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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

IN THE REALM OF LOVE.

My home is not here on the earth, as you know,
So why should I come and sing o'er and o'er
The songs that I did, oh, let them go,
I've more beautiful ones, a dozen or more,
Just composed, of the grandeur and harmony within
All I meet in our sphere of music and song,
Who long since left the earth with its horrible din,
And have risen in might to overthrow wrong.

How happy! how holy! none can describe
The grottoes and dells and high arching cliffs,
And the grand old ocean, with its rolling tide,
Cannot be compared to a place such as this.
No earthly language is sufficient to give
The faintest description of what we enjoy,
'Tis pleasure, 'tis restful with pure souls to live
In the realm of love where none can annoy.

JAMES G. CLARK,

Written through the mediumship of Mrs. F. A. Logan.

Moses A. Dow and Spirit Mabel.

The Hon. Moses A. Dow, was the publisher of a literary periodical in Boston, and Mabel Warren was his assistant editor. On July 12, 1870, she was taken ill, and after nine days of intense suffering she passed to spirit life. On the seventh day after her transition Mr. Dow met with an accident while riding which confined him to the house for several weeks. His housekeeper being a Spiritualist had invited Mrs. Higgins, a medium, to tea with her, and several of her friends. Mr. Dow entertained them, and this is what he relates about the matter:

Before the company had assembled I had a short time to talk with the controlling spirit of the medium, which was that of an Indian girl, who said that there was a beautiful spirit present to see me, but she could not talk then as she was so weak, having been in the spirit hunting-grounds so little while; but that she would talk to me another moon-time, or another night. This Indian spirit was called Mary, and was generally the first to communicate through this medium at her sittings.

Later in the evening another little spirit took control of the medium,—that of the son of an ex-mayor of one of the suburban towns of Boston. After some other remarks, he said:—

"The beautiful spirit, Mabel, is here. She is sitting on the banks of a beautiful river, and she is surrounded with flowers, and has a beautiful flower in her hand, and *that is for you*. She loves you because you were so good to her. The banks of the river look somewhat like the river Nile, but the river Nile had people who were mourning and weeping, but here all are happy."

At another time, on the same evening, Mabel took control of the medium herself, though weak and hardly able to sit in her chair. She requested paper and pencil that she might write. They were brought to her, and she proved almost too weak to take the pencil from the table. She at last succeeded, and made an effort to write, and with much difficulty wrote the following, which was in the handwriting she used during her life-time:—

"And it was my fate to be taken beyond the—"

When the pencil dropped from her hand, she fell back in her chair, unable to proceed any further.

On another evening, a week later, Mrs. Higgins, the medium, made us another visit; and being anxious to have a private interview, in hopes of obtaining some test that would prove to my mind the reality of Mabel's presence, I had a sitting half an hour before the time set for the rest of the company to meet. Mabel immediately took possession of the medium, and in a friendly manner took my hand and said: "I shall always be near you to console you."

At another time, when I was holding converse with Mabel, she said, voluntarily, without such a thought coming to me:—

"I shall give you my spirit picture some time." I supposed that it would have to be done with colors by a medium artist; and not comprehending her meaning, the matter dropped from my mind. I now reminded her of her promise to give me a picture. She said it would be a photograph, and it must be taken by a medium artist. I asked her when we should have it done, and she said she would tell me the next time I came. I called again in just one week, and she voluntarily spoke of the picture first:—

"Now I am ready to give you my picture. I

Hardy's to have a chat with Mabel previous to our going to Mr. Mumler's to get the picture. When I first came, Mrs. Hardy gave me a letter which Mabel had written through her mediumship, from which I will make an extract or two:—

"MY DEAR FRIEND:—I again come to you. I am never absent from you so but what I can hear you speak. I promised you my picture. I am ready to give it you any time when you may try to get it. I will bring you flowers of beauty, and the Great Spirit will paint for you the lily with whiteness and the rose with blushes. We can trust the Great Spirit through the infinite future. I am one of his ministering spirits to you. Grasp death with a smile when it comes, for we will meet you and lead you through the valley. I will meet you again soon.—MABEL."

The meeting alluded to was no doubt that at Mr. Mumler's house to get the picture.

Mrs. Hardy then went into a trance, and Mabel was present in fine spirits. The first thing she said was:—

"How do you do, Mr. Johnson? I did not know that you were ashamed of your name. I was there when you gave them the name of Johnson."

I told her I did so because I hardly believed that Mr. Mumler could take her picture, though he might take my own.

"Oh, you skeptic! oh, you skeptic!" said she, and laughed at my lack of faith.

At two different sittings Mrs. Hardy has seen the spirit of Mabel standing by my side, with her hand on my shoulder, dressed in a light, striped dress, which was the last dress she wore on earth. Just before going to have our pictures taken, she asked:—

"What dress shall I wear?—a white robe, or my light, striped dress?"

I told her I should prefer the striped dress, as that would distinguish hers from other spirit pictures, but I did not care much for the dress if I saw the face of my friend there.

"You wish to see Mabel, don't you?"

"Yes, I wish to see my friend Mabel."

"Well, I shall wear my striped dress, and I shall stand by your side and put my hand on your shoulder, and I shall bring you many beautiful flowers. Now we will go for the pictures. Good-by."

I left and went directly to Mr. Mumler's house, arriving there before one o'clock. He said he had no one in, and would proceed with my sitting for the picture. I was seated in a chair in the center of the back parlor, about ten feet from the instrument, which was placed near the window, to take in as much daylight as possible, as it was a cloudy day. The first time I sat about two or three minutes, when he took the plate and went out of the room to wash it. In a few moments he returned and said it was a failure, and that sometimes it required half a dozen trials before a picture could be secured.

The second trial was not much better, though he said he saw traces of something, but rather indefinite. I told him I had just conferred with my friend, and she said she would be there.

"Well, then, we must persevere," said Mr. M.

The next time I sat just five minutes by his watch, which he kept his eye on, with his back to me all the time, with his left hand on the instrument. He took the plate out as before, and Mrs. Mumler came into the room. She looked as if she was under spiritual influence. I asked her:—

"Do you see any spirits present?"

"Yes," said she, "I see a beautiful spirit;" and immediately she was entranced, and under the control of Mabel, who said:—



Hon. Moses A. Dow and Spirit Mabel Warren.

met the spirit of Rufus Choate, and I asked him if he could tell me where I could get a picture taken for a friend, and he told me I could get it at No. 170 West Springfield Street, in Boston, of Mr. Mumler. I went there to see if that was the right number, and found that it was. I went in to see how they did it, and I got so near the instrument that I was taken on the glass. They didn't know who I was and so they rubbed it off. Now, when you leave here, you must go there and make arrangements for us to go at one o'clock, a week from to-day. You call here at twelve; then we will go there at one."

On arrival at Mrs. Mumler's, I told her that I had called to see about having a picture taken,—that a spirit friend had said she would give me one.

"When will you come?" asked she.

"I will call a week from to-day, at one o'clock."

"What name shall I put down?"

I did not like to give my true name, as I had heard that Mr. Mumler was an impostor, and told her she might call me Mr. Johnson, which she did; then I came to my place of business.

Just a week from that time I called at Mrs.

"Now, I shall give you my picture; it will be here in a few moments. I shall have a wreath of lilies on my head, and a dress that will not be positively striped, but the lights and shades will indicate stripes. I put into it all the magnetism which I possessed.

Mrs. Mumler then came to herself, and at the same moment Mr. Mumler entered with the plate.

"Have you got a picture now?" asked Mrs. M. "Yes, I think I have," said he.

I took the plate and looked at it, and saw on the glass my own picture distinctly given, and close to my side was that of a lady with a wreath of flowers around her head, as she had promised. Mr. Mumler said he would send me the proof next day. It did not come, however, till two days after. The picture was small, but by the aid of a microscope it was magnified to the natural size of the human face, and in that face I saw the perfect picture of my friend. I was both surprised and delighted, and wrote to Mr. Mumler and told him I was perfectly satisfied, and gave him my true name.

The next time I met Mabel at Mrs. Hardy's, she said she wished I would get it enlarged while the conditions were favorable for doing so.

A Spirit Transacting Business.

Nearly a year ago I received a letter from Mrs. Ruth P. Bowers, of Green Cove Springs, Fla. I had formerly known her at Osage, Iowa, and we had been in correspondence almost every week until April. In this letter she said that she, her daughter and son-in-law and adopted daughter, were to start for California, overland, with a team and covered wagon. I advised them not to think of coming in that manner, but they started. Previous to leaving they shipped their household goods, consisting of a piano, etc., to Santa Ana in my care, and I stored them in my barn. Before starting, Mrs. Bowers made arrangements to have her mail come to me. I was to open any letters and those of importance I was to forward to the place ahead on their route, which she would designate from time to time.

I heard from them quite regularly until they reached Louisiana. Then for five weeks I heard nothing; two of my letters being returned to me, uncalled for. I finally received a letter from the adopted daughter and also one from the proprietor of the Texas Pacific Hotel, Big Springs, Texas, (Mr. Birdsall) stating that Mr. Stull, the son-in-law, had died and in a few days Mrs. Bowers died. The daughter, Mrs. Stull, and the adopted daughter then took the cars for Santa Ana, going as far as the above mentioned hotel, when Mrs. Stull died. This left the adopted daughter without a relative in this world and among entire strangers, but Mr. Birdsall had kindly given her a home with him.

We corresponded about the goods and they requested me to dispose of a part and ship the rest back to Texas. I asked if the daughter was legally adopted but it seemed they did not know; so the question was where and from whom was I to get the authority to dispose of the goods.

After receiving the intelligence of the deaths I had a letter addressed to Mrs. Stull containing a money order for five dollars and saying that the writer would forward five dollars per month for four months and the balance all in a lump, but did not say what the balance was. Of course I returned the letter to the sender and said that Mrs. Stull was dead. I heard through Mr. Birdsall that distant relatives were trying to get the adopted daughter to sign over her claim to the property. The last letter Mr. Birdsall wrote to me he wrote on three sheets of letter paper, but only sent two sheets in the envelope. I have been thus particular in these preliminaries to show the reader how this came out, through spirit or mediumistic communication.

For two nights and nearly two days my mind was fully occupied with how I was to dispose of the property and get it legally off my hands. I finally went to a medium (Mrs. Barrett) and asked her if there was any possibility of assistance through spirit communication. She replied yes, if I had a letter from Mrs. Bowers. So I went home and got two letters and went back. The moment we sat down there were three sharp, quick raps and the medium said the parties were ready to talk with me and began to describe Mrs. Stull. I said that was not necessary as she was a child when I last saw her. She then gave a complete description of Mrs.

Bowers and we were ready for business. Mrs. Bowers said (through the medium of course) that she wanted me to write to the District Attorney of Green Cove Springs, Fla., to have him find the adoption papers which were recorded there and see that there was an administrator appointed, for there was about \$5,000 worth of property at the Springs and in Nebraska; also a note of \$75 from a man in Oklahoma to whom they had sold a horse. (This was the man who sent the money order mentioned above). She wanted this property equally divided between the adopted daughter and a son in Pennsylvania; but she did not want her distant relatives to get any part of it, and that they were now trying to have the adopted daughter sign away her rights. She further stated that when Mr. Birdsall sent his last letter he left one sheet of the letter on the stand and did not inclose it in the envelope. She wanted me to take my pay out of the proceeds of the sale of the piano for my trouble, storage, etc. Also that the District Attorney was to get his fees for attending to the business.

The result is that so far there has been an administrator appointed who has authorized lawyers, Messrs. Taylor and Fargy, a firm doing business in Los Angeles and Santa Ana, to see to disposing of the goods in my care, settle with me, etc.

Mrs. Barrett, the medium, said she was in Los Angeles attending a spiritual meeting, given by a medium from San Francisco, and as a test he told a lady there that a cousin of hers had died in Louisiana in the month of August in a covered wagon, and was at the meeting. The medium described her as Mrs. Barrett had seen her for me.

After Mrs. Bowers had finished talking with me about her business I asked her if she was satisfied with her adopted daughter's home. She replied that she was, for she had a good home. She then bade me goodby and said she was going back to Texas where she was stopping with her adopted daughter.

As soon as she was gone, my wife, Lizzie, had a short talk with me. She says language cannot express the happiness she enjoys in the true life beyond.

I wish to state that Mrs. Bowers was a firm believer in Spiritualism long before she passed out of the physical body. The medium knew nothing whatever of the case, neither did I know the facts above communicated, so it could not possibly be thought-transference, as some affirm. I have given facts; the reader can draw his own conclusions. Mrs. Bowers in one of her letters stated that she had a cousin living in Los Angeles.

DR. E. GALLUP.

Santa Ana, Cal.

Some Psychic Experiences.

One night I was awakened by someone rapping at the door; and my husband got up and found a lady acquaintance, excitedly asking to see me, as she had lost \$250, or someone had stolen it. I told her that I did not feel that I could find it, but she plead so hard that I told her to calm herself and tell me the particulars of her losing the money.

She said she was selling lots in San Francisco for other parties and that this money belonged to them. She had company that day (Sunday) and they had gone, but were coming back in the evening. She started down stairs to dinner and thought she would put the money in her bed and put some dresses on the bed, which she did, and then went down to dinner, and spent the evening with her friends.

After they had gone and while preparing for bed, she thought of her money and opened the bed, but the money was gone. After searching for it a couple of hours and not finding it, she concluded it was stolen and suspected a doctor who was there.

After relating her story, I followed her along until she spoke of leaving it in the bed and going down stairs. I suddenly saw her stop, and feeling that the money was not safe, she took it from the bed and put it in the bottom of a small cottage bureau. I told her so, and she said, "My God, that is just what I did; and it is there now, but in my distraction I could not remember it." She had offered me one-half to find it, but paid me my price, 25 cents, and left. The lady's name was Mrs. McCormick.

A SMALL BOX OF JEWELS

A gentleman came to me one day to find a

small box of jewels that his wife had lost. She had taken her jewels with her for some occasion, but had come back without using them, and had left them in the valise with other things. When she went to get them, they were not there. She hunted for them, but not finding them, concluded they were stolen.

I told him they were not lost or stolen, but were in the valise. He said it could not be possible, but the guides said they were there, and there they would find them. He went home and found them between the lining, which had ripped, and the box had slipped in. He came back and told me this.

FOUND A GOLD WATCH.

A lady came to me in San Francisco to find her gold watch, that had been stolen. While sitting I saw and described her home. I saw and described a man going into a bedroom and take a watch off the wall. I followed him to a pawn shop and said to the lady, "You will get your watch to-night." She recognized her husband's brother who was stopping at her house. She had refused him money, so he took the watch. A gentleman who knew the lady and recognized the watch as her's, got it back and gave it to her.

MRS. HENDEE-ROGERS.

GLEAMS.

Whilst all too swiftly winds each cycle of fast fleeting time,
And round by round laboriously to distant heights we climb,
Spurred onward by the magic ringing of a soft silvery chime.
What are those beauteous gleams along the way?
Not all summer's sunshine, nor winter's skies of gray
Could the glory of their light convey;
Thoughts inexpressible and sublime, rare gleams along the way.

While we scale terrestrial mountain heights and roam
In the higher, purer atmosphere of nature's towering dome,
Near the beauteous portals of our immortal home;
From whence the golden gleams so bright,
Flash o'er the lower valleys where the rays alight
Amid the shadowed groves, breathing there a silent might,
Messengers from afar they come flooding life's winding mazes
with light.

Oh, beauteous gleams, golden and roseate like the sunset hues,
Sweet and sparkling as the early morning's crystal dews,
Fairer than the most perfect of earth's grandest views,
To us from angel realms descending,
With our souls' rays softly blending,
Rare thought gleams our lives attending—
Gleams of love that all subdue, gleams of peace our all trans-
cending.
ROSE M. GRAY.

Qui Bono?

What is the good of toiling, suffering, wearing out the physical organism for a thankless people?

Did the philosopher of Padua ask that question when his great discovery of the rotation of the earth was rewarded by martyrdom?

Did the peerless Jeanne d'Arc ask it when the king whom she enthroned turned against her, when her beloved France which she had rescued forgot her and the religion which she had devoutly honored, burned her at the stake?

Did any of the world's great reformers ask it when fortune, fame and life were sacrificed for the good of ungrateful humanity?

If they did, under the prompting of common human feelings, ask it; they may be forgiven. So if those who are to-day persecuted for righteousness sake, may ask it, they too may be forgiven. Leroy Berice might be forgiven for murmuring from his martyr prison against the ingratitude of hypocritical Comstockism.

It would fill this paper to merely glance at the cases of "Man's inhumanity to man" in our own free country, at this very day and hour; growing out of the bigotry and intolerance of the majority to the minority who faithfully stand for what they know to be right, and only claim the rights which the letter of our Constitution guarantees.

If other cities of these United States elect to follow the lead of the "city of brotherly love," and plot against the rights of mediums to peacefully worship in their homes, as has there recently been done; then we, too, shall murmur, and by the spirit of justice, that murmur shall grow to be a voice that bigotry and superstition shall hear and heed!

The day has gone by when the club of a burly policeman shall settle the profound question of immortal life in a civilized land; much less, in a land that presumes to lead the world in civil liberty.

Let the conservators of legalized mobocracy beware! There is a point beyond forbearance, and that point has well nigh been reached in Philadelphia.

A government that was generous enough to hear the cry of outraged humanity and protect it in the Isles of the Ocean, must and shall hear

and protect it within our own continental borders! Spiritualists, as a religious body, have the same rights, under our great charter of rights, as has any other religious denomination, and "By the Eternal," as Old Hickory used to say, we will have our rights respected!

J. MARION GALE.

Why is it?

What is wrong with our Christian religion? Only think of it, as this is only the 1316th year of the Mohammedan era. Mohammed must have been born some 583 years after Christ. Then, as to time, the Christian church has some 583 years the advantage in propagating the Christian religion over the Mohammedan—quite a considerable advantage, yet it is said that there are not only more Mohammedans in the world to-day than Christians, but there are more converts to Mohammedanism every year than to Christianity. Now with all the advantages of the Christian Church over the Mohammedan, not only as to time, but in civilization, wealth, learning, printing, rapid transit in communication, etc., why is all this? Do we ever think of it?

It has been just 50 years since the light of Spiritualism first dawned at Hydesville, N. Y., yet there are to-day more Spiritualists in the world than there were Christians 500 years after Christ.

It is now nearly 2000 years since the Christian Church was first established, and with all the learning and wealth of the civilized world backing it up, it is supposable that in this long period of years, it would have planted the seeds of Christianity in every house, hamlet, family and heart in the whole world. Yet when we look over the map of the world only a very small portion of it has been Christianized. Why is all this? There is certainly something wrong somewhere in the Christian church!

Is it possible the seed sown by the laborers was bad and would not sprout? Will some of our learned theologians please explain it?

J. ISAAC HOLLINGSWORTH.

Winchester, Va.

Interesting Incidents.

I have two curious instances worthy of the Psychical Society's investigation. The first comes by way of an Oregon paper, which is a long way off, but the story as told has all the marks of genuineness. Some people of the name of Fulton live in the town of Astoria, and have a summer cottage at a resort called Seaside, miles away. They are at this season, of course, at their house in Astoria. In the middle of one night, recently, two or three women in the family were awakened at about the same moment by a strong smell of smoke in the house. They got up and looked about, but found nothing burning. The smell was so strong still that they insisted upon Mr. Fulton, the head of the house, getting up and making a thorough investigation. He smelled smoke, too, and searched every nook and cranny, but found neither fire nor smoke. The family all went to bed with some astonishment. The next day they learned that during the night their cottage at Seaside, miles away, had been burned.

A COINCIDENCE.

The other incident occurred in a household some of whose members are well known to me. In this household two young men, one considerably older than the other, and cousins, occupy the same bed. The other morning the older of the two woke at a very early hour, with the sense that the lids of his left eye were clinging together. He found that this was the case, and immediately rose, leaving his cousin asleep, went down-stairs, and, at the kitchen sink, got some warm water from the stove, and also got some milk, and with milk and water bathed the eye until it was clear. When he had completed this process he did not go back to bed, but remained down-stairs.

About an hour and a half later his bed-fellow came down, and the first thing he said was: "I've been having a curious dream; I dreamed that the eyelids of my left eye stuck together, and I thought I got up and came down here and bathed it with milk and water. I had the feeling so strong that I was surprised when I woke up just now and found there was nothing the matter with my eyes."

He had dreamed that he had been doing exactly what his cousin really had been doing. The cousin who got up had said nothing whatever to the one who remained in bed, nor had the latter waked or stirred in the least.—*Boston Transcript.*

Life Forces.

In the Valley of Memory with the beautiful horizon of thought-clouds around us, we live the ever-growing life of the Spirit Force-power of the world. All forms are the outcome of this thought-force, created of the life universal. We in our denseness, pause not to trace the source of this power and doubt not our own wisdom.

The mountains of superstition and prejudice tower above, and seem to threaten us with their ponderosity while we rest in their shadow, fearful of the beautiful and powerful rays of wisdom, of intellectual and moral progression. Let us cast aside the fear that keeps us in the shadow, and court the life-giving rays of the sun of investigation.

Many ages ago we were but atoms of life, which through years of time kept on collecting and condensing the atoms of growth, until we become in part the spirit force-power of the world. Spirit is force; soul is love; the two form the deity of which we all are a part. Little by little progressive people add to that wonderful power. Little by little do they add to the conditions which exist in the material world, and become more intelligent. So also does the growth of the hidden world become more apparent; and all the creative energies of progressive and kindred forces are surely working, constructing and building every hour some new invention, and workers of our busy world add to its growth and power.

The knowledge and wisdom we gain in this condensing life adds to our greater progress in the life to come, for like the plant-life, we but gather greater beauty and finer fruits through the use of the pruner's knife. Time and intelligence are our gardeners.

STELLA B.

"Eternal Vigilance."

The watchword of every Liberal and Spiritualist, and all who have shaken off the shackles of the church, should be, "Eternal Vigilance."

All should consider themselves soldiers and protectors of a nation's freedom.

Could you but realize the vast power behind the throne, only waiting and watching with an eagle's eye to grasp and hold every opportunity to tighten her hold and bind the bands a little tighter, you would not longer hesitate to use every weapon in your power to aid in staying the cruel grasp of Rome. If the voters would but pause and endeavor to comprehend the power they hold in the ballot, and not cast their vote for Rome or her followers—in a short time such a transformation would take place that would soon cause such as Peter York and other brainy hirelings of the church to seek pastures new.

A great responsibility rests with the holder of the ballot. It does but little good to lop off the branches of a diseased tree; you must strike at the roots. Take care that you give not the power into the hands of a power, or you will repent it.

Instead of acting as a guard—and using the ballot as a lever to freedom—you are but using it to cement still tighter the chains which bind you, and this hydra-headed monster with her talons of steel may sink them yet deeper into the hearts of the American people.

True, the masses are being educated slowly, but it takes time to impress the importance of this great evil on the minds of the people, and but few can sense the magnitude of the situation. Wake up, for danger threatens. Listen—and you may hear the clanking of her chains. Look—and you will see the lurid flames of the Roman power drawing unto her fiery heart all that a great nation and a great people hold dear. Automatic writing through LENA BLOOM-FIELD.

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The Temple. Diseases of the Brain and Nerves. \$1

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

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THOMAS G. NEWMAN, Editor,
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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 9, 1899.

The California Assembly has passed the measure to submit to the voters of this State a proposed amendment to the Constitution exempting church property from taxation. It may be that the Protestants will join with the Catholics to try to get votes enough to carry it at the polls. Every Liberal and Spiritualist should be sure to vote to prevent its passage. It is unjust as well as unreasonable. To save a few thousand dollars, Protestants will join forces with the Catholics to save the latter millions.

Vaccination is a terrible and cruel thing. It is the result of the ignorance and prejudice of medical men, and is not only useless but often results in untold suffering and agony, and sometimes in the destruction of the physical body itself. Many a bright and happy life has been sacrificed to this Moloch of ignorance, enforced by cruel enactment of stupid men who are for the moment clothed with brief authority. It is an outrage, and the law should be repealed.

A case in point is the recent death of William Nagengast, in Cleveland, O., aged 11 years, just reported in a Press dispatch. The lad was vaccinated at a free dispensary on January 4. On Thursday he called to see the physician. His arm was terribly swollen. That night he was attacked by symptoms of tetanus, or lock-jaw, and died the next morning in terrible agony. Three physicians attended him at the last, but could do nothing for him. The doctor who vaccinated him said he used pure lymph and applied antiseptic treatment, but when the boy came to see him on Thursday his arm was very filthy.

Here was a young life needlessly sacrificed, and a family ruthlessly plunged into mourning, by the accursed enactment of compulsory vaccination. Let sensible men everywhere demand its repeal.

What a farce it is to try to tax church property anyway, with assessors who are controlled by the churches. The *Chronicle* says "the church property in this city is assessed for \$1,600,000. Of this above \$600,000 is owned by the Roman Catholic Church."

Every intelligent man knows that the Catholic property here is worth millions. *Living Issues* states as a fact that less than five years ago Archbishop Riordan received for his church in legacies more than \$2,000,000 in a single year. The law should not be changed, and all church property should be assessed honestly.

Spiritualists should be the most humanitarian, charitable and harmonious people on earth. If they are not so, they are unworthy of the name.

That Medical Bill.

A bill has been introduced into the California Legislature prohibiting anyone from employing a doctor who has not a diploma from a medical college. This is a blow at mediumistic healers, as well as Christian Science, Mental Science, etc.

A vigorous protest should go up at once to the Legislature against the adoption of any such measure.

Dr. E. D. Babbitt, Dr. J. M. Peebles, Col. Dryden, and others, are invited to take the matter in hand and organize the strongest kind of opposition to the measure.

A discussion is going on in the California *Medical Journal*; the question being "Should there be a Law to Regulate the Practice of Medicine?" Chas. N. Miller, M. D., in ably upholding the negative, presents the following arguments:

1. A perfect system of medical practice has not, as yet, been developed, the truth in medicine is unknown; and it is subversive of morality and good government to uphold by law, that which is false and erroneous.

2. Such a law, by pretending to decide for each individual whom only he should employ as medical advisers, prohibits in its sphere of action, the freedom of the will, and restrictions of this kind are antagonistic to the spirit and most cherished declarations of our government.

3. Such a law promotes the worst forms of quackery, and therefore encourages all the evils it claims to suppress.

4. The real intent of such a law is not to shield the people, but to protect the medical profession of the so-called regular school, who are the exponents of a system of practice that is founded upon error and superstition; a system which is too weak to live by its own merits, and can only be kept in existence by legal enactment.

First, then, to establish the proposition that the truth in medicine is unknown, we have but to refer to the various theories of cure, as expounded by the different schools of medicine.

The basic principle of Homeopathy is, that "like cures like," while Allopathy is founded upon the law of contraries, and Eclectics claim that "for every evil there is a remedy," and after the patient is cured, they can always tell just what remedy was needed. Now which is right? Had you the power to do so, would you license only Homeopaths to practice medicine? No, for they may be wrong. Well, would you give that power to Allopaths only? No, they may not be right. Would you permit only Eclectics to practice medicine? No, all are too good Eclectics for that. Well, if it would not be safe to allow either school to practice medicine, to the exclusion of the others, then by what sort of justice do you license the three together to practice medicine, forbidding all other schools? Do three wrongs make one right?

Where then, shall truth be found? Does it abide with the Homeopath?—Ask the Allopath. Does it abide with the Allopath?—Ask the Homeopath. Is it to be found only with these two?—Ask the Eclectic.

The theory of the treatment, as taught by homeopathy, for instance, is diametrically opposed to that of allopathy. If one points to the zenith the other points to the nadir. If one looks to the east, the other looks to the west. They are both pursuing the truth, for they are travelling in opposite directions. I do not say that in theory or practice, either school is right, but I do say that one of them must be wrong.

Now, would you license the wrong for its own sake? No. Well, would you license the wrong that you may uphold the right? Shall we do wrong that good may follow? Admit that principle, and I may rob a stage coach, if I devote the proceeds to the building of a church. Do wrong that good may follow, and law and order are at an end. * * * *

If I be a free man, what right has the government to interfere with my private life, to say who shall be my baker, or butcher, or grocer, or carpenter, or milliner, or shoemaker? If the government has a right to say who shall give me medical advice, it has also the right to say who shall give me spiritual advice. If a man cannot be trusted with the care of his body, he certainly should not be trusted with the care of his soul. Once admit this entering wedge of

governmental interference in the affairs of the individual, and it can be driven by the enemies of free government until the fabric is rent asunder. Americans should tolerate no such nonsense, but resist every encroachment upon the freedom of the will; never forgetting that "the price of liberty is eternal vigilance." * * *

I would let "medical science" and medical law be buried in one common grave, wide and deep; and above them let there be heaped the clouds of oblivion, and there let them lie until there shall be resurrected a medical science that shall teach that "obedience to the laws of health means life, and disobedience means death." When medical practice is founded upon that kind of medical science, it will not need to be regulated by law.

Prophetic Vision.

Mr. Aaron L. Longshore, Indianapolis, Ind., writes as follows:

I have read the RELIGIO-PHILOSOPHICAL JOURNAL with deep interest. While not a Spiritualist in the usually accepted sense of the term, I have for many years been a close observer of psychic phenomena, and have sought diligently to find a solution for the curious and sometimes startling manifestations of unseen force—which also in certain instances seems to be backed by intelligence altogether beyond, or outside of the field covered by so-called scientific tests.

I am led to make these remarks by the reading of the article signed by Dr. Max Muehlenbruch of Oakland, calling attention to the fulfillment of certain prophecies. I have frequently noted similar instances where predictions have been verified, but the most remarkable example that has come under my notice, is that put down in 1892 by the old Friend or Quaker, Jonathan E. Hollingsworth, of Steubenville, Ohio. This old gentleman claimed to have seen a "vision," or to have been in a "trance," during which these revelations were made. This occurred in Feb., 1892, but it was not until November that he found courage to write down the account.

The work is very crude from a literary standpoint, being childish and egotistical, but subsequent events have established the truth of the forecast as for the present at least. I will call the principal ones by numbers as follows: (1) Panic and riots of '93; (2) War between China and Japan; (3) Armenian outrages; (4) Rebellion in India; (5) Revolt in the Philippines; (6) Revolution in Cuba; (7) Threatened war between the United States and England over the Venezuela affair; (8) Good feeling restored; (9) Spanish-American war, with result. So far every prediction has been verified to the letter. Beyond this the writer declares that the Anglo-Saxon will dominate the world and that this language will become the universal tongue.

We can send Mr. Hollingsworth's book "Destiny of America" with the JOURNAL for one year, for \$1.20.

The dogmas of the Athanasian creed were unknown in the early years of the church. They were elements of discord from their origin in 325 A. D., says Dr. T. A. Bland. There had been no persecution for opinion's sake by the church previous to the Nicene Council. He adds:

Arius, the Libyan, could present his views of Christ as freely as Athanasius, till then; but the adoption of the dogmatic opinions of Athanasius, as the creed of the church, at once put Arius in the position of a heretic, and heresy was now a capital crime. In view of his great following, Constantine deemed it dangerous to behead that scholarly and saintly presbyter, so he banished him instead.

For preaching the doctrine of Arius, as against the dogma of the Trinity, as held by Athanasius, Calvin pronounced Servetus a heretic, and he was burned at the stake. The crime is not justly chargeable to Calvin, but to the fact that the church held that a strict adherence to the Athanasian dogma was essential to salvation, and that whosoever varied from it in his preaching, put the souls of his hearers in peril of eternal damnation; it were a mercy to the world to silence him, and to silence him in a manner that would deter others from propagating Arian heresy.

Truth crushed to earth shall rise again.

Saw an Apparition.

The Italo-American Literary and Patriotic Club of Baxter Street, New York, has a sensation, says the *New York Times*. Their names are Louis Crucci and Tony Gardella. They live on the fourth floor at 12 Baxter St., N. Y.

On Wednesday night Jan. 11, at midnight all except Louis were sleeping comfortably, when they were rudely awakened by a piercing shriek, and the next moment the door was burst open. The father grasped his stiletto and made a lunge in the dark, fortunately not striking any one, while the mother hastily lighted a kerosene lamp. There stood Louis, pale as death, his hair standing on end, and too terrified to utter a word.

"What's the matter, Louis?"
"The ghost!" gasped Louis, looking back. Then he made a dash forward and hid behind his father.

The old man devoutly crossed himself, and, stiletto in hand, went out into the dark hallway. He returned with the stiletto clean and bright.

Louis was put to bed, and in a few minutes another shriek was heard on the floor above. It was Tony Gardella's voice, and everybody rushed out. He had also just returned from the club, and swore that no sooner had he reached the top of the stairs than he saw a ghost floating up the stairway, and saying in a sepulchral voice, "Now I've got you!" and then he fainted.

When he revived, the two boys compared notes, and both agreed that the ghost was clad in a white skirt, while the breast and face were a mass of white flame.

There was very little sleep in the tenement that night. The men and women held a consultation, and the oldest tenant said she remembered that a man had been once killed there, and she was sure it was his ghost that was haunting the place.

Saved by a Dream.

The following curious experience is told by Mr. Melton Prior, the distinguished war artist, says M. A. P.:

"I was going out to the Zulu war in one of the Union Company's vessels, the German. On board this steamer I dreamed on two occasions—that is to say, I had two dreams precisely similar in their tenor—that I was shot dead and then buried. In my dreams I saw myself killed, and witnessed my own funeral in all its dreary detail. Shortly after my arrival at the Royal Hotel in Durban I had a letter from my mother, in which she stated that she had had a dream, which I found to be precisely like my own, and begged me to be careful and, if possible, not to go to the relief of Etchowe.

"This dream coincidence certainly had an effect on my mind, and in a weak moment I decided I would not go. 'I'll be hanged if I go up to Etchowe,' I said to myself, and I did not. It so happened that I heard of a gentleman, then in Durban, who could sketch very well, and when I had put myself in communication with him, he offered to take my place and send his sketches down to me, so that I could touch them up and send them to England. I communicated with the proprietors of the *Illustrated London News*, informing them of the whole incident and what I had done. Well, Mr. Wm. Ingram (now Sir William Ingram) sent me a cablegram: 'Regret,' it ran, 'you not going into battle at Etchowe. Perhaps our special artist is preserved for better things to come.' It is a very curious thing that out of the sixty or more battles I've been present at, and witnessed and sketched, such an idea as 'keeping out of it' never occurred to me. The man who went up for me was one of the first killed in the fighting!"

A stirring article from Dr. J. M. Peebles on Vaccination will appear in the next issue. It came too late for this week.

The ignorant think that they need a change of environment to make them good; but the wise know that it is their consciousness that must be changed.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—LONGFELLOW.

The Reviewer.

HARMONICS OF EVOLUTION, by Florence Huntley. 463 pp. Price \$2. Chicago: Florence Huntley. For sale at this office.

This is a very remarkable book. Its name gives but little clue to its general character or purpose. It is especially devoted to an exposition, demonstration and elucidation of the declaration that "Life here and hereafter has a common development and a common purpose."

It opens with these self-evident truths:

1. "There is no death."
2. "Life after physical death is scientifically demonstrable."

3. "Life here and hereafter has a common development and a common purpose."

The author does not underestimate the significance of these declarations, nor their value and importance to every intelligent man and woman.

She modestly explains that she is a student of the ancient schools of science, and is commissioned to write the book.

It is a deeply scientific work—broad and comprehensive—and will repay a careful perusal. The general purpose of the entire work as outlined is to rationally connect the scientific knowledge of the ancient Spiritual school with the proved facts of Modern Psychical Science. It is to give to modern science a motive for its knowledge, and to religion a reason for its faith.

This volume furnishes Spiritualists with weapons to answer the strongest arguments against the philosophy and phenomena of Spiritualism. It explains the laws of mediumship, and substantiates the fact of spirit communication.

The strength of Spiritualism is measured by its ability to state and explain the laws governing the phenomena. The justification of true mediums, lies in the individual ability to explain their own experiences in accordance with scientific methods. This book supplies the data for substantiating both propositions.

HOW EDITH FOUND FAIRYLAND, by Nina Lillian Morgan. 90 pp. 75 cents. Chicago: F. M. Harley Publishing Co. For sale at this office.

The author embodies in her story the love of a beautiful nature who tries to help the readers to find happiness. It is a sweet story.

HEAVEN EVERY DAY; or Common-Sense Christianity, by Theodore F. Seward. Cloth and gold binding. 160 pp. Price \$1. New York: Thos. Y. Crowell & Co., 46 East 14th St. For sale at this office.

The author endeavors to release people from the incubus of a dead theology. The theories and systems which have divided mankind in the past, he says, have done an incalculable amount of harm. The book is an appeal for a common-sense religion.

THE GOVERNMENT OWNERSHIP OF RAILWAYS, by F. G. R. Gordon. Chas. H. Kerr & Co., 56 Fifth Ave., New York. 32 pp. Price 10 cts.

This book contains a large amount of valuable information.

FORCE AND MATTER, by Chas. O. Patterson. 26 pp. Price 25 cts. Latham, Kansas: Chas. O. Patterson.

This little pamphlet gives a vast amount of information concerning the planets and the eternal forces of nature.

WHERE IS HE? or the Vision of Joseph, by Joseph R. Jackson. 189 pp. Price 50 cents. Washington, D. C.: Society of Silent Worship, 1210 G St., N. W. For sale at this office.

This is a pamphlet of the new thought, also giving questions with answers from spirits, concerning their abode, conditions and environments. It totally upsets the old ideas of heaven and hell as locations instead of conditions.

Mind for February is on our desk, and contains many articles of interest. Among them we will mention that entitled "The Crusade against Christian Science," by Chas. Brodie Patterson. Issued monthly by the Alliance Publishing Company. Price 20 cents.

The Coming Age for February is on time, and presents a literary feast. Among the articles of interest we may mention, "Dreams and Visions;" a record of facts, by Mrs. C. K. Reifsnider; "True and False Education," by Henry Hertzburg; "Some Characteristics of Edward Bellamy," by Rev. R. E. Bisbee. Price 20 cts. Copley Square, Boston, Mass.

The Arena for January, under the new management, is a little late, but contains many articles of interest. Among them we may mention B. Fay Mills on the "New Party;" J. Randolph Tucker, Jr., on "Colonialism;" Horatio W. Dresser on "What is the New Thought?" Wm. Lloyd Garrison on "Single Tax Ethics." Price 25 cents.

Little Men and Women for January is received. The leading features for this number are, "The Purple Owl Rug," by Sophie Swett; "Malcolm, the Farmer," by Patty Bruce; "Narcissus," by Cora Habiland; "Cunning Nancy," by Annie Isabel Willis. Price 50 cents a year. Troy, N. Y.: Little Men and Women Co., 249 River St.

A Remarkable Occurrence.

My younger brother had just passed on to spirit life. My older brother, who is a physician in Norway, Me., was with him at the time of his death, and was returning to his home when a remarkable phenomenon occurred, as related by my brother, writes Mr. H. A. Bradbury in *The World's Advance-Thought*. "All at once I was conscious that something was dripping down from the air above me, and, as it were, enveloping me with an influence or presence which caused a strange but exhilarating feeling. It commenced at my head and passed down over me. I felt it distinctly, definitely, positively; it was pleasant, agreeable, satisfying, and at the same instant my brother, Birney, whose dead body I had left 30 minutes before at his house, sat down upon the wagon seat by my side, at my left hand.

"I thought it wonderful! I was glad beyond measure. There was not the shadow of a doubt in my mind but that it was himself. I saw him perfectly, and said: 'Now I know that man exists after death; that the spirit lives on after the body dies.'

"I did not speak to him, neither did he speak to me; it was not necessary. He was at my side; he had given me proof of his continued existence and love, and with that I was content and fully satisfied.

"I cannot say how long he remained at my side, but think my horse must have walked 30 rods before the form began to fade, or the powerful impression to leave me, and it was many minutes more before the form faded entirely away, and somewhat of the impression remained a long time."

This is one of those phenomena that are possible only immediately after the exit of the spirit from the body. Being in transit from the material to the spiritual state, not yet divested of the material, and using the forces of the spiritual, it is able to grasp the coarse, sense-recognizing substances, and produce the effects witnessed. Although at the time of the occurrence, it had been two hours since the body breathed its last, the spirit had just then been liberated from it, and wished to convey the glad tidings to his brother (who was very skeptical) that he still lived.

Thought.

The power in each individual that moulds him and makes him what he is, is the power of thought. Thought builds the individual; spirit, mind and body conform to his thoughts. Man's external work in matter manifests the exact kind and quality of thought he evolves; his material creations are as he thinketh them and willeth them to be. If one does not like himself as he is, or the prospects that he has, or intuitively perceives to be his for the future, he must break the mould of his crystallized thoughts and cultivate new ones more to his liking; for his mental house (corrupt and ugly as it may be) will stand until he himself demolishes it and builds a better one. Nothing but Truth itself can set him free from the limitations created by his thoughts, for these will remain as long as he creates them.—L. A. MALLORY.

Heed not the Tempter.

Hold, Columbia, stay thy hand!
Do not heed the tempter's plea;
He who gave thee birth hath planned
Higher destinies for thee;
Higher far than love of conquest;
Nobler far than lust for gold;
Thine the glorious gift of freedom,
Heed thou not the tempter bold.

Oh, my country! cease to listen!
That is not the voice of God!
'Tis the serpent!—see the glisten
Of its track across the sod!
Do not barter thy grand birthright—
For that blessing thousands died—
For the lurid glare of empire,
For the conqueror's sinful pride.

Let the nations, old and hoary,
Drain the cup of human blood;
Thine the nobler, holier glory
Of increasing human good.
Raise the stars and bars above us;
Let each symbol be unfurled!
Every bar and star means freedom—
Freedom to a suffering world.

El Paso, Tex. ROBT. HY. KNEESHAW.



The Editor is not responsible for the opinions of correspondents.

From San Jose, Cal.**TO THE EDITOR:**

The Cause in this section is seemingly holding its own. Mrs. R. Cowell closed a nine months' engagement with the First Spiritual Union on Sunday, Dec. 29, with two large and enthusiastic meetings, the 11 a. m. meeting being devoted to addresses on the life and works of Thomas Paine, and the results therefrom, and the duty of all Spiritualists and Liberals to keep fresh his memory and that of others of his kind, whose lives were devoted to the alleviation of humanity from the wrongs and oppression of ignorance and superstition, in the intolerant creeds called Christian.

The evening meeting was one of the best attended the Union has had for many years. Fully 350 people were in the hall, ante-room and parlor, and upon the stage. Mrs. Cowell gave some 29 spirit messages, every one of which was verified. Many who had never been at her meetings, and were utter strangers, received the best and most convincing tests. Why have we not more like her, instead of the many unreliable so-called mediums who burden the Cause? We are sorry to part with her, and hope soon to see her back on the platform.

Mrs. Downer-Stone occupies the platform during February. Mrs. Drynan, president of the People's Society of San Francisco, paid us a visit on Sunday as the guest of Mrs. Cowell. The mid-week meetings still go on; also the Ladies' Aid Society and the Lyceum, but not with the interest and attention they should have. W. D. J. H.

Birthday of Thos. Paine.**TO THE EDITOR:**

The First Spiritualist Society of San Diego, Cal., held a meeting of three sessions assisted by neighboring societies on Jan. 29, in honor of the memory of Thomas Paine. Many taking lunch in the hall, and enjoying a social time between services.

Very excellent addresses were made by Mrs. Morrill, Mrs. Mullen and Mr. Griffith, of National City; Mrs. Newcomb and Mrs. Wellington of the National Ave. Society; Mr. H. B. Campbell, of Portland, Oregon; our dear venerable friend, Dr. J. M. Peebles; and Col. Dryden, who excelled, even his usual logical and eloquent utterances, and rose to a high degree of inspiring enthusiasm in portraying the noble patriotism and unselfish devotion of the much persecuted and maligned humanitarian—Thomas Paine.

It is to be hoped that within the next hundred years, the mass of the people of this country will realize how much they are indebted to this grandly inspired man, for the great degree of civil and religious liberty they enjoy.

During Dr. Peebles' address he gave a beautiful description of a vision he experienced while sitting on the platform at the National Convention in Washington, with a large audience before him. The walls of the building seemed to recede and he saw an innumerable host of spirits ranged in a semi-circle above the mortals—many noble souls who are still working for humanity. Prominent among them came forward two grand men, walking side by side, and in answer to his question, "Who are these two men?" came the reply, John Wesley and Thomas Paine.

During the intermission of the meetings, petitions were circulated against compulsory vaccination and against repealing the law to tax church property. I am glad California has such a just law, and sets a good example for the older States, and I feel it would be a disgraceful step backward to repeal it; and every Liberalist should do all in his power to prevent it. L. M. DELANO.

Dr. C. W. Hidden of Newburyport, Mass., is to have in an early number of *Mind* a paper entitled, "A Plea for Immortality," to be followed by one relating the experiences of a practicing physician in psychic healing.

Lyman C. Howe will lecture in Cleveland, O., on Sundays Feb. 12, 19 and 26. His wife, we are glad to learn, is recovering from la grippe.

The *Arena*, Copley Square, Boston, Mass., offers one thousand dollars to young people under 21 years of age, for the largest club of yearly subscribers. Send to the *Arena* for particulars.

Clairvoyant Examination Free.

By Dr. E. F. Butterfield. Beyond question there are hundreds of (so-called incurable) individuals that could be restored to health if the cause and location of their diseases were understood and pointed out. He will satisfy you he understands your disease perfectly. Enclose lock of hair with stamp, name and age. DR. E. F. BUTTERFIELD, 1978 Syracuse, N. Y.

Mediums' Directory

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

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

Mrs. E. A. Adams, Electro-Magnetic Practitioner, 421 Ellis St., San Francisco, Cal.

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

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

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

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

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

Mrs. C. Traut-Engel, Electro-Magnetic Healer, 1921 Taylor St., San Francisco.

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

Mrs. H. A. Griffin, readings \$1.00; circle on Thursdays, 25c. 1027 1/2 Market-st., S. F.

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

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—After the usual songs, in which Mr. J. T. Lillie joined once more, last Sunday evening, Mrs. R. S. Lillie spoke upon "The Growth of Liberal Ideas." The speaker compared the progress of liberal thought, in the century just closing, with the preceding ten centuries, and found that more progress had been made since the advent of Modern Spiritualism than in ten times that number of years in the past; but the teachers of the past centuries ought not to be attacked or reviled, for they gave to the people the best light of the age in which they lived and labored, although their light seems but darkness in our day. Force of circumstances is the power behind all the mental and spiritual advancement in the world, and our religious beliefs are largely the result of our education.

The people of to-day need not feel too proud of their achievements, for it has been 2400 years since the golden rule was enunciated, and yet man to-day in the most civilized country on the globe is living as though he had never heard of it—robbing his fellow man six days in the week, and the seventh day is devoted to shifting the responsibility upon the Devil.

Each of us carry with us coals, kindling and matches, with which to kindle our own hell fire. Spiritualism teaches facts, not theories only, and the knowledge of these facts is gained from returning travelers from the spiritual Klondike, just as a knowledge of the material Eldorado is aquired from those who have been there. They tell of spirit homes with spiritual walls, upon which hang spiritual pictures, and their accounts and descriptions uniformly agree.

The meeting closed with an improvised poem by Mrs. Lillie and a song by Mr. J. T. Lillie.

Oakland.—Fraternal Hall was filled to overflowing on Sunday, Jan. 29, the occasion being the first public appearance in many months of Dr. Max Muehlenbruch, the renowned seer and psychometrist. The doctor has resided in Oakland for the past two years, and has evidently lost none of his old time popularity, as was attested by the smiling faces of his auditors. Every test was fully recognized. The doctor has been re-engaged for Sunday evening, Feb. 12. THOS. ELLIS.

Mme. E. Young III.—Last Sunday evening the hall at 605 McAllister St., was closed to the public for the first time in two years. This was because of the serious illness of the medium. The madam has a large circle of friends who will join with the JOURNAL in kind thoughts, as well as spoken words of sympathy; hoping for speedy recovery. The power of thought in healing the physical body, is very little understood, but we believe in spite of the jeers of siliurians that it is the greatest curative agent in the world. Try it.

Paine Memorial Celebration.

On Monday evening, Jan. 30th, the Liberals of San Francisco and vicinity assembled in Scottish Hall to celebrate the 162nd anniversary of the birth of Thomas Paine, the author-hero of the American Revolution. The hall was filled to its utmost capacity, and the program was one of rare excellence from first to last. The Paine motto, "The world is my country; to do good my religion," decked the foreground of the platform, and a portrait of Paine, environed by the National colors, occupied a prominent place.

The exercises began promptly at 8 o'clock. After a few words by the chairman, Mrs. Tully gave a piano recital, followed by Mrs. R. S. Lillie, the celebrated Spiritualist lecturer, who proved to be an ardent admirer of the author of "The Age of Reason." Then came a musical selection on violin and piano, by Prof. R. Young and Prof. Bothwell; a recitation by Miss Wilbur, entitled, "That Old Sweetheart of Mine;" violin solo, by Mrs. Garton, well rendered; fancy dance, Miss Lillian Rhodes; song, with violin accompaniment, Miss Martha Aspdon; address by T. R. Simpson, who had some new thought, and some old thought expressed in a new way; solo, by Mrs. F. R. Whitney; recitation, by Mr. Wm. Rider; song, by Mrs. Love; and last but not least, an address by Dr. J. L. York. He began by saying that this meeting was not called merely for entertainment and frolic, but to impress upon the minds of the people the thought of Thomas Paine—his liberal thought, his patriotic utterances, and his ardent love of liberty: the first to raise his voice against human slavery: the first effective assailant of Christian superstition, and the champion of the people against priest and king; he lived a life of usefulness to his fellow man, and his memory will live when his falsifying traducers have been forgotten. The celebration closed with a social dance.

Once more have the people of San Francisco rendered a verdict for liberal thought, as against bigotry and superstition. To Dr. York more than to all others, belongs the credit of this marked tribute to one of the world's saviors, from the common people whose champion and friend he was. The time is ripe and the people are ready to be led out of religious, social, and industrial bondage. There is need of a leader. There is need of another Thomas Paine.

King's Daughters' Home.—On Sunday, Jan. 29, at 217 Francisco St., Mrs. Sarah Seal, the eloquent spiritual speaker and medium, delivered a lecture to the inmates and a few visitors, on the "Influence of Spiritual Thought in the World." She spoke of the moulding influence of early thought upon the lives of all. Thought is immortal and works out its destiny through all future ages; nothing is lost. Every Sunday at 3 p. m., some religious service is held at the home, and every month in the year in which five Sundays occur, the fifth Sunday is set apart for the Spiritualists. The sick and blind, the lame and weary as well as the less unfortunate of her hearers, were delighted with the service as conducted by Mrs. Seal, and she promised to favor them again in the near future. There are quite a number of avowed Spiritualists in this Institution, and to them such an occasion is like an oasis in the desert to the weary and thirsty traveler.

A Benefit Entertainment.—On Friday evening, Feb. 3, the friends of Mrs. Hutchinson assembled in Occidental Hall in goodly numbers, and enjoyed a very fine program. Mr. Wm. Rider presided. At the opening of the exercises the chairman spoke a few well-timed words and Mrs. Waltham's orchestra rendered the opening selection. Mrs. Keegan gave a reading in her usually happy manner. Prof. Young followed with a violin selection; Miss Tryphena Pritchard, recitation. The Ladies' Quartette—Mrs. Tully, Miss Rice, Mrs. Richardson and Alice Severance—sang a selection, followed with a recitation by Philip Zuerin; baritone solo, Mr. Edward Masters; poetical improvisation, Mrs. R. S. Lillie. The Ladies' Quartette then sang a selection entitled, "Sleep," which ended this part of the evening's program. Then the dancing began, and continued until all were satisfied to go home, conscious of a good deed done and a pleasant time spent. The entertainment netted Mrs. Hutchinson a tidy sum. The whole affair was under the management of Mrs. Jolly and Miss Severance, for the success of which they are entitled to much credit.

Mission Lyceum.—The attendance was large and interest good in the lyceum session last Sunday, and the business meeting of the association was also well attended. Remember the patriotic party on Washington's Birthday and help to roll the chariot along.

Universal Spiritual Association.

The subject of Slavery was discussed from many standpoints at 20 Eddy St., last Sunday afternoon. The physical, mental and spiritual aspects of the subject were presented, as well as the social, industrial and economic conditions of Slavery. Here the differentiations of organization, education and environment, may be seen and studied. Magnificent opportunities for mental training and the development of the faculty of expression are afforded to all. Mr. J. N. Young, the attorney, has for several months been treating the audience to a series of ten-minute talks on "Spiritism" from a Bible standpoint. Mr. Lee is giving his ideas of the philosophy of right living, and Father Bradley presents the Christian solution of the great problem of life, while Miss Lee dispenses sweet music to the gratification of all. Next Sunday the question will be, "How can we conform our actions to our convictions?" At 12 m. sharp.

Mrs. Drew's Meeting.—The only free test meeting in the city last Sunday evening was held in Pythian Castle, Mrs. Drew medium. This meeting was well attended, and judging by the close attention and evident interest, was a success. There were but two test meetings in the city held in halls, but many in private parlors. We are not able to visit and report any but those held in public places.

Circle of Harmony.—The meeting at Occidental Hall last Sunday was enlivened by music from Mr. McNorton and Mrs. Duncan. The speakers and mediums participating were Mr. Walker, A. Mark Stoddard, Mr. Irwin and Mr. McNorton. Mrs. Sophy Seip, Mrs. Gray, and Mrs. Logan, Mrs. Stoddard and Mrs. Smith mediums. Next Sunday at 1 p. m., the "Philosophy of healing" will be discussed, led by Mark Stoddard. All are welcome to participate.

Heretics and Heresy.—Dr. J. L. York, the "Ingersoll of the West," delivered his radical lecture on this topic last Sunday evening in lower Scottish Hall. As a fearless champion of liberal thought the Dr. has no rival on this Coast. His meetings are one of the institutions of the city, which none can afford to miss.

Lyceum Entertainment.—The Children's Progressive Lyceum, which holds its sessions at 909 Market St., will give a Valentine Party on Wednesday evening, Feb. 15. These parties are very enjoyable, and those who love dancing and frolic will have a treat.

A Case of Need.—Again we call attention to a case of urgent need, where those who have something to spare from their own necessities might bestow it with the assurance that it will be appreciated. Mrs. Gilson and daughter at 148 6th St., are both sick and needy. Contributions may be left at the JOURNAL office.

Visitors.—Mrs. Carrie M. Jones and Mrs. Kingsley, of Santa Rosa, have been visiting in the city during the past week. They called at the office of the JOURNAL while here, as all visiting friends should do.

Mr. John Grattan, a prominent Spiritualist of Stockton, is spending a few days in the city.

Mr. Bowdoin, an old resident and builder of Stockton, also called at this office. He is very deaf, and was in San Francisco for the purpose of consulting a physician.

Mr. Ed. K. Earle is in Los Angeles, and has been holding meetings there, which we learn were well attended.

The history of French philosophy which Prof. L. Levy-Bruhl, of Paris, is writing for *The Open Court*, has reached the middle of the eighteenth century. The subject for the February number is Voltaire, and the article is accompanied by a portrait of this great thinker. The March number, which will treat of the Encyclopaedists, will be richly illustrated.

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The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," for sale for the benefit of its Treasury. The book retails at \$2 per copy, but the able and gifted author—who generously presented these copies to the N. S. A.—has given permission for them to be sold for \$1 per copy. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned.

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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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