Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing

₩One Dollar a Year.₩

T. G. NEWMAN, VOL. 36.

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# \*BORDERLAND\*-

### A Trip to the Moon.

BY SPIRIT E. V. WILSON, Through the Mediumship of Lida B. Browne.

Many have inquired how I was able to go to the place designated in "My Trip to Jupiter" narrated in these columns some time ago, and of the power that conveyed me thence. The force propelling me was as great as if I had been shot from a cannon, only with not such a velocity. Nothing was sudden or jarred. I felt the force carrying me along in one steady propulsion, and naturally stopped when the force was withdrawn. Others higher in knowledge and power superintended the trip.

It was quite different in my recent journey to the Moon. I had no message to deliver this time, no people to greet and welcome me. It was simply a tour of investigation. I wanted to go and see for myself what condition it was in, and if spirits could exist in its

atmosphere. This time I only had my own will power to help me along, and although it is a determined one, I made but slow advancement. Right in plain sight, as it was, it took me a long time to accomplish my trip —several hours, as you count time. Usually by just thinking of some place we would like to go, we are there almost immediately; so to me, who was anxious to get there, the time seemed long, indeed.

It seemed like going off into space, quite different from going from one place to another across fields of verdure, running brooks or wide stretches of forest and ocean, but right off into nothing, as it were. The sensation was similar to going up in a balloon. Things below grew diminutive and at last were lost sight of entirely. The glowing orb of night seemed larger as I approached it, and all behind and around me was a blank. I felt lost, indeed, and wondered if I would be able to find my way back to the friends left behind on Earth and its spirit spheres. But I was determined to go on as far as possible, and as long as I kept a certain distance from it I was all right, but I could not descend on it. Some force kept me at a distance.

I could distinctly see the mountain ridges, craters and vast valleys of dead land turned to rock and stone. Could see where there might have been vast oceans in times long past, from the shape of the basins and riffles where once the rivers flowed to the sea. My attention was particularly invited

the children of men, for there were marks of canals and dams that showed the hand of more than nature in their construction. It was a barren waste, and everything pertaining to it struck me as a sepulchre, where once all might have been bright and fair.

The vast number of volcanoes showed that there must have been life in the center of the huge mass that now is so silent and death-like. Many hundred of thousands of years ago it must have been a living planet teeming with life. Great cataclysms of nature must have caused the interior to send out its gaseous vapor, thus anni-

to a spot where once have dwelt onward and upward, and we cannot see those from the highest spheres even should they be among us, which is not often, for they could not remain long in our atmosphere any more than you could in the bottom of the sea or on the highest mountains.

> After making a general survey. as I wished to, and had satisfied myself on the questions that presented themselves to my mind even when I dwelt in the form, I reversed my current of thoughts. I turned my face toward where I felt must be the Earth, asked for help and guidance from the great center of life, thought with all my concentrated will of my loved ones and

## The Unseen and the Seen.

MRS. CHARLES LONG.

This description of an old English home was written by a member of the family that occupied it for many years, a family standing high in English records, for philanthropic work and fine literary ability, and whose good sense and unswerving truthfulness are beyond question.

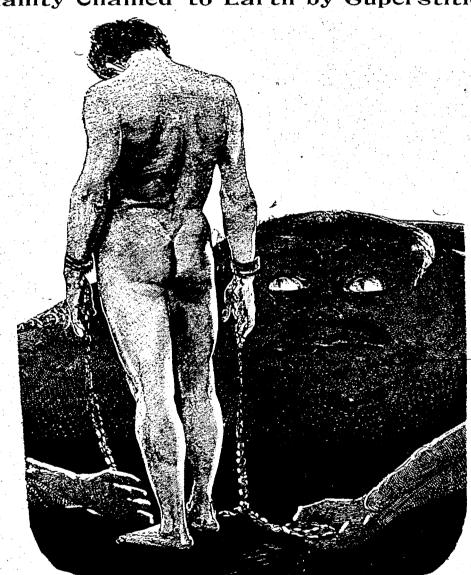
It was a quaint, rambling place, that old house in the north of London, with its two acres of grounds, enclosed by the dear old brick walls, in whose crumbling mortar many varieties of old-fashioned flowers found a lodgment, and seemed to bloom as sweetly and profusely as the well-tended borders they looked down upon. The premises were long and narrow, and the house, now a semidetached villa, stood far back behind the May-trees, the holly and the laurel, which grew thick upon its grassy frontage, between the outer wooden and the inner iron gates.

It was little wonder that we children, when home from the seaside for our holidays, revelled in the pleasures it afforded. Clematis and Virginia creeper hung over the protecting iron bars of our thirdstory bedroom window, from which we looked out upon the long twostory wing below and the stable just beyond. with its loft of many colored pigeons, and the old and shapely flower-pots, which adorned its copings, in which self-planted flowers struggled with one another for possession. From the farther end of the garden, we heard the softened cackling of the poultry, and knew that our guinea pigs and rabbits there ran riot, and that the efts and newts in the little duck pond in the corner awaited our morning visit. The wind rustling through the leaves of the large apple and pear trees, the hum of bees upon the marigolds and lilies, the sweet odor of the wall flowers, and oftentimes the distant chiming of the church bells, all conspired to form a scene to which the mind still reverts with pleasure.

It was once a fine old building, and even now seemed large, though a dividing brick wall ran from basement to roof, making two nouses out of the one that formerly existed. This same wall, perhaps, contributed to the oddness of the house, with the unexpected turns in the passages and large cupboards in unlooked-for places. I remember one of these on the second floor, which was some steps down a staircase, which, in times long forgotten, led on into the house, now occupied as a separate villa.

Many steps had trodden through its halls, and many a fine old barrel of ale had been stored in its capa-

## Humanity Chained to Earth by Superstition.



Frontispiece to "The Open Court" for Sept., 1899.

To Humanity, chained to Earth by Superstition, is proclaimed this glorious truth: You are not a slave; You are a Master: You are a miniature Universe. Within you lies the possibilities of Infinitude. You are the Light of the World. Shine! M. S. N.

hilating all life then existing. Even I, as a spirit, not dependent on as much oxygen as a mortal, could not approach very near the surface of the moon.

Strangest of all, however, I could see no spirit spheres around it. The inhabitants of many thousands of centuries ago must have deserted the old hulk and taken their abode in the spheres of newer worlds, or they may have progressed on and on until they were so etherialized that I could not behold them. For we do lose even our spirit form as we progress

home and began to feel myself moving more rapidly than when I had come. I believe the wishes of those who knew my undertaking, added force to my movements, and as the steel will fly unerringly to the magnet, so I went straight to the spot where my loved ones were, without incident. I arrived as the morning Sun began to light up your heavens with splendor.

I was not at all fatigued, but refreshed by knowing that I had added to my store of knowledge. If I have interested you in its recital I am also very much pleased.

cious wine cellars. These were known to be many hundred years old, far older than the building which surmounted them, itself a venerable structure, and interestingly described in the archives of

the British Museum.

The estate had been, in centuries gone by, a very large one, and its occupants powerful and despotic. A street not far away, but then a part of the premises, still bears the name of Hanger Lane, in memory of the time when justice, as it then prevailed, was meted out to evil-doers. Nor in later days had the place been free from events of life and death, and the room where Mr. N—had killed himself was well known in our day. Perhaps, then, my parents need not have wondered why the 3 old ladies who occupied the roomy place, at the time we purchased it, should all have shared the same bed-chamber, and possibly the iron gate left locked at night, did sometimes clang, as wakeful souls asserted.

We were too young to heed these things, and the holidays were all too short for psychical research, had such been the fashion in those days. But facts are facts, and what then transpired may at some later day find explanation.

I remember, on the second floor, was a room we first used as a spare bed chamber, but later as a study. In the corner of the study there was a small cupboard, upon the shelves of which were kept pieces of Crown, Derby and Worcester china. We had not used it long, before my parents noticed that the door was frequently open, and as no one about the place had any special reason either to open it, or to leave it unclosed, my mother decided to set all doubts at rest, by having the door secured. Her action in so doing may have been influenced by one or two occurrences, out of the ordinary, which had been noted soon after our tenancy commenced. At all events, a carpenter was sent for, and with heavy screws the door was fastened up before the family sat down to tea, which probably took place about 5 in the afternoon. When the study was again visited that evening, the cupboard door was again open.

From the green room on the second floor, so called because of the tint of the wall paper, there led a passage to the head of the stairway. When leaving the green room, which was also used as a spare bedroom, and walking towards the staircase, you passed, upon your left, a door which opened into a cupboard. Immediately upon entering this closet, you descended several steps, this being the head of a stairway which had originally continued into the neighboring residence. The door was not provided with a modern lock, but with a pendant, which would continue swinging after being used. Now, it often happened that anyone sleeping in the study spare bedroom, at the head of the main staircase, would be suddenly awakened by noisy steps proceeding from the green room, along the passage, and passing on down the few steps of the closet stairway.

The sleeper thus aroused and stepping into the passage would invariably find that the brass pendant, on the cupboard door, was swinging, in confirmation of the fact that it had been opened. Yet the stairway led no further, and no one was in the closet. This experience occurred to my father, among others, and few persons are more matter-of-fact than he.

On one occasion, I was sleeping in the green room, as a child, and upon my mother's return from some engagement, when she came to say good night, I told her of a woman who had passed through the bedroom. Strange to say, she had aroused no fear on my part, and I cannot now recall her appearance.

In a cupboard on the ground floor, which contained cakes and jams, and was consequently always locked, the door of which was partly glass, my brother saw a woman, with her hair hanging down, and in a crouching attitude, looking fixedly at him, as he was going through the passage outside. He was much frightened. Our sisters, who were a good deal older than the boys of our household, read up what they could find, relating to the history of the building, and while by no means superstitious, or, if at all credulous, in no wise afraid of what they could not fathom, had some strange experiences. From their investigations in old archives, and until some solution should appear, they, in speaking among themselves, would style the mysterious visitant as "Broadhurst." He had been, if I am not mistaken, once a tenant here, and had either killed some one or been killed by some one

In course of time, in justice to our guests, we refrained from placing the study bedroom at their disposal, unless there were two occupants, and upon occasions when our other rooms were filled, and one of our girl cousins from the country would visit us, one of my sisters would volunteer to share the study bedroom. It so happened that one such night the door had opened several times and my sister had closed it. Again it opened, and my sister closed it with the uttered protest: "I wish you had the manners to close the door after you," which comment had scarcely been expressed, when the door was slammed violently open upon her, hurting her arm. I have this from her own lips.

Perhaps the strangest experience my sister and my cousin met was in this same room, and took place as follows: They had retired; the door was closed. In the center of the room was a marble-topped table. They were awakened by a ringing sound, as of metal striking upon stone, and hastily lighting the candle, they found an old rusty key lying upon the marble table top. The key was large, oldfashioned, and, so far as we could discover, fitted no lock about the premises.

The above is largely my own recollection, partly my mother's corroboration, and has been testified to, before me, by both my sisters, my cousin, my father and my brothers, so far as each one was concerned, as above narrated. Coronado, Cal.

## Physical Immortality.

BY PAUL TYNER.

As a natural development of the assertion and demonstration of the power of thought to bring into outer manifestation in the supremacy of mind over matter in the healing of disease in any degree, an already large and steadily growing number of mental scientists have arrived at the recognition of the possibility of manifesting this supremacy in the fullest degree. The denial of what have been considered limitations on man's powers

to express himself is fundamental in the New Thought. Whether life and death be considered antagonistic negations one of the other, or polar opposites, that we live at all is indisputable evidence that Life is not subject to Death—that Death is, in fact, subject to Life. If we are to look upon these two forces as opposed and warring since the dawn of manifested life on the planet, we must still admit that Life has gained and is ahead; that it is gaining steadily; and that continued gain must result in complete victory. "The world is more and more." Millions of men have died and are dying every year; more millions live and are enjoying the life more abundant.

Death has not killed Life so far. On the contrary, Life has shown itself victor over and over. In the last hundred years, we have lengthened the average duration of life and reduced the death-rate in civilized countries nearly 30 per cent. Life to day is gaining on death at a constantly increasing rate. Thanks to the American occupation of Cuba and the late Colonel Waring's skill and devotion, the scourge of yellow fever seems likely to be destroyed. Measures now under consideration by the Powers, by which recent advances in science will be brought into operation in the East, promise effectually to prevent the spread of that Oriental horror, the bubonic plague. Improvements in fire-arms, as in surgery, have already greatly lessened the fatalities of war. Further instances might be cited of the immediate results in lengthened life and lessened deaths growing out of new conditions created by our almost daily advances in scientific invention and discovery. We would only have to continue the rate of increase of the last century to increase the average length of life from 33 years to 66 years. In 200 years more, the average would be 132 years; in 1,000 years it would be 330 years. But should the present rapid rate of increase in advance continue, we may look to see this result achieved within 100 years. When we shall, as a race, have reached the by no-meansplane of common sense marked by the family that succeeds in keeping all its members alive even up to the present average of 33 years, the average will be raised to over 50 years—for the present low average is largely due to our absence of common sense, common honesty and the lack of social conscience that permits us to let our children be so heedlessly born and bred that the majority of those that come into the world die before reaching the age of 10.

Mere length of days is in itself not desirable. The "vision splendid" of that "endless life." in the power of which the apostle tells we are born, would be empty, indeed, without the breadth and fullness of life that can only come to man in soul and body with larger and more wivid realization of what life really is, in constantly expanding power and joy of living, in ever increasing beauty and grace of life, is infinitely enlarging appreciation of Faith, Hope and Love as the vitalizing elements in every nerve and fiber of flesh—to be worked out in practising rather than preaching. After all, is it not plain that "man does not live by bread alone?" The great and grand old men of the century have been sustained in spite of habits as to eating that would cause the hygienist to predict only earth death. A Bismarck defies 80 years while eating, smoking and drinking like a Gargantua.

Cardinal Manning and Pope Leo thrive and work for a decade beyond the "allotted span" on a regimen that to most men would mean starvation. The genius of a Goethe burns brightly at 90. We need to realize that the endless life is not to begin after the death of the body, but that it already is.

"There is no death." This is true in more than the poet's sense for the man that wills to live. Logically, there can be no life that is limited. Either Life or Death is supreme. If Death is supreme, there can be no Life. If Life is supreme, there can be no Death. Death socalled, marks simply individual failures to realize and manifest the truth of Life. Death and all the degrees thereof we call disease, weakness and infirmity are merely individual mistakes. The race, as a whole, keeps on living. What the race can do, the individual can do.

The essence of this thought is not grasped if it is conceived of as threatening a perpetuation of the feeble condition we now term "old age." It would be equally erroneous to regard it as claiming perpetuity of youth in youth's folly and blindness. What it does mean is the realization of that ideal of the ages—a life in which man shall attain to even greater wisdom, goodness and serenity without losing the beauty and strength and spontaneity, the eagerness and the joy of living that are now so foolishly and unnecessarily left behind by the white-haired sage. It means the actualization on earth among men in the flesh, as in heaven among saints and angels, of "Life, and life more abundant," which Jesus declared it his mission to bring to men.—Mind for Sept.

# Man a Spirit—Here and Now.

ADDRESS OF CAPT. H. H. BROWN AT THE CALIFORNIA STATE CONVENTION.

When fifty years ago the Poughkeepsie Seer and the Hydesville Knockings announced to the world that there was a demonstrated future life for man, and that a door of communication was opened between the living and the so-called dead, a most mighty work was done. To convince the rational mind by evidence of a life beyond the grave and of possible communication between mortal and spirits, was to do more than all the past had done. It is the greatest of all the wonderful achievements of this the greatest of centuries.

But this demonstration contained within it, as the bud contains the rose, a mightier fact, one it has taken us years to comprehend, and that fact is merely the application of our philosophy to life; it is a fact that man is now spirit. This is the most stupendous fact man has ever attempted to grasp, and it means more to the race than all the knowledge gathered through all the past. Man is spirit and is living the spiritual life now, the only life he will ever live, the eternal life of the soul, here to-day. As spirit, he possesses all the attributes of divinity. Eternity can only evolve that which he has now in potentiality. These spiritual powers may as well be manifested here and now as to wait for the opportunities, be they few or many, death will bring him.

To-day, if he will, is to him the true vision of the New Jerusalem, and for him is the fulfillment of the seer's dream of the millenium. "The kingdom of heaven" prayed for, is his whenever he will affirm he is spirit and live as spirit, for this conscious recognition of himself as spirit is all that is needed to bring that kingdom, consciously

within himself.

The Christ that was to come a second time is here already in every soul that recognizes and proclaims its own divinity. Each soul should claim, as Jesus did, itself one with the Universal Over-Soul, and in this oneness know itself divine. For to him who proclaims himself spirit and lives as spirit, lives also with spirits and knows no death in this affirmation to him the eternal life has come.

If Modern Spiritualism has seemingly confined itself to the demonstration of the future life to the neglect of this greater fact, let us not complain. It came to a skeptical age and to one fast drifting into materialism, and it had first to cry halt and present the evidence needed of man's spiritual life. It has done this. Of the many factors at work in modern thought no other has done so much to occasion the present spiritual awakening as Modern Spiritualism. One of the most intelligent of liberal ministers said to me over 20 years ago: "If Spiritualism is not true, there is no hope for us, for science will take us all into materialism. I, with thousands of unbelievers, hope it will demonstrate itself to be truth."

I can confidently proclaim it has done this. It has withstood all the persecutions and the tests of 50 years and has triumphed through all its tribulations. Now its work of demonstration for the race is accomplished. Individuals may still question or doubt, but the race belief of immortality has now passed into race knowledge and will never pass away. Just as the belief in evolution carries into the past the old belief in creation, so will his demonstration of life beyond the grave carry with it into oblivion all unbelief in the soul-life. Spiritualism is the race knowledge of the future. In this line its work is done. There is now other work for us to do.

All may, if they will, know the fact of the future life, and may, if they will, commune with the loved and gone before. Those who do not know this show a defect, as I do when I declare I do not sing. We are sorry for such as do not know, but we cannot now waste time on them. We must treat them as we do the blind man at the picture gallery and the deaf man at the concert. The preliminary work of Spiritualism in this line is done. So while it keeps up its primary school of phenomena, will it move on and occupy the field of applied truth or will it leave that for others?

Into this field, prepared by Spiritualism, have already moved several bodies, pre-empting it as their own. There is that anomaly of the century, Christian Science, drawing all its power from that fact Spiritualism demonstrates, which we have almost neglected—man is spirit. There is Theosophy using this demonstrated fact of Spiritualism to load the old muskets of Hindoo speculation, and there are the various schools of "Mental" and "Divine" Science, all of them more or less emancipated from old errors and imbued with the spirit of modern scientific investigation, yet all of them based upon the fact that was undemonstrated until Spiritualism gave the proof, man is spirit.

These, with Spiritualism, are all working toward a common end, and I fully believe that out of the present chaotic state will come a move-

ment in full sympathy with the principles and methods of modern science, uniting with the reverence of religion and based upon the demonstration of Spiritualism, that will be devoted to the practical work of developing man as spirit, thus doing a needed work of soul culture, just as there has been a general unity in the work of physical and intellectual culture. This prophecy is purely a scientific one. The promised day, "the good time coming," is a demonstrated fact in the knowledge of man as spirit, and its near approach is found in the present interest in psychic matters.

Yes, man is spirit. He is a soul. As spirit, he is one with the Universal, and as such possesses in potentiality all the attributes of divinity. As spirit, man is omnipotent, omniscient and omnipresent. These are his as an indivisible part of the universal spirit. He is one with the over-soul; and all it is, he is. As a soul, he is an individualized manifestation of God in God. Through evolution he is manifesting the latent powers of his omnipotence.

This evolution, as far as his soul is concerned, has been going on involuntarily, unconsciously, or better, subconsciously; but as far as the body is concerned, he is constantly becoming more and more a conscious factor in determining its environments and thus becoming a conscious factor in his own evolution. In like manner, he will as spirit realize his power and will become the determining factor in his development, and then the whole universe will be opened to him.

Heretofore in his spiritual evolution he has had no knowledge to lead him, and has been the child of impulse and the slave of the mysterious and the spontaneous manifestations of his spiritual nature, which have been taken to be the will of either God or demon. Now that he knows himself as spirit, he knows that he is to himself law, and that he is not limited by the body any longer than he will be. That he can see with the eye of the soul, hear with the ear of soul, and that he can draw at will from the wisdom fountain within for all he needs, clairvoyance, clairaudience, telepathy, inspiration, psychometry, and, best of all, self-control, are his as spirit, and he knows the freedom, the peace and the joy of the life as spirit in spirit.

As Spirit, he affirms the power to Be, and to know all he will, and he wills to be Wisdom, Love. Truth is to him the eternal thing, and Truth has its center and source within his Soul. There is but one work for him—to let truth flow into manifestation. As body communicating with bodies, he needs language and the symbols of the external life. But as spirit he needs these not. Thought is the language of the soul. The coming man will see without eyes, hear without ears, and converse without language. By inspiration he will learn, by telepathy convey truth to his fellows, and he will never inquire whether those with whom he converses are in the bodily or in the purely spiritual form, for they are all spirits to him. Therefore to him death is not. He will have but one desire, and that is to be and to do all that he as a \*spirit ought to be at that time. Daily he will manifest more and more of the God within.

This is the great message of Spiritualism to the world. Man is spirit, and can live as spirit here

and now. He can as spirit live above pain, disease and death, whenever he will affirm his power and live it.

For those whom they have convinced, the phenomena have done their work. For others, we will give of them till they can go to the fount, as all should, and draw the healing waters for themselves. We will give generously, but, after all, the best gift we can give is our example of living as spirits, and by the beauty and power of our lives inspiring others to live with us the spiritual life. Man is spirit, and the day of his redemption is the day whenever he so affirms and lives.

Come, then, whoever will, and know you are not body, and are neither saints nor sinners, and are not destined either for heaven or hell, but are men and women embryo gods — and are just as nature wanted you to be, until you learn to BE nature and take your life into your own conscious control, and then decide for yourselves whether the present shall be to you heaven or hell. Whoever will may at once thus demonstrate his spiritual existence. He who will not do it while in the body will go an undeveloped spirit to the outer darkness beyond the grave, there sooner or later to cry for light, and will never call upon his own soul in vain. But the light is here, now, for all that will. For him who seeks it will shine, and to him who knocks, the treasury of the soul is opened. The law is this: He who will affirm himself spirit, and will live as if he were spirit, will come to know he is spirit, and will enter here one now into the rest of the life everlasting.

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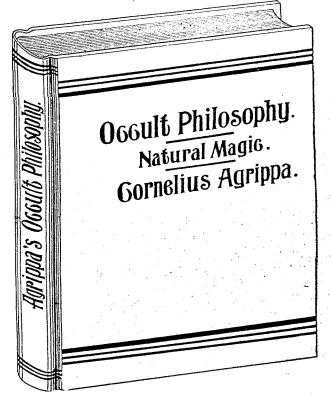
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This Journal will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, OCT. 19, 1899.

The Tendency of the times is exhibited very emphatically by the remark in a recent issue of the Congregationalist: "The whole denomination is headed straight for Unitarianism." The churches are all drifting away from the creeds, and towards liberal thinking. The people want to know something about the hereafter. They want to "add to their faith, knowledge," as Paul advised all to do.

The Creeds are everywhere being distrusted and doubted, and the dogmatic teachings of the church are continually assailed by thinking men all over the world. An eagerness is manifested everywhere to know the truth beyond any question or doubt. To the latter, Spiritualism offers the only positive evidence, and that proof is being continually sought for by those who are eager to obtain it.

Queen Victoria, it is stated, has sent to Emperor William a prized copy of her family tree, showing King David at the top. A pet idea entertained by the Queen is that she is descended from the Psalmist through Zedekiah's eldest daughter, and it is said that Emperor William's conviction of his divine origin is greatly due to his grandmother's foible.

The International Metaphysical League convene in Lorimer Hall, Tremont Temple, Boston, Mass., on Oct. 24, and hold a three days' session. This is an important meeting, and will help along the cause of spiritual truth and the higher thought. The secretary is Warren A. Rodman, 201 Clarendon St., Boston, Mass.

Extra Copies.—If extra copies of last week's Journal are wanted, containing Spirit Ingersoll's message, we can supply them at 5 cents each, 4 for 10 cents, or 10 for 25 cents to any addresses, postpaid.

Spirit Ingersoll has sent to us, through the "Home of the Spirit of Truth," dated Sept. 30, 1899, the following letter:

Though somewhat a stranger to you, nevertheless, I desire to be numbered among your friends. You see, I still live, and no one on earth or in spirit-land could be a more ardent Spiritualist than I now am. I am heart and hand, soul and spirit, with you in an effort to spiritualize mankind. I appeal to you to aid me to correct my many mistakes.

I would unite Spiritualists. Will you lay aside all doubt and prejudice, and allow me through your columns to now aid the cause I doubted and flaunted? I can give great aid and encouragement to the unprejudiced. May angels bless you and the cause of Spiritualism. More anon, if you will accept it.

Sincerely and truly, ROBT. G. INGERSOLL.

Of course, we will gladly do anything to co-operate with the Spirit World, in any endeavor to spiritualize mankind and to unite Spiritualists. The thought and purposes of Spiritualists are so diverse, and many are diametrically opposed one to another; for that reason, it is difficult to even think out a plan whereby they may become united and act harmoniously. If any plan or method, matured in the spheres, can accomplish it, none would be more glad than we to co-operate and bring about such a state of affairs.

If Spirit Ingersoll can do anything in that line, let it be put into practical operation, and he may count upon us for our best exertions to accomplish it.

Contemptible.—The following item shows to what mean falsehoods dogmatic creedalists will descend, in order to prop up their decaying structure. The New York *Truth-Seeker* of Aug. 30 says:

A New York man, himself a Free-thinker, but of Roman Catholic antecedents and family affiliations, informs us that his relatives have been told by the "fathers" who minister to their "spiritual needs," that Col. Ingersoll's last words were a request for a Catholic priest. And the belief that this is true is common among the Romanists of this city.

The Drift.—We stand to-day in the presence of a great world movement. It is upheaving Germany. It is making rapid strides in England, France, Belgium, Italy and Russia. It is even now coming to birth in Japan. In New Zealand it is crystalizing in the organic laws and institutions of the State. In America it has moved forward of late by leaps and bounds. Most people do not realize what is happening and it is exceedingly important that they should, for it aims at a profound change in the existing world order. We are rapidly approaching the rule of the majority of the people in all things instead of the rule of the few. We are coming to the period of universal democracy. -- Rev. Worth M. Tippey.

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

## Sardou, a Spiritualist.

The English Royal Magazine for September has an article headed, "The Strange Freak of a Great Man," which describes the remarkable experiences of M. Victorien Sardou in automatic drawing, and illustrates the same by reproductions of drawings of the House of Swedenborg and the House of Mozart, says the London Light, and then quotes the following:

M. Sardou's peculiarity—it can scarcely be called a hobby—is Spiritualism, of a weird and wonderful nature. Like Victor Hugo, Theophile Gautier, and Dumas the younger, the author of "Robespierre" has declared that he, too, has occasionally fallen under the mystic spell of some extraordinary psychic influence which contemporary science has not yet been able to account for.

The subject, it will be remembered, gave M. Sardou an opportunity of producing, a couple of years ago, . . . a play called "Spiritisme." . . The author, being challenged, pointed out that he had neither the wish nor the intention of forcing any theory of his, spiritistic or otherwise, upon the public. He had simply put on the stage, without even commenting upon them, certain manifestations, which, however strange they appeared, he was conscious of having himself seen or felt, unless he were to disbelieve the testimony of his own senses.

Sardou's stand for Spiritualism has done a world of good in bringing prominently before the public this vexed question; and we wish all who knew of the truths of Spiritualism would stand as boldly for them as he has done.

# Premonition Saved a Baby.

A lady sat sewing in her sittingroom, while in another chamber the nurse was putting the baby to sleep. As the nurse came out, she said to her mistress: "I think, madam, that the little dear will sleep for full three hours."

The nurse went downstairs, and the mother sewed on. Suddenly a desire seized her to go and take the sleeping child from its crib. "What nonsense!" she said to herself. "Baby is sound asleep; nurse has just put her down; I shall not go."

Instantly, however, a still stronger power urged the mother to go to her baby; and after a moment she rose, half vexed with herself. The baby was asleep in her bed, safely tucked in with soft white and pink blankets.

She bent over suddenly, impelled by that imperious force which was controlling her, and, for no apparent reason, took the sleeping baby in her arms and went swiftly into the other room.

She had scarcely crossed the threshold when a startling sound caused her to look back. Through a stifling cloud of thick grey dust she saw that the ceiling had fallen. lying heaviest of all upon that spot where, but for her mystic warning, her precious child would even then be lying.—Mercury, Liverpool, England.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

## The Reviewer.

SEVEN ESSAYS on the subject of Force-Massing Methods. Showing how to use Occult Forces, etc., in all Business and Art, by Ernest Loomis, 70 Dearborn St., Chicago, Ills. Price, \$1.25. For sale at this office.

In the preface, the author sets forth the following as the fundamental work to be accomplished by those who study to carry out the recommendation contained in this book:

"This volume completes a series of 4, which, together, offer esoteric principles and methods covering the whole general range of the Occult philosophy.

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"The first step is, of course, a work within ourselves. It is a work of understanding the basic principles and methods involved and then of using those methods in concentrating or massing our Occult forces. Thousands have already demonstrated in their own lives the virtue of the force-massing methods herein given, and so can you if yon will but follow the plainly marked way."

AN OPEN LETTER to the Hon. Wm. Jennings Bryan, by Wallace E. Nevill, 2929 Sacramento St., San Francisco. Price, 10 cents. May be had at this office.

This is a pamphlet of 24 pages, consisting of what the author calls "Odd pieces gotten up at odd times, and in an odd way." It is progressive in thought, and aims to better mankind and elevate the race.

SOLOMON AND SOLOMONIC LITERATURE, by Moncure Daniel Conway; 248 pages. Chicago: Open Court Publishing Co. Price, \$1.50.

The author states that in Palestine, Abyssinia, Arabia, Persia, India and Europe, there is a vast mythology concerning Solomon, and the myths and legends about the traditional "wisest man." The object of this book is not to prove the existence of Solomon as a person, but to portray the evolution of the human heart and mind under influences, of which a peculiar series is historically associated with his name. While the author states that such a great personality as Solomon did exist about 300 years ago, yet he imagines that Solomon and his divinely-conferred wisdom symbolize the development of the human race and its advancement toward the perfect ideal.

THE EVOLUTION OF GENERAL IDEAS, by Th. Ribot, Professor in the College of France, pp. 232. Chicago: Open Court Publishing Co. Price, \$1.25. For sale at this office.

This book is translated from the French by Frances A. Welby. The aim of this work, as stated in the preface, is to study the development of the mind as it abstracts and generalizes, and to show that

these two operations exhibit a perfect evolution; that is to say, they exist already in perception, and advance by successive and easily determined stages to the more elevated forms of pure symbolism, accessible only to the minority.

DISCOURSE ON METHOD, by René Descartes; pp. 86. Chicago: Open Court Publishing Co. Price, 25 cents. For sale at this office.

This was published in Leyden in 1637, and is now translated from the French by John Veitch, LL. D. The publishers' preface says that the "Discourse on Method" was Descartes' intellectual confession of faith, his statement for his own peculiar method of reaching the truth; the appendices were his documents of justification, specimens of the actual truth that he had reached by his method. And splendid specimens they were: The invention of analytical geometry, which literally unshackeled mathematical research; the researches in the theory of equations and algebraical symbolism; the enunciation of the law of the refraction of light, which is the foundation of the development of modern optics; the partial explanation of the rainbow; and so forth. All these achievements, far as they may seem from the common life, are shot through the warp and woof of our technical civilization, and our entire spiritual and material existence bears their hidden impress.

An excellent recapitulation of the Dreyfus case is contributed to the Review of Reviews by Mr. W. T. Stead, in the form of a "chronicle." The Review also publishes a series of sketches made by Mr. Homer Davenport, the cartoonist, in the court-room at Rennes, with Mr. Davenport's own resume of his impressions at the trial.

La Vita di Cesu, opera Medianica, Dettata da lui Stesso alla Signora X. Editore Ernesto Volpi, Vercelli, Italia. Prix \$1.00.

The Coming Age for October contains a fine engraving of Miss Lilian Whiting, the noted author and magazine writer. This is followed by an article from Miss Whiting, giving her personal experiences in psychical investigation, which is exceedingly interesting. Mr. J. Edwin Elwell gives an original essay of the spiritual side of art. Mrs. C. K. Reifsnider has the usual articles about "Dreams and Visions," besides the Passing Day by the editor, Mr. Flower. Altogether, it is a very fine issue of this now famous magazine. Price, 20 cents. Published in Boston and St. Louis.

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

The fiftieth anniversary of the establishment of the State Government of California will be celebrated by a grand Golden Jubilee at San Jose, on Dec. 20, 1899. This event was the culmination of the labors of the pioneers, and it is very fitting that those brave men and women who still remain on this side of "the divide" should meet in conjunction with the Native Sons and Daughters and citizens generally and suitably celebrate it. It is expected that the celebration will continue for several days.

### Card from Moses Hull.

TO THE EDITOR:

The manuscript of the most important book I ever wrote is now about ready for the press; in fact, it is so nearly ready that I can finish it in 10 days. The book will contain about 400 pages. The title will probably be about as follows: "The Bible; What it is; Who wrote it? and When? Were its writers infallible? What the Higher Criticism says. A few Thoughts concerning other

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the bible than has been done by any other book in our language. No person seeking real light on the bible can afford to be with-

Perhaps I should blush to say that though my chances for getting rich have been numerous, instead of taking them, I have spent 48 years in constant and hard work as a minister, lecturer and writer, on unpopular themes. My work has not paid me enough so that I can afford to venture to get out this book without some advance pay.

The first edition will cost me at least the entire receipts for 500 copies. I now propose to get the book out as soon as I shall have received the pledges of 500 persons who will take a copy of the book as soon as issued. The money to be sent to me, when I publish the notice that the pledges have been received, and that the manuscript is in the hands of

the printer. I will send the books, postage or expressage prepaid, for \$1.00 each. Or I will send 3 copies of them, expressage paid, to one address, for \$2.25; or 6 for \$4.

Every reader who may want one or more of these books is requested to inform me at the earliest convenient date, as I want to set the printers to work as soon as possible. If possible, I would like to get the books out for the holiday trade. Address me at 72 York St., Buffalo, N. Y. Moses Hull.

Any of our Readers will confer a favor by sending us the names and addresses of persons whom they know are interested in Spiritualism and the Higher Thought, as is presented in the RELIGIO-PHILOSOPHICAL JOURNAL. We will send all such lists free sample copies for their perusal.

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, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

Dr. Geo. W. Carcy, the noted Scientist, who has recently made some startling discoveries in the aerial elements, has located in Los Angeles, where he will open a school to teach the Occult Sciences. Dr. Carey is author of the new medical book, "The Biochemic System of Medicine," which the Homeopathic News pronounced "one of the

wonderful books of this wonderful age." The Doctor's new and starling lecture, "The New Heaven and the New Earth Explained Scientifically by Chemistry and Electricity," will soon be published in pamphlet form. It explains how an understanding of the universal supply in air is making "all things new." The lecture is a wonderful production of a spiritually-illuminated brain.

The Journal will keep the pamphlet for sale at 10 cents per copy.

Those wishing to keep in touch with the Doctor will address him at Los

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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.—

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

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

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

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C. Mayo-Steers, 112½ 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.

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Nice Sunny Home, with or without board, for Spiritualists: Address Mrs. F. A. Logan, 1218 Railroad Ave (Bay Station), Alameda, Cal.

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 Spirit Greeting.

Mr. and Mrs. J. H. McMillen of Portland are firm Spiritualists of many years' standing. Their spacious and hospitable home is the "Mecca" to which all good spiritual lecturers and mediums from other States turn when visiting here, such as Moses and Mattie Hull, Geo. P. Colby, Dr. Dean Clarke, Prof. Bowman, and many others. Prof. James G. Clarke, the poet and writer, was a very dear friend of theirs. They are loved and revered by all.

They are the parents of ten children, three of whom are living. I was strongly impressed to write some verses, and weave all of their names into it. The singular part of it is, that they all mean something, with the exception of Ernest and Justus, but the sound is the same as that of Earnest and Justice. The names of those who have passed over are: Constant, Frank, Union, Ernest, Justus, Myrtle and Fairy. Those still on the earth plane are: Wright, Ivy and June, who is a singer.

In "Union" there is always strength, So by our force united, We in your circle come to-night, Among the friends invited.

With hearts of love to parents dear, So "Earnest," "Frank" and true, It seems so like a "Fairy" tale, That we can come to you.

And by our spirit passes O'er hair, and lips, and brows, Make you conscious of our presence, By a breeze which gently blows.

We bring sweet messages of love, From isles of "Myrtle" green, To our two sisters yet on earth, Who've yet to cross the stream.

The one, with breath like balmy "June," Whose songs are heavenward ringing; The other's fond, encircling arms
Are like the "Ivy's" clinging.

We come with seraph's greeting, To "Wright," our earthly brother, And leave with him a holy trust, To smooth life's path for "Mother."

"Constant" and firm we'll by him stand And with our influence blending, With that of "Justus." love and truth, Stay by him 'till life's ending.

Cemented by a "Union" strong, Which time no more can sever. We, "Constant," "Frank" and "Ernest" are, While "Justus" reigneth ever.

What seems so like a "Fairy" tale, Will soon be one in meaning, When from the banks of "Myrtle" green,

You see your new home gleaming. And now, our parents dear, good-night; Our spirit force is waning; We'll soon meet beyond the veil,

With spirit gaze discerning. MRS. LETTIE J. MILLER.



The Editor is not responsible for the opinions of correspondents.

# Letter from Minnesota.

TO THE EDITOR: Am very much pleased with the Religio-Philosophical Journal. It is full of wonderful experiences, which IS food for thought. I am taking other papers, and am bound to find all the light, I have the means to pay for in this world. A long, cold Winter is ahead of us, and we will have lots of time to road. We have over rived a spirit time to read. We have organized a spiritual society here, with 17 members, chartered from our State Association; but it has no home of its own as yet, but think it will have soon. We expect to have Bro. G. W. Kates and his wife here, some time in November, and will then try and enthuse a little "progression" into some of our citizens.

## Our Thoughts.

I. O. Brown.

TO THE EDITOR:

Wheaton, Minn.

How I wish I could write the thoughts that come to my mind, but they come too quickly, and I am forced to give them expression, or they vanish, not to be remembered any more for some time. I am beginning to think that what we

demand in thought we can get.

In last week's JOURNAL, I find grand articles from M. E. Taylor and A. C. Doane. I had the pleasure of meeting these gentlemen while visiting in Summerland. They are men of deep thought, delving into the laws of spiritual nature.

I also had the pleasure of visiting that fine poet medium and songster, Bishop Beal; also his estimable wife. I hope those men will keep on writing for the JOURNAL, as all true Spiritualists are anxious to obtain knowledge that comes from the Infinite source of love.

I have opened my parlors in town, after an absence of 3 years living in the suburbs. We have our meetings every Wednesday at 7:30 p.m. We have named it the Harmonial Progressive Research Circle, No. 2, as there is another one in town, under the management of Brother Bedwell, under the same name, and is No. 1. It has been running over one year, and doing good work in bringing friends and neighbors to the light of our beautiful Spiritual Philosophy. We had a fine gathering of intelligent and spiritual people on Wednesday, and we know we shall be able to do much good to the many hungry souls who are bound up in dogmatic ignorance.

MRS. C. R. MCMEEKIN. Lenzen Ave., San Jose, Cal.

### Washington State Convention.

TO THE EDITOR:

At our State Convention, the old officers and trustees were nearly all reelected. The new secretary is Mrs. M.

Munroe of Seattle.

Esther Thomas and Mary E. S. McCall are the delegates to the N. S. A. Convention at Chicago; with J. R. Francis, of Chicago, and Willard Hull, of Columbus, Ohio, alternates. The Convention was a success, and we have been courteously treated by the leading local press.
J. Marion Gale.

Seattle, Wash., Oct. 1, 1899.

## From Rochester, N. Y.

TO THE EDITOR:

The First Spiritual Church of Rochester, N. Y., passed the following on Sept. 24 and wish it published:

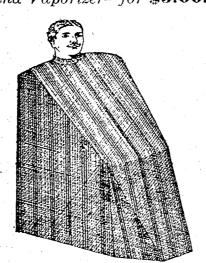
Resolved, That in view of the early departure of our esteemed speaker and medium, Mrs. M. C. Von Kanzler, we deem it but justice to her, that we take this method of showing our appreciation of the wonderful talents as a lecturer and conveyer of spirit messages to friends in the body, as well as her admirable social qualities, being always ready to assist in all good work and being a constant visitor among members, and in all respects tending to harmonize conflicting elements, thereby uniting us in closer bonds of fraternity than ever before, winning the affection and esteem of all with whom she has been associated. Mrs. Von Kanzler leaves us for a two months' engagement in the city of Washington, D. C. Our best thoughts will be with her in her new field of labor; and we hope soon again to have the pleasure of welcoming her here.

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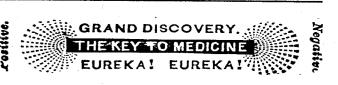


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# Local News Summary.

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

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Birthday Party.-On Tuesday evening of last week, a surprise party assembled at 801 Polk St., San Francisco, the occasion being the birthdays of Mr. John T. Lillie and Mr. B. F. Small. About 75 of their friends assembled, bringing with them congratulations, presents and edibles, and spent a very pleasant evening.

It was a complete surprise on both of these gentlemen, each one thinking that it was a surprise on the other one. Being a double affair, it very easily surprised both. The presents were useful articles, and the opening and examining of them caused much merriment. Both gentlemen contributed to the levity of the occasion by mirthful remarks.

Mrs. Cora A. Morse made the presentation of a basket-full of presents, in a mirth-provoking speech about 2 boys who were carrying a basket, trying to find their Uncle Jack and Uncle Ben.

Mrs. R. Shepard Lillie presented to each a large bouquet of flowers, accompanied by appropriate remarks, and then gave an improvisation on the word 'flowers,' which was exceedingly beautiful, pathetic and timely in sentiment.

This was followed by amusements, enjoyed by all, and then came the refreshments, which were partaken of in a way that showed both appreciation and enjoyment. When the party broke up, about midnight, all pronounced it a very enjoyable occasion, and wished both Uncle Ben and Uncle Jack many happy returns of the day.

Mrs. C. J Meyer's Meeting, at 335 McAllister St., was well attended, and the tests were quite generally recognized by those present.

E. K. Earle held another test meeting at Scottish Hall last Sunday, with a large audience.

The Ladies' Aid Society met as usual last Wednesday afternoon, and after attending to the necessary business, was entertained by Mrs. D. N. Place with messages from the spirit-world to those present.

Arrangements are now nearly perfected for the coming bazaar, which will occur on Friday and Saturday, Dec. 8 and 9. There will be afternoon tea, with a program in the evening, after which ice cream and cake will be served. This is expected to be the event of the season, and will no doubt be a very pleasant

John Slater gave another of his convincing message seances at 909 Market St. last Sunday to an audience which was composed of skeptics and enquirers after truth. His convincing tests were quite astonishing to those who were strangers to the philosophy of Spiritualism.

Mrs. R. S. Lillie gave a lecture last Sunday evening at 805 Larkin St., for the Society of Progressive Spiritualists, and her subject was "Turning the Wheels of Fate." She showed conclusively that human life was surrounded by environments so strong, and heredity so binding, that many persons could not rise above that fate by which they were bound, and urged that children should be born untrammeled by superstition, physical disability and controlling environments, so that they might rise above fate, so that the race may be improved and spiritualized. The lecture was a very fine effort, and concluded with an excellent improvisation on the same subject.

Mrs. Eberhardt held a test meeting on Sunday at her hall, 3250 22d St., to the satisfaction of her audience.

A Spiritualist Temple has materialized at last as a result of the munificent gift of Mrs. Eunice S. Sleeper.

The Sleeper Trust has purchased, and the deed was recorded on Oct. 9-by which the Young Men's Christian Association building on Second St., between St. John and Santa Clara Sts., San Jose, Cal., became the property of Spiritualists. The building was sold to satisfy a mortgage a few months ago, and the Sleeper Trust bought it from the Security Bank for \$16,500.

The First Spiritual Union of San Jose will occupy the building as its home and will dedicate the same on October 26 by a reception to Mrs. Eunice S. Sleeper,

the donor. The building is centrally located and originally cost in the neighborhood of \$25,000. The name of the building will be changed to the "Temple of Spiritualism." Mrs. Sleeper is now an inmate of the Pratt Home, and her reception on the 26th inst. will also celebrate her 85th birthday.

Mrs. Sleeper, the donor, is to be congratulated upon the fact that she will see a Spiritualist Temple in California before passing to the other shore. This is what she has longed for, and her many friends will be glad to know that her wishes have been gratified, and that a Spiritualist Temple is now an actual fact in Northern California.

Mr. W. J. Colville has gone to England, where he begins a lecture engagement on Nov. 5. His address is care of, Mrs. Lewis, 99 Gower St., W. C., London.

Mrs. A. A. Jenkinson, medium, has removed from the Grand Southern Hotel to 1346 Market St., opposite the Odd Fellows' building.

The Meeting conducted by Mrs. Scott-Briggs at 117 Larkin St., San Francisco, on Wednesday, Oct. 11, opened with fine music by Mrs. Dunkley, Steuder and Simmons. Mrs. Briggs read the poem by Robert G. Ingersoll "Is there Light Beyond the Grave?" published in the JOURNAL of last week, and urged upon the people to subscribe for the Religio-Philosophical Journal, so as to keep posted on current events. Capt. H. H. Brown and Mrs. M. A. Reed instructed the audience in the development and powers of the ego, and gave character and psychometric readings, and thus interested all present. A fine program has been prepared for Wednesday evening, Oct. 18.

The Circle of Harmony, last Sunday, was made very interesting by Mrs. Rensselaer and Mrs. Hatch, as pianists, and appropriate remarks by Mrs. Melissa Miller, with a beautiful improvised poem upon the leader of this little group, remarks by Rhoda Gray and several tests by Mrs. Hatch. Mr. Barkout, Mr. Peterson and Mrs. Dunham spoke inspirationally. Mrs. Miller will be with us next Sunday at 2 p.m. Mrs. F. A. Logan.

The Ladies' Aid Social was held last Friday evening at Occidental Hall, 305 Larkin St., Mrs. B. F. Small presiding. A fine program was prepared, and very nicely executed as follows: Duet, Mrs. Cook and Mr. Lillie. Mrs. Belle Morse gave a brief outline on Astrology, according to the Heliocentric System, followed with some delineations. Mr. Ferdinand Seaward gave a recitation— "The Legend of the Organ-Builder." He was heartily encored, and responded by giving "My Funny Writing." Mrs. Lillie took subjects suggested by those present and improvised poems on them. These subjects were "Friendship" and "Marriage." After the entertainment, the floor was cleared, and all danced. A very pleasant evening was spent.

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This was a serious case, so the lady paid for three months in advance, thinking it would take many months to cure her. At the end of two months she was cured.

Lawrence, Mass., Sept. 24.—Dear Doctor:—I have received your check returning to me the money not used in the course of treatment for which I had paid. I will be one that will ever remember the great good you have done me, and anything I can do to the remainder of my days to show my appreciation of all you have done Sarah P. Pierce. for me I will gladly do. Your grateful patient,

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DR. J. M. PEEBLES, Battle Creek, Michigan.

The Children's Progressive Lyceum was favored on Oct. 8 with a call from H. H. Witter, of Humboldt, Cal., his only visit for 16 years to our city. As he takes the Journal, he keeps well posted on spiritual matters and knew just where to go to find that which would interest him the most. He reports the harvest ripe, but the laborers (mediums or lecturers) few in that section. One town in his vicinity has a good hall donated to the Spiritualists, but not much used. Old and young, all took an active interest in the subject of discussion (hope) and with their words of wisdom, recitations and music made the session very interesting. It will pay you parents to visit the Lyceum and see what the children are doing.

On Sunday, Oct. 15, the subject was "Truth," and the little ones proved by their words of wisdom that they were interested in it. Remarks by Dr. Carpender, Mrs. Seal and Mr. Wadsworth brought home the great truth taught in the Lyceum that our dear ones live after the death of the body and come back and visit us at our Sunday morning meetings.

FAT FOLKS. TWO YEARS ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain, no starving, nothing to sell — Inclose stamp for particulars. Mrs. R. P. Molesworth, 116 Clymer St., Brooklyn, N. Y. 42t4

# Societies and Meetings.

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## Society of Progressive Spiritualists,

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.

L ADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE 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 Admission ten cents. Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.