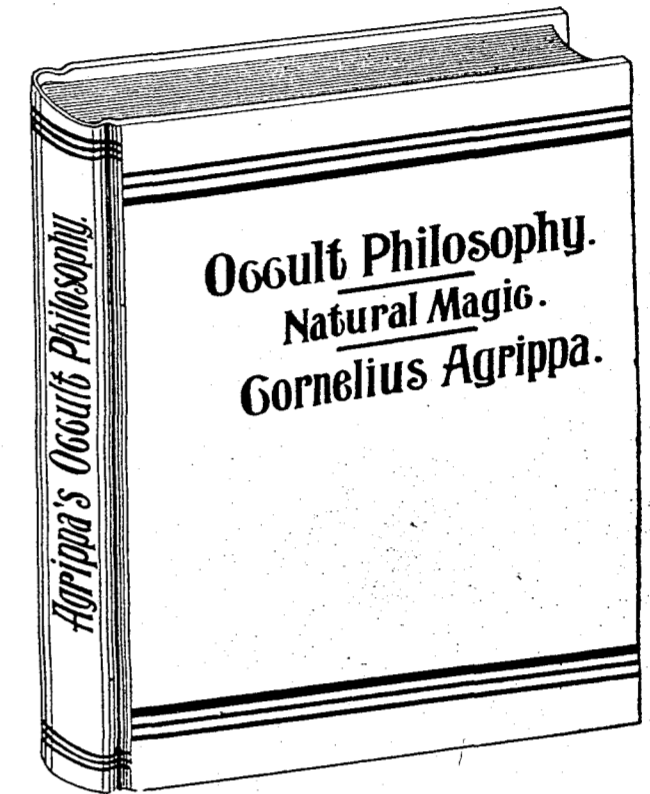
I. C. I. EVANS, Pres.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

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.

Its Kabbala Table has many superior features.

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.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

A Wonderful Club Offer.

[Agrippa's Book and the JOURNAL.]

We have copies of this Agrippa Book in CLOTH binding, which we will send postpaid and the Journal one year—both for \$3.75.

This magnanimous offer is good for new or old subscribers. The subscriptions will be credited for a full year beyond the date previously paid to—no matter when it may be.

For the convenience of those who cannot send all the money at once, we will hold the Book for them, if they send us 75 cents, and pay 50 cents per month, until the \$3.75 are paid, when the Book will be mailed. This gives SIX MONTHS in which to pay the balance.

Write now, before you forget it.

True Science of Living, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

New Era for Woman, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

These books contain the Key to Perfect Health. They explain the cause of all disease, and give the cure without drugs, or any treatment involving expense. For sale at this office.

RELIGIO-PHILOSOPHICAL JOURNAL

Official Organ of the
California State Spiritualists' Association.

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AT
1429 Market St. San Francisco, Cal.
Between 10th and 11th Streets.

THOMAS G. NEWMAN,
EDITOR AND PUBLISHER,
Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

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

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

SAN FRANCISCO, SEPT. 21, 1899.

Resignation—not to a whirlwind of inexorable forces—not to a brutal fate or destiny—not to powers who cannot see, hear or feel; but to our higher selves—the god within—to be spiritually discerned, not by slaves to passion and prejudice, but by the Master of Fate.

Mental Healing.—The Attorney-General of Illinois has rendered an opinion that the Medical Practice Act, passed by the legislature in 1899, does not prohibit the treatment of disease by mental or spiritual methods, where no medicine is used, and that where a person dies during such treatment it is not an offence under the criminal code.

Spiritual Telegraphy.—This is the same as Telepathy, and is but another expression of the new wireless telegraphy. With the one, thought-waves are sent through the ether; with the other, electric waves are sent, but both by the same law. Thoughts travel from one person to another, no matter what may intervene, such as mountains and buildings. This has been demonstrated. It is not a theory—it is a fact. Respecting this, the *Advance Thought* says:

Spiritualists, through telegraphy, have been sending and receiving messages from their spirit friends for fifty years, and they have been trying to teach people how to use this tremendous psychic force. The participants in the Whole-World Soul Communion have been using this spiritual telepathy for a number of years, and it is this tremendous psychic force that is rapidly forwarding all the great movements of this age.

Mrs. Underwood's Book on "Automatic or Spirit Writing, with other Psychic Experiences," 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.

Ingersoll in Hell.—An ignorant who occupied an orthodox pulpit in England, was reported in the *Christian World* to say concerning Ingersoll:

He did not know there was a devil. Well, he wasn't in eternity ten minutes before he learned more about the devil than he could describe in ten hours. Then he didn't believe there was a hell, and, poor soul, he wasn't there three minutes before he was hopping round in agony, crying: "I didn't think it was like this; I didn't think it was like this."

Such stupid, dogmatic and intolerant language is a disgrace to any decent society, and we are not surprised that even the congregation which heard it raised a storm of indignation. The preacher knew nothing whatever of what he was talking about, he was simply raving like a maniac. His presence would be more appropriate in a lunatic asylum, than in any decent community. The height of his impudent ignorance was shown in the following:

There are many passages in the scriptures which lead us to believe that perhaps the great agnostic fell at the stroke of the Creator. His death is a warning to all men.

Colonel Ingersoll was head and shoulders above all such narrow-minded bigots, and exhibited more of the Christian virtues than they who profess to own them! If the orthodox God is engaged in killing people, whom he does not consider worthy to live—it would be far more consistent for him to shut up that preacher, than to kill a man so honorable, loving and philanthropic as Col. Ingersoll was known to be.

Moses and Mattie Hull commence their second year's engagement in Buffalo, New York, on the first Sunday in Oct. They attend a Mass Convention in Cleveland, Ohio, this week.

New Idea.—A New York Baptist minister has already indicated his intention of taking seriously the suggestion of Mr. Moody, i. e., the establishment of church-roof gardens in our cities, where the tired and the crowded may seek escape from their unfortunate environment, and under the cool sky refresh themselves with good company and the cooling drinks that do not degenerate. This is another illustration of that new spirituality that seeks to establish the kingdom of grace and goodwill here and to establish it by means of the commonplace and thoroughly familiar instruments.

Bees Sting the person who is afraid of them. They buzz harmlessly and cheerfully about one who feels neither fear nor anger in their presence. Probably fear and anger make the insensible perspiration of the person in some way obnoxious to the bees. This may be an indication that fear and anger predispose one to the attacks of microbes, at least by removing some protection which good-nature and courage give.

Scientists and Clairvoyants.

In an English paper, *Yorkshire Chat*, under the heading of "Great men who wish they were something else," is the following item, which in all probability greatly astonished the readers of that paper:

Sir William Crookes, the president of the Royal Society, and a scientist as eminent as any, has in his later life grown quite dissatisfied with the progress of science towards revealing the secrets of nature. He has gone so far as to announce in a public speech his firm belief that science must depend for her further advance into realms of hidden knowledge upon the assistance of clairvoyants and other mediums. Such people are usually ridiculed by scientists, and yet Sir William Crookes himself, the elected president of our greatest scientific society, would apparently give anything to be a clairvoyant.

There is no doubt but that Sir William Crookes would be delighted to possess the gifts of clairvoyants, in order to investigate it scientifically, and we earnestly wish that he might attain it.

Overcrowded London.—The *Daily News* gives the following facts about the present condition of London, England:

In London only a limited number of human beings can exist on the plot of ground, and the huge city has become so overgrown that it is impossible to find room to live within any reasonable distance from the centre. But of a population of four and a half million, one-fifth are living in such a confined space as is actually forbidden by the law, one-tenth consist of families who have only one room between them in which the sexes promiscuously herd; some two millions live in block-dwellings which are the destruction of all home-life. Some of the houses in London are described as hovels, not homes; death-traps, not dwelling houses; brick-boxes with scale-lids. In London, people are frequently obliged to sleep under the bed as well as on it, and among some families in Spitalfields, the beds are rented on the eight-hour principle, having three different sets of sleepers every twenty-four hours.

A Happy Life consists in tranquility of mind and health of body. Happy are those who possess by nature a free and vigorous intellect, and who live in a country where they can prosecute their inquiries after truth, and declare it without constraint.—*Exch.*

Dr. William Hayes Ward, the editor of the *Independent*, gives an impartial criticism of Col. Robert G. Ingersoll and his work in the Sept. issue of the *American Monthly Review of Reviews*.

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

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

The Reviewer.

VEDANTA PHILOSOPHY, Lectures by the Swami Vivekananda on Raja Yoga and other subjects; also Patanjali's Yoga Aphorisms, with commentaries, and glossary of Sanskrit terms. Baker & Taylor Co., 7 E. 16th St., N. Y. Price, \$1.50.

The principal subject of this volume is "Conquering the Internal Nature." The work is exceedingly interesting. Raja Yoga is an ancient system of Indian philosophy, and one of the four chief methods that the Vedanta-Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized; that cordiality has since ripened into deep respect and enthusiasm. His teachings are universal in their application. The methods of practical realization of the Divine within the Human are applicable to all religions and all peoples.

HEROES OF THE SPANISH-AMERICAN WAR, and Lyre and Sword of Spain: two epic poems, and illustrated, by Theodore F. Price. New York: Published by the author. 320 pp.; \$1.25.

This volume of poems was inspired—the author being taken out of bed at 2 a.m. day after day, and held at his writing desk until daylight, writing them as they were given to him by the spirit-world. The author says:

On two occasions, during the composition of the work, on returning to my desk, which I had left for a few moments, I saw, in the first instance, a personage in military garb, with an officer's shoulder straps, seated in my chair, apparently reading my manuscript. On the second occasion, the spirit was a naval officer, seated and reading, as in the first instance. During the production of the best portions of the work, I merely recorded the words as they were whispered to me, and at other times my hand moved automatically. The idea comes to me, that some soldier-poet who wanted to tell the story of the war in his own way, used my organism as above explained.

The *Open Court* for September contains a very interesting editorial, entitled "Is Religion a Feeling of Dependence?" It also has a frontispiece representing a man with a bowed head, chained to the earth and awed by Superstition, which is shown as a terrible monster, whose prey are the weak—those whose religion is absolute submissiveness. "Man's aspiration," the editor says, "is to be independent and to become more and more the master of his destiny." The *Open Court* is a monthly devoted to the Religion of Science, edited by Dr. Paul Carus, and published at 324 Dearborn St., Chicago, at \$1.00 a year.

We have just received the full report of the heresy case in connection with the expulsion of the Rev. Dr. Austin from the Methodist ministry—giving the heresy sermon, the charges, full account of the trial, and Dr. Austin's defence in full—a large pamphlet of about 70 pages. Any one interested can secure the same by remitting 25 cents to the Sermon Publishing Co., 81 O'Hara Ave., Toronto, Canada, and with it will be sent a free copy of Dr. Austin's new magazine, *The Sermon*.

California State Convention.

RESOLUTIONS.

The Committee on Resolutions reported through its chairman, Mrs. Elizabeth Lowe Watson, the following document, which was unanimously adopted:

Whereas, In union alone is strength, and that the organization of the California State Spiritualists' Association was intended to promote the unity of the Spiritualists of the State; therefore, Resolved, That the one great aim and effort of this Association is to promote the unity and efficiency of the various societies in the State, by systematizing the method of mediumistic and lecture work, by missionary work, and so relating the several societies to a common center that we can act as a whole in any emergency affecting the general welfare of Spiritualism.

Resolved, That organization is the base of power to do, the bulwark of our liberties, and the only way to purge our ranks of fraud, and secure and maintain the respect of high-minded and intelligent people, as well as to preserve our own self-respect as workers in the field of human uplifting and progress.

Whereas, Mediumship involves the most occult laws and powers of the human organism, and that but little study has been bestowed on them by the mass of Spiritualists and mediums, and that a knowledge of these powers and laws is indispensably necessary on the part of mediums in order to a comprehension of mediumship; therefore, Resolved, That this Convention instruct its directors to take measures for the establishment of an institution where instructions shall be given in all branches of science necessary for an understanding of the philosophy of mediumship.

Whereas, There has recently arisen a widespread outcry against fraudulent mediums and their mediumship, and Whereas, We are convinced that there is much reason for such complaint, and

Resolved, That it is our duty to make, or cause to be made, a thorough investigation of the capacities and fitness of all persons professing to act as mediums for spirit manifestations.

Resolved, That the State Board of Directors ought not to endorse any mediums without a proper investigation of their powers and character.

Resolved, That known dishonesty on the part of any mediums is sufficient reason for denying them endorsement, even though they possess genuine mediumistic capacity.

Whereas, The standing and progress of the spiritual movement is most seriously compromised and hindered by the great lack of literary and scientific culture on the part of many of our public speakers, and

Resolved, That only under the most exceptional conditions should any person be countenanced as a public teacher on our platform unless possessed of at least a common school education, with a fair knowledge of history, especially the history of Spiritualism and a knowledge of its philosophy, and inclined to studious habits.

Resolved, That any phase of mediumship which does not tend to the development of a spiritual and altruistic character and life, should be most strenuously resisted—unless accepted as a stepping-stone to the higher phase.

Resolved, That the progress of so-called development of mediumship and the crowding of the platform with attempted test manifestations, is an unnatural, forcing process, resulting in incalculable injury to the cause of genuine Spiritualism.

Resolved, That the making of mediumship a profession for simple pecuniary gain is a prostitution of a divine capacity to an unholy use, and that the class of spirits who urge such mediumship have need of salvation instead of being able to save others.

Resolved, That, recognizing the power of the press for good and the necessity of a capable exponent of the spiritual cause on the Pacific Coast, and that Brother Thomas G. Newman has, at a great expense, established the RELIGIO-PHILOSOPHICAL JOURNAL in San Francisco, therefore we urge upon all Spiritualists, the duty of sustaining the JOURNAL by subscribing therefor, and recommending it to others.

AMENDMENTS TO THE CONSTITUTION.

ARTICLE IV, Sec. 1.—The Convention of the California State Spiritualist Association shall be opened on the first Friday of Sept. in each year at 10 a. m., in the city containing one or

more auxiliary societies, offering the best inducements, and receiving the majority vote of the last preceding Convention.

Sec. 2.—Delegates to the Convention shall consist of the officers and directors, delegates from auxiliary societies, and ministers, speakers, mediums and teachers holding valid certificates of ordination, indorsement or protection from the C. S. S. A.

Sec. 2.—A board of directors consisting of nine members shall be elected at each annual Convention by the delegates assembled.

Sec. 3.—Immediately upon the election of the board of nine directors by the Convention, they shall convene in session, and from the membership thereof, they shall elect a president, vice-president, secretary and treasurer, who shall be the officers of this Association for the ensuing year, and with the five directors constitute the Board of Management, to conduct the affairs of the Association. Upon the election of said officers, they shall be immediately reported back to the Convention, be inducted into office, and conduct the business of the Convention to its adjournment.

Sec. 5.—Delegates to the National Spiritualist Convention shall be elected by ballot, after the election of the officers of this Association.

ARTICLE VI, Sec. 1.—Membership (or primary units) of this Association shall consist of all Spiritualists' societies chartered by it, and they shall be entitled to Delegates in the Annual Convention upon the following basis, viz: One delegate for each chartered society, and an additional delegate for each ten members, or major fraction thereof. And any minister, speaker, medium or teacher of the philosophy or phenomena, a member in good standing of any auxiliary society, and holding a valid certificate of ordination, indorsement or protection, from the California State Association, shall be delegates to all annual Conventions.

Sec. 2.—All camp meetings, Lyceums and charitable associations shall be entitled to one delegate for the charter, and one delegate for each ten members in good standing, and shall be exempt from the payment of per capita dues. But, at least once a year, the Camp, Lyceum or Association, shall take up a collection, or give an entertainment for the benefit of the California State Spiritualist Association. All of the collection, or one-half of the gross receipts of the entertainment, to be sent to the secretary of the California State Spiritualist Association, on or before the 27th of August of each year, in aid of the General Fund of the C. S. S. A.

Sec. 3.—Any Spiritualist of the State of California, of good moral character, not a member of some auxiliary society of this Association, may, upon application to the secretary of the C. S. S. A., obtain a blank application of membership in the State Association, and by filling out the same (as per directions) complying with its requirements, and returning it to the secretary of the C. S. S. A. with the sum of \$1.00, become a contributing member of this Association for one year, upon its acceptance by the Convention or board of directors. Said member shall be entitled to a report of the Convention and all meetings of the State Board of Directors, and the honor of being a member of the C. S. S. A., and in assisting to uphold the great harmonical cause of Spiritualism.

AMENDMENT TO BY LAWS.

ARTICLE I, Sec. 2.—The board of directors shall prepare a general programme for each annual Convention in advance of its assembling, both for business and entertainment, and shall appoint a committee upon the credentials of all representatives to the Convention, who shall report in writing the names of all delegates holding proper credentials, and also the names of all ministers, speakers, mediums or teachers, holding valid certificates from this C. S. S. A., accompanied by a receipt for dues, to date, in an auxiliary society, which shall be their credentials to said Convention. The report to designate the society and county represented, subject to the approval of the annual Convention.

These proposed amendments were referred to the Committee on Amendments, who reported as follows:

We, the Committee on Amendments, recommend the adoption of the accompanying amendments, so as to harmonize the actions of the Convention with the laws of the Association in the admission of ordained ministers, etc., of the Association, and to extend the good work of this Association.

We recommend that all ministers, speakers, mediums and teachers holding certificates from this Association, be requested to contribute 25 cents per quarter toward the State Association, to assist the same in the protection of the said ministers, etc.

The Report of the Committee and the amendments were adopted.

Detroit.—Allow me to report the conclusion of a great season of spiritual upliftment. After Moses Hull and Maggie Gaul, came Mrs. and Mr. Kates (six lectures) Dr. J. M. Peebles, W. J. Colville and Mrs. Celia Lincoln, one lecture each. It is needless to say crowded houses greeted each lecturer.

The fourth year of our society opened on Sept. 3 with dedicatory ceremonies of Occult Hall as our spiritual temple, at 132 Michigan avenue. Dr. C. W. Burrows, pastor. Polly Burrows, Secretary.

The National Convention.

The Seventh Annual Convention of the N. S. A.—which promises to be the largest and most important gathering in the history of this organization—will be held in Auditorium Hall, 77 31st St., Chicago, Ills., Oct. 17 to 20, 1899. Business sessions will be held each day, at 10 a. m., and at 2:20 p. m. Important business of interest to every Spiritualist will be presented at these sessions. A large attendance is expected and desired.

The National Children's Lyceum and the Young People's Union will hold their sessions during the Convention, and be given opportunity to present their claims, and to show their good work.

The public will be admitted free to the business sessions, and the Delegates' tickets will entitle their holders to admission to the evening meetings.

At 7:30 each evening, grand public meetings, with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on the railroads to the Convention can be secured, as a rate of one and one-third fare, for the round trip, on the certificate plan, has been granted by the various roads. To secure this concession, the purchaser must buy a first-class ticket to Chicago, paying full fare for the same. Be sure to ask the agent for a certificate when purchasing the ticket. This certificate, when properly signed by the secretary, at the Convention, and vided by the special agent, who will be in attendance, will entitle the holder to a first-class return ticket for one-third full fare. Certificate tickets may be procured three days prior to the Convention—Sunday not included—and will be honored for return ticket until three days after adjournment. On arriving at Convention, deposit your certificate with the secretary for indorsement.

Hotel rates for delegates, and visitors to the Convention, have been specially made with the manager of the Leland Hotel—Lake Front, at Michigan and Jackson Boulevards, Chicago—at \$2.00 a day, American plan, for two persons in a room, and \$2.50 per day for single room. The Leland is a well-kept, home-like hostelry, where the guests are made comfortable, and where a pleasant stopping-place is assured.

A reception to the delegates and friends will be held in the parlor of the Leland, Monday, Oct. 16, at 8 p. m. All are cordially invited to attend and get acquainted, and to renew old friendships and associations.

It is expected that a grand influence will go out from the Convention, that will redound for good to the cause of Spiritualism over the entire country, and every effort will be made by the management and the delegates to have this the most successful and important spiritualistic meeting of the age.

Cordial and fraternal greetings to one and all.

MARY T. LONGLEY, Sec.

AUTOMATIC OR SPIRIT WRITING, WITH OTHER Psychic Experiences,

BY
SARA A. UNDERWOOD.

In Cloth binding, \$1.00.

In Paper Cover, postpaid, 50 cents.

Opinions of those who have read it

Mrs. Underwood's experience will afford valuable aid toward the definite solution of the psychic problem.—*Progressive Thinker.*

The answers to the questions contain full instructions how to get the best results from spirit-communication. We cannot too strongly recommend the book.—*Dawning Light.*

The wise answers from some invisible intelligence which knows facts and principles unknown to either party present, make the volume unique.—*Christian Metaphysician.*

I am poor, but if I had \$100 I would willingly part with it, sooner than have missed the reading of the book.—*B. B. Marshall.*

The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—*B. O. Flower.*

The most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena.—*Lillian Whiting.*

Mrs. Underwood has given facts of inestimable importance, presented in a careful, critical way.—*Lyman C. Howe.*

The evidence presented is of the most unqualified kind and character. Only personal perusal of the volume will do it justice.—*Banner of Light.*

This valuable book of 352 pages, in paper covers, will be mailed to any address for 35 cents, when accompanied with \$1 for a year's subscription to the JOURNAL, to old or new subscribers. An excellent book to lend to investigators.

Mediums' Directory

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

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant; private and chronic diseases cured with revealed remedies; cancers removed without pain; letters promptly answered; send stamp for reply; sittings \$1.00; diagnosis free. 232 Stockton Street, San Francisco, California.

Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

Capt. H. H. Brown, Psychic Teacher, Healer, Character Reader and Business Adviser. 521 Turk St., bet. Polk & Larkin, San Francisco.

Mrs. Maxwell - Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Geo. W. Carpender, M.D., Psychic Physician, cures all chronic diseases—makes a specialty of cancers. 531 Alvarado St., San Francisco.—

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

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

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

Mrs. Griffin, spiritual and business medium. Mines a specialty. 1027¼ Market St., S. F.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, -322 West Fourth St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 423 Market St., San Francisco.

Mrs. Clara J. Meyer, spiritual medium. Test meetings at Friendship Hall, 335 McAllister St., Tues. & Thurs. at 2 & 8 p. m. Admission 10c. Dev. sittings circle Mon. & Fri. 2 & 8, 25c. Sittings \$1.00. Correspondence solicited. Send stamp.

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Within thy soul at close of day;
But hallow'd then be every thought
Which at this hour to thee is brought.

Bright rays, like rosy sunset cloud,
Will all thy being thus enshroud;
And when they melt and fade afar,
Behold, revealed, the evening star.

The star of hope, or prophecy,
Like Venus, fair, shall ever be,
And gild life's closing, sunset day
With heav'nly beam of silv'ry ray.

OLIVE R. LEWIS.



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Dynamite Questions.

TO THE EDITOR:

You say, boil your articles down;
yes, but dare you print them, then?
They may act like dynamite, and
blow you up. As an experiment,
let me try it on some of the great-
est questions of the time.

IMMORTALITY.—It is self-evident,
according to all proper rules of
logic, that for every new produc-
tion of an individual soul or body,
tree, plant or animal, that there
must be in the natural order of all
known laws of the whole universe,
a corresponding dissolution of each
and every one of them, no matter
whether spiritual or material, as
the ego exist in all?

Christ's financial system, "Take
no thought for the morrow," would
destroy not only the human race,
but most of nature's production, as
it is a direct command and admits
of no equivocation.

To "love your neighbor as your-
self," if followed, would destroy
individual exertion, raising of fam-
ilies, and in principle destroy all
motives for self-improvement.

All of these questions, and they
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TO THE EDITOR:

Since my return home from the
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Syracuse, and at "The Kingdom,"
in Oswego county.

I am now lecturing and giving
tests for the First Spiritual Church
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ton St. The people are earnest in
their efforts for the good of the
cause. The young people are on
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church, is to give it a Fair. Mrs.
Hiscock's home, 935 East Main St.,
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I have enjoyed my labors here
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Through Oct. and Nov. I am to
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I would like to correspond with
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day? is the question for each one
to decide. Shall we build great
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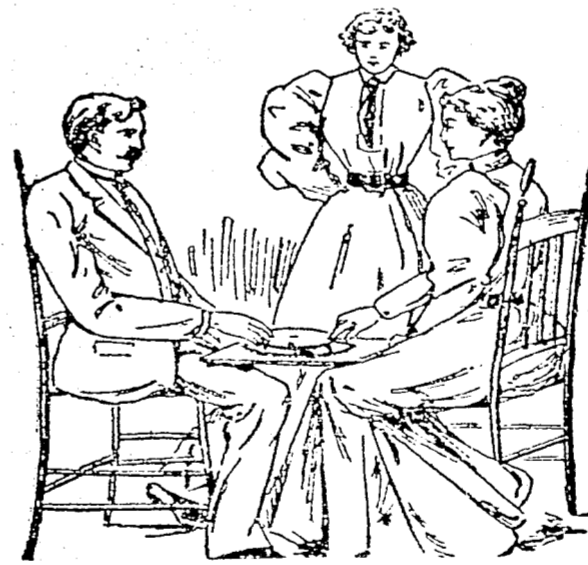
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Local News Summary.

Edited by M. S. NORTON.

Mrs. C. Parish, who resides at the Sherman House, 28 Eighth St., has been seriously ill. She is one of the "mothers" of Spiritualism and in her heart holds all Spiritualists dear. Sometimes a friendly call, a bunch of flowers, or a kindly, cheering word is appreciated by those upon whom life's shadow falls.

The First Spiritual Ladies' Aid Society will hold its regular business meetings in Occidental Hall, 305 Larkin St., on Wednesday afternoons at 2 o'clock. The ladies will entertain their friends socially with a short literary programme and spiritual tests. All are invited.

For the Mid-month Social a small admission will hereafter be charged. Particulars later.

Sleeper Trust.—On Sept. 15, W. H. Yeaw and J. B. Chase, trustees of the Sleeper Trust, resigned from the board of trustees. This action was taken in the interest of harmony, in order that the wishes of Mrs. Sleeper may be carried out without delay. We expect that the next State Convention will be held in the first spiritual temple in California, located in our neighboring city, San Jose.

Mrs. Addie L. Ballou is engaged to lecture before the Manhattan Liberal Club in New York, on Nov. 1; also before the Philosophical Society in Brooklyn, on Nov. 5. She is a brilliant speaker, and is receiving quite a number of calls for lectures to be delivered during her trip to the East, on which she starts in a few days.

She gave an interesting lecture on Sunday morning, Sept. 10, for the Psychological Society of Oakland.

Mrs. Ballou has been out of the platform work for some years, but now, with renewed vigor, she is devoting her energies again to the public advocacy of spiritual and liberal truth.

Hermetic Brotherhood.—The opening meeting of the Brotherhood on Tuesday evening, 5th inst., was opened with the usual interval of silence. There was the usual musical exercises, and a paper was read by Mrs. Francese Rogers, on "The Symbolism of the Sunflower and the Lily of the Nile." There was unusual interest manifested, and a harmonious, fraternal feeling permeated the meeting.

On Tuesday evening, Sept. 12, Mrs. Louise Cady delivered a lecture on the subject, "Lead us not into Temptation." The music at these meetings, by Mrs. Virginia Weld and Mrs. Rogers, is of a high order. All lovers of truth and students of the philosophy of life are welcome, at 856 Hayes St.

Mrs. Wren's Meeting in Lower Scottish Hall last Sunday evening was the second of a series. Mrs. Wren, Mrs. H. A. Griffin and Prof. Dove occupied the platform and Mrs. Duncan presided at the piano. Admission is free.

Dr. Stitt has removed to 148 Sixth St.

Meeting of State Board.

A special meeting of the board of directors was held last Thursday, at 8 p.m., at 1429 Market St., Vice-president William M. Rider in the chair. Present, W. M. Rider, T. G. Newman, B. F. Small, Mrs. H. E. Robinson, Mrs. M. E. Coleman and Richard Young.

After routine business, the following were appointed an Investigating Committee for the ensuing year: B. F. Small, Mrs. H. E. Robinson and Wm. M. Rider, who were requested to make thorough work and present to this board bills for all necessary expenses.

Headquarters for the coming year were located at 3322 Seventeenth St., San Francisco.

Mrs. H. E. Robinson being a committee for the collection of funds, reported progress and handed \$30.00 to the board as receipts up to the present time, for which she was accorded a unanimous vote of thanks.

The secretary then read the following communication:

To the Board of Directors of the California State Spiritualists' Association.

DEAR FRIENDS: Being much over-taxed with labor, I find that I must conserve my energies, applying them only to my own legitimate vocations. I hereby resign as secretary of the State Association and member of the board of directors, to take effect immediately.

I assure you that I shall do all in my power to promote the interests of the cause, as heretofore, but must be freed from many of the cares, which hitherto I have been loaded with.

With best wishes for the board, and kindest feelings toward all its members, I remain, Fraternal yours,

Sept. 14, 1899. THOS. G. NEWMAN.

On motion of Mrs. Robinson, seconded by Mr. Young, the resignation was accepted, with the thanks of the board for the able and faithful performance of the onerous duties as secretary of this association during the past year. Carried unanimously.

B. F. Small and W. M. Rider were appointed a committee to examine and receive the secretary's books, papers, etc., and turn them over to his successor.

Mr. W. T. Jones was elected unanimously by ballot to fill the vacancy on the board, and was then elected secretary for the ensuing year.

W. T. JONES, Sec.

Progressive Spiritualists.—After a vacation of 2½ months, this society reopened Occidental Hall last Sunday evening. President Rider spoke a few well-chosen words of welcome and fraternal greeting, and Mrs. R. S. Lillie related experiences of the southern trip to Summerland and Los Angeles camp-meetings. The Occidental Choral sang "New Speed Away," "Angel Friends" and "Year of Jubilee." The address of the evening was by Mrs. R. Shepard Lillie and was an eloquent appeal for organization, and a trumpet-call to work. The address closed with a poetical improvisation. A \$10.00 collection was taken up for the support of the National Association. Mr. J. T. Lillie celebrated his return to the old post of duty by singing "Where the Roses Ne'er Shall Wither," accompanied by Mrs. Sadie Cooke. Fraternal greeting from the Harmonical Society of Los Angeles was brought by Mrs. Lillie, and special mention of the good work of Mrs. Maud Freitag in the Land of Angels. For a year to come, these meetings will be held at 305 Larkin St., every Sunday evening. Admission free.

Universal Spiritual Association.—The subject which engaged the attention of the truth-seekers at 20 Eddy St. last Sunday was "Adversity." The subject created interest beyond the ordinary. The platform privileges of this meeting close at 4 p.m. The discussion begins at 12. Go early.

Mrs. Logan's Meeting in Occidental Hall last Sunday was the first after vacation. Mrs. Logan, Alfred Gough, M. S. Norton, Mrs. Barnes, Mrs. Gray, Mrs. Myers and Mr. McNorton addressed the meeting. Every Sunday at 2 p.m., 305 Larkin St. Admission free.

Remember, the Ladies' Aid meetings in Occidental Hall every Wednesday afternoon at 2 p.m. These meetings are business, social and spiritual.

Mrs. Albert Smith, of Clairville, Cal., is here on a short visit to her old home.

Oakland.—At Mrs. Drake's Hall, 521 13th St., Capt. H. H. Brown spoke on "The Practical Lesson of Spiritualism." He will speak there next Sunday at 3 p.m.

The Mission Lyceum invites its friends to join them in a Basket Picnic to Blittsville Park, near Fruitvale station, by way of broad-gauge, on next Sunday. Take any of the early boats.



Important Card OF DR. PEEBLES.

Drs. Peebles & Burroughs have this day, Sept. 11, 1899, dissolved all medical and business relations of every kind and character, Dr. Peebles having purchased the printing presses and all the office equipments.

Dr. Peebles will remain permanently in Battle Creek, Michigan, where, in connection with his able medical and psychic staff of assistants, he will PERSONALLY supervise all the medical affairs of the office and treatment of patients. The *Temple of Health* and *Psychic Review* will be published regularly; also *The Better Life*.

All communications of a medical character should be addressed to Dr. J. M. Peebles, Box 2421; all communications of a literary character to Dr. J. M. Peebles, Box 2382, Battle Creek, Michigan.

J. M. PEEBLES, M. D.

The Funeral Services of Mrs. A. E. Rogers, a former teacher of the Children's Progressive Lyceum, were held at her daughter's residence Thursday at 2 p.m. Mrs. Clara Steers officiated, her control, Fanny Burbank Felton, speaking very finely. By request of the deceased, I sang, with the assistance of Mrs. McClune, two of her favorite songs, "Shall we Meet Beyond the River?" and "There is Rest for the Weary."

MRS. SADIE COOKE.

Mrs. Bird holds very fine circles at 242 Taylor St.

Koreshan Meetings.—Dr. Cyrus Teed, founder of "Koreshanity," finished a course of lectures in Foresters' Hall on last Tuesday evening. "How to attain Immortality" was the closing lecture. Although he assails modern Spiritualism, he does so in a spirit of fairness, which gives no offers to balanced minds. We cannot accept his system as a whole, but believe him to be a powerful instrument of the spiritual world, to present certain phases of truth. His followers meet every Tuesday evening at 2633 Pine St.

Captain Brown spoke last Sunday at 521 Turk St. on "The Problem of Evil." When all was seen to be the more or less developed manifestation of the One, then all present evils will be seen to be lessons in the School of Expression of Spirit and will all be outgrown, when there is a little more spirituality unfolded in the community. These meetings are held every Sunday at 7:30 p.m., and also several evenings during the week.

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Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

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

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