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T. G. NEWMAN, EDITOR.

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Is there Light Beyond the Grave?

BY ROBERT G. INGERSOLL.

The hands that help are better far
Than lips that pray;
Love is ever the gleaming star
That leads the way.
That shines not on vague realms of bliss
But on the paradise in this.
We do not pray or weep or wail;
We have no dread,
No fear to pass beyond the veil
That hides the dead;
And yet we question, dream and guess,
But knowledge we do not possess.
We ask, yet nothing seems to know;
We cry in vain—
There is no master of the show
Who will explain,
Or from the future tear the mask,
And yet we dream and yet we ask,
Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We do not know; we hope and wait.

BORDERLAND

Message from Ingersoll.

We stated in the JOURNAL at the time, that on the next Sunday after Col. Ingersoll entered the spirit-world, he gave a message through Mrs. Cora L. V. Richmond, on the Springfield, Ills., camp grounds. The Springfield Republican remarks as follows: "The elite of Springfield was out in force, and every word of the noted medium was listened to with great eagerness by the vast assemblage. She held her audience spell-bound."

The Progressive Thinker published the lecture in full on Aug. 5, and as we have many calls for its publication in the JOURNAL, we give it as follows:

Mr. Chairman and Friends: Through an unaccustomed brain; in manner of speech that is unusual; with a voice that is not my own, but borrowed for the occasion, and from the confines of another world, into which I was ushered suddenly, I greet you at this hour.

All that was of me in the earthly state, from which I have just arisen, lies behind me; all that is, has not been sufficiently in consecutive consciousness for me to declare, while all that is to be, lies before me still unexplored, and the great realm of immortal life is still a mystery. But when suddenly that shock came which cut off, as with a blade of lightning, my physical form, my spiritual and mental being was not for a moment lost; not for one instant was there cessation of consciousness in the brain; not for one instant was there any lack of throbbing, pulsing life. It is true that before and

beneath me I saw the mortal body. All that was known of me in mortal life was lying there, and to my great surprise, I, conscious, thinking, living, wondering Robert Ingersoll, stood outside of my body. There it was just the same as when I occupied it, excepting that it was prostrate and lifeless. In an instant, I had been transferred into another body. There was the brain which I had supposed was the seat of all intelligence that I possessed, now powerless within that cranium, not a cell of which could give forth a thought. There were those lips with which I had been accustomed to respond to words of affection. Now when those words called my name, I could not answer with those lips.

"Oh!" I said, "is that you; that thing that lies there helpless and without possibility of speech or heart-throb, or language, or affection; is that the boasted thing that you called yourself lying there so prone and powerless? Have we parted company, then? Am I alive and conscious to go on without you? Why, you were my hands, my feet, and you, tethered and encased in that clay, were my heart, and I thought you were my intelligence and my life. Poor body, what shall I do with you now? I cannot again reanimate those nerves; I cannot again cause that heart to pulsate; I cannot think with that brain. I cannot again move that body to do my bidding. It is dead."

But who am I, then? What form is this that I possess? What is the semblance of this form? What is this that is thinking now? What are these heart-throbs which go out with such ineffable and wonderful compassion? Oh, I am not dead!

There were the beloved, into whose presence I will not introduce you to-night, excepting to say that they thought me dead. I myself had taught them that it would be so. Save for that ineffable hope—that divine prompting in every heart that seems to yearn toward a higher and diviner life—did I know otherwise? Now, by all the powers of earth and air and sky, I did not.

I have heard it said in this convention, and in many councils of Spiritualists while I was still on earth, that had I been true to my convictions I would have avowed a knowledge of spirit life and spirit communion. I did not know of it. I knew what Spiritualists think; I knew what they believe; I knew that there were many of them honest and true to their convictions. I spoke upon their platforms and in their camp-meetings, because we were engaged in a common cause, viz: that of breaking down the errors and bigotry of a blind theology, but I had no knowledge concerning the future life. However, I will say now, as some of

you may have heard me say in human speech in my own particular person, that I never stood before the lifeless form of a friend; never bent above that image of clay from which the breath had taken flight, that all the yearning of my nature did not go out in one great hope for immortality. I never stood beside the casket containing a loved one that I did not remember that the great, beneficent life of nature holds all life in her keeping, and I believed that somewhere and sometime those beautiful thoughts and images would be conserved, but had no knowledge of the life beyond death. I had no evidence that appealed to me, as many of you have. There were my affections—my intuitions, if you please—that led me through the divine gifts of the imagination and poetry to dream of a future life. There was the intellect, however, and it was trained in such a school of logic and evidence that nothing could be

such a light as comes to the mariner when out upon the storm-tossed sea he has battled with the elements and has almost been engulfed by the waves—no star shining above to guide him; when the polar light refuses to shed its radiance across his pathway, and then in the gray dawn of the morning, over the mysterious, beckoning, storm-tossed waves a ray of light is seen—at first through the long, gray, trailing mist of gloom, then one by one piercing shafts of light rise toward the zenith, and at last the world is thrilled and the waters are pervaded with the sense of approaching day; and then from the great, throbbing bosom of the sea; from the storm-crested waves; from the billows which seem to blend the earth and sky, at last the chariot of the day is seen, and Phoebus, the mighty God of light, rises in triumph, above the waves, and the world rejoices that it is day.

Suddenly, in the midst of the great solemn, silence of death; in the midst of the whirling thoughts that went surging through the brain into a shadowy something unknown; in the midst of the pulsing tides of affection that sought to reach the loved ones who were left behind; in the midst of this which shut off the mortal breath, came the surpassing glory of spirit-life. This sun of splendor rose suddenly, clear and cloudless. There was nothing that could mar its beauty or its perfection, and sweet strains of music, such as those that Apollo might have given on his harp of light among the stars, floated toward my consciousness and seemed to upbear me from the mortal thought.

Wonderful thoughts came pulsing like argosies of light freighted with dreams of prophecy and hopes of immortality, and these bore the images of loved ones whom I had known in childhood; those who had gone into the white silence of death, and from whom I had heard no more. They came toward me, not as strangers, but as those who were aware of my coming and hastened to welcome me.

We did not pass through space; we traveled to no distant land; we did not enter any sphere that I am aware of, but remained right there in the wonderful awakening of all our attributes and powers. Instead of fading when the senses faded, it seemed to me that every pulse was quickened; every nerve was performing a thousandfold more duty. I could hear the voices of the loved ones saying softly and tremulously: "Is he really dead?" I could also hear their hearts beat and felt the throbbing of their minds as, with intense eagerness, they asked the man of medicine if he could cure me.

Ah! but I could hear more plainly the music of the bending spheres;



The late Robert G. Ingersoll.

accepted which was not passed through that particular training school, and that part of me never had the proofs which Spiritualists claimed to have.

That is why I am here. That is why the first moment it is possible I come to declare my error. I have not found that I was mistaken in my estimate of what was not true, because I have found that the future life was not guarded by wardens upon either side who were waiting to conduct me either to Hades or Heaven. I have not found a yawning abyss waiting to receive and devour me with its everlasting flame in the midst of torturing devils.

I have not found a far-off heaven with walls and gates of precious stones; with an alabaster throne upon which a personal God is set, whose angels forever sing his praise and play upon harps of gold. I have not found any condemnation from any angel or spirit with whom I have come in contact since the cessation of my mortal breath. But I have found, oh, joy ineffable!

that sound of beloved ones calling me to this wonderful realm, and those whom I had loved, in restored youth, welcoming me to the spirit realm.

Was it a dream? Could this be another phantasy of the brain? Was it possible that my indisposition had taken on such shape and form. Was I really not out of my body, but imagining all this? Sometimes it would flash upon me: this is not music I hear; these are not my friends who have died that appear before me, but only the memory of them. But as soon as this thought would come to me, there would be the body prepared or being prepared for the sepulcher; and there those spirits pointing me to that form and saying: "No, you will no longer rehabilitate yourself with that form; you will no longer pervade that brain; you are alive in the realm of spirit."

Then, oh! such vast areas as seemed to sweep before my vision. The sun-kissed rainbow that crowned the universe seemed throbbing and pulsing with light, and thoughts greater than I had dared to think in that house of clay, came teeming through my mind with the realization that I was no longer an inhabitant of the dust, but an immortal human spirit.

Have you ever been in the confines of a closed room, or in the mines in the depths of the earth, scarcely able to breathe from an atmosphere so close and damp? If you have, you know what it is when you set your feet upon the broad, green earth, and can breathe the air of heaven and see the mountains beyond, and all the bright verdure, and know that you are free. Not one-thousandth part of this freedom was ever felt by me before!—not one-millionth part of this great joy! I seemed to be let loose from the fetters of the dust; seemed to let something fall that was a clod, and entered the realm that was my native element.

Have you ever let a bird free from the cage where it was reluctant to sing its song, and then heard it warble in its native air? Have you set free a soul that was in sorrow or in bondage in the earth-life, weighted down with human cares and, perhaps, with poverty and want? Then you know something of the great tide of freedom that swept in and through my consciousness.

It seemed to me that the chain of thought was limitless; it seemed to me that retrospect and prophecy were one; it seemed to me that all the things seen or done by me were before my consciousness, and each unworthy act burned into my soul with a bitter pang; and much that I had done was brought to my consciousness with added joy, for there were those who seemed to think I had done them good. Whomsoever had been helped by me in any way came toward me with added love, and upon whomsoever there had been bestowed a benefaction, even with my feeble earth-hands and brain, that benefaction seemed doubled a thousandfold. Everything that bordered upon selfishness; everything in human life whatsoever that I had thought or done came before me as a part and portion of my spiritual inheritance; came before me like children saying: "I am yours; you have thought me; you have acted me;" and if it is not worthy, it proves a shadow and a barrier to my further joy in this realm of spirit.

So I find myself here upon the threshold of immortal life; not with any great spiritual posses-

sions, for I had none; not with much understanding of the life that opens up before me, for I did not have it. But I find that the dreams that I dreamed, even from early youth and manhood, and the great tides of hope that have uplifted me, even in the hour of contact with mortal death, are realities, and this the fulfillment of that hope in the reunion of beloved friends, and the fulfillment of that aspiration and dream in the great realm upon which I have entered.

I cannot tell you, as other spirits can, of added experiences in the spirit state. They must come to me. I must wait until the last sorrow has been hushed; until the tears over the casket are dried; must wait until I can take up the great inheritance of spirit-life worthily and understand its true value and meaning.

But friends, I realize at this moment; in this the first hours of my spiritual existence, that I am not separated from my kind because of death, and hasten to remove any barrier that a word or thought of mine may have placed upon the mind of any of you concerning that future life.

I retract no word ever spoken by me concerning the degrading nature of theological fear; retract no word ever spoken by me against that fear which enthralled mankind and refuses to let him go free in the realm of thought and active human life. But the difference between the theological heaven and hades, and this realm into which I have now entered, is the difference between death and life; between annihilation and existence forever.

I still say, as often in human life, that between the hades of orthodox theology and the limited heaven into which only a privileged few could enter, give me hades, for my friends would be there. But we are not there; we are neither in hades nor the burning pit, nor are we in the heaven that would dwarf our hearts' sensibilities by a selfish immortality based upon the foundation of perishing souls.

We are in the midst of the universe of boundless life; we are in the midst of all the souls in the universe which are related to us; we clasp hands with infinite and eternal possibilities; we approach the great mountains of life, which are spiritual thoughts, and there, sun-kissed and sun-crowned, with the immortal splendor of truth stretching far away before my vision, and ever and anon turning earthward for the consolation of those who are in human life, stretching far away, are these wonderful legions of spiritual consciousness. I see them, rank and file in serried columns, advance—not like the armies of might upon an unsuspecting world, but with messages of peace, joy and love divine.

In my feeble way, at this time and at this hour, I promise you that I will enjoy no heaven; will depart to no far-off realm; will not separate myself from human existence, until I, too, have made people aware that death is not death, but eternal life.

Ancient Spirits in Boston.

GEO. E. LOTHROP, JR.

The question of whether ancient spirits can or do visit mediums, seems to be answered in the case of Boston's artist, Mrs. Addie C. Littlefield, in the affirmative. I knew this wonderfully gifted medium when she first entered her years of devoted and sacrificing

labors for the Cause. She first was controlled by her "guides," then her friends and relatives, then the more developed spirits of such men as Butler, Brooks, Beecher, Prince Henry of England and this grade of progress. At this time, spirits told me she would be controlled by many ancient bible spirits as she developed and was able to do so. I watched the gradual, silent and slow growth, only gained after months of hard, severe work, until lately she has been controlled by Solomon, Joseph, Zachariah, Queen of Sheba, Mozart and others. I asked them "how we could identify them as being the spirits they claim to be?"

They said: "We will prove our identity by our superior works. We will in time, as the medium gains strength and developments, be able to analyze all diseases, pains, conditions of the body, etc., without even touching the person or anything they have worn. We will speak through the medium and then materialize in all our ancient costumes, robes, etc. We will materialize flowers, pictures, oil paintings, portraits, and give messages from the dead in colors, and with exact pictures of the spirits, by merely passing the medium's hands over the sealed papers. We will cure the most chronic diseases by a mere pass of the hands," etc.

I have taken highly-educated and experienced persons to these ancients, who said that no medium's guides had been able to "read for them," but Joseph or Solomon came in and instantly gave the most perfect readings. Especially has fine work been done by Joseph, "the friend of one of the King Pharaohs," in the line of diagnosing diseases and hidden pains, sensations and obscure complaints. Old mediums who are controlled by the younger grade of spirits fail to perform this sensational work with severe cases. Only the finest and most valuable mediums are controlled by these highly progressed spirits, and then I believe for only special purposes.

One reason people deny the existence of the "ancients" is because they have not met them and because few mediums are able or willing to live in that atmosphere where it will pay the ancients to come. I have no doubt that all the great bible characters of the past come to many of our grand mediums and both speak, write, materialize and do their marvelous works through them.

Boston, Mass.

Spirit-Control.

J. R. TALLMADGE.

For a half century, I have been an observer of spiritual, or, as it is now called, Psychic Phenomena; without doubt, however, lacking the intellectual scope and scientific accumen possessed by many who have given it attention. In those earlier days, within the circle of our own household, we had immortality as scientifically established as it is being proven to scientists of to-day. In the earlier years of investigation, we had supposed that the controlling mind spoke through the medium as it would; not, only, as it could; but continued discrepancies in statements and what seemed a lapse of memory and diminution of intellectual power of many communicating, to my mind called for further explanation than at that time had been furnished.

In the Winter of '81, I determined

to solve the mystery—for myself—starting out by asking the question, How do they control? I found the reply in the idea that they controlled through the faculties the same as the medium's own spirit used them, though often with greater will-power pressing them to greater expression quantitatively, but in quality limited to the organization of the brain or avenue for expression of the medium's own spirit. For instance, if of a philosophic turn of mind, it was readily excited to activity on that line; if a business brain, instructions were likely to be accurate; if of the higher qualities, as benevolence, they were made more radiant, and so on through the whole range of mental and spiritual qualities; some having that balance of character that rendered them phenomenal on several lines of expression.

Though the communicating mind be a Shakespeare, or a Demosthenes, or some ancient spirit of renown, they were limited to the development of the would-be control. It would be a rare instance, if at all, where their sweep of intellect or spiritual comprehension could be communicated, though facts of identity were more easily given. If one had heard Paderewski in his marvelous recitals upon a piano of first quality, and should listen to him while striving to express his grand ideal in music through an inferior one, were he out of sight, would contend the performer was not the renowned musician. Exactly in this attitude must we look at what is called spirit control.

Their power in communicating and manifesting is a "derived power" and cannot go beyond the powers, qualities and elements of the avenue selected; so mathematical is this fact that it runs through all grades and classes of spirit manifestations: so-called independent slate-writing and materialization not excepted. Instances where materialized forms with whom a friend converses are unable to express memory, is doubtless because of the imperfect, or ill-adaptation of the elements he has to use in the making of the form as an avenue of expression.

So we are surprised when a thinker like Mr. Dawbarn says: "The invisible scientist may apparently influence some uneducated medium to talk with a learned twang that is abnormal; but the science exhibited rarely reaches the text-book level, and never equals that of the learned specialist." Of course, what more could be usually expected? Nothing can be wrought out of a thing that is not in the thing; no more can a truth be brought out or expressed through human consciousness that is not within it, either manifesting as an external fact, or contained in some sub-conscious form. The controlling mind can only use the imagery he finds in the mind of his subject.

The great Deific principle is limited to the forms and structures it expresses through. The difficulty, I fancy, in lapse of memory Mr. Dawbarn refers to, is in the limitations of the organism the spirit mind is using, and is no argument necessarily against the identity of the mind purporting to be present. Communications from said-to-be ancient spirits may be of value or may not; I have found it quite as fallible for reasons above referred to. We observe most exact training and years of application are necessary for specialists in their work, and to expect through

mediums information of the highest order of mind with the absence of this painstaking application, is to go counter to human experience. Scientists are proving immortality; but let the investigators go into scientific questioning with Mrs. Piper and they most likely will find chaff.

At best and under the most favorable circumstances, the body is an impediment to the best expression of the soul, and therefore all the most valuable attainments in the understanding of spiritual things have come after preparation by fasting, concentration and contemplation. Doubtless, there are instances where a spirit attempts to simulate some great man; even though the renowned mind be in attendance and able to make active a sufficient portion of the brain of the medium to identify himself and some smattering of the ideas he holds in volume; the limitation he encounters in not having a trained mind to manipulate is far from a conclusive argument that the identity is not established.

Mr. Dawbarn says: "Almost everything claimed for the spirit of the dead can apparently, with just as much propriety, be claimed for the spirit of the living mortal. One heals in the name of Spiritualism; another healer denies spirit return and is quite as successful. The prophet one test-giver may be only a psychometrist, while clairvoyance and clairaudience are undoubtedly uncultivated faculties inhering in every mortal." Surely, these qualities must inhere or how could the spirit use them? My own (limited) experience many years ago I think is complimented by others. I possessed the power to heal, but it was greatly augmented when a superior force came upon me. One must have the qualities first.

Mr. Dawbarn concludes we get but a grain of wheat to the bushel of chaff. Let us concede this still, this grain of wheat-identity—that proves continuity of life is a valuable kernel. Scientists plant it in their minds and it grows and bears abundant harvest as a fact from which to investigate the science of life. Being of a skeptical class of mind, I found it a valuable fact. Experiences in the investigation of mediumship follow in the same line of patient research that characterize discoveries by scientists. Edison has discarded loads of chaff for every truth he has discovered and put into practical utility.

We have but few prima-donnas, while many sing. We have but few scientists, while many have some scientific knowledge. We have correspondingly few good psychics, while many are mediumistic. Thus it should not be discouraging if the one precious grain-proof of immortality is found, though much that purports to be valuable follows our experience on other lines, and, as on other lines, is discarded. Irrelevant testimony is discarded in a court of justice, but the few facts decides the fate of the prisoner.

What is called control is external and is very fallible, while vision is almost infallible. We have observed persons possessing psychic powers, in the earlier phases of use that rendered them what we term mediums, who wisely took up some line of study, or application, and they have usually been markedly successful; the training of the mind enlarged the avenue for more accurate thought.

Much more that should be included in discussing this subject must be omitted in a 'boiled down communication.

MOTHER.

Gentle mother, thou art near us;
Help us live like thee each day.
When our toil seems long and endless,
Come to cheer us on our way.

May thy face shine brightly o'er us,
Bringing back each memory dear,
Of the hours thy love has guided
Us through paths once dark and drear.

Holy angels guard and guide thee,
As thou didst thy children here;
God shall draw thee closer to him,
And he'll keep thee ever near.

Nearer, nearer, he shall draw thee,
Till thy soul is filled with his;
Sending forth his loving kindness,
Filling us with heavenly bliss.

We will live as God would have us,
Daily watching all our needs;
Like the rose in early Springtime,
Unfold our lives with better deeds.

When at last life here is ended,
Wilt thou meet us on the shore?
Guide us to our home in heaven,
To live with God for evermore.
Greenwood, Mass. ELLEN H. TOBY.

Caught in his own Trap.

HERMAN SNOW.

In the early days of Spiritualism, at Greenfield, Mass., some rather humorous manifestations were witnessed by me. Prof. S. B. Britton was there to give a course of lectures, and with him had come D. D. Home (then a young man and but little known as a medium, but afterwards of world-wide fame in this respect.) It was my first meeting with him, and we took adjoining seats at the lecture. And here the spirit raps were so loud and lively that they were actually an annoyance during much of the lecture—especially at times of enthusiastic zeal on the part of the speaker. Home was almost indignant, and uttered these loud-whispered words: "I wish they would stop; I want to hear the lecture."

During their stay of several days, both the lecturer and the medium were the guests of one of the leading Spiritualists of the place, at whose house things were kept lively and interesting by the spirits, especially at meal-times, when the table was often made to assume uncertain and seemingly dangerous positions, but with no injury to things on and around it.

But the specially amusing incident of the occasion took place at one of the private seances, which was made up mostly of leading editors, doctors and lawyers of the town. The table around which the company were placed was large and heavy, but it soon began to manifest quite a lively disposition, shaking and trembling in all directions. But suddenly there was a pause and the signal given for a calling of the alphabet. These were the words spelled out: "We can move the table without your help." Then the medium indignantly demands that means be taken to find out who it was who had been trying to impose a trick upon the circle. So he directs that each one be made to ask the question: "Was it I?" this to pass regularly around the circle. All was quiet till a certain shrewd-looking lawyer was reached, when the table gave a quick affirmative response and the company were convulsed with laughter, and the detected lawyer showed signs of a somewhat diminished self-esteem. Even the table itself, by significant movements, showed signs of a sympathy with the fun.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

The Chicago Convention.

TO THE EDITOR:

Many Spiritualists are anxious to attend this important meeting and participate in its deliberations. This should be the desire of all Spiritualists in the United States, and we trust that thousands of them will manifest their interest in Spiritualism by thronging to the Convention hall in Chicago. The question at once arises, Who are the members of the National Association? and who are qualified to take part in the Convention proceedings? The National Spiritualists' Association has no individual memberships; its primary units consist of local and State Spiritualist societies, children's lyceums, charitable associations, etc., that are chartered by and with it. Each society belonging to the N. S. A. is entitled to one delegate on behalf of its charter, and an additional delegate for each 100 members or major fraction thereof, in good standing, who are connected with it. A society with 10, 20 or 30 members is entitled to but one delegate, while a society with 51 to 150 members has two delegates.

In order to have direct representation at the Convention, it will be necessary for the Spiritualists, and all others who work with them, to organize working societies having definite aims and purposes, equipped with a business-like constitution and code of by-laws, and composed of at least 7 members.

All societies are expected to do something for the Cause in their respective communities, through public lectures and social greetings from house to house during the year. In some cases, 8 or 10 persons have formed a reading club, elected one of their number as reader, and enjoyed the contents of the Spiritualist papers in that commendable way. They took pride in keeping up the dues of their societies to the N. S. A. in order that they might help the Cause at large and have a voice in the annual convention of the National society. Each society connected with the N. S. A. is required to pay 25 cents per capita upon all members in good standing to the National body, and is also expected to take up one collection per annum as a special offering.

There should be active spiritualistic societies in all cities and towns where 10 or 12 Spiritualists reside. Such could and would be sustained if each individual Spiritualist would do his part, and thereby induce the outside public to lend a hand in the same good work. The Cause of Spiritualism has little use for mushroom societies that center around the personality of some one medium or speaker; such bodies have only an ephemeral existence, and pass away, leaving the movement in a much worse condition than it was before. When men and women feel the vitalizing power of their Spiritualism, they will seek by every possible means to make its influence felt in the communities where they reside. Spiritualism is either a momentous fact in nature, or a most stupendous humbug. If it were to be judged by the interest taken in it by some of its so-called followers, it would not be strange to find it everywhere adjudged a humbug. When Spiritualists really believe in Spiritualism, they will associate themselves together in organized bodies, to bring about needed social, industrial and religious reforms through the mediumship of that vital force sent anew to mankind by the angels only 52 years ago. They can never make Spiritualism the power for good it should be in the land until they heartily support their local, State and National Associations. Organize yourselves, O Spiritualists of America, and become a potent factor in the creation of a nobler civilization!

HARRISON D. BARRETT, Pres. N. S. A.

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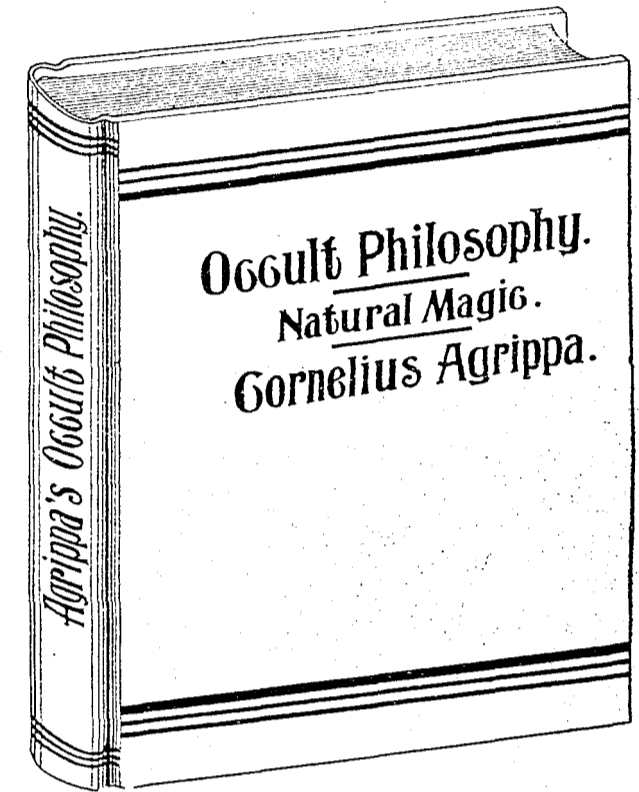
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New Era for Woman, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

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} PHILOSOPHICAL JOURNAL

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
AT
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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, OCT. 12, 1899.

Hypnotized.—T. T. Armstrong, editor of the Butte (Neb.) Gazette, put his wife into a hypnotic sleep while she was on a train, 200 miles removed from him. He left her at O'Neill and told her that at 2 o'clock he would put her to sleep. At the appointed time, Mrs. Armstrong fell into a deep sleep, from which she could not be aroused for fifteen minutes, when she awoke of her own accord. Mr. Armstrong has hypnotized his wife on several occasions.

The Twentieth Century so long talked about and expected to begin on the first day of next January, will have to be postponed a year. 1900 simply winds up the second thousand years of the Christian era, and therefore the twentieth century cannot commence until it is complete. The Twentieth will therefore commence on January 1, 1901.

Moses Hull's new address is 72 York St., Buffalo, N. Y. He has been re-engaged for the coming year as lecturer for the Society of Spiritualists there.

Deep Breathing.—Quite a number of inquiries have been received about the book mentioned by Mrs. Underwood last Summer, entitled "Internal Respiration, or Plenary Gift of the Holy Spirit." Our inquiry about it, sent to Mrs. Underwood, was lost in the mail. Upon a second inquiry being sent, we have the following reply:

"I have never seen the book, and do not know where it is published. Perhaps some of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL may know where it is published, and, if so, could give the information in the JOURNAL."

If any of our readers know where the book is published, or where it can be found, we shall be pleased to give the information in the JOURNAL, as soon as we hear from anyone who can give it.

The Hope of Immortality.

The Rev. Wm. Rader, pastor of the Third Congregational Church of this city, and a member of the more liberal School of Theologians, when asked for his conclusions on the great question of *Immortality*, stated that it was a subject to which he had devoted considerable thought, and in discussing the matter in the *San Francisco Bulletin*, he makes this assertion: "The most significant point relates to the origin of mind, as affecting the whole problem of immortality." He then quite liberally discussed the whole subject in these words:

The soul does not depend upon the brain. It does not remain within its narrow cell. The soul, or, more properly, the spirit, laughs, cries, travels abroad, leaps out into the world, and becomes a creative energy. Mind, which broadly comprehends both soul and spirit, is no more brain than the electric current is the mute wire, or the thought in the lead type, or the melody in the violin.

These are the mediums of transmission. Nobody knows just how the mind gets into the man. Nobody knows whether it comes by inheritance, creation, or evolution. It is a mystery. Nobody knows just what becomes of the soul when the body dies. We believe death to be development, enlargement, and the opening of the gates of the higher life.

There are many things about the problem of human destiny we cannot understand. Sometimes we stand in the midst of these mysteries puzzled and appalled.

I look upon immortality as a necessary hope. I hold that immortality is a necessary sequence of evolution. It is the hope of the world's great heart, the philosophy of optimism.

Yes; it is "the hope of the world's great heart." If the race is not to become immortal: if individuality is to be swallowed up in a God; if we lose our memory of earth and its scenes upon passing to the other shore—then is it but annihilation and disappointment.

If we do not remember our earthly life; if we do not recognize our friends and co-laborers "over there"—those by the side of whom we have struggled in our earthly career—then it matters not what future there may be for mankind. It would be, practically, oblivion, anyway. Hence, the great importance of the subject. To know over there as we are known here; to enjoy fellowship and sweet communion with our former friends and associates, and progress to higher climes, is the acme of human ambition and hopefulness! Without such experiences, mere *life* would not be worth having.

Admiral Dewey was on Tuesday, Oct. 3, presented with a jeweled sword and belt, provided by Congress, at a cost of \$10,000. The grouping on that celebrated occasion, at the Capitol in Washington, D. C., was extremely significant—the 3 highest dignitaries in State, Navy and the Catholic church occupying the raised platform,

where the presentation was made by the President, after an eloquent speech by the Secretary of the Navy, in the presence of a large concourse of people. These were Mr. McKinley, President of the United States; Mr. Dewey, Admiral of the Navy, and Mr. Gibbons, Cardinal of the Catholic church. Whether this had any reference to the much-coveted union of Church and State and Catholic supremacy, remains to be seen. Any attempt to force a State Religion on this country should be resisted to the utmost. To thus let the enemies of liberty and toleration obtain by diplomacy, what our forefathers shed their blood to prevent, would show that their sons were unworthy of their great sires. We hope that such things may never be realized. But we must remember that "Eternal vigilance is the price of liberty."

Predicted his Death.—Dr. L. A. Broughton, president of the Astrological Society of America, died on Sept. 22. He cast his horoscope many years ago and predicted that the critical periods of his life were Sept. 15, 16 and 21, 1899. He predicted his death would occur on Sept. 22. If this is not a demonstration that Astrology is a science, what can be such?

Dr. Broughton was born at 10 a. m. April 20, 1828, in Leeds, Yorkshire, England. He came from a family of astrologers and early began the study of Astrology.

In 1859 he settled in Philadelphia, where he studied medicine. In 1863 he went to New York, where he began the practice of medicine.

Dr. Broughton has made many successful predictions. On his advice, his eldest son did not marry, as his father had predicted the exact time of his death in 1885. Mrs. Broughton also died, as predicted, in 1891. He wrote a book on Astrology, which is one of the best that has yet been published. It can be obtained at this office for \$1.75; postage 15 cents extra.

President Barrett's Address

In his Annual Report to the National Convention, President Barrett reviews the whole field in a very able manner, and recommends societies to reorganize for effective work; to cease simply to *live*, but to be aggressive and strong. This, he maintains, can be done by doing business upon proper methods, regularly collecting dues per month from all members, so as to have sufficient funds for effective work in all lines. He says: "The idea that speakers and mediums must pay their own salary, hall rent, music, advertising and car-fare, is a very quintessence of selfishness." This is right. Organization is the only hope for permanent existence.

Speakers, too, must be settled for a length of time, and cease to run over the country without system or method; in that way, they can accomplish effective and per-

manent work. He recommends that the phenomena and the philosophy be not presented at the same meetings on Sundays, always giving separate time for the presentation of each.

Under the heading of "The legal status of Spiritualism," he says that in some States, the courts have held that Spiritualism is not a religion, hence its followers have no rights as religious bodies under the law. In Massachusetts, property was devised for the propagation of the spiritual religion. This has been contested in the courts, and still is undecided; the claim being made that Spiritualism is not a religion. Its followers should prove to the contrary, for it is both a science and a religion. To this end, let it adopt a Declaration of Principles which shall be comprehensive and definite.

In looking over the whole field, he arrives at the following conclusion: Never before in the history of America has there been so much interest manifested in psychism as during the past twelve months. Press, pulpit and science have unitedly considered the questions pertaining to psychical research, and have spread broadcast the results, in full, of the investigations made by eminent men and women in all sections of the nation. The secular press has devoted no little space to the work of Prof. Hyslop of Columbia University, while the results of the labors of Profs. James and Hodgson and Dr. Gibier have been largely elaborated upon through the same channel. The religious press has also dealt with this important question and has thereby given psychic science the recognition its importance demands.

In religious circles also there has been much interest manifested in the same great subject by the most scholarly pulpites in America. Psychic facts have been so forcibly presented to them that they have felt constrained to speak concerning their import, and their words have had no uncertain sound. Charges of heresy have been numerous, and some of the most eloquent clergymen in America have been called upon to stand trial because of their fearless proclamations of the truth as they perceived it. Methodist, Episcopalian, Presbyterian and even Swedenborgian ministers have been placed under the ban of their respective churches for giving utterance to sentiments at variance with the ancient doctrines of the church as an institution. Rev. Dr. B. F. Austin was expelled from the Methodist church because of his frank admission of his knowledge of spirit return. Rev. Dr. Workman, of the same church, must sooner or later stand trial for the same offense. These and other instances prove that progressive clergymen have heeded the revelations of psychical science and have followed the leadership of Truth from ecclesiastical darkness to realms of spiritual light.

There has also been a radical change in public sentiment on the part of the masses with regard to Spiritualism. The work of the distinguished scientists above mentioned, coupled with that of many able clergymen, have had a most salutary effect in this direction. The Easter sermon of Rev. Minot J. Savage of New York, on Spiritualism, that of Rev. B. Fay Mills of Boston, on Immortality, and those of Revs. Heber Newton and Lyman Abbott of New York, on the same subject, have had much to do with the creation of a deeper interest in Spiritualism, and with its

being accorded a more respectful hearing on the part of the press and people. These several sermons, supplemented by the positive affirmations of men of science, have made Spiritualism a popular topic of conversation in all society circles.

Seance.—The Kent, O., *Bulletin* of Sept. 7 thus reports some manifestations:

A seance was held at the residence of W. J. McMichael on Sept. 19, which 24 of our citizens attended. Mr. D. A. Herrick, of Cleveland, was the medium, and although the room was warm and the circle overcrowded for good conditions, dozens of friends and relatives of those in the audience came and manifested their presence, answering questions and proving their identity by telling instances in earth-life that brought the recollections to the memory of those present. At times, two or more voices were heard at once holding discourse with different ones.

It is Reported that George Jacob Schweinfurth, the former leader of the "Church Triumphant," at Rockford, Ills., has abandoned his old faith with his entire flock, and is now studying Christian Science. He says he fears that the Christian Scientists will not want him, and we do not wonder at that, for his unsavory reputation would be a terrible load to be shouldered by any organization.

Flammarion gives the public press a severe rebuke in the following:

Interviewer: How about the famous comet, whose tail is to destroy the earth?

Flammarion: There will be no comet, any more than there was a letter of mine renouncing psychical researches; but you will find the newspapers announcing one just the same.

The sensational press, however, will keep on doing such diabolical work, just to please a sensation-seeking public. When no real "facts" are at hand, they are made to order to fill the demand.

A Single Fact is of more worth than a folio of argument. Talk is cheap.

Notice to Delegates to the N. S. A. Convention. In passing over two or more roads to the Convention, be sure and procure receipts for full fare paid going over each road, as Tickets will be only issued locally by each company. Station agents have blank forms which they will fill out as receipt for full fare paid—on application. MARY T. LONGLEY, Sec. N. S. A.

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.

MESSAGES FROM THE SPIRITUAL CONGRESS, through the mediumship of James Madison Allen, M. D., 1004 West Chase St., Springfield, Mo. Price, 30 cents. For sale at this office.

This pamphlet contains messages from the spirits on the following topics: Life and its Lessons; Thought—its Evolvement and Transmission; The Universality of Spiritualism; Exit Esculapius; "Where-withal Shall ye be Clothed?" The Spiritual Congress—its Composition, Purposes and Prospects.

"LIFE: My Questionings," is the title of a poem of 7 stanzas, by Mrs. Elizabeth M. F. Denton, Wellesley, Mass. Price, 5 cents.

This poem is printed in pamphlet form, and puts the question, "What is life? Is it old or young?" to 7 intelligences, the last being to "Old Father Time" himself. He replies:

"Life ever was!" And the restless tide, The answer brought o'er Eternity's sea, "Life ever was! Life shall ever be! All forms, all forces are thus unite, And Life, the All, is the Infinite!"

PACKINGTOWN, by A. M. Simons. A study of the Union Stock Yards, Chicago: how the forces of nature are made to yield wonderful results for the labor that is applied, and how the fruit of the labor is stolen under forms of law from the producers. Charles H. Kerr & Co., publishers, 56 Fifth Ave., Chicago. 5 cents.

The *Cassadagan*, published at Cassadaga, N. Y., has changed its form to that of ordinary magazines, which is a great improvement. It is filled with good articles, and is published at 50 cents a year. The first article in the Sept. number is written by Mrs. Elizabeth Lowe Watson, and is quite interesting. The editors are Hon. A. Gaston, Lyman C. Howe, T. G. Neelin.

The *Sunflower*, published at Lily Dale, N. Y., is now issued twice a month (instead of monthly) at 50 cents a year, its editor being Mr. W. H. Bach. We notice in a late issue, there is a familiar face portrayed, that of Dr. N. F. Ravlin. He is well known all over the country as an eloquent speaker and Occult teacher.

PHRENOLOGY; Its Use in Business Life, by J. A. Fowler, is the subject of Human Nature Library, No. 38. Published by Fowler & Wells, 27 E. 21st St., N. Y.; 10c. For sale at this office. It contains much common sense about business adaptation.

The editor of the *American Monthly Review of Reviews* (October) analyzes the South African situation, comments on the Dreyfus trial, reviews the work of the Chicago conference on trusts, and discusses Mr. Bryan's position on the silver question and the general political issues in the State campaigns now in progress.

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

The Liberal Congress of Religion held its sixth session in Boston, Mass., last week.

AUTOMATIC 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.



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The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner," 18c. per year. (40c) post free. Florence Morse, 26 Osbornburgh street, Boston-road, London, N.W. Eng.

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Mediums' Directory

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

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

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Mrs. Maxwell Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

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

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

Mrs. Griffin, spiritual and business medium. Mines a specialty. 1027 1/4 Market St., S. F.

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

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Mrs. Clara J. Meyer, spiritual medium. Test meetings at Friendship Hall, 335 McAllister St., Tues. & Thurs. at 2 & 3 P.M. at 8. Admission 10c. Developing circle Mon. & Fri. 2 & 8.25c. Sittings \$1. Correspondence solicited. Send stamp

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

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

Mrs. Hendee Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

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

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

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

Mrs. F. R. H. Stoddard, 305 Larkin St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

Mrs. H. S. Slosson, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

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THE LYCEUM, published weekly by Tom Clifford, 1905 Pearl St., Cleveland, Ohio. Fifty cents per year, invariably in advance

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

THE PASSING OF SUMMER.

WILLIAM J. WEIDEMAN.

No more the Summer winds sigh through the trees,
To shake the leaves with music soft and low.
They're gone! They're fled! 'Twas only but a scene
To recall as the past of long ago.

* * * * *
The leaves of Autumn now are falling fast
In russet showers upon the damp, cold earth!
They flutter down upon the withered grass
From the branches o'erhead that gave them birth.

The stately trees have lost their verdant sheen;
No more their spreading boughs will scent
the breeze.

The birds of song have fled to Summer lands;
The nightingale sings no more in the trees.
The bright green meadows are deserted now;
The buttercups and daisies passed away.
No more the sunlight of bright Summer morns
Will wake them from their dreams at dawn of day.

The sun sinks dying in the far-off west,
Behind the heavy clouds with golden rays!
The night comes sooner o'er the hills and dales
And draws a shade o'er darkening Autumn days.

The wind-anthem sighs through the leafless trees,
In sorrow for the blossoms dead and gone;
The moon looks down with cold and silvery light,
The woods and vales are filled no more with song.

The happy scenes of Summer time are o'er;
The blending landscapes of a Summer's day,
It's come; it's passed; in memory but a dream,
That lives to-day, to-morrow fades away.

* * * * *
No more the Summer winds sigh through the trees,
To shake the leaves with music soft and low.
They're gone! They're fled! 'Twas only but a scene
To recall as the past of long ago.



The Editor is not responsible for the opinions of correspondents.

Permanent Camp-Meeting.

TO THE EDITOR:

At the close of a most successful camp-meeting, the Southern California Spiritualists met (as stated by Mr. Humphrey in calling the meeting) in response to a general desire to make the camp-meeting a permanent feature of Spiritualism in Southern California. Prof. W. C. Bowman was called to the chair, and a committee consisting of Mrs. Nettie Howell, Mrs. Olive Shepard, J. D. Griffith, John G. Briggs, I. W. Williams and E. A. Humphrey was appointed to take preliminary steps looking to this object, and to report at an adjourned meeting to be held at the rooms of Mrs. Nettie Howell, 139 West Fifth St., Los Angeles, on Tuesday, Nov. 7, at 7:30 p.m., to which meeting all Spiritualists are cordially invited. JAMES BOYD, Sec. pro tem.

Thoughts.—The thoughts we have cultivated, will color, in our minds, everything we have to do with. If the thoughts are erroneous, they will distort the most sublime truths. The atmosphere that emanates from our habitual thoughts is a more solid structure around us than the house we live in. It is like the snail's shell—we carry it with us wherever we go. If we have attracted to us evil companions—either from this or the spirit-world—it is because our spiritual atmosphere attracts, and is congenial to them.—*L. A. Mallory.*

It is Frequently Stated that women do not have equal opportunity that men have for earning money. We notice in the magazines, however, that the manufacturers of Sorosis offer prizes of \$500 and \$250, for the best stories written by ladies about their new shoes. This seems like a good opportunity for earning money by lady story writers.

Man in Early Times—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

A Great Premium.

The Secret of Life, or Harmonic Vibration, by Professor Francis King.

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

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

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

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

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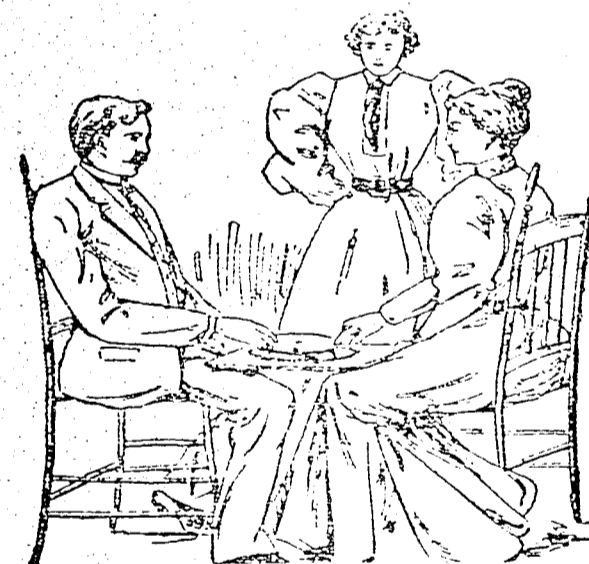
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Local News Summary.

Edited by M. S. NORTON.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Announcement.—Notices for future meetings, removals, eulogies and movements of lecturers and mediums are advertisements, and should be paid for just as readily as when inserted in the daily papers. Space in the JOURNAL is worth as much, or more, as in any daily paper, and we shall hereafter charge one cent a word for all advertising matter in these columns, not inserted in the Directory or other advertising departments. To charge some for advertising and not charge others is an injustice, and hence we have decided in future to alike charge all who use our columns. This notice is therefore given and will be in full force from and after this issue of the JOURNAL. Those who send notices by letter can easily count the words and enclose postage stamps for the amount. Of course, we reserve the right to refuse all objectionable matter, as usual.

Progressive Spiritualists.—The usual song service at 7:30 began the Sunday night exercises of this society in Occidental Hall. After the usual announcements by Pres. Rider, Mrs. R. Shepard Lillie delivered one of her inspirational lectures, taking for her subject "Our Guiding Star." These lectures are eloquent and instructive, and voice the advanced thought of our day along spiritual lines. Mr. J. T. Lillie, being indisposed, was not present to lead the singing as usual.

The Usual Harmony and interesting speeches, interspersed with tests by Mrs. Seip and Mrs. Stoddard, filled in the time of two hours at Mrs. Logan's meeting, between 2 and 4 o'clock, in Occidental Hall, 305 Larkin St. P. Brodtkorb made a vigorous talk. Music by Widow Taylor, who has so many times played and sung under the profoundest inspiration; also music by Mr. McNorton and Mrs. Sadie Cook, all conspired to lift the soul up higher. So in parting they seem to feel that they had something sweet to take home with them.

Oakland.—Capt. H. H. Brown gave an address to a fine audience upon the "Law of Suggestion," at Fraternal Hall, Oakland, Cal. He was invited to be there next Sunday, but is engaged at San Jose. His experiments in Telepathy and Psychometry, given to illustrate his lecture, were very good and pleased the audience. He will begin some Lessons on Soul Culture at 521 13th St. at 2 and 8 p.m. Friday next.

California's Contribution to the support of the National Association has been forwarded and is much larger than last year. We are growing.

Election.—The First Spiritual Ladies' Aid Society held its regular business meeting on Wednesday, Oct. 4, to elect officers for the ensuing term. The following were then duly elected: Mrs. B. F. Small, Pres.; Mrs. W. E. Nevill, Vice-Pres.; Mrs. Lillie Jolly, Sec.; Mrs. Sadie Cook, Treas.; Mrs. D. N. Place, Mrs. L. H. Blake, Mrs. N. E. Wadsworth, Mrs. Ed. Briggs, Mrs. T. Johnson, Directors.

Hermetic Brotherhood.—The open meeting of this order on Tuesday evening, 3d inst., commenced with silent meditation, the subject being "God and I are One." After the usual musical contributions, Mrs. Frances Rogers read a paper upon "the Astral Planes." The questions were interesting and the meeting instructive. This will be the last meeting at 856 Hayes St. The next open meeting will be held at 509 Van Ness Ave., on a date to be announced in future. Dr. Phelan of Chicago, editor of the *Hermetist*, and head of the order in America, will be present and deliver a series of lectures.

Prof. Fred Evans has returned to New York from his 3 months' vacation in California. His address is 103 West 42nd St., New York. He intended to have spent 2 weeks in San Francisco, but for some reason was unable to do so.

Mrs. Eberhardt's Meetings on Wednesday afternoon and Sunday evening, in her cosy hall on 22nd and Bartlett Sts., are very interesting and instructive. From this source, we look for only honest, intelligent communications, and are never disappointed.

Mission Lyceum Anniversary will be held in Mission Opera Hall, on Wednesday evening, Oct. 25, instead of the 23d, as previously announced. This will be the Lyceum event of the season, and you might as well begin to make preparations to attend, and help "push the chariot along."

Mrs. M. A. Reed, from Boston, Mass., has located in San Francisco, at 1310 Pine St. She is a palmist, healer, psychometrist and teacher in Occult lines.

At Mrs. Briggs' Meeting, last Wednesday evening at 117 Larkin St., Capt. H. H. Brown gave an interesting lecture. Mrs. M. A. Reed gave readings, psychometrically, and Mrs. Jennie Robinson gave tests. All were much pleased with the exercises.

Election.—The Independent Free Thought Bible Spiritual Society elected the following officers on Sept. 10, 1899: Pres., Dr. C. H. Rin-es; Vice-Presidents, Mrs. E. Seeley, Mr. E. J. Fischer, Mrs. W. B. Gillingham; Sec., Miss F. G. Maxwell; Treas., Mrs. M. M. Maxwell; Librarian, Mr. W. C. R. Smith; Ushers, Mr. J. C. Hansen, Mr. S. M. Davison; Missionaries, Mrs. K. Huessman, Mrs. C. J. Meyers. After congratulations, the meeting adjourned.

Miss F. G. Maxwell, Sec.

Transition.—After a lingering illness since last March, on Saturday at 10 a.m., Mrs. Mary A. Phelps, wife of Mr. W. T. Phelps, passed peacefully to the Beyond. Funeral was from 405 Powell St., cor. Post St., San Francisco, on Monday at 1:30 p.m., to Laurel Hill Cemetery. Bro. Phelps and his wife were good Spiritualists, and were married 30 years ago in New Hampshire and came to California together several years ago. There is now another tie between the two worlds.

Edward K. Earle held a spiritual meeting in Scottish Hall on last Sunday evening, and a large audience greeted his return to the public platform. Mr. Earle is one of the most popular platform mediums before the public to-day, but makes a specialty of independent slate-writing in private.

Mrs. Meyer's Meeting at 335 McAllister St. was well attended last Sunday evening. This is a strictly test meeting and is enjoyed by those seeking direct communication with the spirit-world.

Mrs. Melissa Miller, the old-time medium and speaker, accompanied by her daughter, has returned from the East and is located temporarily at 218 Eddy St. She will speak at 117 Larkin St. next Sunday evening.

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Universal Spiritual Association.—"Responsibility" was the word upon which the discussion turned last Sunday afternoon, at 20 Eddy St. Atlas is supposed to have carried the world upon his shoulders, and his tribe has increased until their name is legion. The "new thought" says: "Man, know thyself; presume not God to scan; the proper study of mankind is man."

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