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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JANUARY 25, 1900.

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BORDERLAND

Saw a Spirit.

It would be a great mistake to suppose that the second self is always wicked. On the contrary, it often prompts to good, but it is extremely emotional and has a way of acting upon impulse. A case where it seems to have saved a life is reported by Dr. Richard Hodgson, secretary of the Psychical Research Society, the scene of the occurrence being a Back Bay hotel in Boston.

It was just before the gas was lighted, and was already growing dusky in the corridors, when a resident guest stepped out of her own room to go to the elevator. She was advancing precipitately toward it, when the sight of a man standing in front of the elevator door caused her to stop short, that she might not run into him. The hall was dim, but a window opposite the "lift" showed the form of the man plainly enough. What was her amazement when the elevator came up, brightly lighted inside, to see, first, that the door of the shaft was wide open (having been left so by the carelessness of the boy in charge), and that the entire well was thus exposed. But a second fact was far more startling—there was no man there! Yet the appearance of the man, or the lady's impression of his appearance there, undoubtedly saved her from plunging head-first down the shaft.

Spirits Seen by a Dog.

DR. SCHUPP, MUNICH, GERMANY.

In my former practice at Bath Soden, on Taunus, I occupied a villa, in the upper story of which I had arranged, besides my dental laboratory, a room as a dark chamber, in which I produced numerous hypnotic and spiritistic experiments.

I possessed at that time a splendid black poodle, which clung to me, and even during my hours of consultation remained in the room by me. So long as I made only hypnotic experiments, the dog was constantly on hand, without his presence being in the least noticed. Fingal was therefore present when I had the first spiritistic sitting with an excellent medium.

We were sitting at the table with the customary circle formed, Fingal in the corner apparently sleeping. We had hardly sat two minutes when the lady observed that she felt the cool breeze, which is to precede a manifestation, Fingal sprang up in the

greatest terror, whining, ran to me and put his head between my knees. The medium declared the "spirit" was tormenting him; he wanted him put out. We broke up. I sought to quiet the poodle by stroking him, which apparently was succeeding well. He laid himself down now at my feet. We again sat for a few minutes, when Fingal sprang up and ran like mad around the room.

Meanwhile, the medium had fallen into a deep trance and did not respond to my questions. I went to the door, opened it, and immediately Fingal plunged outside, sprang through an open pasture window and ran, loudly howling, away from the house. Of a pursuit of the dog, as the medium intimated, I noticed nothing.

Fingal remained away from the house two days. On the third day, I had another sitting with the same medium. I was interested to determine whether the animal had really been thrown into that condition through a super-sensual appa-

rition. I tried to call up Fingal, but he was not to be coaxed to come. As I made the effort to drag him into that room, he trembled, his whole body shaking, and snapped at me, so that I gave it up.

I venture to remark, however, that I had before that often hypnotized my poodle and put him into cataleptic states. If, later, spirit seances took place, Fingal, although he was in a story lower or higher than we were in, became always very restless, and if it were possible, he rushed out of the house. Of a later sitting, I have to add an incident belonging to what has been related.

The medium (it was a different one from that mentioned in connection with the first occurrence) declared that a spirit form had appeared and would amuse himself with tormenting Fingal. The dog had shortly before the beginning of the sitting rushed out, and was running around the fields, as he was then accustomed to do. We sat a short time; then the medium

observed the "spirit" had returned, laughing, and had said to her that a man was coming and would say to me that my dog had gone mad, but the spirit had only been playing tricks with him. In fact, in the course of five minutes, a countryman well known to me came and declared with much excitement that Fingal had an attack of hydrophobia at his place, but he had fortunately been able to shut him up in an empty room. He would go to the Forester and have him shoot the dog.

I hastened thither, accompanied by my fellow-experimenter and the medium, and saw that the dog was still rushing around in the room like mad and uttering fearful whinings. I called to him, and immediately he gave me to understand through howling that he had recognized me. They besought me to wait for the arrival of the Forester, but I did not hesitate to open the door, and immediately Fingal rushed up to me and hid his head under my cloak.—*Psychische Studien.*

Thomas A. Edison.



Thomas A. Edison, a great American inventor, was born in Milan, Ohio, in February, 1847. His mother gave him what schooling he had, and at the age of 12 he became a newsboy on the Grand Trunk line running into Detroit, and also began to experiment in chemistry. A station-master, in gratitude for his having saved his child from the front of an advancing train, taught him telegraphy, and from that time Edison began eagerly to study electricity. He invented an automatic repeater, by means of which messages could be sent from one wire to another without the intervention of the operator.

In 1871 he became superintendent of the New York Gold and Stock Company, and then invented the printing telegraph for gold and stock quotations, for the manufacture of which he established a work-shop in Newark, N. J. The next year his system of duplex telegraphy was successful, and in the few years which followed he took out over 50 patents, largely in connection with improvements in telegraphy. About the same time, he brought out his inventions of the phonograph, of a form of the telephone, and the adaptation of the electric light for purposes of illumination. The Edison Electric Light Company was started in New York in 1878.

A great variety of inventions besides those named show the brilliancy of Edison's genius. He is often called the "Wizard of Menlo Park," that place having been the home of his inventions since 1876.

Saved Her Life.

To Mrs. Noah Gridley, a clever and practical newspaper woman, conversation with those who are usually called "dead" is of frequent occurrence. One of the most remarkable of these experiences relates to a dearly-loved son, who had been dead for many years. Lying asleep in bed one night, Mrs. Gridley was suddenly and mysteriously awakened by the "white and shining light" which filled the room. Standing at the foot of her bed, which was shared by a young girl friend, who was also awakened in great terror and dismay, she saw the son lost so many years before.

"Mother, you must not sleep," the apparition told her; and although to her queries of why and wherefore he returned no definite answer, he yet persisted in keeping her awake. "You must go away from here immediately," he further instructed her, and so impressed was Mrs. Gridley by his voice and manner, and so terrified was her room-mate, that the next day she sought and found apartments in a distant quarter of the city. Returning to her old rooms in search of a household object left behind, the sequel of this remarkable experience was disclosed.

Some time prior to the conversation with her dead son, Mrs. Gridley had assisted her landlady in compelling a delinquent lodger to pay his board bill before removing his furniture. This lodger, a Mexican, and vindictive, vowed vengeance upon Mrs. Gridley. The night after she left the apartments which she had at first occupied, the woman who succeeded her in the possession of the sleeping-room

was badly frightened by the appearance of the Mexican, who, upon discovering that the inhabitant of the chamber was not the woman he sought, quietly left her in peace. The night of Mrs. Gridley's visitation he had watched outside the window, standing upon the porch upon which it opened; but for the wakeful tones which told him that the woman against whom he was plotting personal injury was neither asleep nor alone, he would doubtless have fulfilled his intention of entering the room and killing her.

Since this occasion, Mrs. Gridley has often talked with her "dead" son, and the father, who followed him over the border, also talks with her now and then. When a near relative was ill with what the physicians pronounced a fatal disease, this father appeared to Mrs. Gridley and told her that the patient would presently recover, which actually happened. Upon other occasions, when comfort and help have been needed, both the father and the son of this Chicago woman have appeared to and talked with her, and she says that a perfectly natural and scientific explanation of this personal and vocal communication between the dwellers in two distinct and separate worlds is quite possible.

"There is nothing supernatural in the universe," declares Mrs. Gridley in this connection; "there is nothing higher than the natural. That which is commonly called supernatural is merely that which we do not yet understand."

Spirit Intervention.

The records of the Society for Psychical Research tell of a queer adventure that happened to the wife of a clergyman, Mrs. E. K. Elliott. She says:

"I received some letters by post, one of which contained \$75 in bank-notes. After reading them, I went into the kitchen with them in my hands. I was alone at the time, no one being near me. Having done with the letters, I made a motion to throw them into the fire, when I distinctly felt my hand arrested in the act. It was as though another hand were gently laid upon my own, pressing it back. Much surprised, I looked at my hand, and then saw that it contained not the letters I had intended to destroy, but the bank-notes, and that the letters were in the other hand. I was so surprised that I called out: 'Who is here?' But there was nobody."

"Let us Have Peace."

J. S. LOVELAND.

The above caption is very often used, and very frequently by those who are reveling in the oppression of their fellows, or reaping advantage through the falsities they are affirming and upholding. "Let us alone" is their cry. Among us, Spiritualists, springs up the cry for peace. Let the fraud question alone, say many. Don't assail the church or attack Christianity; let every one enjoy their own religion unmolested, is the cry of others.

Now, fighting for the sake of fighting is very poor business for any one; but contest, strife, is the order of nature, and always will be. Conquest alone gives happiness or satisfaction to the human soul. And religion has nothing to bestow upon any except they have "fought a good fight" and overcome the

foe. Contests, to be sure, are of various kinds, and are entered into from a variety of motives. But every person is a fighter of some kind, and it behooves us to ascertain what kind of a fight is demanded of us as rational, free-thinking Spiritualists.

It is universally affirmed by Spiritualists that natural law is supreme; that miracle or supernaturalism is impossible. Hence, the Spiritualist esteems all wonderful tales of the old religions as the inventions of priests, or the imaginings of ignorant credulity. If these tales were merely held to amuse children, as Jack and the Bean-stalk and Little Red Riding Hood, we would pass them by as part of the Folk Lore which has come down from an earlier and more child-like age; but when they are made the basis of statute law and social order, the case is vastly changed, and the patriot and the humanitarian are imperatively required to make a thorough investigation of the demands made, and also of the authority on which they rest. Doing this, we are met, at the outset, with certain documents, called Holy Scriptures, which are pronounced as "Supreme authority." We must accept them as such, *notens volens*.

We also find that most, if not all, of the injustice and wrong of our governmental and social system is the result of incorporating the doctrines of those Scriptures therein. Furthermore, we perceive a most powerful organization, known as the church, bending all its energies to perpetuate the control of these false and destructive principles. All history shows us that this organization wars to the death against all forms of free, untrammelled thought. Its slogan has been, and still is, "Believe or be damned;" and if, at any time, it seems to modify the harshness of its utterance, it is only a cunning policy to secure advantage. It claims the right of universal dominion, and to secure it is its ceaseless effort.

Spiritualism antagonizes this claim and purpose in every particular. It proclaims liberty of thought to all mankind and freedom of action in harmony with the principles of universal brotherhood. Hence, so far as the fundamental principles are involved, Spiritualism and Christianity are perfect opposites. In many incidental points they may perfectly agree, just as all religions agree, in incidental particulars; and it is because of these accidental points of contact that we have the cry for peace. But there is no peace. There can be no peace between opposite forces, and the cry of peace is a base surrender of position, or a pretence to secure a pretext for desertion.

No, there can be no peace until it is conquered. Christianity or Spiritualism must go down. One or the other must conquer, or some third power must come and conquer them both. But, of course, Spiritualists will not admit this, and therefore must make up their minds for continued war. The method of waging that war is a most important consideration. In physical warfare, the object and practice is to do your antagonist all the injury you can. Kill him if possible. And it is much to be regretted that the same spirit and purpose has largely characterized the mental contests of men.

Religions have thought it necessary and right to imprison, torture and kill those who were unable to

accept them; and they have rejoiced over the prospect of eternal damnation for those rejecters in the future. Spiritualism has no word of approval for such a warfare. The war of mind and thought is not to injure, but to benefit and save. It is to destroy error, not men; it is to promote happiness, not to increase misery; it is to abolish slavery and institute freedom among men; it is not to denounce men, but falsehood and wrong.

To be sure, it takes men to create and disseminate falsehood and commit wrong, and they may claim that they are personally blamed, but this is only a confession that they endorse the falsehood and justify the wrong. And whoever turns his batteries against men is entirely missing the mark, for the discomfiture of a thousand persons would not affect, in the slightest degree, the truth or falsity of a doctrine, or the wisdom or folly of a course of conduct which a religion might endorse or require.

A Suggestion:

MRS. CHARLES MARTIN.

"Let us shine; you in your corner, and I in mine." In living our lives it is necessary to our spiritual advancement to ascertain as early as possible what our strongest points are, and what are the most important lessons for us to master to be of the greatest benefit to those around us in the general cause of advancing humanity.

First—We should understand at once from the beginning of life that we are two in one—the individual and the personal. These two factors are so closely allied that too often do we permit the one to dominate over the other to a detrimental degree. When we were born into this world we were individualized for all time and through eternity. Our highest endeavor should be to throw all strength possible into our individuality, so that we can act and think alone. Should we feel a great weakness in this point, it can be strengthened daily by cutting our thoughts free from the modes and actions of our fellow-creatures. Let them dress and eat in their own way, and care not if you are forced to live in an entirely different manner. Keep your thoughts above all heretofore given rules of fashion and practice, and thus will you be enabled to realize that you are indeed an individualized soul.

Second—Allow your personality to reign supreme. One word of kindness or one small act of charity will heighten it to such a degree that there exists at once that sweet blending of the two that tends to make the one complete. There are three elements of the lower self that cling to the personality with such tenacity that few, in consequence, have freed themselves from their vital clutches. They are, namely: Hatred, envy and gossip. Eject these in this manner: Upon arising daily, give five minutes in concentration upon love, contentment and justice. Thus will your personality gain in such force and strength that those associated with you will respond to the vibrations, and you will soon gain the grandest of all accomplishments, that of allowing not anything of evil to enter into your thoughts. Then will you shine forth as a sweet personality, lending happiness to all whom you may meet, and causing those around you to feel thankful for having met you.

Third—The blending of the combination of the two in one cannot be attained until you have found your equilibrium, and that is found only after all selfishness and calumny have been entirely eliminated from both the individual and the personal self. Work for this standard—consecrate every thought to the soul power—wait not until the Angel of Everlasting Sleep has called the physical to his embrace to place a flower of love, or praise, or encouragement, upon a brow, but shine in your corner now.

San Francisco, Cal.

Hermetic Teachings.

W. P. PHELON, M. D.

It is because we believe the dead die not, that we have thus banded ourselves together. It is because we believe that those passing out of the visible side have not passed out of existence, but still move on, along the everlasting circle of changeless change, that we love to recall those who have been our dearest, most trusty, best-loved friends, two, three, five years or more ago. Thus, there comes to us a Brotherhood of both the living and the dead; a unity of thought and action that concerns each. It is demonstrated beyond question, we may act under the guidance and advice of those who are usually invisible to personal sight. They can certainly communicate with us. If this is a truth, then instances in confirmation should in no way startle us. They should come, as come they do, frequently, in proof of our theory.

They, who, out of the invisible, are thus helping us, belong to us by the self-knotted tie of obligation. Whether visible or invisible, why should we not expect them to take an interest in the successful issue of our affairs, and especially those of mutual concern? As days become years, and years are numbered into centuries, can we not expect their thought, their potency, their forcefulness, will continually be exerted in the same direction as ours?

Some time, to us, who are now in the visible, will come the hour when the veil of separation, so thin, so implacable in its persistence, will cut us off from further earthly expression. Do we not suppose we shall desire to say an occasional word to those we love, who yet, for a little while, linger in earth-life? Shall we not crave, with a longing insatiable, to be recognized? Will we not wish, above all things, to know that the love of our souls, for the first time fully unbarred, and poured out a great flood, meets with the complete return we hungered for? It will matter not to us in that condition whether we are entities, verities or vital forces. The only question for us is, shall we be able to impress ourselves, when disembodied, fully and strongly upon our fellows?

There must exist, as the result of our thought force exerted during life, some remnant, at least, of concentrated force moving in the same direction, as during the intense period of human existence. It has been proven, over and over again, to the members of the Hermetic Brotherhood, that no period of life exceeds in intensity that which concerns the re-affirming of the vows of ancient days; the joining of unity with the present membership of the Visible, in its strident onward movement.

The force now existing on

moves forward constantly, and must by its own weight carry forward those who pass into the Invisible, whether they will it or not.

It is one of my pleasures to think of those who have known me personally, face to face, on earth, and have gone hence, that they will await me. When my eyes shall close upon this visible for the last time; when the faces I have loved beyond expression shall fade away from the dimming vision, I believe the next sight that will come to me, as I gaze earnestly upon the rapidly changing panorama, will be the dear faces of those of whom I have known hitherto only by personal sense, but now by the clear vision. They will be those whom I have recognized, soul to soul, as in conclave we sat side by side. And I shall not be obliged to make myself known; I shall know as I am known. But this is in no sense a creedal expression of the Hermetic Brotherhood.

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GEO. C. NORRIS.

"The Duality of Truth," by Dr. Henry Wagner of Denver, Colo., is an occult work dedicated to all lovers of truth, whose scope is indicated by the titles to the chapters, as follows: I. The Law of progress. II. The Door to the Duality of Truth. III. The Sphinx, or the Riddle of Riddles. IV and V. Symbolism and Correspondence. VI. Hermetic Philosophy and the Occult Forces of Nature. VII. The Soul's Awakening.

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Denver, Colo.

A Spirit Letter.

EMMA DE LANO WHITNEY.

When the JOURNAL arrived on Jan. 8, I opened it and read aloud the poem by E. D. French, entitled "The Song of Hope." Taking up my pen, I wrote the following:

Oh! life, with its emotions and pulsating activities of heart and mind, thrust not thy shadows upon the soul's to-morrow. To-day the sunshine is gleaming and the spirit of our departed brother is resting, preparatory to taking up the duties of spirit-life. The thread broken in twain by the weakness of a well-matured life, will be knotted se-

curely, unwinding the flexible material until the tiny cord, far reaching, will mingle with elements conducive to the development of the progressive mind.

The intellect, attaining an elevated form of action, will not remain idle. More active now, than when fettered by the physical form; free to roam over the vast fields, the territory at large, the spiritual mind will devolve, aspire and attract higher forces and elements necessary to the combination of one grand and noble purpose. To concentrate the powers of the spirit for the universal good and uplifting of humanity; to reach out a hand with a magnetic current of strength, a voice gentle, yet firm, resounding with courage and good cheer; thus this noble mind, through all of the difficulties and expressions of earth-life, endeavored to walk in a path modified by a simple, temperate mode of action, as in regard to habit or care of the physical house, that nature truly adorned with a bright and animated spirit.

All the years of his life work for the spiritual cause, he trusted implicitly the guide directing him on, far beyond his most lucid ideas of heaven and of earth. Represented by and fondly endeared to the "large family of co-workers" of spirituality and development of the soul, he will be missed. Yet we of the spirit world commend the bright mind, the spirit of Bro. Buchanan to the intellectual sphere in the spiritual kingdom. Very effectually he made all arrangement for the transition of the spirit to the eternal home, passing peacefully, quietly and without fear to the higher condition of life.

Forrest, Ill.

Belated Dr. Battle.

TO THE EDITOR:

The claim put forth by Dr. Battle that the Nazarine is the author of the doctrine of the immortality of the soul, is also put forth by other belated theologians. They are of that class of non-progressive sectarians referred to by that distinguished scholar, Max Muller, who said: "He who knows but one religion knows none." Many centuries before the birth of Christ the doctrine of the immortality of the soul was taught. Zoroaster, as well as the Egyptians, taught it. Abraham declared: "If ye seek me ye shall find me, if ye search for me with your whole heart."

That great prophet, Isaiah, declared as the voice of the Deity: "I, even I, am the Lord, and beside me there is no Savior." Buddha, who lived nearly a thousand years before Christ, taught it. He said: "He who harbors in his heart the love of truth will not die, for he has drank the waters of immortality." Also he said: "Never will I seek or receive private, individual salvation, but forever and everywhere will I strive for the universal redemption of every creature throughout all worlds." There are many other similar declarations which may be quoted from Buddha.

That able, scholarly theologian, Rev. Dr. Lyman Abbott, says: "We do not think God has only spoken in Palestine and been dumb everywhere else. We believe he is a speaking God in all times and places."

JEWISH QUAKER.

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

Respectable is a good word. Applied to a person, it means deserving respect, worthy of esteem and honor. Of course, like all good words, it has been degraded; and to some the word describes only that which is common, mean, ordinary. But that use of the word may indicate a defect, not in the thing described, but in the person who degrades a good word to uses that are "barely respectable." When a Spiritualist sniffs at the word "respectable," it may be that he should look to the working of his own mental machinery to see if it is well oiled and in good running order. The sniffy mood degrades everything that comes within its atmosphere. It casts suspicion upon patriotism, prosperity and whatever bit of civilization gets itself fairly established among men. He who sits in the seat of sniffiness is akin to the one who occupies the seat of the scorner, and often mars more than he makes.—Selected.

In Lighter Vein.

The author of "Mr. Dooley" gives this glimpse of "Molly Donahue's" musicale in the January Ladies' Home Journal: The guests had all assembled in the parlor and were awaiting the entrance of Mr. and Mrs. Malachi Donahue. "Something was evidently happening to Malachi, for from the bedroom issued moans and mutterings. Mrs. Donahue's warning whispers came out sharply; then there was a loud yelp of pain. 'Glory be, ye're twishtin' th' neck aff me.' 'S-st.' 'Hol' on, I tell ye; don't thry to pull me through that buttonhole.' 'S-sh.' 'Th' rubber on this necktie is busted. Tell thim I'm sick or dead. I can't go in.'

"Now ye're all right an' lookin' fine."

"They're hitchin' up Malachi," chuckled Mr. Dooley to Father Kelley. "He's very ticklish. See, here he comes, lookin' like a pall-bearer at his own funeral."

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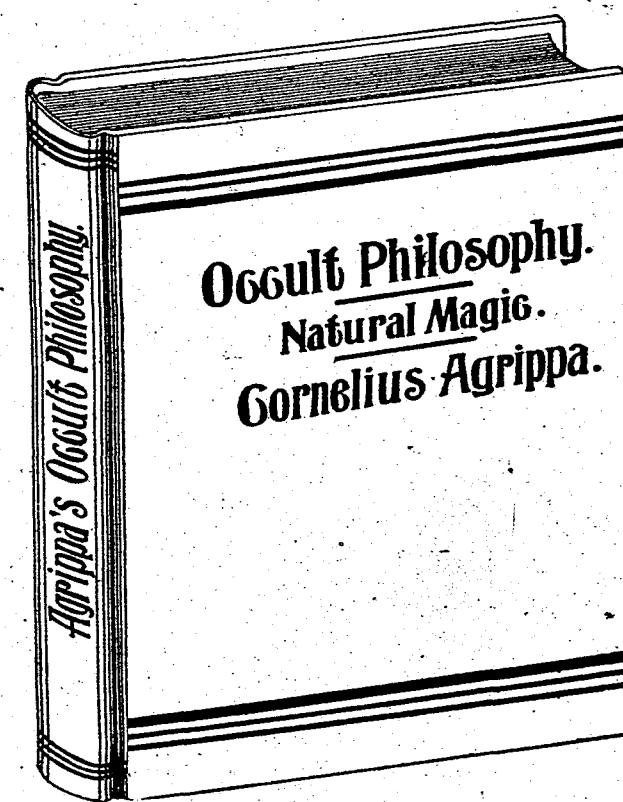
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JAN. 25, 1900.

Mrs. Mary W. Kincaid, newly appointed member of the Board of Education for the city of San Francisco, is a woman of wide experience and excellent sense. It is fitting that woman should be represented, and the appointment is looked upon as a good one.

A Spiritual Revival is reported in progress in Philadelphia, by N. F. Ravlin writing to the *Progressive Thinker*. The First Association of Spiritualists are reported as holding splendid meetings. The Children's Lyceum has been reorganized, and the same good report is made of the work of Prof. Locke, and Prof. Barry in Columbia Avenue Hall. These kind of reports give courage to the faint-hearted, and inspire confidence in the future of our propaganda work.

Mrs. Moulton of Milwaukee, Wis., was arrested for fortune-telling last March and convicted in the police court. She took an appeal to the Superior Court, and in spite of a prejudiced Judge, and a vindictive prosecution, was acquitted by a jury composed principally of Catholics and infidels. Perhaps after a few more experiences of this character, Spiritualists will begin to realize who their friends really are.

Dr. Horatio Stebbins, for many years pastor of the First Unitarian Church of San Francisco, has retired to private life on account of failing health. The Rev. Bradford Leavitt takes his place, and was duly installed on Jan. 14. Mr. Leavitt comes from All Souls Church, Washington, D. C.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

The N. S. A. Home Fund.

We are in receipt of a communication from Harrison D. Barrett, president of the N. S. A., urging activity in the collection of money for the purpose of securing a suitable headquarters for our national organization. From his letter we quote:

Knowing that you are deeply interested in everything that will advance the cause of Spiritualism, I venture to offer you an opportunity to lend your aid to one of the grandest efforts ever made to place Spiritualism in its true light before the world. Mr. Theodore J. Mayer offers to give \$15,000 worth of property to the Spiritualists of America—a handsome brick building situated near the Capitol in Washington, D. C.—provided they will raise \$10,000 to further the cause of Spiritualism. The entire sum must be raised before April 1, 1900, or the offer will be withdrawn.

Mrs. Maud Chesbro, writing to the JOURNAL from Visalia, Cal., says:

We have \$5.00 contributed by the people of Visalia for the N. S. A. If the State Association is going to raise a fund, we prefer to put it with that. We respectfully suggest that the secretary of the State Association communicate with secretaries of societies and prominent Spiritualists in California, asking for contributions, for there is nothing so effective as a personal appeal.

W. T. Jones, secretary of the California State Spiritualists' Association, also sends the following for publication:

To the Officers and Members of the Auxiliary Societies of the California State Spiritualists' Association:

At the quarterly meeting of the Board of Directors of the above Association, I was instructed to communicate with you, asking that you make contributions to the Home Building Fund in Washington, D. C., and send the amount to me, to be forwarded to the secretary of the N. S. A. before Jan. 1. Four societies responded in sums aggregating \$19. I am informed that one of the Oakland societies has remitted direct to Washington the sum of \$7, making in all \$26. Some of the societies have paid no attention to the appeal. As Mr. Mayer has extended the time to April, and lowered the amount required from \$15,000 to \$10,000, the Spiritualists of California should take an interest in securing the home so generously offered. If the auxiliary societies will do their duty, the California State Spiritualists' Association will be able to forward \$100 before April 1. Begin now; every true Spiritualist go to work, and let us not fail to secure the headquarters.

W. T. JONES, Sec.

We can only add that the JOURNAL is heartily in sympathy with the movement, and for the accommodation of the public, contributions may be left at this office for the fund being raised by the secretary of the State Association.

Owing to a serious breakdown in the *Sunflower* office, the January 15 paper will not be issued. A new press has been ordered, which will be in position in time to issue the February 1 paper.

Edison, the inventor, whose likeness is shown on the first page of this issue of the JOURNAL, speaking of his wonderful powers in the line of discovery of the laws which govern the universe, says, "these inventions do not seem to be mine; they come through me." In other words, he was but the medium through which they were given to the world. This is evidently the true statement of the fact. So is it with all the inventors—musical masters and poets—they are inspired. Mozart, one of the great masters, who thrilled the world, remarks on this subject as follows:

All my feelings and composition go on within me, only as a lively and delightful dream. The thoughts come streaming in upon me most fluently; whence or how I cannot tell. Then follow the counterpoint, and the clang of the different instruments; and if I am not disturbed, my soul is fixed, and the thing grows greater, and broader, and clearer; and I have it all in my head, even when the piece is a long one; and I see it like a beautiful picture—not hearing the different parts in succession as they must be played, but the whole at once. That is the delight! The composing and making is like a beautiful and vivid dream; but this hearing of it is the best of all.

Many Spiritualists think that everything which does not bear the name of Spiritualism is necessarily opposed to it, and therefore a fair target for abuse and condemnation without investigation. From an editorial in the January number of the *Harbinger of Dawn* we quote the following:

It is not generally known that Mental Science had its origin in the early history of Modern Spiritualism, first given to the world as spirit teaching, and first advocated by Spiritualist lecturers. Later, these teachings were taken up and systematized by Helen Wilmans, Mrs. Eddy and others. That there is truth in Mental Science is demonstrated by the fact that a great number of the Spiritualists of 40 years ago who were familiar with its teachings, though octogenarians now, are still vigorous in mind and body.

The Unconscious Tragedies of human reason are the despair of philosophy. Men are somnambulists. Stupefied by the long night of unconscious activity out of which it arose, the human mind is only half awake to the world of reality and duty. J. Howard Moore, in the *Vegetarian Magazine*, says:

George Washington was the father of his country and a great and good man, but he held human beings as slaves and paid his hired help in Virginia whisky. It took Americans 100 years to find out that "all men" includes Ethiopians. Men who risked their lives in order to achieve personal and political liberty for black men, deliberately doom white women to a similar servitude. A rich man will give millions of dollars to a museum or a university, when he would know, if he had the talent to stop and think, that the thousands who make his wealth work like wretches from morning till night and feed on garbage and suffocate in garrets, in order that he may be munificent.

Letter from Mrs. Buchanan.

In response to the "Memorial Tribute," and the kindly and appreciative words of the friends of Dr. Buchanan, recently published in the JOURNAL, the following letter has been received:

Dear Friends in the Cause of Truth: I beg this privilege of thanking you all for the beautiful and appropriate tributes of honor given to the memory of my husband, the late Dr. Jos. Rodes Buchanan. No, "Dr. Buchanan is not resting in idleness far from his former home; he loved it and his labors too well." You could not have uttered more truthful words than to say: "Dr. Buchanan met the scorn and wrath of men and conquered in spite of it;" and some who have dared to sling their low insults at him have succeeded only in proving themselves mere intellectual pigmies, to say the least. He has towered above them as a mountain above a mole hill, while his brilliant intellect has shone as the mid-day sun over a distant twinkling star. He has left behind him a bright, trailing light such as but a very few men ever have or ever will.

Truly, he was a gifted genius in his line, such as the world has never known. In life, he gave his all, for its development, and in so-called death he submitted his brain and skull for the further demonstration and proof that his discoveries were based on the true science which, at all times and in all places, he was ever ready to give proof of.

Again I thank you for the kind and befitting tributes to his name. Begging to subscribe myself,

Most cordially,

ELIZABETH S. W. BUCHANAN.
623 Delmas Ave., San Jose, Cal.

Mrs. Buchanan will remain in San Jose for some time, and will give personal attention to correspondence regarding the Doctor's business and his works. She asks for the patronage of the public, as Dr. Buchanan's books can be obtained only from her. Particulars will be sent upon application.

Another Monument of education, indicative of progress, will presently adorn the beautiful city of San Diego. From the *Morning Call* of that city we quote the following:

The first actual preparation for building the Carnegie public library on the half block between Eighth and Ninth streets and on the north side of E street, commenced on Jan. 17, when the contractor began his work of moving the buildings from the property purchased by the city. Next month the library trustees will receive competitive designs for the construction of the building, but before the acceptance of any of the plans approved by the trustees, they will be submitted to Mr. Carnegie, together with a sketch, showing the location of the site.

The Editor's physical condition is now improving, under the magnetic treatment of Prof. Merrill, whose psychic and healing powers are excellent, and he confidently expects to dissolve the cataracts from the eyes in time.

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

The Reviewer.

SOME REMINISCENCES OF A LONG LIFE, with a few articles on moral and social subjects of present interest; by John Hooker, Hartford, Conn. Belknap & Warfield, publishers. 350 pp., cloth. Price, \$1.75. For sale at this office.

A record of a long and busy life; the prominent men met with and adventures passed through, with conclusions arrived at, after a careful consideration of the problems of life. The chapter on Spiritualism alone is worth the price of the book.

THE LIGHT THAT IS IN THEE, by Harriet B. Bradbury. New York: Alliance Publishing Co., 19 West 31st St. 86 pp., cloth. Price, 75 cents. For sale at this office.

A series of practical essays on the understanding and use of the higher spiritual faculties. The Divine Presence, The Losing of Self, Concentration, Meditation and Realization are the subjects treated. Another bark launched upon the sea of higher spiritual thought.

AN OPEN LETTER to the Hon. Wm. Jennings Bryan, by Wallace E. Nevill, 2929 Sacramento St., San Francisco, Cal. 24 pp. Price, 10 cts.

This pamphlet is really an appeal to all who exercise the power of government, to recognize the inalienable right of man to life, liberty and the pursuit of happiness. The author maintains that what is commonly called progress in government, such as the establishment of free speech, or liberty of conscience, is an indication that the people have thrown off the burdens of government to that extent.

EL RISHID, a new mystic novel. Anonymous. Los Angeles, Cal.: B. R. Baumgardt & Co. 438 pp., paper. Price, 50 cents; cloth, \$1. For sale at this office.

This novel is founded upon the principle that life is the opposite of death. It has no standard but its own, and copies neither in its style nor story anything in the novel line of previous date. The plot is based upon the best theories of the Psychologists of both ancient and modern times.

Little Men and Women—Babyland. Published by the Little Men and Women Co., 249 River St., Troy, N. Y. An illustrated magazine for little folks of all ages, in poetry and prose. The Old Doll and the New, by John H. Gutterman; Karl's First Sermon and Under the Mistletoe are among the good things of the January number. Monthly, 50 cents a year.

The Delineator, an illustrated monthly fashion magazine. Published by the Butterick Publishing Co., 7 West 13th St., New York. Price, \$1.00 a year. The number for February is a gem of art, and is the woman's indispensable magazine. Under the heading, A Roman's Love Story, is recounted the life history of Mr. and Mrs. Nathaniel Hawthorne, with portraits.

Thought Gems, a monthly series of Lyceum lessons. W. H. Bach, editor. Sunflower Publishing Co., Lily Dale, N. Y. The

January number contains the Lyceum catechism, by Mattie Hull; A Talk to Lyceum Scholars, by G. W. Kates; Spiritualism, by Louisa Shepard, and Light, by W. H. Bach. Subscription price, 25 cents a year.

The Harbinger. Published twice a month at La Hohe, Punjab, India. Edited by Durga Prasad. Annual subscription, 5s. This magazine advocates Monotheism, Vegetarianism, Temperance and social reforms, giving a translation of the Rig Veda and important news. The numbers issued Nov. 15 and Dec. 1, 1899, are just at hand. They contain an able article on Vivisection, an announcement of the Divine Science Congress held in Odd Fellows' Hall, San Francisco, Nov. 14th, and a poem by Henry Harrison Brown, entitled "Peace."

The New Cycle, the new form and name of the Metaphysical Magazine. Monthly, devoted to Science, Psychology, Art, Literature, Philosophy and Metaphysics. Leander Edmonds Whipple, editor. The initial number of 1900 is full of good things in all departments. Original essays, the home circle, philosophy and the world of thought. The Metaphysical Publishing Co., 465 Fifth Ave., New York. Price, \$2.50 a year; single numbers, 25 cents.

The Sunflower, W. H. Bach, editor and publisher, Lily Dale, N. Y. Semi-monthly. Price, 50 cents a year. The issue for the first half of January has an excellent portrait of Harrison D. Barrett on its title-page. Our contemporary is evidently destined to be a weekly paper of broad scope and influence, and we wish it success.

La Lettre d'Amour is one of the best love stories Richard Harding Davis has written. The scene is laid in London and the characters are a beautiful American girl, her mother, a wealthy young Harvard man, and a violinist of the Hungarian Orchestra. It is the leading story in the midwinter number of the Saturday Evening Post of Philadelphia, Pa.

Harbinger of Dawn. Ernest S. Green, editor and publisher, 1804 Market St., San Francisco, Cal. Monthly, \$1.00 a year. The January number contains the prophecies of Dr. Muehlenbruch for the next quarter of a century, as well as those already made, with verifications and failures. Harry Gaze, J. S. Loveland and L. Emerick are among the contributors to this excellent number.

To the Deaf.—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 701B, the Nicholson Institute, 780 Eighth Avenue, New York.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 9 Bowdoin Street, Boston, Mass.

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

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

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

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

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The Lyceum Banner.

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naburgh street, Euston-road, London, N.W. Eng.

Mediums' Directory

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

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Spirit Chemistry. Remedies cure all diseases. Send 2-cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, Box 503, Los Angeles, Calif.

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

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Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, 445½ So. Spring St., Los Angeles, Cal.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 36; hours, 12 to 4.

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

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Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday. 1238 Howard.

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

Mrs. M. Miller, medium. Sittings daily. Circles Tue., Thurs. & Sun. 2824 Mission St., S. F.

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

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

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

Mrs. F. R. H. Stoddard, 905 Larkin St. Circles Tues. 8 p.m. Thurs. 2 p.m., 25c. Readings \$1.

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

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BEYOND THE RIVER.

I loved thee then, in the long ago,
When I was made thy bride.
Though death has severed every earthly tie,
I am always by thy side.

The love I gave thee did not die,
Though my body moldering lies;
It will be ever with thee,
And is true as the time that flies.

I love thee now as I loved thee then,
In the years so long gone by;
And I'm standing now by the silent river,
To see the moments as they fly.

The only boon I ask of thee
Is: Do not forget the years gone by;
And if my body is no more,
My spirit did not die.

And we shall meet on that farther shore,
Beyond the realms of time,
Where partings come no more,
And the bells will always chime.

Remember, darling, I shall meet thee,
Beyond that ever-flowing tide,
And again beyond that golden river,
I shall be thy happy bride.



The Editor is not responsible for the opinions of correspondents.

Letter from D. W. Hull.

TO THE EDITOR:

I am to have another discussion. It will be at Holbrook, Neb., with Eld. A. Adams, with whom I held a discussion four years ago, this Winter, and commence February 9th, lasting six or eight nights, on the following proposition:

Resolved, That the supermundane portions of the Bible proceeded from departed human spirits, and that early Christianity was established on intercourse with the spirits of departed human beings.

I like to discuss that issue, for if there is anything I like to do, it is to show church people that they have no rights whatever in the Bible. Mr. Adams is an able and very fair disputant, and we shall have a good time. D. W. HULL.

Norton, Kan.

An Old Subscriber.

TO THE EDITOR:

I think this is my 35th year of renewal. I am much pleased to learn that the JOURNAL is doing good work. The people, generally, are very anxious as to the future, but are afraid of being accused of manifesting an interest in an unpopular cause; but if they were in possession of what little I know of a future life, proven by spirit return, they would begin to live a new life, realizing, as I do from having seen spirits, that there is a glorious meeting for them with their loved departed.

I know from many occurrences during the last 35 years that there is a future existence, and I only wish that I could convince others of that which I really know.

I am puzzled to find an excuse for ignorance of facts so well proven. If the people would only read the life and writings of Andrew Jackson Davis, they would or should be convinced. I consider he has done more for the cause of truth in regard to the future than any other author living.

Good luck and continued success to you and the grand work you are doing. Fraternally,

Newport, N. H. C. C. DAVIS.

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

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

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

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

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

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

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

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Local News Summary.

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

Hermetic Brotherhood.—The regular, weekly, open meeting, on Thursday evening, the 18th inst., began with a song by Mesdames Weld and Rogers; a short address by the presiding officer, Chas. W. Weld, and then the audience was addressed by Dr. W. P. Phelon of Chicago. The subject was: "Aspire Constantly for Enlightenment (Self-Knowledge)." The Doctor's statements were both original and instructive. There are now two open meetings per week—Wednesday afternoons at 3 and Thursday evenings at 8. All are invited.

Mrs. J. E. MacLaughlin, an inspirational lecturer, recently from the southern portion of this State, desires to communicate with societies on this Coast who need a speaker. Her terms are very easy, as her wants are few. She is a versatile speaker, and her subjects have a wide range. Her address is 14 McAllister St., San Francisco; room 40.

Mrs. Addie L. Ballou has returned from the East and may be found at her home, 1170 Market St. She intends to resume her spiritual work on this Coast in the near future.

Mr. M. S. Norton delivered a lecture at the "Men's Home," 529 Mission St., Thursday evening, Jan. 18, taking for his subject, "The Problem of Life."

Mr. and Mrs. McMeekin, prominent mediums and spiritual workers of San Jose, are visiting friends in Oakland for a few weeks.

The Ladies' Aid Society will give an apron and necktie party in Occidental Hall on Friday evening, Jan. 26. There will be dancing, interspersed with an excellent musical and literary program, and refreshments. Admission, 10 cents.

The Board of Directors of the Mediums' Protective Association met at 215 Jones St. on Saturday evening, Jan. 20, and passed the following resolution: *Resolved*, That no person is eligible to acquire or retain mediumship in this society who practices card-reading for a compensation. W. T. JONES, Pres.

Mrs. C. J. Meyer and Mrs. Gillingham had a good audience at Friendship Hall, 335 McAllister St., last Sunday evening. These are test meetings and are successfully conducted.

Universal Spiritual Association.—The subject for discussion at 20 Eddy St. last Sunday was "The Folly of Theorizing." The music at these meetings is second to none in the city, and the presiding officer is the right man in the right place.

San Jose Notes.—The Society is doing as well as could be expected under the existing conditions. Mrs. Watson has a good attendance on Sunday, and has begun a course of lectures. The morning meetings are well attended. The Lyceum is growing slowly; we are sorry so few of the older persons take any interest. Mrs. Cowell will be here on Wednesday evening. On last Wednesday the hall was well filled—a very encouraging omen.

Quite a number of our members are on the sick list—la grippe, etc. We hope they will all recover.

There has been a change in the directorate of the Society; Mr. Johnson, as president and director, and Mr. Carper, as a director, resigning; Mrs. York and Dr. Bentley being elected in their place. Mrs. E. A. B. Marcen is now president of the Society, Dr. Bentley vice-president and Mrs. York secretary.

Mrs. Hendee-Rogers has been suffering for some time from colds and rheumatism, but is improving and doing a good work in her line. Mrs. York and Mrs. Stone are also busy.

There are at present fewer mediums in San Jose than for a long time. A good medium can always have work here.

It is queer that so few Spiritualists patronize spiritual literature and read so little, but why comment—human nature is the same the world over. AMIGO.

The Second Anniversary of Mrs. Sadie Eberhardt as a public medium was very appropriately celebrated on Thursday evening of last week, her hall being filled with friends, who congratulated her upon the marked development and progress made by her in so short a time as a platform medium. Mr. W. T. Jones gave a short address appropriate to the occasion, taking as his theme, "Anniversaries," and their significance in marking important events in human life and experiences, especially when they relate to the events which brought light and truth to the world through the instrumentality of mediumship. At the close of his address Mr. Jones introduced Miss Mabel Pfeiffer as the chosen chairman of the evening, who presided with grace and aptness worthy of an older head. Verses composed for the occasion by Mr. Close were read by little Frankie Close, the smallest public speaker in the Mission Lyceum. The balance of the program, comprising recitations and songs, were well rendered and very enjoyable. Mrs. Eberhardt followed with messages from the spirit friends, which were gladly received, and when the hour came to say good-night all dispersed with a hearty wish for a happy return of many anniversaries.

At Mme. Young's meeting on Sunday evening, Jan. 20, Mrs. Seal spoke to a large audience, taking for her subject, "The Light of Truth." Mme. Young followed with messages from the spirit side of life. Many were turned away for lack of room. These meetings are held on Tuesday, Thursday and Sunday evenings at Oriental Hall, 605 McAllister St.

Progressive Spiritualists.—The usual song service, led by Mr. J. T. Lillie, was followed by a short address by Mrs. Addie L. Ballou. State Missionary and delegate to the National Convention in Chicago. Mrs. Ballou visited the principal cities of the East and found a condition of apathy existing which is unknown here. The speaker seemed to be very glad to be at home in California, and predicts a bright future for the cause on this Coast. Mrs. R. S. Lillie spoke upon "The Search for Happiness." Mr. Lillie sang a solo, accompanied by Mrs. Sadie Cooke. Mr. Wm. Rider is president of this society, and the meetings are held in Occidental Hall, 305 Larkin St., every Sunday evening. Admission free.

Mrs. Wrenn had a full house at 117 Larkin St. last Sunday evening. She was assisted by Prof. Fisher and Prof. Winslow.

Circle of Harmony at Occidental Hall, 305 Larkin St. Mrs. McMeekin gave a lecture on Mediumship. Mr. Bodkerk (German) spoke of the necessity of always being truthful before God and man. Mrs. Mary T. Howard related a very interesting incident of the manifestation of a deaf, dumb and blind girl proving her identity. Mrs. Rosina Inwood spoke of the opposition her husband had to Spiritualism, but immediately after his death he appeared and reprimanded her for weeping, and assured her that he was more alive than ever. Mrs. H. A. Tuance Randall, who has given so many excellent tests in former years in Oakland, was present with her good husband, and was present next Sunday at 11 a.m.

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Words That Need no Explanation.

Mrs. Nellie L. Harvey, who had suffered from catarrh for years, it having caused growths in the nasal cavities, and had also suffered from liver troubles and constipation, writes:—"Dear Doctor Peebles: My catarrh is much improved. The mucous has all cleared away under one month's treatment. This is the very thing that most of my friends have had to undergo an operation in order to be cured. The doctors here told me I would have to have an operation, but you cleared it away almost entirely in one month."

Mrs. M. H. Fyler, of Boone, Neb., who has been running down for several years, writes:—"I am feeling so well I do not think I need any further medicines. I did not think a year ago I would ever be as well as I am. I am very thankful for what you have done for me, and should I ever again need a doctor, I shall call upon you."

Mrs. Betsy Jones, of Minot, N. D., who suffered from rheumatism, complicated with bowel trouble and diarrhoea, writes:—"I have done my work two weeks alone and continue to gain every day. I shall bless you the rest of my life for curing me of rheumatism. That is worth more than a thousand dollars."

A PRONOUNCED CASE OF STOMACH TROUBLE AND NERVOUSNESS.

Alma Halladay, of Locke, N. Y., says:—"I can truthfully say I do not think I should have been alive to-day had it not been for you. I have followed psychic treatment and your medicine and rules as well as I could. I shall recommend you to all those suffering from chronic diseases."

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4tf

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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 Social Dance will be held on the second Friday evening of each month; admission, 10 cents. The last Friday evening in each month dancing will begin at 8.30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 3 o'clock. All are invited. Take the Elevator.

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