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# RELIGIO THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

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VOL. 36. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, FEBRUARY 2, 1899. 1429 Market-st. No. 5. Between 10 & 11th-Sts.

## THE BORDERLAND.

### Visit from Spirit Kate Field.

It is evident that there is about us another realm in close correspondence with this; it is evident that the world of the Seen is simply a facsimile of another world which is the Unseen; a world of the ethereal where this is of the material. This unseen realm (and we must remember that the unseen is not the invisible, for it may be, and is, perceived by our spiritual faculties)—this unseen realm is in the closest magnetic relation to the realm of the seen. It is the world with which we are in perpetual relations of action and reaction; the world whose inhabitants are our friends, who have put off the earthly form and gone on to this finer and more potent life. If this hypothesis is true, is it not a fact of tremendous importance, of fairly overwhelming magnitude? Is it not, indeed, one which readjusts all our preconceived theories of life? The accumulated human experiences of nineteen centuries now enable man to enter on a far more intelligent comprehension of spiritual laws than has before been possible. Jesus alluded to these when he said: "I have many things to tell you, but ye cannot bear them now." Could the child in the kindergarten bear the knowledge unfolded in the college classroom? Individuals, like St. Paul, for instance, who can bear the larger knowledge, then have always been; but so interlinked is our humanity that the race as a whole cannot advance beyond the average progress of all its members. It is perfectly conceivable that now, on the eve of the twentieth century, humanity, as the heir of all the ages, has advanced to that degree which makes possible this larger knowledge and higher grasp of the Unseen. Both science and psychic research support this probability.

The increasing experiences of people who talk with their friends who have put off the mortal body and are in this ethereal world—are a perfectly rational and even inevitable outcome of the conditions in which we now find ourselves. Man is primarily a spiritual being, and only secondarily and temporarily a physical being. The physical body is the outer case, so to speak, that conforms to the spiritual body. The spiritual hand is enabled to grasp material things by its physical covering. The eye and the ear of the body are but the outer expression of the sight and hearing of the spiritual body. Now, to talk with those who are in the unseen realm—which is an inner ether in an atmosphere—it is only requisite to have developed the psychic sense of seeing or hearing, or both. An increasing number of persons are developing this. Instances could be multiplied.

There is in Boston an elderly lady, living on Massachusetts avenue, who is the daughter of a New England divine, so well known that, if I felt at liberty to mention his name, it would be recognized. Within a year her father (who has long been in the Unseen) told her one day to send \$20 to a woman whose name and address he gave her—an entire stranger. She obeyed and received a letter telling of an extreme emergency which her gift had averted, and saved the recipient from great suffering. A large proportion of these instances are linked

with so many personal circumstances that it renders their narration difficult, if not impossible. The details of explanation would prove tiresome to the reader.

During the winter of 1896-7, and for some months subsequently, I had a long series of sittings with Mrs. Piper, the famous psychic who has been for some years under the auspices of the Psychical Research Society. I had first known of her somewhere about 1886, and had then had two or three sittings with her. Later on (about 1890) the English society invited her to London, and for some weeks she was a guest in the family of Professor Sidgwick, of Cambridge University, in England, where she was surrounded with test conditions and where the genuineness of her power in transmitting messages from those in the unseen to those in the seen was established beyond the possibility of doubt. Prof. Oliver Lodge, Sir William Crookes, and many other strictly scientific investigators gave much time to her.



THE LATE MISS KATE FIELD.

After her return to this country her power increased, and the character of the communication through her is most remarkable. Kate Field has written to me, through the hand of Mrs. Piper, when the latter was in a trance state, hundreds and hundreds of pages which are as absolutely and unmistakably from her as any of her letters, when here, through our 15 years of constant and almost daily correspondence. These communications are linked with actual and objective events almost as any correspondence might be, and this series of communications through the hand of the medium are constantly supplemented by direct communication from her viva voce. Some little resume of all this phenomena I recorded two years ago in the little book entitled "After Her Death," but since that was written enough to fill volumes has accumulated. Out of it all it is difficult to select what is easily relatable, but, for instance, here is an occurrence:

In August of 1897, I was standing by my

writing table, one day, and I was suddenly conscious that Miss Field was by me. Her appearance is always as perceptible to me as that of any caller who comes into the room. During that day I had been looking over a large number of the letters from noted people written to Miss Field, and had decided to have them copied in typewriting, for the use of material in preparing her biography, and to give the original copies to the Boston public library. Among these letters was one of three (foolscap) pages written by Edgar Allan Poe to Mr. Joseph M. Field, Kate Field's father. I felt that she came to me and I distinctly heard her say—not audibly, but the words fell as distinctly on my mind as if audibly spoken:

"Lilian, I want you to give the Poe letter to Mr. Steadman."

"Certainly I will, Kate, if you wish it done, I replied to her, and I at once wrote to Mr. Edmund Clarence Steadman, her old and intimate friend, and inclosed the Poe letter, not telling him that Miss Field herself had directed me to do so, feeling that he would probably regard me as a lunatic if I did. So far as my own knowledge went, there was no special reason why this manuscript should be offered to Mr. Steadman, any more than to any other of the literati. Of course an autograph letter of Edgar Allen Poe's would be valued by any lover of literature, but I did not then know, myself, of any special reason why it should have been offered to Mr. Steadman, excepting that he is always the kindest and most generous of friends. My astonishment, then, at learning the special fitness of the gift when I received his letter of acknowledgment may be imagined, for, under date of Aug. 20, 1897, Mr. Steadman wrote:

"\* \* \* As to the Poe letter, I scarcely know what to do. Don't you know that it is rare and valuable? But of course you do, and of course that is why you give it to me. Well, I have Poe's best daguerreotype and a famous Poe manuscript, and I need just this letter to go with them and to make my memorial complete. \* \* \*"

Now here was revealed the special fitness which my beloved friend in the Unseen saw and knew, and which I did not see and know. Nor did I then know of the complete and beautiful edition of Poe that Mr. Steadman and Professor Woodberry had edited, it having been brought out when I was abroad and not seeing the American papers. So there is all this chain of objective probabilities in support of my impression that Miss Field came and directed me to send this letter to the beloved poet who had been her generous and life-long friend.

All these occurrences of which so many people can speak certainly tend to establish the probability that those in the Unseen may speak to us, spirit to spirit, and that this communication will become in the future so well established and so frequent that it will be regarded, not as phenomenal, but as a natural part of the experiences of life. We shall learn, while here, to come more and more into the control of higher forces. We shall yet learn how to control the elements and think into being, so to speak, those which we require for the demands of the physical world. The struggle for the primary necessities of life, as food, shelter, and clothing, will then be transferred to a higher plane, and we shall conquer, increasingly, the spiritual territory and reach a higher development.

The basis of all this culture is the comprehension of the nature of life. The spiritual man (temporarily sojourning here, clothed with a physical body) has behind him a long pre-existence and before him a potential perfectibility of

his nature. The spiritual man (or the soul) is the cause and not the result of the physical world. How shall this nature seek its perfection? "By living so purely, in thought and deed, as to prevent the interposition of any barrier between his real (his spiritual) and his outer (or physical) self, and by steadfastly cultivating harmonious relations between these two; by subordinating the whole of the system to the divine access to the stores of knowledge laid up in his soul, and attaining to the complete recognition of God and of the universe."

Chicago Inter-Ocean. LILIAN WHITING.

### Thrilling Experiences.

The Chicago Tribune of Dec. 11, had the following as a dispatch from Lancaster, Pa.:

This county is greatly stirred up over two remarkable happenings, and their truthfulness is vouched for by reputable people, a minister of the gospel included.

Several nights ago, after services at the Pittsburgh schoolhouse in Manor Township, the preacher, the Rev. Daniel Witmer, Michael Kauffman, a well-known tobacco dealer, seven other gentlemen, and half a dozen ladies, started homeward together. A mile from the schoolhouse the Rev. Witmer and Mr. Kauffman and a lady separated from the others, starting across the fields on a near cut home, the minister carrying a lantern. Soon the rest of the party noticed a light crossing the field nearest them and joining the other light, and one of the party remarked that their pastor would have more company home. And so he had, but it was of a kind he would gladly have dispensed with.

The story told next day by the cross-fields party was a hair-raising one. They, too, noticed the approach of somebody carrying the light, but when that individual got close to them, what was their horror to discover that the lantern bearer was a headless man.

In one hand was a lantern, while under the other arm, snugly tucked away, was his head. Terror-stricken at the awful spectacle, their tongues tied by terror, they sped along the way, their fearful companion side by side with them. Across fields and over fences they went until the home of the Rev. Witmer was reached, and the little party staggered through his doorway and shut the door.

Mr. Kauffman's lady companion then dropped senseless to the floor and now lies in a critical condition with brain fever, the result of fright. Their ghostly companion left them at the parsonage door, and nobody has seen the awful specter since. But it would take a fortune now to induce anybody of that neighborhood to travel at night the route over which it walked.

### MUSICAL APPARITION.

The second ghost story is scarcely less weird than that just narrated, and concerns the fiddle of Albert Bomberger, who committed a dreadful crime near Cando, N. D., July 7, 1893, murdering David S. Kreider, wife, and four children, because Kreider, by whom he was employed as a farm hand, objected to his attentions to his pretty young daughter, Annie.

On the banks of Conoz Creek, in Lancaster County, near Elizabethtown, is the farm of Fremont McCurdy, who employed an intelligent, sober young man named Jacob Sheaffer. A week ago he returned home about midnight, and was surprised to hear music in the house. Thinking the family had guests, he quietly entered the kitchen, and was then still more surprised to learn that the down-stairs rooms were dark, while the music was up-stairs.

As he ascended the stairway the rollicking music of a waltz changed to a sacred tune, which made the astonished man stop and ask himself what it all meant. On reaching his bedroom he was further mystified by finding the music coming from that apartment, yet it was unoccupied. The violin he was accustomed to play was hanging on the wall, and from it unseen hands were drawing delightful strains.

Terrified, he hastened to McCurdy's bedroom, where he found gathered the horror-stricken family, who had been aroused by the music, too. When the playing finally ceased, Sheaffer, with many misgivings, retired to rest, but the resumption of the playing scared him from the room and he spent the night elsewhere.

Next day the uncanny violin was banished to the garret, but that night the playing was resumed. The following day the instrument

was boxed up and covered deep under bed clothing, but nightly does the same weird music terrify the household. Crowds of neighbors now gather in awe-stricken groups to listen, but the ghostly violin is to be banished; sent back to the person who gave it to its present possessor, his brother, Harry McCurdy, to whose care it had been consigned by Albert Bomberger, the murderer, his old chum, before he went West a couple of years prior to the Kreider murder.

Bomberger, when he made Harry McCurdy custodian of his beloved violin, told him that he would some day come back for it, and the superstitious believe he has kept his word. After Bomberger was hanged for his crime, McCurdy was frequently importuned to sell the instrument, some wanting it because of its wonderfully sweet tones and others on account of its history.

Finally McCurdy sent it to his brother, but it is now generally believed that Harry McCurdy had learned that the violin was "hoodooed" before turning it over to his brother, and so was glad to be rid of its custody, while yet unwilling to sell it.

Bomberger was a native of Lebanon County, Pa., while Kreider and his wife were born in Lancaster County. Bomberger was related by marriage, which accounts for his entering Kreider's service. The murder was of such a cold-blooded, atrocious character that it startled and shocked the entire country. The bodies were brought to Lancaster County for interment, and in the presence of fully 15,000 people were laid to rest on July 12, 1893, in Risser's Mennonite meeting-house burying ground, near Elizabethtown, not far from McCurdy's farm.

### Locating Lost Books.

One day while residing in Sacramento, Cal., Mrs. P. W. Stevens, the well-known medium, came to me much agitated, asking me to see for her, as she was troubled about a number of almanacs she had loaned to Mr. Watson, editor of the Sacramento Union. I think there were 25, marking as many years. Mr. Watson had passed away very suddenly without returning them.

Mrs. Stevens had been to the office of the Union twice for them, but no one could find them, and they told her that Mr. Watson must have loaned them, as they were not there. She begged me to sit for her, saying I could find them. I felt powerless to help her, till I thought to ask Spirit Watson to show me where he had put them, and I was suddenly taken to the upper floor of a large building filled with printing presses. I started for the left-hand corner where stood an old fashioned book case, with glass doors above and wooden doors below.

I said, "Your books are in the lower part, on the middle shelf under some newspapers." She said, "You have described the room perfectly, also the desk, and I wanted to look there but they told me that nothing was kept there but his private papers."

Mrs. Stevens went over, and succeeded after much persuasion to have them look, and they found them just as I had described to her. She came to me rejoicing, for she wished to place them in the Fair. This was before she had developed as a medium and speaker, and before the Sacramento Union changed its name to the Record Union. My name was then Mrs. Upham.

MRS. HENDEE-ROGERS.

1004 Market St., San Francisco, Cal.

### Spirit Messages.

The life of the spirit is a state of existence as tangible and real to the spirit body as the life of the material body is real to it. When the life-material wears out the material body, life still exists in the spirit. The spirit is made manifest by conditions of the material. This is one reason why the spirit is not seen by many. The conditions of the material are such that the spirit cannot enter, nor make its impressions; hence the spirit in spirit life is stronger and more able to manifest than when in contact with anything material. Experience in coming in contact with material conditions, and overcoming them, gives the spirit strength. Laws that govern spirit do not act in the same manner upon the body, hence many disagreements both in the material and spiritual, which confuse.

When a spirit has overcome obstacles, both in spirit and material, it is able to demonstrate

to some degree of intelligence to those on earth. Many have no desire to overcome these obstacles, so remain in spirit life in the same condition as when they passed out of the body. The spirit does not retrograde; it has every chance for progression and enlightenment.

There are just as many births in the spirit world as there are deaths in the material; and everyone knows that no two persons die exactly alike, as their conditions and surroundings are not alike. So it is with those entering the spirit world—no two alike. Hence the views of the spirit world and spirit existence are given to the earth just as the experience of the spirit who gives the information has been influenced by his particular conditions and surroundings.

One can overcome the evils of physical surroundings, but not the spiritual, unless aided by the spiritual teachers or guides.

Pre-natal conditions are governed not only by physical surroundings, but by spiritual and planetary as well. As the child grows, the physical mind comes in contact with physical conditions and is influenced by these for good or evil as the case may be, and as the body acts subordinate to the will and overcomes these physical conditions, it then places the spiritual in a condition to receive, and when the spiritual receives, and is in action, it grasps and understands the planetary, so that it takes a lifetime of work and study to "know thyself."—Automatic writing through ELLA YORK.

### Spiritualism and Christianity.

The fundamental differences between Spiritualism and Christianity are so obvious and marked that it is often a matter of surprise to the Spiritualist to observe how many Christians there are who seem to think that anything of good that may be found in Spiritualism is already taught by Christianity.

Christianity teaches that by the blood of Jesus alone shall man be saved. Spiritualism teaches that by living a good life, shall man work out his own salvation.

Christianity teaches a physical resurrection at some future date. Spiritualism teaches the resurrection to be a personal matter coming to each individual directly he or she passes out of the physical form at the change called death.

Christianity teaches an eternal and material hell of fire for the wicked, from which there is no escape. Spiritualism teaches that hell is unhappiness, or that inharmoniousness of mind and remorse of conscience, which are the effects of man's evil sowing while in the flesh.

Christianity teaches a material heaven existing somewhere in space. Spiritualism teaches that heaven is happiness within the soul itself, as the effect, or fruit, of sowing the good seed by living the good life.

Here are four cardinal points of difference between Spiritualism and Christianity as wide as the poles, and we purpose showing that Spiritualism is superior to Christian teaching; because it appeals to the spiritual nature of man, is in harmony with reason; and, what is more, is corroborated and verified by the unanimous testimony of the returning spirit people, who, through the phenomena of Spiritualism, demonstrate the continuity of life after the change of so-called death.

How inconsistent and unscientific to remain in the murky atmosphere of orthodoxy, "cribbed, cabined, and confined" by creeds and dogmas, refusing to bask in the sunshine of Spiritualism by holding communion with the saints and our beloved, who have passed just outside the thin crust of the physical senses, and then denounce, as an imposture and a fraud, that of which we have no experience or practical knowledge? Or, perchance, having a hazy notion that there may, after all, be some truth in spirit return, to dub it of the devil, because the returning spirits, in possession of immortality, and the higher light and experience therein involved, find it necessary to give utterance to truths which conflict with stale traditions and cherished delusions, which the orthodox fondly thought were as "fixed as the stars."

Spiritualism, with Paul, teaches that there is a natural body (of flesh) and there is a spiritual body; that the physical body is but the outward and visible sign of the inward and invisible spirit body, that the spiritual body is the prototype which permeates, animates, and gives life, form, and expression to the physical, hence the latter, built up of earth in the form of food, following the laws of inert matter at death, falls

like a stone to the ground. Why is this? Because the moment man, the animating source, ceases, through old age, decay, and accident, to hold possession of the physical it at once becomes a mass of inanimate matter. When this passing out of the flesh takes place then the spirit-body at once becomes external or objective to man as the open portal of the spiritual tabernacle through which he continues life's journey on the higher spiritual plane.

There is, therefore, no need for the retrograde step of reincarnation, or, a universal materialization, such as a general resurrection must necessarily involve. Besides, who, forsooth, would desire to be again brought under the power and dominion of matter and the ills that flesh is heir to, seeing that the more ethereal and refined spiritual body is infinitely better adapted for man's manipulation in the fuller unfoldment of his imponderable powers of mind and possibilities of being and becoming?

Heaven and hell are not places; but, conditions of mind, or states of consciousness, the heaven and hell of each being the result of cause and effect, or the outcome of inviolable law; each person creating his, or her own heaven or hell, as the case may be. As man is here, so he is in the hereafter; and while it is possible for him to progress here, so also is it possible for him to do so there, as the returning spirits affirm, by the unfoldment of his divine faculties and powers, whether latent or active. —*Two Worlds.* L. H.

### Progressive Life.

Progress in all ages has been necessarily slow, because of the inability of the human intellect to grasp or receive the great truths of nature. Nature the divine teacher of truth never failing to make herself understood to those who seek for knowledge and strive to unravel the tangled skein of life with all its problems. We all know that we are here, but few of the mighty millions who inhabit earth know, or can even feebly grasp, the laws which govern all conditions of life. Earth is passing through a fiery ordeal, but will emerge from the ashes, purified and better able to make herself more clearly understood, and will brush aside the foul mists which envelope the intellects of the greater part of her inhabitants today.

Superstition, the monster of the dark and scarred past, has fastened her poisoned fangs on the brains and hearts of the people of earth, dwarfing their brain-power, making cowards, tricksters and dupes of her people.

The great wheel of evolution which turns "slow but sure" will right the past, clear the future, and place the earth-planet on a pedestal whose foundation rests on nature's laws, scientifically interpreted, so that the simplest child may understand.

So children of earth, be not afraid. Let the distant thunder of superstition peal, the lightning flashes of our great minds, combined with the aid of the spirit world, will still its mutterings, which grow fainter at the touch of every pen wielded in its cause and every human voice raised in its defense. — Automatic writing through L. Y. B.

### Clairvoyance and Clairaudience

I have been a reader of the JOURNAL for 15 years or more. I have followed the work of the British Society for Psychical Research for many years and have read a score or more of works on Spiritualism and interviewed various mediums of different kinds.

If a person suffering from a fit of delirium tremens should appear as a witness before an average jury and testify that he saw serpents crawling about the court room—no matter how exactly he might describe these reptiles; no matter how earnest and honest might be his manner and appearance, the jury would doubtless agree that no serpents were there, and that the witness was mistaken.

If a clairvoyant should next take the stand and testify to seeing spirits standing in the room or floating in the atmosphere, and describe their appearance, and tell what they said, the average jury would come to the same conclusion as before.

Now I wish to know if the clairvoyant sees or thinks she sees these invisible (to the normal being) people, whether they are seen with the

eye, as the jurors are seen, or can she see them with her eyes closed? Does she hear what they say, as she hears ordinary conversation, with the organs of hearing?

I was at Lake Cassadaga last summer and heard a platform test medium describe invisible people to different persons in the assembly, and tell the circumstances attending the death of these invisibles, which statements were alleged to be correct by those for whose benefit they were made.

As this medium was regarded by those who knew her as a very reliable one, I visited her cottage and requested a sitting. After telling me I had remarkable mediumistic power (whatever that may be) she began telling me of people standing about me, stating names and descriptions, etc., all of which was utterly unintelligible to me. Expressing great surprise, she told me that she could not "see for me," and suggested that I try elsewhere. Now I wish to know why this woman could not "see for me" as well as she could see for a dozen other people in the assembly room? J. N. GRIDLEY.

[Clairvoyants do not "see" with material eyes, but by spirit vision. Spirit persons often seem as real to them as those in the mortal form. What they communicate is generally by strongly impressing the medium, or by writing on something on or about them. Some confused condition may have prevented the medium from getting *en rapport* with your spirit friends, and caused her to remark that she could not "see for you."—Ed.]

### Ancient and Modern Theosophy.

In the JOURNAL for Dec. 22 and Jan. 19, Lyman C. Howe criticises my articles.

He says that he is familiar with the teachings of such persons as Anna Besant, Buck, Dr. Titus, etc., but fails to mention Madam Blavatsky or Col. Olcott. He says he got his hypothesis of reincarnation from these modern teachers of the doctrine. The modern luminaries he refers to, believe in the fact of reincarnation; but at the same time teach and accept the ancient forms of the truth to a great extent.

Those who teach the modern form are all spirits who have manifested through the message department of the *Banner of Light*, and who have ever given messages through developed spirit mediums on the subject, together with all who teach biology as a science; and all are a unit as to the facts embodied in the philosophy in its modern phase.

A developed medium is one through whom a spirit is able to express primary truth in its original form, as a unit, or as it is understood by all spirits that belong to or manifest from the primary center of spirit being. Modern Theosophy, as to doctrines, is made up from all the strange fancies and notions of the human brain as they existed in the time of Buddha and Zoroaster with a finishing touch by such persons as friend Howe refers to.

Just before the demise of Madam Blavatsky she gave it out that she was about to retire into an unconscious condition (Nirvana) for a thousand years; but in less than a year she returned through a medium and gave a message, to the effect that she had found the spirit world very different from what she had expected. She had believed in the ancient form, but found the modern one correct.

The skeptic may ask: "How did you know from a scientific standpoint that this was the spirit of Madam Blavatsky?" Science, according to Webster, is "to know," or the "philosophical knowledge;" and first, the spirit said it was that of Blavatsky; secondly, the spirit manifesting, took on its earth-condition and the medium saw clairvoyantly the form of Madam Blavatsky; thirdly, a spirit present who knew the Madam in earth-life said it was Madam Blavatsky who gave the message referred to. If this is not science, I wonder where we shall find it.

"If the spirit is eternally perfect and a conscious being, why dip into imperfection, and grovel in matter to stain our souls with sin or vice?" No one said the soul was "stained with sin." What I did say was that our garments, or the outward expression of the spirit, might be stained or tarnished for a time, but not the soul. From this misconception friend Howe draws the singular inference that the spirit "must be governed by law if it acts in harmony with the law of reincarnation."

As I stated, the spirit is supreme, but when it manifests in material conditions, it conforms to the law governing those conditions; in other words, if it makes two hills it always makes a depression between; but it was supreme for the reason that it was not *obliged* to manifest in matter at all.

He says: "Bro. Stoddard tells us that spirits made the universe. Then before that time there was no sin or suffering. Why did they make it? Oh, that their capacity for enjoyment may be enlarged by relieving human suffering! This does not satisfy my reason." I shouldn't think it would.

As to spirits creating the universe, we quote from "Isis Unveiled," page 320, vol. 2, by Madam Blavatsky: "Nirvana means the certitude of personal immortality in *spirit*, \* \* \* or the intense desire which produces *will*, and it is *will* which develops *force*, and the latter generates matter or an object having form."

The physical universe is made out of matter, and Blavatsky says that matter comes from conscious spirit. All spirits say the same that have attempted to deal with the subject on the material plane.

"Why did they make it?" etc. As I have already said, spirits conform to law and the law would not allow them to build a universe in any other way than to have sin and suffering as a result, to some extent as we find it.

What are results? A. J. Davis says we each of us, during a lifetime evolve or throw off many tons of spirit or vitalized matter. What for? we ask. To build in the spirit universe. It will obey our will-power over there, and out of this spirit matter we build our spirit homes. It will contain all the love and hate we manifest in earth-life. The result of all will be in the new building. So be careful.

Friend Howe winds up by saying he will believe in reincarnation when the proof is reduced to a scientific certainty. It has been reduced to that already, but the trouble is he does not accept the "scientific certainty."

Let us illustrate what we mean. An astronomer informs us by a "scientific certainty" that at a certain place in space there exists an invisible body of solid matter. He presents the evidence in the form of scientific data, or hypothesis, as deductions from his system; but the evidence does not appeal to your understanding, while the facts exist all the same; so with the truths involved in the science of biology, we arrive at conclusions from certain known data. A. MARK STODDARD.

[We can devote no more space to this subject for the present.—Ed.]

### An Escaped Lie.

A tiger once escaped from Van Amburg's menagerie, and in an hour's time the whole country-side was armed and in pursuit.

"A tiger prowling in the woods!" cried the trembling women.

"A tiger loose!" shudderingly whispered the children, clinging to their mothers' skirts.

"A tiger!" screamed the boys in the street.

"The tiger must be secured or destroyed," said the men to each other, as they met with ready guns. There was no sleep nor rest, while large and closely compacted parties scoured the country in every direction. The next morning the news was brought that the tiger had supped on a child, and had breakfasted on a good man, who had started alone to join the chase.

Pale-cheeked mothers drew their children within doors, which they closely barred; the faint-hearted returned home, only the bravest keeping to the field. They, in detachments, surrounded a wide district, and slowly closing to a common focus, by the waning afternoon heard each other's shouts across the circle. Here, there, by this one and that one, the tawny tiger was seen crouching, gliding among the bushes, confused by the tumult on every side. As they contracted the space the monster was seen more frequently, and at last so fairly, crouching under a shrubby cedar, that the aim of some true eye and steady hand sped a ball directly to his heart.

Then there was great rejoicing. The weak and timorous, who kept on the outer limits of the circle, rushed in vociferously, and, with many a kick and blow, displayed their bravery over the fallen brute; and when the brave marksman bore homeward the striped skin, thrown over his shoulder, followed by the grat-

ified crowd, it was certain that these would, to their dying day, recount their exploits in the famous tiger hunt.

It is terrible to have a Bengal tiger loose in the streets, but there are monsters far worse than tigers, many of which are constantly escaping and prowling up and down the streets, entering our houses by the front and by the side door continually. These are *Lies*. They are swifter of foot than the gaunt wolf; more cruel than the tiger; more remorseless than fiends, and as insatiate as the destroying flames. They steal joy, happiness and pleasure from the heart, destroy domestic love, stretch the quivering limbs of innocence on a fiery rack, kindle the flames of madness in the brain, blast future prospects and acquired character, turn the springs of love into the bitter waters of hate, breed dissension and crime unutterable, and ascending to wider fields in diplomatic deviltry, engender, in one fell stroke, all of these by hurling nation against nation in the demoniac madness of war.

The Lie is loose; its talons are sharper than an eagle's; its jaws are stronger than a tiger's; its fangs are more poisonous than a cobra's; its folds are tighter than a boa's; its breath is as blasting as the simoon; loving the darkness of night, yet active by day; sleepless as Argus, strong as Hercules. The Lie is at large; yet no one exclaims! No door is barred. No party of excited men sally out to surround and destroy it! Should they, not a glimpse of its tawny form would they see. No steady hand and trained eye could secure a deadly aim, for it is as intangible as the wind, though terrible as the hurricane! The Lie is loose, and no one can destroy it. So open the doors wide. Go out into the street freely. The risk is great, but all take their chances. We have become indifferent and stolid by familiarity. We hear of a youth destroyed yesterday, of the character of a woman blasted to-day. We may ourselves be the victims to-morrow, yet we raise no warning cry, and should we, our voice would be answered only by its echo.

Possibly it may be proved that Lies did not, like Van Amburg's tiger, break through rusty bars, but through the door of the den, opened by fair hands for their escape!—through the portal of sweet lips, once the rose-strewn pathway of soft words, unthinkingly let loose! The temptation may be strong, the occasion great. Hold on to the Lie, lest it escape from you, as you would bar the caged tiger, or as the hero held to the rabid dog. HUDSON TUTTLE.  
—The Lyceum.

### Mental Healing.

The recent sensational proceedings in the courts respecting the death of a journalist named Harold Frederic, while under treatment of the so-called "Christian Science," has brought the question of mental healing prominently before the public, says the *Humanitarian*, London, England. Without expressing any opinion on this particular case, which, as we go to press, may be considered *sub judice*, we should like to point out that the result, be what it may, does not affect the science of mental healing in its broader aspects. Mental cures are well established facts—as well established as the undoubted truism that the mind is superior to the body. The experiments successfully carried out at Nancy and the Salpêtrière, the investigations of Charcot and many registered physicians and learned professors in France and elsewhere, have proved beyond a doubt, that, properly directed, the mind may become a powerful curative against disease. The faith cures at Lourdes are another witness, though not so well attested. Under these circumstances, the attitude of dislike and indifference on the part of the ordinary physicians toward mental therapeutics can only be ascribed to ignorance and professional jealousy. It would be more worthy and more dignified on their part to recognize this power, to find out its laws of action, its limitations, and its power for good or for evil—in other words, mental therapeutics should be taught as surgery and medicine are taught in our schools of healing. Even *The British Medical Journal* has been fain to admit: "Disease of the body is so much influenced by the mind that in each case we have to understand the patient quite as much as the malady. This is not learned at hospitals."

When we remember that mental science is yet in its infancy, it is not surprising that cures are

not invariably effected. Allopathy has held the field for many centuries, yet people still die under its treatment. Does it therefore follow that allopathy is quackery? When we remember how recent discoveries in animal chemistry, bacteriology, etc., have revolutionized medicine, and think of the bleeding and nauseous drugs of a century ago, surely we should remember that healing is not an exact science and suspend judgment. The fact is, the mind and the body are interdependent—the mind has influence over the body and the body over the mind; it is those who lose sight of either of these truths who go astray. It follows, therefore, that professors of the healing art should be trained in knowledge of the mind as well as the body, and vice versa.

### Telegraphic Communion.

While living as a form of life, consuming the elements of the life invisible, we are pictured in a drop of water, magnified. Every breath we draw is a death to one or more atoms of life that constitute the elements of our growth, both physical and mental. Every thought we think is so much life taken from the invisible life that at one time in all probability was as great an element in physical life, as we are now. Every magnetic current our brain and physical throw off is food, for, perhaps more than one thought in the coming generations. Some minds are porous to such an extent that the corresponding magnetism of another mind distant, perhaps some thousands of miles, will receive a thought instantaneously pictured on the brain impression-plate as correctly as an operator can receive a message or a photographer can get a negative.

This ray of unacknowledged congeniality and unseen intelligence is flashed back and forth on the wires of electricity and is a unity to two minds, and also a growth of an unknown interchange of thoughts. There is a subtle double sense in almost every one's soul, in some there is satisfaction in the knowledge, and in others an unacknowledged discontent and a constant desire for something they know not what. We would naturally interpret this discontent as caused by an impediment to the undercurrent of congenial communication.

The electrical wires and machinery of a human existence are so complicated and wonderful that no amount of thought or penetration can follow their workings. This unseen congeniality can be traced from one nationality to another, or even in opposite colors.

For instance, an African Negro may be in constant congenial touch with a queen of some great civilized kingdom. This is mind-food for soul growth. Take, for instance, the negro of the interior; they are children of Nature. Uncultured Nature in all her grandeur is shown to and through them. The song of the birds, the sigh of the wind and the growl of a lion are nature's music to them. They crowd through the bushes and trees and sleep on the dewy grass, the leaves caressing and thrilling their nude forms. Their souls are unformed, uncultivated beauty. All this nature is repressed, is in bud, unformed yet felt, but without the power of expression. And when a delicate lady is giving voice, in some dainty boudoir, to the expression of the telegraphic messages flashed from that uncultivated negro's soul to her, she would faint with horror to have such a theory presented to her finely-cultivated sentiments. But as Nature wills it, she may be the expression of his unexpressed thought, or the blossom from the bud.

There are many souls great and grand that have no power of expression. There are others that can express beautiful sentiments that have never been in unison with Nature an hour in their whole lives, nor did they have one serious thought beneath the surface.

There are a few that society has been unable to corrupt. They have the divine spark of congeniality with nature and the unseen workings of human electricity, and have also the gift of expression. These gifts, unbiassed by bigotry and narrow prejudices, will eventually help the human race out of the quagmire of surface expression, and will be the cornerstone to mental progression. STELLA B.

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN, 1429 Market St., bet. 10th and 11th Sts., San Francisco.

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## The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1429 Market St. San Francisco, California.  
Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,  
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can 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.

Rejected Communications will be returned only when 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 mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., FEBRUARY 2, 1899.

In 1900 a new census will be taken. Nine years ago the census reports gave 45,050 as the number of Spiritualists in the United States, when it should have been millions. Let timely arrangements be made for the next census to correctly report our number. Let none worthy of the name be ashamed to show their colors.

Mrs. Bloomfield Moore, a well-known member of the American colony in London, England, has lately passed away. She had resided in England for many years, and was a prominent financier of the famous Keeley motor.

The Lyceum *Banner* is ably edited by our friend, Mr. J. J. Morse, of London, England. The January number is very interesting—one of the best it has ever issued. An article by Dr. J. M. Peebles, entitled "Our Principles and Aims," is one of its greatest attractions.

When sending copies of local papers to this office containing items about Spiritualism, be sure to mark the paragraphs you want us to see—for we are too busy to read anything more than absolutely necessary.

The shower of "falling stars," so much talked about last Summer, was not, when the time came for the display, anything like what was popularly expected. There was, however, quite a good display.

The sky, which was overcast with clouds during the fore part of the night, cleared about midnight, just in time for the display. In the short time during which they were visible from the Yerkes Observatory about 200 meteors were seen. Many were of the first magnitude, leaving a brilliant trail of light with a bluish green tinge. Others were very faint. All moved with great velocity. Most of them appeared about 100 degrees from the radiant, showing the distance they passed through the atmosphere before becoming ignited.

Professor Barnard, assisted by Professors Ellerman and Ritchie, took observations of the display from the roof of the Yerkes Observatory.

The police at Omaha, Neb., on Jan. 14, says a Press Dispatch, arrested Dr. Frederick Wilton, S. H. Davis and two women, who operate with them, on the charge of swindling. The doctor hails from New Orleans and has been operating as a spirit medium assisted by others, and a wagon load of paraphernalia in which false beards, wigs and other make-up articles form a considerable part.

### Three Jubilee Lectures.

In mentioning last week Dr. Peebles' bulky, yet beautifully bound booklet of 122 pages, we inadvertently gave the price 50 cents. It should have been 25 cents. These lectures of the Doctor, in thoughts, research, style and clearness of expression, are gems. They present Spiritualism in a most fascinating light. The last of these lectures was prepared for the International Congress of Spiritualists, London, and Mr. E. Dawson Rogers, editor of *London Light*, after inserting it in his weekly journal, is publishing it in pamphlet form, for distribution in England and upon the Continent. Here follows the last paragraph of the Doctor's lecture in London. It should be read, considered and practiced by Spiritualists in their daily lives everywhere:

Spiritualists! the eyes of the civilized world and of the angels above are upon you! Conduct yourselves then like men and so guide your barques that though they flounder in the tempestuous seas of temptation, they may soon right themselves for a better, safer voyage. Live to-day for to-morrow, for eternity; be above the commission of an unworthy act; indulge in no ignoble insinuations; take no selfish advantages of the weakness of your fellow men; sacrifice coveted comforts for the good of others; seek no praise for fulsome flattery; intrigue for no office; partake of the bread of honest labor only; administer reproof in gentleness and love; forgive as you would be forgiven; be kind to the poor, the unfortunate, the sick, the dying; live to lift them to higher planes of health and happiness; live to brighten the chain of human friendships; live to educate mind, heart and soul for the realization of a heaven on earth; plant gardens of love in unhappy bosoms; scatter gems of goodwill and roses of kindness along your daily walks of life; think only good thoughts; and ever welcome the angels to your heart and to your souls as the loved messengers of God. These are the teachings and principles of practical Spiritualism.

This little book contains the cut of Dr. Peebles' face, and also a cut of the Hydesville Cottage. For sale at this office.

### Defied the Judge.

By the New Orleans *Telegram* of Jan. 6, we learn that the city authorities are arresting mediums, charging them with fortune-telling, which is prohibited by city ordinance. The *Telegram* says:

Dr. L. Schlesinger, trance medium, was before the bar of the First Recorder's Court this morning, accused of violating the ordinance relative to fortune-telling.

In the occult scientist Judge Finnegan found a man who would not quail before lowering brows, fierce looks and angry tones. The doctor stood his ground and would not take water. He came to this city some time ago, and created much comment by his wonderful test seance, held in the Spiritualists' Hall on Camp street, near Commercial alley.

When the doctor was arrested he declared that he was no fortune teller, and that all the law in the land could not prevent him from practicing his profession, because he violated no law.

"Mr. Court," replied the accused, "I am a pastor of a religious body, and am the medium between my flock and the spirit world, the same as your priest is the medium between you and the Almighty. I am no fortune teller, and I have never sunk so low as to take money for telling any one's fortune."

"When do you intend to leave?" asked his honor.

"As I said before, when it suits my convenience," was the answer, and then in a more forceful manner, "I don't propose to be driven out of here or any place else, like a black-leg." Judge Finnegan cried: "Very well, sir, but let me tell you this, that if ever you are brought before me for the violation of the ordinance, I will give you the limit, \$25 or 30 days. You may go now."

The case was a sensational one from start to finish and the proceedings greatly interested those who were present.

In answer to some of our correspondents, we give the following explanation as to why the year 1900 will not be a leap year:

The year is 365 days, 5 hours and 49 minutes long; 11 minutes are taken every year to make the year 365 1/4 days, and every fourth year we have an extra day. This was Julius Cæsar's arrangement.

You may ask: "Where do these 11 minutes come from?" They come from the future, and are paid by omitting leap year every 100 years. But if leap year is omitted regularly every 100 years, in the course of 400 years it is found that the 11 minutes taken each year will not only have been paid back, but that a whole day will have been given up. So Pope Gregory XIII., who improved on Cæsar's calendar in 1582, declared that every centennial year divisible by four should be a leap year after all.

So we borrow 11 minutes each year, more than paying our borrowings back by omitting three leap years in three centennial years, and square matters by having a leap year in the fourth centennial year.

Pope Gregory's arrangement is so exact and the borrowing and paying back balanced so nicely that we borrow more than we pay back to the extent of one day in 3,866 years.

This is Prof. Wallace's statement concerning man and his destiny, in the present and future life:

1. Man is a duality, consisting of an organized spiritual form, evolved coincidentally with and permeating the physical body, and having corresponding organs and development.

2. Death is the separation of this quality, and effects no change in the spirit, morally or intellectually.

3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments, and experiences of earth-life forming the basis of spirit-life.

4. Spirits can communicate through properly endowed mediums; \* \* \* but \* \* \* their communications will be fallible, and must be judged and tested just as we do those of our fellow men.

Charles F. Christian, writes thus about a message he received from the spirit world:

In the year 1890 while my wife lay in her casket, in our home, I heard a voice, like that of my child's telling me to get a tablet and pencil, which I did, and he gave me these words:

As an angel of light  
In whose home is no night,  
Now rests our dearest mother  
From the trials she bore,  
Ere she passed from life's shore  
To her home with her angel mother.

The next Conference of the British Spiritualist Lyceum Union will be held at Nottingham, on Sunday, May 14.

Auto-suggestion is the most practical, as well as the most potent force, in life. It is a kind of subtle, determining power, elusive in its nature; escaping analysis or classification, but acting as the controlling, the all-determining power of our lives. It is as elastic as air, and as flexible and all-pervasive. It is as potent as the mysterious force that Keeley sought to discover; yet this dominating energy by which we are so largely directed is to us mysterious and unknown. The secret of all success and happiness is to learn its nature and laws.—LILIAN WHITING in *Light of Truth*.

### A Belated Statesman.

In a recent address a certain United States Senator, in thanking the legislature for his election, used language which implied there was no other religion but the Christian. Such statements are quite common with bigots and ignorant persons. Washington was explicit on this matter and in one of his State papers declared that this nation was not Jewish, Mohammedan or Christian. As the Father of this Republic was in entire accord with Jefferson, Adams, Franklin, Paine and others who laid the foundation of this great nation so broad as to include all religions, it is evident that the Senator who is ignorant of this fact needs to inform himself on such important matters. QUAKER.

## Sea Shore in February.

As years fly swiftly by the shores of time,  
And angry waves of doubt break on the sand,  
A sacred message comes in tones sublime;  
With gaining power rings throughout the land.

Though sorrow's bitter waters try the mind,  
And heartless persecution works unseen,  
A will supreme and tender rules the wind  
And treads the sea with fearless step and mien.

To gentle tones it adds an accent brave;  
With mighty strength removes sin's darkest  
blight;  
It flashes bright on each uprising wave,  
The spirit raises high in heavenly light.

In tempest and in calm the billows roll,  
Acquiring strength and beauty moves the soul.

M. FOLGER COLEMAN.

## Thorns or Flowers.

We all must not hope to be mowers  
To gather the ripe gold ears,  
Until first we've all become sowers  
And watered the furrows with tears.

For life is not just as we take it—  
This mystical life of ours—  
Its field will yield just as we make it—  
A harvest of thorns or flowers. —M.B.



The Editor is not responsible for the  
opinions of correspondents.

## From a Pioneer.

## TO THE EDITOR:

The RELIGIO-PHILOSOPHICAL JOURNAL comes to me regularly, and it affords me much satisfaction from week to week to be able to keep up communication with my old field of labor in California. In San Francisco I once kept a "Liberal and Reform Book Store" on Kearny St., and became agent for your JOURNAL and other papers in its line; and for several years I was connected with it as one of its leading contributing writers. But since then I have only been one of its readers.

I am much interested in your noble efforts to sustain it, in the worthy course to which it has ever been directed.

My position as a subscriber will probably soon be surrendered by my departure for the better life, for I am now in the last quarter of my 87th year. I cannot of course expect to stay much longer.

There are still some of my old friends among your writers who may feel interested to know that, notwithstanding my advanced age, I am still in the physical and comfortably well off, all things considered. Some of the most dearly cherished of these friends made up a large part of the reception given to Mr. and Mrs. Matthews, as given in your columns not long since. Had I been there, I should have felt very much at home, and had I known of the occasion in time I should have sent congratulations. But as my departure from California dates back to the spring of 1884, many changes have occurred, taking some of my old friends entirely out of the former spheres of life.

REV. HERMAN SNOW.

Cambridge, Mass.

## A Spirit Guide.

## TO THE EDITOR:

I am a well-wisher of all bound in ties of human kin, and a true lover of spirit friends, who, if they are not kindly received, do not retaliate.

For many years I have lived in a lonely place, that is, lonely for me. I had knowledge from childhood of spirit return, and I was so hungry that I was always searching. I have been fed only through other people's guides, without being able to see or speak with the mediums who were used as instruments by these guides.

A few months ago, while at my house-labor, and early in the morning, my front door opened, and a tall blue-eyed man walked in and resting his hand on my table, he said, "I am Mrs. Whitney's guide; write to her." I thought she did not know of me and I would not write. I was very anxious to know why our people could not take the young lady out of the trance of so many months, for I know many of us can do this work, so I wrote to Mrs. Whitney and asked her this question. My health was poor and I was again told to ask her help. It was a blessed day for me when I did, because she has helped to give me health, and the few "sittings" were too grand to be lost sight of. I would be a poor lover of truth if I denied this help. She has, without asking, given a description of the medical band I saw in daylight. She

was too far away to know and too busy to want to know other than that I was getting better and gaining confidence in myself. There is much not understood. How sweet life becomes when we see how near we are to losing it. AGNES WHITE.  
1080 Carolina St., San Francisco, Cal.

## Independent Slate-Writing.

## TO THE EDITOR:

I would be recreant to my duty did I not say something in defense of mediums whom I know to be genuine, who were villified in what is styled the anti-fraud meeting in Scottish Hall, San Francisco.

I had a sitting with Mrs. Francis in broad daylight, with no other persons in the room. Mrs. Francis held the slates with one hand under a small light stand, minus a cover, while I sat opposite with bowed head and saw distinctly a small pencil about an inch long stand upright and walk across the slate and write a communication. There were no "hairs or finger nails connected with the manifestation." My eyes were open; I saw for myself that no human hand touched the pencil.

This is written unknown to Mrs. Francis, and woe to the villifiers of such mediums.

Intelligences of the spirit world are cognizant of our acts and in their efforts to convince us of the truth of immortality will remove all barriers in time, until all shall know the truth from the least to the greatest.

Let those who think themselves wise enough to stamp out fraud, be careful that they do not step on some tender plants, some sensitive souls that are budding into sublime and beautiful mediumship. In pulling up the tares they may pull up the wheat also. None are perfect, and are therefore incapable of drawing the dividing line. Let us give the truth as we understand it and error will die of itself. To this end the Circle of Harmony exists and meets every Sunday at Occidental Hall, 305 Larkin Street, San Francisco. MRS. F. A. LOGAN.

**Transition.**—Born into the free soul realm department of life from the city of Santa Barbara, Cal., on the 12th of January, 1899, Brother Tyler Bitha, aged 70 years and 6 months.

Bro. Bitha being an old-time member of the I. O. O. F., the services were carried through within the halo and under the generous auspices of the Order, the writer delivering the discourse and rendering the following original poem composed by him for the occasion on the afternoon of Jan. 15th:

Dear children, I pray you brush away those tears  
So impregnated with deep grief and sorrow,  
For your father has soared to brighter spheres  
That grace the beautiful to-morrow—

That await the coming of those still on earth,  
Who through the mystic vale must go  
To gain the soul's sweet freedom-birth,  
For such is Heaven's plan I trow.

Let your spirit-ken take in the upward flight  
Of your father as he leaves the strand of time  
And wends his way guided by the light  
That serves as escort to the seraph-clime.

O yes, pierce the veil with your soul-vision,  
And then you'll surely mourn no more,  
For you'll see him enter fairer scenes elysian  
On the glorified celestial shore.

And there he'll meet your darling angel mother—  
His loved companion for many, many years;  
Also your recently transitioned brother,  
In those bright and immortal spheres.

And other dear love-links who left the strand of time  
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	♋	Water	June 21 to July 22
Upper Torso	♌	Fire	July 22 to Aug 23
	♍	Earth	Aug 23 to Sept 23
Lower Torso	♎	Air	Sept 23 to Oct 23
	♏	Water	Oct 23 to Nov 22
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[Established in 1865.]

Weekly—One Dollar a Year.  
Foreign Postage 50 cents a year extra.  
Single Copy, 5 cents.

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EDITOR AND PUBLISHER.  
1429 Market St., near 10th St.,  
SAN FRANCISCO, CAL.

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## Local News Summary.

Edited by M. S. NORTON.

**Progressive Spiritualists.**—At Occidental Hall last Sunday evening, a large audience assembled to hear Mrs. R. Shepard Lillie speak about "Life, Liberty and the Pursuit of Happiness." The choir sang the new "Speed Away," "Angel Friends" and "Shout the Song." Then Mrs. Lillie, in a few well-chosen words, introduced Dr. E. D. Babbitt, who spoke for a few moments about the invisible forces at work in the world, and made an appeal for a more scientific training for mediums. The Doctor is located at 635 Golden Gate Ave. Then Mrs. Lillie began her lecture, with a fine eulogy of Thos. Paine—this being his birthday. She called him one of the saviors of the world, and declared that his thought still lives and will live when the falsifying clergy who have traduced him will have been forgotten. The speaker predicted that the time would come when statues of Paine would be erected all over the world as a tribute to his patriotism and love of liberty; and then deeds will be the measure of manhood. There followed a caustic criticism of our governmental methods, where the people are taught how to die, but not how to live, and are expected to be happy in the possession of life and liberty on empty stomachs. The spirits have always demanded justice and equality, without regard to sex or color. Liberty is a savior, but like the free and mighty river when it overflows its banks, both become license. The lecture closed with a poetical improvisation, the audience sang "America," and the meeting closed with a parting word by Mrs. Lillie.

**The Circle of Harmony** was well attended last Sunday, and the speakers were listened to with much interest. It convened in Occidental Hall, 305 Larkin St., at 1 p.m. Messrs. Welcker, McNorton, Stoddard and Hawkins, and the Mesdames Logan, Gray and Hull took part.

Mrs. J. E. Smith under control described a picture which was painted by a one-armed lady, with 16 folds of cloth over her eyes. In each flower was a motto. Mrs. Smith had never heard of the artist or the picture. After the services Mr. Armstrong, a stranger to Mrs. Smith, came to her and showed her a photo of the picture which he had in his pocket at the time.

Mrs. Owen, of Los Angeles, exhibited some life-size spirit paintings, exquisitely beautiful. She will bring a greater variety next Sunday. These meetings are so interesting that it is almost impossible to dismiss them until 4 o'clock.

**Prof. W. C. Bowman**, the silver-tongued orator expects soon to take up missionary work in this State and elsewhere, and desires to correspond with a platform test medium to accompany him. His address is South Los Angeles, Cal. We hope that Bro. Bowman will complete his arrangements for this work, for which he is eminently qualified.

**Ladies' Aid Supper.**—Last Friday evening the ladies of this society gave the third of a series of entertainments, having for a program a grand supper and a social dance. These entertainments are held on the last Friday of each month at their headquarters, 305 Larkin St. While all have been good, the last one was best of all. Over 100 plates were laid in their spacious banquet hall, which was lighted by Japanese lanterns, and for three hours the people attended to the refreshment of the inner man, and then turned their attention to the dance hall adjoining. The music was furnished by Prof. Bothwell and Prof. and Mme. Young. Mr. W. T. Jones and Mr. Custer were floor-managers, and Mrs. B. F. Small, President, had the general management.

Among those who seemed to be most active in their efforts to entertain, Mrs. Wadsworth, Mrs. Briggs, Mrs. Jolly, Mrs. Cooke, Mr. and Mrs. Smith, Mrs. Fuller and Mrs. Crocker deserve special mention. The ladies are to be congratulated upon the marked success of all their efforts. They are doing much good among the deserving poor, and ought to succeed. The ladies held a reception on the second Friday of each month, where all are welcome to spend an evening in a social way and get better acquainted.

**Mission Lyceum Entertainment.**—The entertainment and dance given by the Children's Lyceum on Wednesday evening, Jan. 25, was fully up to the expectations of those who had it in charge. Excelsior Hall was full to overflowing. The musical and literary program was excellent, the refreshments bountiful and the social dance very enjoyable. Look out for their Patriotic Party, on Washington's Birthday, Feb. 22. And you might visit the regular weekly session of the Lyceum, which is held in Excelsior Hall, Mission St., between 19th and 20th Sts., every Sunday at 2 p. m.

**Mr. Lillie Convalescing.**—La grippe which has been having a tussel with our friend Lillie, has been finally vanquished, and nature's agencies will soon restore him to perfect health. He will be welcomed back to the field of life's activities.

**An Omission Supplied.**—Last week writing of the funeral of Mrs. Bennett, the editor inadvertently omitted to chronicle the fact that the services were conducted by Mrs. R. Shepard Lillie. Her address upon that occasion was very pathetic and touching; and will be long remembered by those present.

We hope to see the JOURNAL enlarged and facilities supplied that will enable us to print, and thus preserve, these gems of spiritual eloquence, that all the world may read and profit by the inspiration of our spiritual teachers.

**Benefit Entertainment.**—On Friday, February 3rd, in Occidental Hall, 305 Larkin St., an entertainment and dance will be given for the benefit of a worthy lady who cannot help herself—Mrs. Hutchinson, known as the "Wheel-Chair Medium." The management is in the hands of Mrs. Jolly and Miss Severance. The entertainment will be of rare excellence, and the proceeds will be devoted to a most worthy object. The admission will be but 10 cents. Come.

**Dr. C. W. Hidden**, of Newburyport, Mass., the physician and speaker who has achieved such prominence in the Eastern section of the country, expects to visit the Pacific Coast next winter, and would, therefore, be glad to hear from societies in California and in all the large cities en route.

**Universal Spiritual Association.**—This association of Thinkers recognize the universality of the word "Spiritual," and can therefore discuss any legitimate subject without violating the spirit of the name. The brilliant inspiration, couched in "words that burn," which fall from the lips of the participants, seem cold and formal in print. It is useless therefore to here give but a general notice of the meetings; and invite all who can, to be present, each Sunday at noon sharp, at 20 Eddy St. If you are interested in the philosophy of life, and desire a solution of some of its problems,—come.

**Love**, is the title of a new weekly journal of the Science of Being and Adeptship, published at \$1.00 a year, at San Diego, Cal., by Dr. Geo. W. Carey and Lucia T. Carey. It teaches the oneness of life, that man is an attribute of the deity, and that there is but one individual life or spirit.

**Mme. Young's Meeting**, at 605 McAllister St., is always full of interest, and the hall is always full of people. As a rule the younger element seek the test meetings while the older ones aspire to philosophy; and the number of people who attend spiritual meetings in this city every Sunday evening, must be alarming to our orthodox Christian friends.

**A Case of Need.**—At 148 6th street, there are a mother and daughter both sick and in need of help. They are worthy people and are Spiritualists. There are those who are able to help. Why not? Ask for Mrs. Gilson.

Mrs. Henderson, assisted by several other mediums, will give a benefit for these needy people (Mrs. Gilson and daughter) at 148 6th St., on Wednesday evening, Feb. 1. Let there be a large attendance.

**Mission Lyceum.**—The magnificent weather tempted many to the Park and Cliff last Sunday, but the attendance was good and the platform exercises were of a high order, and worthy of special mention.

**Mrs. Drew's Meeting.**—This meeting, held in Pythian Castle, is one of the most successful of its kind held in the city. A full house and unabated interest, is usually a good criterion of the quality of the entertainment, or instruction dispensed.

**Mrs. Bell** gives a free Lecture on Astrology every Wednesday evening, at 1412 Mission St., San Francisco, and these lectures are well worth hearing.

**The Suggester and Thinker**, for January, comes out in new form, and is vastly improved. It is devoted to the Laws of Suggestion and Thought. It is published at 523 Superior St., Cleveland, O., at \$1.00 a year, and is edited by Robert Sheerin, M. D.

**Mine.**—Dr. H. M. Barker, of Los Gatos, Cal., has been employing a large force of men on his place on Glen Ridge in sinking a shaft in the hope of striking a vein of low-grade ore which is traced across the ridge and runs through Dr. Barker's place. The mine, which was struck last year in Lyndon canyon and which has been prospected with good results, is on the same ledge which can be traced across the country for miles.—*Mercury.*

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

Dr. Alice Carstens, Electro-Magnetic and Psychopathic Healer, 148 Sixth St., S. F.

Mrs. Sadie Eberhardt, 937 Guerrero Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

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Mrs. Henderson's meetings, Sunday, Monday, Tues. Thurs. & Sat. 148 6th st. Sit. daily.

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

Mrs. Hendee-Rogers, Electro-Magnetic Healer and Test Medium, has resumed her business at 1004 Market St., near Powell, over the Dental Office.

Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 1346 Market-st., San Francisco

C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. Stoddard, 305 Larkin Street. Circles, Tuesdays and Fridays. Sittings daily.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 280 Valencia St., S. F., Cal. Readings and Treatments daily.

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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:

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month.—Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p.m. Take Elevator.

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