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VOL. 37. { T. G. NEWMAN, EDITOR. }

SAN FRANCISCO, CAL., THURSDAY, MAY 3, 1900.

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THE VOICE OF WISDOM.

Would it show the greatest wisdom
To pass judgment on a thought,
One of which you have no knowledge
Of the good work it has wrought?

Would you welcome as a blessing
Holy thoughts from spheres above,
That would make your life work better,
Fill your soul with noblest love?

Would you gain this blessed knowledge
From its teachers here below?
Or, are you too well contented
With what you may chance to know?

Is this earth life not a school room
In which mortals should progress?
And, would not a higher knowledge
Be a blessing, to possess?

Man is given judgment, reason,
As a power, by which to know;
Would it not be wise to use it,
While we tarry here below?

Spirit gifts! by nature given
Pure and high, in truth and love
Test them by your own good judgment
For they come from heaven above.
H. L. CHAPMAN.

BORDERLAND

A Step in the Hall.

Not so very far away is a house, big and silent—a most inviting solitude for a wandering spirit to seek, remembering the days when he walked in the sun, with a shadow to show for him. A well-known society girl who was a guest in the house one night will never try to sleep there again. "Indeed I'll not," she said to an awe-filled group of listeners. "I know I was frightened out of ten years of my life that night I did stay there, and so was Terry, my poor maid. She can't bear to go in the street in front of the house in broad daylight any more. I had been to a cotillion. We were still living in the country, and I was glad when aunt asked me to stay all night with her. I came home late, tired, as you can guess, and was asleep before you could count twenty. Terry slept in a dressing-room off mine, with the door open between, and she had locked the doors into the hall. The house is so big and lonesome, locked doors make you feel more comfortable, and there was only my aunt in the house besides the servants. Suddenly I woke up out of a sound sleep and there was a step in the hall. Now, there is a thick carpet in that hall, and I remembered that as I lay there, cold as a fish, listening to that step coming slowing down the hall. It was a step like an old man walking on a bare floor with his slippers flopping up and down. It went up and down the hall and into the room next to mine, and out again and down the hall. I whispered to Terry and she came

in very much frightened, and lighted all the gas and then sat on my bed, and we waited for it to get light. We rather startled folks by appearing early in the morning, and we did not even stop for breakfast. You see, Terry and I had important business outside. Whenever I go to the house I make some excuse to go and try that door where the step went and it is always locked." — San Francisco Chronicle.

Sees a Vision.

An intelligent man at Washington, D. C., who has written books, who has held high official station, who is known well as a public speaker, receives from time to time

Love of God will bring men nearer to brotherhood. Sectarian bitterness will in a great part be wiped out. Within the next quarter century a great upheaval of European governments will take place. Republican governments will be the rule; monarchies the exception. At the opening of the first quarter century Queen Victoria will die very suddenly. The Prince of Wales will come to the throne. After a short reign he will die by violence. The Duke of York will succeed him and be the last of the line of monarchs of Great Britain for the present. A republic will be established in England in about fifteen years. India will be lost to Great Britain in the meantime. After the loss of India rapid decline of the power of Great Britain will take



Benjamin Fay Mills, delivering his lectures in Metropolitan Temple, SAN FRANCISCO, CAL.

communications through what he considers supernatural agencies. Things are revealed to him as he sits alone in his room. Not long ago he had a vision which forecasted for him one of the severe defeats of the British in South Africa. He saw one of the checks of Buller's army when the campaign to relieve Ladysmith took its most disastrous turn. But the most notable communication of his was one which came to him within the past week. This is the communication:

"The coming century will see remarkable changes in governments and religion. The different branches of the Christian church will come closer to one another.

place. France will have comparative peace and prosperity, with a stable republican government for at least twenty-five years to come."

San Francisco Phenomena.

Out on Union street, on the crest of the hill next to the last one where the cars slip down to the Presidio, there stands a house which looks as though it might have been a comfortable home. But now it is covered with dust and cobwebs, and although for twelve long years it has borne "for sale" signs it has not had a tenant in all that time. It is

whispered that this house is haunted also, perhaps because of the fact that it has so long remained unoccupied, and because Judge Bennett, to whom the house belonged, and his wife died in it, a young man went insane therein, and another youth met with an untoward fate while living there. The house was then on Filbert street, whence it was moved to its present location.

In the lot adjoining that on which the house stands is a quaint, forlorn-looking windmill that is also said to be the haunt of spirits, principally that of a woman said to have been murdered there by her husband long years ago.

A Clairvoyant Calf.

Who has not had some "experiences?" I remember my first. I was a little girl sitting on the porch as we do in the long Northern twilight after a hot day. It had grown too dark to read when a calf, our own, ran bellowing by the house and turned the corner and ran around the block and back by the front of the house. When it had gone by a third time the Scotch lady who lived alone next door with her servants came over the lawn in the dusk. Her face was white and her hand trembling, and she sat down with us as the calf ran by a fourth time, still bellowing. "Four times," she said. "Before four months have passed there will be a death in the block." We were four families in the block and we all knew the prophecy. It was just six weeks from that night that death occurred in the family on the street back, but in the block. Mere coincidence, of course.

"The brute beasts know when the death angel is near and are afraid, and it always scares me when I hear a sensible beast howling and acting as if it was being followed by 'something,' the old lady said.

Problem of Immortality.

Synopsis of a lecture delivered by Benjamin Fay Mills in Metropolitan Temple, San Francisco, Sunday evening, April 15, 1900.

We have all of us heard the old question of Job, "If a man die, shall he live again?" but I think, in its exact form, it is not of any great interest to us. This is not the question for to-day. The question for to-day, so far as it concerns immortality, is not, "If a man die, shall he live again?" but rather, Does a man ever die?

There are those who say, that the resurrection of Jesus from the dead answers this question. We do not know whether Jesus rose from the dead or not! We have no way to find out. But if he did rise

from the dead, that would not settle anything concerning your immortality or mine.

There are those who say that the testimony of modern Spiritualism answers this question.

I will say this,—if all that is claimed in the way of testimony from Spiritualism is true, if there have been thousands of those who have gone from the flesh who have found means of communicating with men still in the body, that would only prove that some men are immortal, and still we would be confronted with the same question.

I am one of those, who, on such grounds as I shall suggest in a few moments, hold that man as man is immortal. I believe that all men are to live beyond the grave.

"But," you say, "how about the lower orders of men?" Are we to have a heaven into which shall be gathered the idiots and imbeciles?

I answer that if they are to live here only as imbeciles, and then to perish forever, the same thing and the simplest thing is to kill them now! That is what men used to do before they came to be really men. But how do we treat them? Oh! how we study the idiot and imbecile. How the judgment of civilized men is convinced that the idiot and the imbecile are men and have possibilities!

I believe that God is as good as I am, and I do not want to kill any idiots! I believe He is wiser than I am; I believe He is vastly wiser and more loving than any man. He is as wise and as loving not only as the collective body of men of all ages, but far beyond that. And I believe that everything I would aspire to do is to be done by the Infinite Love.

Let me then give you two reasons—leaving out the science and the philosophy and the authority, which furnish interesting illustrations but cannot answer the question satisfactorily—let me give you two reasons why I believe that man lives beyond the grave.

The first reason is what I am so fond of saying, that I believe this is a rational order. It is an irrational order, if men are made merely to tarry on this planet for a little time and then to fade forever.

Nearly all the founders of religions have taught immortality. Almost all the scriptures of all the nations teach immortality. Almost all the great philosophers and scientists believe in the individual immortality of the soul. It is not something that belongs to one people, and is shut away from other people; it is one of the universal beliefs in the world.

If there be any reason for existing at all there is reason for going on! If there was any reason why the fire-mist should be formed, if there was any reason why the atoms, the particles, the meteors of the air should strike one another until they were formed into worlds, if there was any reason why the ice age should pass away and the age of vegetation should come, if there was any reason for the growth from protoplasm to man, if there is any science, if there is any philosophy, then there is a reason why man should go on!

There is one word that is always spoken by those who claim to represent departed spirits returned to communicate with people still in the flesh,—so far as I have read the literature the testimony is unanimous in this respect—that there is immortal progress for all, beyond the tomb.

I think there is considerable evidence for the claims of Spiritua-

lists. As I have said a number of times, I should be more than glad to welcome such communications myself, but I cannot bear any personal testimony on the subject. But suppose it were none of it true, suppose no spirit ever came back to communicate with man—not even the spirits of the great leaders, religious leaders, concerning whom there have been so many traditions about their resurrections; suppose the tales in the Bible of the communication of departed spirits with men—and all the other tales of all the centuries—were none of them true, that would be no argument against immortality. In fact, the analogy almost seems to be the other way, for man cannot go back of this life—I cannot at least. I would like to communicate with what I was before I was a man, but while I can think some thoughts along that line I have not been able to accomplish it. A man is not even able to get his brain into an infant's skull.

Now for the other reason why I believe in immortality. I have already suggested it; it is what I call the Soul-Consciousness. You may ask me if I ever saw a soul, and I will have to tell you, No, I never did; but I have seen something more than bodies—I can tell you that. I believe that "the eyesight has another eyesight." I believe that back of the hands and the faces that we are conscious of, there are other hands and other faces, "calm and actual faces." I believe that this theory explains the most facts and leaves the least unexplained. Science does not see all matter. Science analyzes that lily, until it says the lily is composed of molecules and atoms, but science cannot fill up the spaces between the atoms. What does it say is there? "Ether." I have just as much right to call it spirit as science has to call it ether.

How much space can a man inhabit? "How little ways a man's hands can reach, and yet his vision takes in the stars!" How much space do I inhabit? Here I am, standing in a spot a foot one way, six inches the other. Is that all? No! I can reach up; that belongs to me too. I can move; I can go round and round this globe if I will. How much space can I inhabit? There is the roof,—I can see beyond it. And I can stand on any square foot of God's earth to-night and look up into the infinite spaces and live there. How much space can I inhabit? Am I simply a little two-legged animal standing down here? I can not only see beyond the stars, I can think thoughts that make the stars shrink into insignificance. This is the "real real."

And now, if we must, let us still ask, "What saith Science, What saith Philosophy, What saith Revelation of the immortality of man?" But I warn you, that, honoring each according to its service as I do, you will turn from these eager, though blind leaders of the blind, to find the answer only in your soul.

Soul! soul! what canst thou say of immortality? I hear the answer, "I am I, superior to this housing of flesh which now reveals but only half interprets me. I am bound as yet; great vistas open before me but my powers of vision are not yet strong enough to see more than short distances along their shining lengths. Wondrous harmonies faintly salute my ears, echoing and re-echoing through vast regions which I am not able to traverse yet; light, beauty, fragrance,

power, sublimest, truest thoughts press upon me from every side, yet I walk as one 'veiled and sleeping,' not yet large enough, fine enough, free enough, to grasp the marvelous significance of it all. Yet truly I know that this is no phantasmagoria of a fanciful mind, no cunningly devised illusion, but that it is true; that these are perceptions of the real world in which I live and that the things I see and touch are but partial manifestations of that which veritably exists. Nay, more! I see that ethical, loving purpose is the essence and substance out of which the universe is built. That I am only an individual atom in it does not argue my unimportance. I am one of the Divine ideas, an invaluable link in an unbroken chain of sequences. And this knowledge is at once my inspiration, my vigor, my wisdom and my energy. I work tirelessly, up-bearing and up-borne, intelligently shaping and being shaped by the eternal progress and purpose."

Shall I cease to exist before this larger, truer life is mine? Never a soul throughout the length and breadth of earth that hath found its voice but answers "No!" And all the echoes of the Universal Soul thunder and reverberate along the hills and valleys of matter and of mind "No! No! No!" I shall persist, I shall pass from life to fuller life, from partial knowledge to satisfying truth, from loyalty to devotion, from service to partnership, from love to greater love, from mountain height to mountain height, from glory unto glory.

Life—What is it?

W. P. PHELON, M. D.

The following little composite sketch is the work of four different brains practicing concentration and harmony, in one of the classes in the Hermetic Brotherhood. The articles were all written separately and absent from one another, by adults. It shows how every telepathic current can be made to work at will.

The Bible reads: "In the beginning, God created" all things. So life—motion—was manifested then. Its manifestation ceases, only when all things ends, if there be an end. Of course, there is but the one life which must be eternal. As far as I can comprehend it, it is spirit manifested, or the great force or energy back of manifestation.

I know I can not grasp, nor understand what the One Life is, nor can I see how any one really knows, or can be taught to know. God says: "It has not entered into the heart of man," what He has in store, or prepared for those who love Him.

There are many ways to look at the question. I take this however, that it means the inner life—the Higher and principal part of our dual nature; that while we fulfil our duties on the material and physical planes, whatever they may be, we should also keep in touch with our Higher Self.

Gathering up constantly, material for soul-building, when the soul leaves the earthly tenement, it can enter into rest laden with the knowledge and experience gained. It means also to weave into the dark shades of human life, the bright, living threads of love, truth and justice.

The Master from His childhood, whatever His occupation, never lost sight of His Father's business. The life we live on the material

plane must be in line with the spiritual and so keep a perfect balance.

There is but one life. All we see, feel, are, is the activity of the One Life in manifestation. It is resolvable into the one substance, one intelligence, one center of consciousness. Life is a song. Rhythm, harmony, melody—every atom, every molecule, every heart throb, is teeming with the vibration of, this universal heart essence. The One Life is exhaustless, boundless, shoreless and eternal. My life is bound in the bundle of life. Not one life shall be destroyed, or cast as rubbish to the void, when God has made the pile complete.

What then may we conclude life is? Life is motion. Life is activity. Life is air. Life is vital force. Life is substance. Life is energy. Life is immortality. Life is all, and all is life. Life is unit. There is but One Life. Life is pure and unadulterated good or God. Therefore, life is eternal, without beginning or ending, self-existing, omnipotent, omniscient, omnipresent and invisible. There are many expressions of life emphasising its many changes. But life never changes, never ceases to be. Life is being. Life is the breath of God.

From Spirit Etta.

JAS. H. YOUNG.

Though I passed to spirit life when but four weeks old, and have now passed more than forty years of earth time there, and have been in the various schools of that world, I have seen no one in the higher or advanced spheres who has been aided to reach there by a Savior called the "Son of God." Many millions of those who had depended upon Jesus (called the Savior of men), for salvation, are in states of darkness from which they cannot emerge, because no ray of truth can penetrate the walls which the beliefs entertained by them through long years of earth life, had erected around them. And it is only when a ray of light can penetrate their darkened minds that we can hope to present the truths and lead them out from the magnetic influences of the creeds and dogmas that bind them.

Many, (more than the world dreams of) are now in these states of darkness, watching and waiting for the promised redemption, but must watch and wait in vain.

Our first duty in spirit life is to present the truth to every soul willing to receive it. We offer the smallest rays or greater truths, according as the soul can be drawn from its creedal influences and brought into a higher state. Then, if possible, we lead them to a circle of friends on earth, and there prove the truth of spirit return and communion with earth friends, and thus lead them step by step into the light of truth, and teach them that only as they work for others can they work out their own progression. Once on progression's path they become missionaries, or leaders, seeking others who desire to learn, and as they thus seek and teach they acquire new truths. They learn that the receptive mind expands, and becomes more receptive, yet the measure is ever full, for the more one gives to others the more he receives, and yet there is room.

Spirit work is a work of love, but yet we cannot force the truth upon any unwilling to receive. Many who were called learned in

earth life are bound with the chains of their learned ignorance in spirit life, and hence cannot be approached by those who would present the truth. Such are the learned churchmen and priestly bigots from the earth sphere. They declare themselves leaders of the people and for selfish ends keep them within their magnetic power, teaching the doctrine or dogmas they taught on earth. You, and many others have been, and will be used as mediums through whom the power of these priestly foes of truth can be broken. We have gained recruits from their ranks by first allowing them to control some medium, then holding them until the purpose of control was explained. Every recruit gained weakens the foe and strengthens the missionary force; lightens the cloud of superstition and error that hangs over the earth.

To all true mediums we say do not despair, but continue to work with and for your spirit friends and guides, and great will be your reward when, in a few short years hence, you join your working bands in the bright and beautiful summer-land.

Onset, Mass.

Give the Pennies Back.

C. C. POST.

It is funny how many things we have to unlearn that we learned in Sunday school. Now I distinctly remember being called upon, when a child, to give up my few and much valued pennies, to help educate the heathen mothers in India to a knowledge of their exceeding wickedness in feeding their babies to the crocodiles in the river Ganges. I remember the tearfulness of the tale told, and the pictures that were shown of a Hindu mother throwing her baby into the water, from which protruded the heads of several monster crocodiles.

And now I want my pennies back. I find that the whole story was a fable, and my pennies were taken from me under false pretense.

In the *New York Sun* of recent date, appears a letter from Swami Abhedananda, the Hindu priest, or teacher, who has been for some years studying and lecturing in this country. It was written in reply to an article previously appearing in the *Sun*, written by a Mrs. Tytler. The Swami says:

"Mrs. Tytler asserts that she was in India and that she went from Calcutta to Meerut in a boat, and that she saw many crocodiles in the river, which we fed by the babies thrown into the river by Hindu mothers. I am sorry to contradict a lady's statement, but no Hindu mother ever knew of such inhuman practice. I never heard of it in India, not because I closed my ears to such reports, but because the practice is unknown among the Hindus. I have walked on foot along the River Ganges from its source down to Calcutta, nearly one thousand five hundred miles, and have lived among the Hindus of all classes and castes, but never have I heard the stories of Hindu mothers feeding the crocodiles with their babies, which the Christian missionaries had spread far and wide in this country, printing pictures thereof in Sunday-school books, in order to serve their purpose. Mrs. Tytler ought to know a little more of the geography of India; Meerut is not on the River Ganges."

"As regards the crocodiles living in the Ganges, I can assure your readers that they cannot stand in the strong current of that river. There are crocodiles in other rivers where the current is not so strong. I used to bathe and swim almost every day in the Ganges, but never saw a crocodile."

All my pennies gone for nothing.

The Swami goes on to say a good many other things that are discouraging to givers to the missionary fund. He asserts that most all the stories about juggernaut are travelers' tales, and that "suttee," the burning of windows upon the funeral pyre of the husband was never widely practiced, never countenanced by the Hindu religious teachings, except by an occasional fanatic, and that it was entirely suppressed as the result of appeals from the Hindus themselves. The Swami says:

"Some of the priests supported this by perverting the meaning of some Scriptural passages. The educated classes, however, strongly protested against the priests who supported this custom (which prevailed only in certain parts of India) and efforts were made to suppress the evil by force; but as they could not do it without official help, they appealed to the ruling Government, raised a large sum, gave it to the officers and asked the Viceroy, Lord Bentinck, to pass a law against suttee, which he did. Thus the evil was practically suppressed by the Hindus themselves through the help of the British Government."

It is too bad to have one's hopes and expectations of rewards in a life to come, based upon the promise purchased with one's first pennies, brushed away so ruthlessly. I am willing to relinquish all claim to the promised reward if the other fellows will return the pennies, and I consider that as fair a proposition as can be reasonably asked for.—*Freedom*.

The Everlasting Stars.

A. MARK STODDARD.

The "stars" are not "everlasting." The entire physical universe is changing, passing away and renewing again. Nothing can be stable except spirit. "The human soul" could not "emanate from a Deity" for the reason that all things coming from a unit or center are negative and must return to that source again and thus lose their negative individuality. The soul or spirit of man is not of that character for the reason that it has creative power. We create energy the result of will and we create thoughts as independent free agents. Negatives or independents never do that. A negative could not be co-existent with a primary. It would be unscientific and absurd in principle. All "time" has a "beginning" and consequently must have an ending.

Time belongs to the material condition and it has nothing to do with the spirit universe. In the land of souls there is no time, it is the everlasting now. The only eternal thing we can find is the spirit of man. That unit or soul center of all conscious being is from everlasting to everlasting the *I am*. It "emanated" from nothing for it was first and superior to all. All things have come out of it. If there is a single fact in existence of a demonstrative character it is that the material uni-

verse has been evolved from the spiritual or spirit.

The soul of man is the universe both physical and spiritual, and all things are natural. Law governs matter. Law is the property of matter and takes care of a more negative thing we call material substance. All may be resolved into energy, which is the product or result of spirit will-power. We see in the material universe system, order, mode and way of doing things. It was in the soul before it was in form, it came out of the soul or center and exists in matter as corresponding properties of the soul, and as a consequence there is nothing in existence but spirit uncreated and eternal. We need no "Deity" to operate the universe, it is self-operating as the soul or spirit is self-sustaining and sufficient for all the material universe will fade away and change and give place to more perfect constitutions and systems, but the soul of man will remain the same *I am* forever, and perfect within itself.

Thought-Transference.

The editor of the *British Medical Times* is among those who see in wireless telegraphy an argument in favor of thought transference by "brain waves." He writes: "Marconi has shown that a small electric battery can send waves of energy and thought through the ethereal atoms of space for a greater or less distance, according to the elevation, which may be caught by a sensitive mechanical receiver and its code of signals recorded and interpreted."

"In the battery a small amount of material is decomposed to produce the electric current. The brain is to a certain extent a battery, and the ganglions of the great sympathetic supply of the nervous energy generated in a great measure by the brain. The battery, with its relays, by the nourishment applied to the body, decomposing its own material thus supplied, is perpetually in action. Thought is to a certain extent the outcome of central action, the same as electricity is a force evolved from the decomposition of elementary substances. Thought, then, is an entity, a force something which can travel through space and be caught by a receiver, however distant, which is in tune with its vibrations."—*Selected*.

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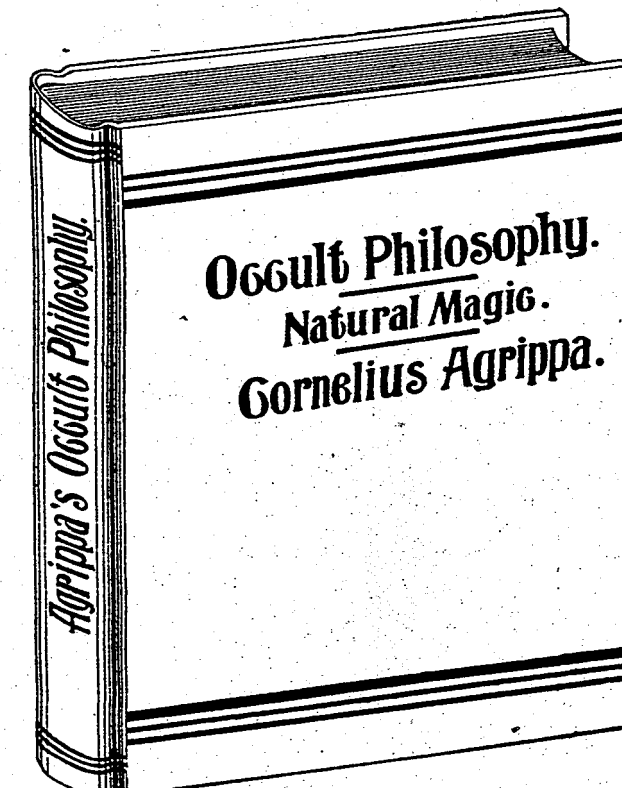
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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, MAY 3, 1900.

The Paris Exposition will remain open on Sundays. We think that this is as it should be. Sunday is a day of recreation and rest, rather than a day set apart for the promotion of superstition in the minds of the people.

Walter Howell delivered a splendid address before the London Spiritual Alliance on March 22. From a report of his lecture in *Light* we see that Mr. Howell has lost none of his old-time inspiration and power.

Prof. Chas. Dawbarn, the sage of San Leandro, has again taken the lecture platform, this time for the Hermetic Brotherhood.

Prof. Dawbarn is an advanced thinker and a brilliant lecturer. He is as vigorous and eloquent as when he championed the cause of Spiritualism.

The New Thought is most admirably expressed in the words of that old poem by John Burroughs:

Serene I fold my hands and wait,
Nor care for wind nor tide nor sea,
I rave no more 'gainst time nor fate,
For what is mine shall come to me.

Psychic Investigations into the realms of the unseen are continually raising questions which cannot be settled on the basis of purely materialistic science, and yet material science has unintentionally cleared away the debris, which, but a few years ago made it almost impossible for many of the brightest intellects of the world to believe in a continued existence.

The Advanced Thought of the age brings the universe of matter, mind and morals within the domain of natural law which is only another name for God's law, or mode of working.

From a Catholic Standpoint.

We have often wondered when reading the inspired words of Marie Corelli, how long she could continue to write from the Catholic Standpoint. There seems to be some hope that this grand mind is at last to be freed from the thralldom of popery, and will be enabled to look at life from a rational point of view. Aroused by another excommunication outrage, she has addressed a vigorous letter to Cardinal Vaughan from which we make a brief extract:

My Lord Cardinal, if I venture to think that the "New Commandment" which Christ gave, "Love One Another," is sadly lacking today in the churches, I am not alone in my thought. Away in South Africa brothers in the Christian creed are murdering each other; in Europe brothers in the Christian creed are hating and slandering each other; here at home half the population of our great cities is little more than heathen. And in the face of these things we have the unseemingly spectacle of a number of ministers of religion quarreling together for the merest trifles of form and ceremonial!

At a time when the life blood of England fills the Boer trenches we see the "press organ" of the Vatican expressing gloating satisfaction at the slaughter! We quote the following from the *London Daily Telegraph* of February 15:

"From some obscure reason—possibly because Great Britain permits complete freedom of thought in religious matters—the Vatican press is betraying the most intense hostility to England, accusing her of a desire to set the whole world in flames. The Pope, who could stop this agitation if he wished, remains silent!"

The Needs of the Hour.

Our esteemed contemporary, the *Light of Truth*, in a leading editorial in the issue of April 21, makes some startling statements. We give an extract in the spirit of helpfulness and love:

"Thought is the builder and the destroyer of men and nations. Prayer is the only refuge when help is needed. It may be said that God is with us whether we pray or not. Outside of the sheltering arms of the Infinite we can not stray, but when we need immediate assistance we crave it of those who are ready to serve, if we but ask them, our spirit friends. *There never was a time in this movement when such an urgent need of spirit power existed as now.*

Sore straits are upon us. From all quarters the leaders write us of the petrifying effects of a death-like apathy which has come upon the Spiritualists of the country. The cry now is, *wake up and get together.* When Franklin told his colleagues at the accouchment of the American republic that they must hang together or they would hang separately, he alluded in a political sense to what we now point out in a spiritual sense.

Time was when this paper gave away watches, silverware, etc., as premiums for subscribers. It is giving away now dollars in worth where it receives pennies in return. Now we turn the tables and ask this army of readers to make us a free gift of their kind thoughts and

prayers. We have a work of love to perform and love ever calls for its own. Every reader, young and old, should single out in their minds a few sympathetic friends. Send them kind thoughts on behalf of the *Light of Truth*, at the same time in prayer asking their own spirit friends to accompany these thoughts and aid in firmly lodging them in their souls.

A Soldier's Prayer.

The Primate of Ireland, Archbishop of Armagh, has published a new prayer, specifically for the soldiers in South Africa. Lord Roberts has had copies of this prayer distributed to all of his troops. Its opening passage is: "Almighty Father! I have sinned against Thee! Oh, wash me in the priceless blood of the Lamb of God!"

Commenting upon this prayer The *Christian Register* says:

"It certainly would seem as if the soldiers in South Africa were already having enough to do with blood and slaughter without a theological fulmination in the same key. It is difficult to imagine just what notion the average soldier gets from the savage wish to be saved by the death of another. It can certainly not be a wholesome or morally saving conception. He may be moved to the desire to get rid of his guilt in some way without clearly comprehending that his prayer implies that God will not forgive him unless first some one be slain in his guilty stead. So far, then, as he goes it blind, he may be benefited; but, so far as he rationally and apprehendingly utters the prescribed prayer of the archbishop, he is praying purely as he shoots."

His Better Half.

The man whose portrait adorns our title page has made a name and place for himself in the world's history, but he has not "walked alone." On March 25, when Mr. Mills preached at Stanford University, Mrs. Mills stood in his place at the Oakland Church, and preached a sermon on "Heaven," from which we make a brief extract.

The first step towards freeing ourselves from the smaller ideas of heaven is to earnestly endeavor to evolve a heaven out of the materials and circumstances of human society. This means that to the institutions of our government, politics, industry, education, and social life, we must apply the principles of love as the motive power; that love must become the judge and sanctifier of all our relations and transactions. All the qualities we have called heavenly are the qualities of which our natures are composed. We should cease to ask, "What is going to become of us?" and inquire, "What may we become?" High characteristics already ours are all that are needed for the realization of the beautiful life of which we dream. This is the great, infinite God-life that unfolds us all. Humanity shall rise from the lower planes on which we dwell, and realize itself as a being whose structure is righteousness and truth, whose face shines with the eternal beauty of love.

Felix Alder in an address in New York the other day, made the following sensible remarks upon suicides, which should be brought to the notice of the people everywhere:

I cannot sit in judgment on those who have done this deed; I cannot enter into inner life. But I warn all who think of freeing themselves from this life that they have no right to do it. They have not the right of even the stoics, who believed in no progress. The duty of progress compels us to remain; we must stay.

We are here to solve the problems of life, not to evade them. We are here to fulfill our task, not to leave it unfinished. We must make the soul victorious over the senses, and we do that not by evading pain but by conquering it.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

DISCOVERY OF A LOST TRAIL, by Charles B. Newcomb, author of "All's Right With the World." Cloth, \$1.50. Lee & Shepard, Publishers, Boston.

This is not a new discovery. It is a simple study of that strange and beautiful thing which we call life. It contains only a few familiar signboards that have helped some bewildered travellers to find their way in paths that seemed mountainous and difficult.

THE NEW NAME, by Dr. G. W. Carey A. M., Author of "The Biochemic System of Healing," "The New Heaven and Earth," etc. 64 pages, paper bound, tinted cover, wide margin, large type. Price 50 cts. For sale at this office.

"The New Name" is a remarkable metaphysical book. It comprises seven lessons in the Science of Being, a scientific statement of Psychometry and an appendix containing extracts from the written and spoken words of seers, prophets, philosophers, poets, statesmen, teachers, rulers, critics and stoics of ancient and modern times—in support of the world-saving truths contained in the lessons.

Prof. L. M. Parkins says "the book is a literary earthquake."

MARRIAGE AND MORALITY, by Lillian Harman, 38 pp., paper covers. M. Harman, publisher. 507 Carroll Ave., Chicago, Ill.

An address delivered before the Ohio Liberal Society in Cincinnati. The writer takes a very liberal view of the subject, and to those interested, it should be very entertaining.

A VISIT TO A GNANI, by Edward Carpenter, \$1.00. Chicago. Alice B. Stockham, 56 Fifth Ave.

A Gnani is one who knows, a knower; in other words, one who has a consciousness of the greater or universal life which Carpenter calls the Kosmic Consciousness. It is the higher Self or Ego of the Theosophists, the Infinite I or Fichte, the Noumena of Kant, the Divine Mind of Christian Science, the Kingdom of Heaven of Christ.

As one reads this vivid picture his interest is held through-

out, and he realizes that there is a life more wonderful and perhaps more real than the material with its hot haste in pursuit of knowledge and riches.

A Visit to a Gnani will be read with interest by all students of life, but especially by those investigating Oriental Philosophy.

Upward of fifty writers and artists contribute to the *May Ladies' Home Journal*, consequently variety is combined with excellence throughout its pages. Two pages of pictures, "Through Picturesque American"—the second of a series—reveal the beauties of our country's scenery. Every phase of etiquette is included in the *May Journal*. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

The *Humanitarian* for April is full of good things, among them "The History of Magic", by Robert Francis Clarke, D. D. The portrait of Prof. George Brandes forms the frontispiece.

There is an article on Japanese Music, and "A Poem Found on the Field" by Stuart. Victoria Woodhull Martin and Zula Maud Woodhull, editors. 17 Hyde Park Gate, London, England.

Dr. Max Muehlenbruch, the Oakland Seer, has issued a new edition of his prophecies of international consequence, from 1898 to 1925, and their fulfillment to January 23, 1900. It will be sent free upon application.

You should read the new book by Dr. J. M. Peebles, entitled "Death Defeated." For sale at this office. Price, \$1.00.

The *Psychical Science Review* for May contains, among other interesting features, a Horoscope of the editor, Ernest S. Green, thoroughly analyzed; a Solar reading of character, etc., for all persons born between April 19th and May 20th, of any year; best days for business from May 5th to June 10th; "Astrology—a Historical Sketch," translated from the German—a popular explanation of Astrology. 10 cents, or \$1 a year. 1804 Market St., San Francisco, Cal.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

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GOLDEN GLEAMS of Heavenly Light, by Spirit Samuel Bowles, through Mrs. Carrie E. S. Twing. Price 30 cts. For sale at this office.

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Cedarville, Modoc Co., Cal., Feb. 23, 1900.

Mrs. Dr. Dobson-Barker, my Good Doctor and Lady Friend: Am getting well; I feel like a boy sixteen years old, and give you all the praise. Yours truly,

HARMON SIMS.

Fairview, Christian Co., N. Y., Feb. 2, 1900.

Mrs. A. B. Dobson-Barker:

DEAR FRIEND—I must say that your medicine done me more good than all the doctors I ever went to, and I am so thankful to you for the kindness I will now send for another month's treatment, and I think that is all I need.

Yours truly, LEWIS BOSTON.

Flanagan, Livingston Co., Ills., Feb. 6, 1900.

Dear Mrs. Dr. Dobson-Barker:

I am getting along fine; the growth on my back is going away fast. I am trying to send everyone to you, as you have helped me so much that I want everyone else to try you. MRS. S. A. BAKER.

Clifton, Arizona, Feb. 6, 1900.

MRS. DR. DOBSON-BARKER:

Dear Madam—

I received medicine from you last February which helped me so much that I am again sending for it. I am troubled with rheumatism. My feet get sore, and I feel stiff all over, and yours is the only medicine that helps me. I wrapped the papers around my feet at nights, and that took all the pain away. Please send to the following address:

MISS ALEXIA PETRIE, Brewer, Maine.
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Mediums' Directory

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Spirit Chemistry. Remedies cure all diseases. Send 2 cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 McAllister St., San Francisco, Calif.

Mrs. W. B. Gillingham, Medium, 305 Larkin street, Room 90, Supreme Court Bldg., S. F.

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

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Lecture by Dr. Lavinia Knowles Sun. eves. at 7:30 p.m. at California Hall, Clay & 11th Sts. Lavinia Knowles, M.D., 559 12th St., Oakland.

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

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market rm. 27

Sol Palmbaum, Trance, Test and Healing Medium; 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

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

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

Mrs. Winchester, trance medium, 1610 Clay St., S. F. Locating of mineral bodies a specialty.

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For further list of mediums, see page 3.

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A silly jest, a careless word,
A simple sound, or singing bird,
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May wake the sigh, or start the tear.

Then hallowed be the sacred feeling
While the tear is softly stealing;
Let no cold intrusion tell
Where the limpid offering fell.

MRS. ADA WILLIAMSON.



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in which is contained the chemical elements of the human system in natural proportions.

The theory and practice of the system of Physiological Foods was first introduced by the celebrated Physician and Chemist, Dr. Julius Hensel. Prof. Francis King in his system of Physical Culture, began the introduction of these natural foods in the winter of 1896 and 1897. He met with but measurable success until the fortunate combination was made of the sulphates, chlorides, carbonates and phosphates, largely differing from Hensel's formulas. The result has been almost unvarying success. The combination which was experimental proved a perfect success practically.

All classes of diseases have given away by the use of these "foods" and phenomenal cures effected. It is nature's medicine.

DR. HENSEL says in his work on "Microbiotic, Our Diseases and Our Remedies" (we quote from preface) "As a tangible cause of the diminution of the blood disks—I have pointed to the insufficiency of the amount of the sulphur, lime, iron and other blood salts contained in many articles of food, producing a diminished electric tension of the nerves and thence fatal maladies. This deficiency of mineral salts, develops such diseases as

anaemia	asthma	fevers	pulmonary consumption
chlorosis	dysentery	hemorrhoids	inflammatory conditions
dropsy	catarrhs	constipation	stomach and liver troubles
rheumatism	diphtheria	irregular menses	acidity or heartburn
diabetes	epilepsy	poor nutrition	all kinds of
cramps	obesity	skin diseases	blood diseases
cancers	tumors	falling hair	children's diseases

In short we do not get sufficient of the mineral salts or chemical elements of the system from the vegetables, cereals, fruits, and meats which we eat. The reason for this is, impoverished soil which produces these articles of diet, modern processes of refining, adulteration and deranged organs of assimilation and nutrition. The result, is, all kinds of abnormal physical conditions and diseases.

Physiological Foods supply the blood salts. In a short time nature reasserts herself. Every part of the system has its nourishing elements, so health, vitality and new life take the place of weakness, sickness, disease and death.

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am not so stiff in my limbs and joints. My back does not feel so bad. My kidneys are freer. My bowels are more regular. The throbbing across my back is not constant. I am encouraged.

July 30.—I feel much better. I was badly stirred up the first 10 days. That has all passed and I am greatly improved in health. I sleep well; my feet do not hurt when I walk; my flesh is not sore; no throbbing across my kidneys; my bowels are now regular and my eyesight is improved.

Sept. 18.—I feel like a new woman. All the old symptoms are past. To say I am pleased and satisfied but faintly expresses my feeling. I am grateful and shall never cease praising and extolling the Physiological Foods.

For 21 years I have been a sufferer. 12 years of which death was preferable to my life at any time. I had tried so many remedies and different physicians, but thanks to your Foods, I am now well.

MRS. MARY LAND,
The letters are on file in this office and can be seen by any one who desires to read them.

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Local News Summary.

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

The Righteousness of Our Cause, was the subject of an eloquent lecture by Mrs. R. S. Lillie, at Occidental Hall last Sunday, for the Society of Progressive Spiritualists. The Song Service was conducted by Mr. John T. Lillie. The lecturer was frequently interrupted by applause from a very appreciative audience, as she made telling hits, showing what spiritualism had done in liberalizing the churches and modifying the creeds of the present day. She concluded with an improvised poem of rare merit, which received prolonged applause. Mrs. Lillie's lectures are always good, but this was one of the best she ever delivered in San Francisco.

May Festival.—Everything is in readiness for the May Festival, to be held at 909 Market St., on May 6th, under the auspices of the Children's Progressive Lyceum. The children have all worked faithfully for this occasion and are eager to display their talent. The Festival entertainment is under the leadership of the well known, esteemed and faithful worker, Mrs. A. E. Wadsworth, assisted by Mrs. Briggs, and the rest of the Lyceum members. The crowning of the May Queen by a large group of children will be well worth witnessing. THOS. A. JOHNSON, Sec.

Reflection was the theme of discourse at 20 Eddy St. last Sunday. Miss Lee gave several musical selections, and the interest in these discussions constantly grows. Dr. Hall seems to be the right man in the right place.

The Mental Science Association of San Francisco, met at the residence of Clara Foltz, 771 Haight St., last Sunday afternoon and received several new members. The importance of selecting the very best material for officers caused the election to be deferred for two weeks. Next Sunday there will be a propaganda meeting in some hall in the city. Notice in the Sunday papers. M. S. NORRIS, Secretary.

Ladies' Aid Entertainment.—The usual entertainment and dance of this society was held on Tuesday evening, April 24, in Occidental Hall. In addition to the social dance and refreshments, the following program was rendered: Song by Raymond Hayes, "The Girl I loved in Sunny Tennessee." Mr. Charles Anderson recited, "The Legend of the Organ Builder." Mr. Heron and a graduated class of ten gave an exhibition of Physical Culture and Delsarte.

The Wednesday afternoon meeting was addressed by Mrs. Jennie Ward Hays on Physical Culture.

Dr. W. T. Parker, a spiritual and magnetic healer, who has for some years been practicing in Chicago, is now located in San Francisco, and holds meetings in connection with Mrs. Griffin every Wednesday evening in Occidental Hall, 205 Larkin St. Dr. Geo. W. Carey will assist in conducting the meeting on Wednesday, May 2.

The Mission Lyceum held its regular monthly entertainment and dance in Mission Opera Hall on Wednesday evening, April 25. The following was the program presented:

Overture, Orchestra; recitation, Florence McDonald; recitation, C. Close, fancy dance, Florence Bohn; recitation, Frankie Close; recitation, Mrs. Lida Hickok; song, Miss Mabel Pfeifer; Papa's Letter, Bessie Northrop; Jaeger Brothers Musical Geniuses, Frederick, Otto and George; recitation, Miss Vernie Close; piano solo, Mr. Frank Indig; fancy dance, Bessie and May Northrop; recitation, Miss Etta Werner; fancy dance, Flossie Locke; recitation, Mr. Chas. Anderson; Highland Fling, George Bacon and Shila Smith.

Hermetic Brotherhood.—The meeting last Thursday evening at 509 Van Ness Ave. opened with the Silence, and a song by Mrs. Rogers and Mrs. Weld. Dr. Phelon in a few well chosen words introduced Prof. Chas. Dawbarn, who delivered an eloquent lecture, taking for his subject "The Fullness of Man."

His ideas were new, and his conception of man more exalted than the ordinary. A vote of thanks was extended to him by a unanimous vote of those present. Mr. Weld spoke of the Brotherhood Work, and the meeting closed with music and the *Mantram*.

Mr. E. W. Gould of Washington, D. C., is visiting his son in Oakland. He is a well-known writer along Spiritual lines, and during his visit we hope to hear from him through the *Journal*.

A Little Daughter has come to the home of our friends, Mr. and Mrs. Harrison D. Barrett, of Boston. She arrived on April 20, and both mother and daughter are doing well. The *JOURNAL* joins in congratulations.

Dr. H. M. Barker, the genial mental healer of Los Gatos, Cal., was in San Francisco on business last Saturday, and of course called at the *JOURNAL* office. He is hale, hearty, and as full of jokes as ever.

Sunday Lecture Ass'n.—Metropolitan Temple was crowded to its utmost capacity last Sunday evening, to listen to an eloquent address by Benjamin Fay Mills, who took for his subject "Between the Animals and the Angels." Mr. Mills is a living example of evolution, as each of his lectures is better than the last. The subject next Sunday will be "The Opportunity of the Orthodox."

Rev. Geo. B. Allen spoke briefly of his thirty-nine years of public service, and the evolution of his creed. Judge Jas. G. Maguire, President of the Association, who has just returned from the East presided, and made some very telling remarks. Mr. Alfred Wilkie sang two solos and Prof. Eckman manipulated the grand organ to the satisfaction of everyone present.

By Special Arrangement with the publishers, we are enabled to offer, for a limited time, the *Coming Age* and the *RELIGIO-PHILOSOPHICAL JOURNAL* for one year, post-paid, for \$2.15.

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Spirit Col. Hopkins, who is well known in San Francisco through the mediumship of John Brown, Sr., created the fund called the Hopkins Fund, which was intended to supply the *JOURNAL* to those Spiritualists who were sick or too poor to pay for it. It has done a good work so far in supplying literary food to the hungry poor, and is still doing it. The good-hearted and liberal-minded should contribute to this fund, and thus not only please Colonel Hopkins, but those who are benefited by his noble suggestion. So far, there has been contributions of only \$18.50, while the calls for the *JOURNAL* to those who are unable to pay for it, are numbered by hundreds. We are supplying all of them that we can, but cannot accommodate all. The lovers of humanity and spiritual truth are invited to co-operate.

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VOL. 37. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MAY 10, 1900.

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A SELFISH LIFE.

The soul that torment is its lot,
Must suffer and bear 'till not a blot,
Can be effaced from the pages of life,
Written by his deeds in worldly strife.

He listened not to the inner voice,
That to obey was but to rejoice;
The doors of self thrown open wide,
Were constant lurings from his Guide.

Forget thyself! Let every thought
Be of another's life a part.
Bar the entrance to the abode of sin;
Through the door of love God enters in.
Mrs. Chas. M. Toby.

BORDERLAND.

Strange Coincidences.

On Page street, San Francisco, there is a house with a strange line of coincidences. Years ago a little girl had an eye put out in that house, through an accident with the scissors. In the next family to move in there was a little girl of 9. This child took scarlet fever and became blind. Moving into the house the little girl ran about the house, her busy fingers in every corner. In some unaccountable way the child's eye became infected and a discharge was set up. The child was at once taken to an oculist and in a short time had lost the sight in the eye. The other eye became affected and soon she was in darkness, and will be as long as she lives. Again the house was vacant, and it began to have a bad reputation. It was finally let to a young couple with an only child, a baby girl of 5. On a Christmas night the little girl was dressed to attend a Christmas party and ran to her father to show him her pretty dress. Her foot caught on a rug and she fell against the sharp corner of a chair and gouged her eye so badly it had to be removed.

Another family moved into the house and they are still living in it. A little daughter in the family broke her hook strap. She brought an awl from her brother's tool box and was punching a hole in the strap, pointing the awl toward her. It slipped and went into her eye so deeply as to destroy it, and she, too, is blind in the house—the fifth little girl to lose an eye there.

A Crying Spirit.

Out on the road to San Mateo is a house to rent cheap. I hunted up its former tenant and this is the tale she tells: "The rent was cheap, and cheap rent was what I was looking for. There were my son and his wife and baby, and my daughter and I. We had heard about the house having a bad name,

but not till after we had moved in, and we were much more afraid of a landlord who wanted his rent than we were of ghosts.

"One night my son was away late to lodge and his wife sat up to wait for him. I was sleeping quiet as a lamb, when she came and shook my shoulder and says: 'Mother, do stop crying; you make me nervous.'

"I'm not crying at all," says I. "Yes, you are; you have been crying in your sleep for half an hour, and I could not stand it any longer."

"I went to sleep and nobody mentioned the crying again. The house had been a good deal out of repair, but my son is handy with his hammer, and he soon had the place in fine shape and a garden made, and we were wondering where the ghost was. No one could want a decenter, quieter place to live in."

"One morning my son's wife says to me: 'What makes you cry so at

cried loud. Well, I lay there and knew by my queer feeling that that was the ghost. I was too scared to move, and I thought if I lay still it would not know I was there. It just kept right on rocking and crying. It seemed to me to be years it rocked there, but it could not have been long. When it was daylight I got back to my room and didn't tell anyone I had been out of it. My son asked about my crying again in my sleep, and if I had not better go and see a doctor. I said maybe I had, and there wasn't anything said for two or three days, and then he said one morning that he guessed he and his wife would move and keep house alone. He would not say why at first, but finally he said it was because I kept them awake crying. 'Taint me,' I said.

"But it must be," they both said. Then I told them about the night I had slept up stairs. My son, he said, 'you're crazy.' He said he'd sleep up there that night, and his

spunk, and instead of going up and making things hot for him she sat and cried and wouldn't eat—perhaps she didn't have nothing to eat. Pretty soon she died, and nobody can live in the house now for her crying.—S. F. Chronicle.

Claimed His Wife.

Danbury, Conn., dispatches to the morning papers tell the following story:

A remarkable tale is monopolizing public interest in this city. Mrs. Margaret Pettitt of Brooklyn, who has been visiting her daughter, Mrs. Chas. W. Lee, wife of a prominent citizen of Danbury, was found Sunday afternoon dead in bed.

She had retired in seeming perfect health. Her daughter, seriously ill in another room, gave the alarm which led to the discovery of the mother's dead body and to the remarkable story which has fairly bewildered Danbury. Mrs. Lee, as the result of the recent surgical operation, was confined to her bed, slowly convalescing. The mother, apparently in robust health, retired late Saturday night. According to her custom, she did not appear at breakfast Sunday morning, but greeted her son-in-law cheerfully when he entered her room at noon and placed fruit and coffee at her bedside.

Mrs. Pettitt was a habitual late riser and breakfast in bed was with her a matter of course. A short time after Mr. Lee had left Mrs. Pettitt's apartment her daughter says she saw the well-remembered figure of her father, dead sixteen years, pass along the hall and enter the room occupied by her mother. Distinctly, she says, she heard her father's voice saying: "Margaret, come with me."

"Overcome with fright, unable either to move or scream," said Mrs. Lee in recounting her mystifying experience, "I lay with my eyes fixed on the door of my mother's room and ears strained to catch the slightest sound."

"Clearly I heard my mother answer my father's command. Her words were indistinct, but the tone implied her willingness to go. An instant later the door swung open and my father stepped across the threshold carrying mother tenderly in his arms. They vanished as I looked at them."

Mrs. Lee, recovering her voice, cried out to her husband as the apparition passed away.

"Something has happened to mother," she shouted, "go to her, go quickly."

Mr. Lee tried to soothe the hysterical woman. Then, to humor her, went to the mother's room.

Mrs. Pettitt lay dead in bed.

The Sunflower is our emblem.



J. M. PEEBLES, A. M., M. D.

AUTHOR OF

Death Defeated; Three Journeys Around the World; The Christ Question Settled; Immortality, or Our Dwelling-places Hereafter; Seers of the Ages, etc. [See Page Two.]

night? You scared me again last night.' 'I didn't cry,' I said. 'I don't cry at all and I don't know what you mean.'

"Then my son spoke up and says: 'Mother, I heard you, too.'

"I thought to myself, 'Am I going crazy?' That night I didn't sleep in my own room. I didn't tell them, but after they were asleep I gathered up my things and went into a big room at the front of the house which we hadn't furnished yet. There were only a bed and a box I used for a table. I went right to sleep, and all at once I woke up, and there was some one in the room rocking and crying. There was no rocking chair in the room. It was a woman's voice, and sometimes she cried low and sometimes she

wife begged him not to. I knew it didn't hurt me, so I didn't see why it should him. He said it was all nonsense, that I had dyspepsia and that made me cry in my sleep, but about 2 o'clock he changed his mind. He came down stairs like the ghost of himself and we sat the rest of the night in the kitchen waiting for it to be morning so we could move. A woman who had lived near for a long time told me that a young couple from back East built the house, and he had money in the mines. He would go up there, though he didn't know much about mining. He got into a rough set and pretty soon he stopped sending his wife money and then she heard he was living with another woman. She hadn't much

Gems from a New Book.

Paragraphs from Dr. Peebles' new book, *Death Defeated, or the Psychic Secret of How to Keep Young*.

You are well to-day, reader, are you? "Yes." Not an ache nor a pain? "Not one." Your health is perfect? "It certainly is, so far as I can judge." Then were you to keep your health up to this present high standard, your body would not die, would it? "I do not see why it should." Neither do I.—Page 7.

A New Zealand cannibal, who had helped to eat eighteen human beings, told me that roasted human beings and roasted pigs tasted very much alike. He richly enjoyed both. Doubtless those who live in the year 2,000 will look back and pronounce the flesh-devouring inhabitants of this country and century a sort of Anglicized animal-eating set of cannibals.—Pages 14-15.

Herodotus, 484-425 B. C.—Twenty weary centuries and more have worn away under the corroding tooth of time since Herodotus walked the streets of proud, imperial Athens, and yet his fame has increased till his history is now read in over a hundred different languages. Aspiring youth, thoughtful academicians, and savants alike, unite in honoring his name. . . . He abhorred the killing of the innocent grazing herds, abhorred the bloody sacrifices seen about the temples, and still more did he abhor the eating of the flesh sacrificed to the gods. "Why cause suffering," said he, "to these inferior and innocent orders of being, and why take the life that only the gods could give; and why eat flesh, yet dripping with innocent blood? Do not the oracles condemn it? Do they not advise lentils, and grains and fruits that ripen in the sun?"—Pages 19-21.

Pythagoras, 570-470 B. C.—In one of my several journeys around the world, I gazed upon the isle of Samos, made sacred by the footprints of both Pythagoras and Herodotus. This great philosopher, Pythagoras, may truly be said to constitute the fountain-head of Greek culture, but more especially of the ideal philosophy of Plato. He lived and labored in the morning of Greek intellectual life, and gave to its forming genius the amplitude of his transcendent powers. . . . How many politicians in our American Congress consecrate themselves, as did Pythagoras, Lycurgus and Solon, to the service of the state? It is questionable if we should find in our Congressional body, though aided by Diogenes' lantern, one in that lobbying den of political self-seekers, one comparable to that self-sacrificing, unassuming, yet regal-souled old Samosian sage!—Pages 21-24.

Voltaire's wit and irony frequently gave offense to the clergy, court and aristocracy, for which he more than once spent several months in the Bastille. But his rare genius made him a favorite in all the best literary circles, not only in France, but in England and Germany as well.—Page 55.

Upon reviewing nearly two thousand well-authenticated cases of persons who lived more than a century, we generally find some peculiarity of diet or habit to account for their longevity; we find some were living in the most abject poverty, begging their bread. Some lived entirely upon fruits and vegetables; some led active lives, others sedentary and retired lives; some

worked with their brains, others with their hands.—Page 90.

In coming out of a warm hall or crowded lecture room, put a handkerchief or muffler over the mouth and breathe through the nostrils. Such breathing tempers and modifies the atmosphere.—Page 99.

It is asked—"How shall I secure sleep?" Carry, carry, oh brother, such loads of flour, fruits, nuts and necessities of life to the poor as will tire your muscles. Carry, oh sister, such foods, garments, and necessities of life, as gifts to the poor, as will tire, weary your muscles. And with muscles tired and weary doing good to others, with a light supper of nuts and fruits, and a clear conscience, there will come to you sweet, serene, restful sleep. Try it. . . . Study nature. In the gray of early evening sporting insects, lowing herds and the forest birds retire away for rest and sleep. If owls and bats are exceptions, it is because they are owls and bats—vilest of birds.—Page 103.

Don't go to sleep lying upon the back. Who ever saw the weary herds or proud horses fall asleep upon their backs, with their feet up in the air gyrating around loosely? They naturally drop to sleep lying on their sides or stomachs. I observed during my journeyings in Asia and Africa that the natives nearly always slept upon the stomach. Go to sleep then, lying upon the right side, for the reason that while the right lung has three lobes, the left has but two, and the lower portion of the heart being more upon the left side it has greater freedom of action than it could possibly have if the weight of the right lung were pressing upon it.—Page 105.

Color, like sound and odor, electricity and gravitation, is a substance. Everything that is, is substance; that is to say, it is something or nothing, and if nothing, it is not worth talking about. Only substance or substances, can produce effects. Colors produce marked effects. Purely white or light colored garments are healthiest for summer because they transmit, or rather permit, the sunbeams to reach the body. They are healthiest, in fact, at all times. Pythagoras and his disciples dressed in white robes. In many of the Asiatic cities the people dress almost exclusively in white. When the angels come to earth from the bending heavens they come robed in white.—Page 130.

Black or dark clothes should not be worn in the sick room. It is not generally known that a man wearing dark clothes is more liable to infection from contagious disease than he who wears light colored garments, because particles which emanate from diseased or decaying bodies are much more readily absorbed by dark than light fabrics. This is easy of proof. Expose a light and dark coat to the fumes of tobacco for five minutes, and it will be found that the dark one smells stronger than the other of tobacco smoke, and it will retain the odor longer.—Page 131.

Many diseases come from ill-timed thoughts and erroneous beliefs. Calvinism produces biliousness, worrying, anxiety, envies, jealousies; suspicions and fears wrinkle the face and reveal themselves in bodily disease. The mental picture in the mind affects the body. The person who fears cancer is apt to have one. Thoughts are ethereal, spiritualized forces—substances, and though more subtle

than blows, they are also more dangerous.—Page 139.

On the 13th of September, 1893, a single cow, of the "Improved short horn breed" was sold near Utica, N. Y., for \$40,600, and fifteen calves and cows of the choicest breeds sold for \$260,000. What would be the result if the same attention and study were devoted to the development of a better, higher breed of men?—Page 161.

Goethe said of himself: "From my father I inherit my frame, and from dear mother my happy disposition, my poetry and my love-nature." . . . From the same pile of bricks the master-builder makes the palace and the pavement; so from the same organic elements, auras and impressions are made philosophers, angel or demon. And while the mother is the major architect, the father imparts the magnetism by the law of radiation.—Page 183.

Many of the renowned men of the world did their most important work when between 70 and 100 years of age. . . . It was only a few years ago that Lucretia Mott, in her eighty-eighth year, passed to the better land of immortality. The year previous to her transition she delivered one of the ablest speeches of her life in Philadelphia. Her mind was clear, her voice firm and her logic inexorable. She manifested few of the gathering infirmities of age. For nearly three generations this sainted woman won from the masses the warmest love and praise. She was mild, forgiving and pleasant. She truly "grew old gracefully," retaining a most beautiful expression upon her face until the last. . . . The Jews, the Friends, often called Quakers, a quiet, temperate, plain-dressing, industrious and thrifty people, are noted for their long lives. The Shakers, however, excel them in length of years.—Pages 190-191.

The five steps to immortality upon earth are these: 1. A healthy ancestry and right conception. 2. Born rightly in the right months of the year. 3. Educated rightly in the physical, mental and spiritual laws of life. 4. Eating, drinking, toiling and sleeping rightly. 5. Thinking rightly, willing rightly, and doing rightly in the way of supplies for body-building. And further, thinking and willing rightly, actualized in manifestation, implies an equal balance of the acids and the alkalies of the secretions and excretions, of the chemical disintegrating forces and of the higher, finer vitalizing up-building forces. . . . Mortality, then, becomes an event, which when reduced to the last analysis, is simply a matter of knowledge or ignorance, folly or wisdom.—Pages 202-203.

Among the life-destroying emotions are despair, worry, melancholy, anger, peevishness, jealousy, fear, and among the life-preserving emotions are obedience, will, faith, cheerfulness, courage, and an invincible determination. . . . It is clear and evident from the previous pages, that the good, the great, and the long-lived have, with few exceptions, attained to old age by avoiding animal flesh, and by obedience to physical, mental, and moral law—that is to say, by right living, by good habits, by persevering industry and sturdy energy of character. The wicked and the lazy do not live out half their days.—Pages 204-205.

Whatever is said to the contrary, marriage on the material plane of being is both desirable and honorable. It is the preliminary step to ward co-operation. The family

forms the soul's first altar. Here the fires of sympathy and self-sacrifice and abiding trust should perpetually burn. Here should center the heart's warmest and tenderest attractions—a symbol of that higher regenerate family-home—home of equality and purity, where kindness is law, self-sacrifice is worship, and love is as pure, tender and abiding as it is universal. In this home there is no death, no crape, no caskets.

This book is just issued and for sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL. Price, \$1.00 Postage 10 cents extra.

Woman's Valuable Service.

E. W. GOULD.

As nearly or quite all the Benevolent, the Religious, the Ethical, the Social, the Scientific organizations in America today, are represented by women from all the different religious sects except Spiritualism, it is evident they realize the necessity of reserving their force and ability for the great cause in which they have embarked.

It is fortunate they did so. Every day develops some new duty, some new want, the women in our ranks are called upon to respond to.

And now comes, perhaps, the most important suggestion of all.

It is lamentable to know that many of our local spiritual societies are languishing, and that some of them are barely holding their own, while others have been obliged to discontinue altogether for the want of financial support.

In confirmation of this declaration I quote from a recent able editorial article in the *Banner of Light*, when discussing the subjects introduced at some of the recent anniversary exercises, as reported to that paper.

He remarks: "Without being conceited or officious we venture to assert that the perpetuity of local spiritualistic societies throughout the nation is of as much importance to the cause as any and all references to past accomplishments can possibly be."

Notwithstanding the large audiences present at these numerous celebrations, the fact remains that many of the most important local societies connected with spiritualism are so ill supported as to make their existence very precarious.

Unless something is done to augment their membership and strengthen their financial standing, it will be only a question of time when they will pass out of existence.

When they do go down, class work on the part of occult teachers will take the place of public meetings, and spiritualism as an independent public movement will be known no more."

No one in our ranks is better able to speak with authority, and to know whereof he speaks than Brother Barrett.

If he had gone further and suggested a remedy for this pending calamity, if successful, would have entitled him to the everlasting gratitude of all spiritualists who realize the value of local societies.

But as he has not done so, I will venture to renew my proposition, viz: That we, as a sect, appeal to the women of our denomination throughout America to step to the front, and offer to take the management of all local societies that will agree, cordially, to the transfer.

While this proposition, if accepted, involves much labor and responsibility, it occurs to me that the ob-

ject to be accomplished is of sufficient importance to induce the hundreds of our bright, competent women now engaged in the cause, among which may be mentioned Mrs. Carrie E. S. Twing, Mrs. Sarah A. Barnes, Mrs. Cora L. V. Richmond, Mrs. Kate R. Stiles, Mrs. Juliet Bean, Mrs. E. L. Watson, Mrs. M. T. Longley, Mrs. Mattie Hull, Mrs. R. S. Lillie, Mrs. Loi F. Prior, Miss Lizzie Harlow, Mrs. Morrison Carpenter, Mrs. C. P. Pratt, Mrs. J. A. Chapman, Mrs. Jennie Hagan Jackson, Mrs. Helen T. Bigham, Mrs. S. A. Armstrong, Mrs. E. A. Sheets, Mrs. C. Fannie Allyn, Mrs. Tillie Reynolds, Mrs. M. J. Butler, Mrs. Ida P. R. Whitlock, Mrs. Clara Watson, Mrs. A. B. Severance, Mrs. G. W. Kates, Mrs. H. L. P. Resson, and hundreds of others, equally as competent, to assume the responsibility and add to their other arduous duties the entire control and management of all local societies not already under the management of a competent and satisfactory board of trustees or managers.

If my second proposition should be accepted, *viz.* That a small salary should be paid to the President, and in large societies to the Secretary also, when necessary, and that the entire time of the President should be devoted to the interests of that society, there will be but little active work beyond what will be performed by the board of managers in their weekly meetings. A competent President being under pay, and devoting the entire time to the interests of the society, will leave but little active work for others to do, and that will devolve principally upon the board of directors. And as they are elected once a year it will not be a great hardship upon any one.

The financial condition, that now embarrasses so many societies, is presumed to be overcome by the new system, as one of their principal objects and efforts will be to so increase the membership that the tax upon each will be small.

This is a question of policy, in which there is probably to be difference of opinion. But there can be no difference in opinion as to the necessity of increasing and maintaining local societies.

And yet as Brother Barrett has discovered, in all the able and interesting reports that have been made of the proceedings at the numerous anniversary exercises just closed, not one word has been said of the situation or the necessities of the local societies.

As strange as this may appear, it is ominous of the feeling that pervades the public mind today. Is there no necessity for a radical change in the management of this great factor in our machinery? All recognize the cause of this depression, this abandonment of interest in local societies. It is simply the want of money.

As unwilling as we may be to admit it, all know that if we had sufficient means to build and own comfortable houses of worship, and employ pastors of ordinary ability and education, and pay for the character of music most other worshipping congregations do, our membership would increase more rapidly than that of any other denomination.

In the absence of these simple requirements, our people are drifting off into other liberal organizations where their personals are made more comfortable, at least on Sundays, if their spiritual food is not always so digestible. In the absence of statistics, I am quite con-

fidant, notwithstanding the rapidly increasing converts to spiritualism, there are less members belonging to local societies now than there was ten years ago.

This accounts for our financial embarrassment, which may be easily overcome by a proper effort to increase the membership, when the embarrassment will cease, and the requisite accommodations and prosperity will follow.

The success that has attended many other philanthropic efforts made by the women of America, is a sufficient guarantee that if the women who are now devoting themselves to the cause of spiritualism will consent to take charge of the local societies and manage them in their own way, the apprehended failure that Brother Barrett refers to will be avoided, and many other advantages realized in the near future.

I will refer to but one as an illustration. While I have great confidence in the ability of the present Board of Trustees of the National Spiritual Organization, I may be allowed to say, if the convention that accepted Brother Mayer's very liberal proposition, had selected a committee of women from the delegates there present and authorized them to proceed in their own way to collect the sum of money required to insure the transfer of the property by Brother Mayer, but few will doubt the amount would have been subscribed and the property transferred ere this.

But as Sister Longley, the Secretary, has done efficient work in that direction, and seems confident that the required amount will be raised in the extended time, no one has the right to complain but the Secretary, who has labored faithfully to perform the service that should have been referred to a committee of her own sex.

But even at this late day, if the Trustees are in doubt about the necessary amount being raised, I would suggest that they employ a sufficient number of our most competent canvassers, to go from house to house until the amount is raised.

It is a reproach upon the Spiritualists of America to have it known that the small sum of ten thousand dollars cannot be raised for so laudable and valuable an object, when hundreds of thousands are being raised annually by many other sects for less worthy objects.

While it would seem that ample notice has been given through the Spiritual papers, and through the frequent appeals of the Secretary of the N. S. A., to present this claim, it is well known that not one-fourth of the Spiritualists in America ever see or read a Spiritual paper. And many that do see them have no idea these appeals are made to them. Hence the necessity and the value of a "house to house" canvass.

But this has nothing to do with the suggestion that, if only as an experiment, we as a sect unite in an earnest, harmonious spirit to induce the women of our denomination to take upon themselves the labor and the responsibility of managing all local societies that are willing to make the transfer, and to pledge ourselves to co-operate with our sister members in an effort to revive and place all local societies upon a healthy, practical basis, with the hope and expectation of deriving greatly increased benefits to our cause.

Oakland, Cal.

Only those who possess the truth can be absolutely free.

Stone Age Theology.

At the recent Ecumenical Conference on Foreign Missions in New York, a prominent speaker used the following language in speaking of Christ:

"He entered the bloody arena alone, and dying broke all chains and brought life and immortality to light."

This sort of theology was in vogue several centuries ago, but to have this absurd and untruthful declaration come from a modern thinker who ought to be abreast of the age in theology is astonishing.

The speaker referred to Christ's turning water into wine in commendatory language when he should have condemned the act, and said that the Nazarine should have produced bread and not intoxicating drink.

The "bringing immortality to light," as averred by the speaker, is a most glaring instance of ignorance, as all reasonably well-read school boys are aware that the belief in the immortality of the soul was taught many centuries before the birth of Christ. The speaker was an instance of the kind of talker who illustrated the declaration of that eminent scholar, Max Muller, who said: "Those who know but one religion know none."

QUAKER.

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I am poor, but if I had \$100 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*.

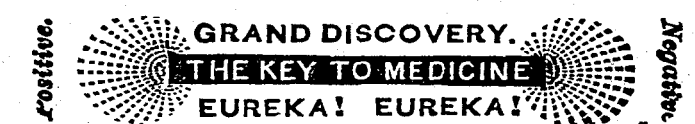
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The evidence presented is of the most unqualified kind and character. Only personal perusal of the volume will do it justice.—*Banner of Light*.

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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MEDIUMS

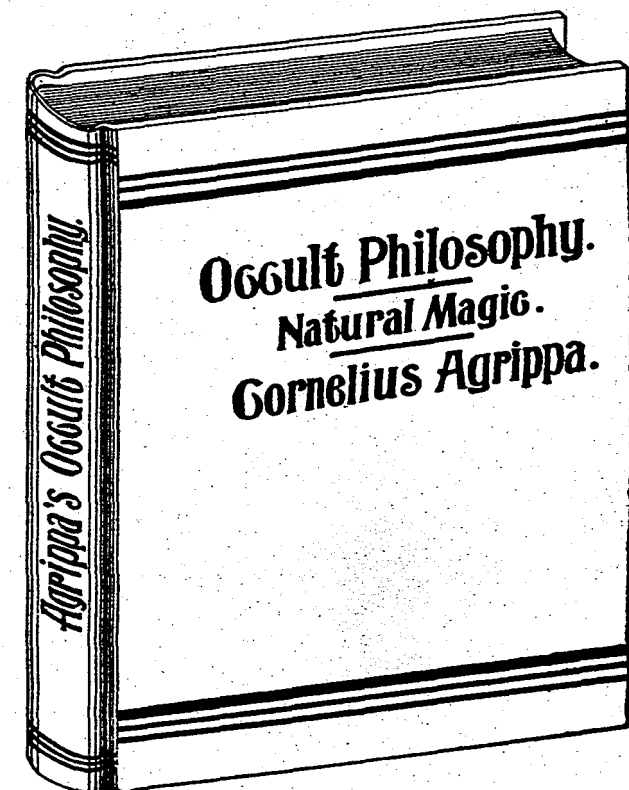
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For other mediums see page 5.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

RELIGIO- PHILOSOPHICAL JOURNAL

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, MAY 10, 1900.

Our Foreign Exchanges are still after Talmage. *The Two Worlds* of Manchester, England, gives him a regular weekly grilling, under the heading: "The Lies of Talmage." He deserves it all, and the may be induced to modify that sermon on Spiritualism before he delivers it again.

The Flaming Sword is very emphatic when speaking of the modern creeds. Brother Morrow evidently believes in calling a spade a spade:

Modern religious creeds are rapidly becoming irreligious screeds. They were blessed by popes and synods; they are now cursed by the millions; they were originally saturated with the polluted waters of fallacy; but they have become too dry for the people—dry enough to burn in the fires of the present judgment.

The College of Fine Forces.

—Dr. Babbitt has now moved his Institution to 58 North Third Street, San Jose, Cal., a beautiful city of about 30,000 inhabitants, 46 miles south of San Francisco. The Doctor deems San Jose unsurpassed on this planet for its delightful and healthful climate, and hopes to see his Temple of Higher Sciences fully built and established there.

The Eastern Camps are showing signs of activity all along the line. Lake Pleasant, Mass., presents a splendid array of talent, among them the following are announced:

Mrs. Mary E. Lease has been engaged to give four lectures during the last week of camp, and among our speakers already engaged are Prof. Wm. M. Lockwood, Mrs. Carrie E. S. Twing, Albert P. Blinn, J. Clegg Wright, Mrs. C. Fannie Allyn and Mrs. May S. Pepper. The Ladies' Schubert Quartet of Boston has been engaged for its third season at the Lake, and will render vocal selections at all the lectures and assist at concerts.

Medical Persecution.

Atlanta, Georgia, is in the throes of medical persecution. The "regular" physicians are upon the war-path, and from the accounts published in the *Atlanta Journal* they seem in a fair way to make it very uncomfortable for some of our friends who do not belong to the orthodox "old school".

We quote as follows:

War has been declared by the licensed physicians of Atlanta on all medical practitioners in this city who do not hold regular diplomas. As a result of the crusade which has been instituted indictments were found today by the Fulton County Grand Jury. The defendants are Prof. W. R. Price, Dr. W. C. Van Valen. Each of the accused men is charged with a misdemeanor, and the bonds have been placed at \$500.

Take a Stand for something and don't carry water on both shoulders. The *Banner of Light* hit one nail square on the head when it printed the following:

Is it right to preach one thing by word of mouth, and to practise or think another when alone by ourselves? If so, then some Spiritualists are to be commended for professing to believe in Spiritualism while they support the Christian Church.

Hypnotism License.

A correspondent in Atlanta, Ga., sends us an account of the action of the Tax Committee which seems to be rather discouraging to advanced thinkers and investigators. It says:

Legislation by the Tax Committee of the City Council is not of a character to encourage the science of hypnotism, personal magnetism and magnetic healing in Atlanta. That important branch of the council voted unanimously to fix a license on the business of \$500 per annum, a price which is considered by the members of the committee as almost prohibitory.

The chairman of the committee, voicing the sentiment of the entire committee, instructed the License Inspector to arrest any party conducting the business without a license at the present time.

A. H. MERRILL.

A Remarkable Man.

Thomas J. Shelton of Denver, Colorado, editor of *Christian*, ex-preacher and now mental healer, has had some very remarkable psychic experiences. His success precludes ridicule, but his statements are startling. After commenting on the Piper-Hyslop experiments, and Telepathy in general he says:

I believe it is possible to establish communication with the sun by direct telephone. I think I have the telephone. I will make experiments and report to the readers of *Christian*. I have taken you all into my confidence, and will tell you all that I know, as fast as you are able to receive it. You may rest assured that I will deal in facts and not in mere speculations. I could give you hundreds of instances in which telepathy has been established. I am holding commu-

nication every day with thousands of people scattered over the earth.

The Beyond.

The different conceptions of great thinkers and writers, in regard to the life and conditions beyond this, is an interesting study. Charlotte Bronte has expressed her idea as follows:

"Besides this earth, and besides this race of men, there is an invisible world and a kingdom of spirits—the world is round us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us; and if we are dying under pain and shame, if scorn smites us on all sides, and hatred crushes us, angels see our tortures, recognize our innocence (if innocent we be), and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress, when life is so soon over, and death is so certain an entrance to happiness—to glory?"

Comforting Philosophy.

Remorse is a greater factor in shortening life than the error for which we mourn. A writer in *Freedom* voices a philosophy which would be very helpful to many of us if we could adopt and practice it:

Feel whatever you do is right. Let no aspect in which anything you have done may appear to others, or even to you, either in itself or in the results that follow it, change this conviction. It was the best you could do at the time, by the light you then possessed—the best you really knew—and, as such, it had its place and you can by no possibility have anything to regret.

Francis Truth must certainly have fallen into easy lines in the East. When he was in San Francisco, the writer was thrown in contact with him in business ways several times, and our impression was that his success was very moderate. We quote the following from the *Banner of Light*:

Francis Truth, the "divine" healer, Count Nagazani, the so called medium, and Parker, the lucky-box man, have all recently been much wanted—by the police. The two former were found, but Parker seems to have made good his escape. Truth was doing a business of thirty thousand dollars per week when he was apprehended, while the Count's income, although modest in comparison with Truth's, was yet ample. Parker made seventy thousand dollars in seven weeks, and vanished, leaving his victims to regret their trust in him.

Death Defeated. On page 2, we have given quite liberal extracts from the new book by Dr. Peebles, entitled "Death Defeated, or How to Keep Young." It is radical on all health and hygiene subjects, and fearless, and will be read with great interest by all advanced thinkers. It is for sale at this office.

Mr. Fremont E. Wood, Cliff, Jefferson Co., Colo., on May 1, wrote as follows: "We may be able to open out a summer resort

and sanitarium in this lovely valley this season, and hope all Spiritualists coming to Colorado mountains this summer will pitch their tents near our quarters.

The Star of the Magi quotes three short editorials from the *Journal*, and adds that "comment is unnecessary." That is what we thought or else we would have commented at greater length while we were at it.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

LET THERE BE LIGHT, by David Lubin. 526 pp. Price, \$1.50. G. P. Putnam's Sons, New York and London.

The story of a Workingmen's Club; to search for the causes of poverty and social inequality, its discussions and its plan for the amelioration of existing evils.

This book, which follows somewhat the schemes of Sir Arthur Help's "Friends in Council," and of Cicero's "Disputations," is notable for its originality, logic, and boldness. While seemingly innovatory and destructive, it is in reality catholic and originally constructive, and can be accepted by the most conservative man or woman of the twentieth century. The reasoning is such as to be readily understood by the uncritical as well as by the scholar; the conclusions are such as to startle and possibly to antagonize many persons who believe themselves to have come to a final conclusion in economics or religion.

Mind, a monthly magazine devoted to science, philosophy and religion, has among its May contributors some illustrious names, among them Rev. R. Heber Newton, A. B. Curtis and Henry Wood. Among the subjects treated in the May number are: "Seed Thoughts," "The Imagining Faculty," and "Christ was Asleep." The Alliance Publishing Co., 19 West 31st St., New York. Charles Brodie Patterson, editor.

The Advanced Science Journal Vol. 1, No. 1, devoted to the attainment of physical immortality and its natural accompaniments, Health and Happiness; Opulence, Beauty and Wisdom. Harry Gage, editor. Subscription price \$1.00. 22 San Pablo Ave., Oakland, Cal.

The Open Court Monthly, devoted to the extension of the religious parliament idea. Paul Carus, editor, 324 Dearborn St., Chicago. The May number contains several good portraits of eminent men, besides many excellent articles, not the least of which are by the editor. "Shall Buddhist Missionaries be Welcomed to America?" by M. L. Gordon, and the reply by Paul Carus, is of special interest.

In the *Review of Reviews* for May, there is editorial comment on Admiral Dewey's candidacy; on the government of Puerto Rico under the law recently passed by Congress; on the proposed government of Alaska, and on the developments of the month in financial and industrial circles. Other topics treated in "The Progress of the World"

are the rush to Cape Nome, fox-breeding in Alaska, the April elections, the epidemic of strikes, the opening of the Paris fair, the military operations in South Africa, and the Delagoa Bay award.

The Medium of Los Angeles comes to us in a new form and filled with the Spiritual news of the southern portion of the Pacific Coast. E. M. Carlson, publisher, 614 W. 6th Street.

Dr. Max Muehlenbruch, the Oakland Seer, has issued a new edition of his prophecies of international consequence, from 1898 to 1925, and their fulfillment to January 23, 1900. He will mail it to any address for 5 cts. By mistake last week this was stated to be offered free, hence this correction.

The Little Free-Thinker is the only periodical published which is devoted to the youthful free-thinkers. It is published at Camden, N. J., by Elmina Drake Slenker, at 25 cents a year.

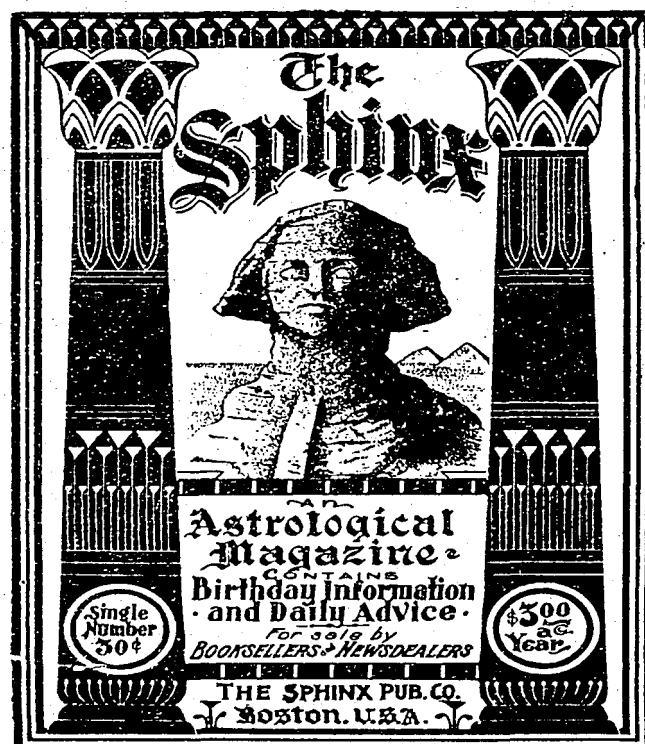
New Era Camp.

The annual camp-meeting of the Oregon State Spiritualists' Association will take place on their beautiful grounds at New Era, Clackamas county, Ore., from June 23 to July 15, inclusive. Hotel accommodations on the grounds. Prof. W. C. Bowman, of Los Angeles, Cal., and Mrs. Georgia Gladys Cooley, of Chicago, Ill., have been especially engaged for the whole time of this camp-meeting.

Many able speakers and mediums from different parts of Oregon will also be present to entertain the audiences. An occult developing class will be held each day during the camp-meeting.

Arrangements will be made with the Southern Pacific Railroad for a reduction in rates for those who attend.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—Emerson.



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GEO. R. SMITH.
Cedarville, Modoc Co., Cal., Feb. 23, 1900.

Mrs. Dr. Dobson-Barker, my Good Doctor and Lady Friend: Am getting well; I feel like a boy sixteen years old, and give you all the praise. Yours truly,
HARMON SIMS.
Fairview, Christian Co., N. Y., Feb. 2, 1900.

Mrs. A. B. Dobson-Barker:
DEAR FRIEND—I must say that your medicine done me more good than all the doctors I ever went to, and I am so thankful to you for the kindness I will now send for another month's treatment, and I think that is all I need.
Yours truly, LEWIS BOSTON.
Flanagan, Livingston Co., Ills., Feb. 6, 1900.

Dear Mrs. Dr. Dobson-Barker:
I am getting along fine; the growth on my back is going away fast. I am trying to send everyone to you, as you have helped me so much that I want everyone else to try you. Mrs. S. A. BAKER.
Clifton, Arizona, Feb. 6, 1900.

MRS. DR. DOBSON-BARKER:
Dear Madam—
I received medicine from you last February which helped me so much that I am again sending for it. I am troubled with rheumatism. My feet get sore, and I feel stiff all over, and yours is the only medicine that helps me. I wrapped the papers around my feet at nights, and that took all the pain away. Please send to the following address:
MISS ALEXIA PETRIE, Brewer, Maine.
Feb. 1, 1900.

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Mediums' Directory

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

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

Spirit Chemistry. Remedies cure all diseases. Send 2-cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 McAllister St., San Francisco, Calif.

Mrs. W. B. Gillingham, Medium, 305 Larkin street, Room 90, Supreme Court Bldg., S. F.

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

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

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

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market rm. 27.

Sol Palmbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

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

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

Mrs. Winchester, trance medium, 1610 Clay St., S. F. Locating of mineral bodies a specialty.

Spirit literature and a microscope, 10c. Dr. Williams, prophetic medium, Kalona, Iowa. St. 13

For further list of mediums, see page 3.

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Gone the roomers from my home,
A void for other ones to fill;
I somehow feel I'm left alone,
The house is vacant, O, so still!

Somehow a sadness fills my heart, [me,
When some dear souls have been with
The tears will come, unbidden start,
That their dear forms no more I see.

Although no kinship we could claim,
Only as all are sisters, brothers,
On this old earth to which we came
Born of same tender-hearted mothers.

And so a sympathy prevails
Throughout the realm of mortal being,
Where e'er it reaches never fails
To open up clairvoyant seeing.

And in the great, eternal Now,
We're joined to all the good we see,
Among the poor, the high, the low,
We find true worth in some degree.
Mrs. F. A. LOGAN,
Alameda, Cal., April 4, 1900.



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rheumatisms	diphtheria	irregular menses	acidity or heartburn
diabetes	epilepsy	poor nutrition	all kinds of
cramps	obesity	skin diseases	blood diseases
cancers	tumors	falling hair	children's diseases

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Local News Summary.

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

Mrs. R. Shepard Lillie delivered her usual lecture last Sunday evening in Occidental Hall, taking for her subject, "Can a Christian be a Spiritualist?" The music, under the direction of Mr. J. T. Lillie, is always good.

The Mental Science Temple met in Harmony Hall, 320 Post St., last Sunday and listened to some splendid music, as well as an address by Clara Foltz and others. The Temple meets at the same place next Sunday at 2 o'clock to elect permanent officers. All are welcome.

Benjamin Fay Mills delivered the ninth of his course of lectures in Metropolitan Temple last Sunday evening. His subject was "The Opportunity of the Orthodox." His subject next Sunday will be "Liberal Orthodoxy, or New Wine in Old Bottles." Mr. Lewellyn Hughes delighted the audience with three selections on the violin.

Excitement was the subject for discussion at Dr. Hall's meeting at 20 Eddy St. last Sunday. Music by Miss Lee.

Mrs. Maude L. Freitag will close her present engagement with the Harmonical Society of Los Angeles on Sunday, May 13, and will start for the East about May 20, and expects to attend some of the camps during the season. Her address during June will be 603 Court St., Ottumwa, Iowa.

A Circle of Harmony will be held in Mrs. F. A. Logan's rooms every Sunday evening at 1218 Railroad Ave., Bay Station, Alameda, Cal.

Hermetic Brotherhood held its regular open meeting at 509 Van Ness Ave., last Thursday evening, May 3d. The session opened with meditation on "He Rideth on the Storm." The admirable rendering of a musical selection by Mrs. Rogers and Mrs. Weld prepared the audience for Dr. Phelon's talk on the "Necessity for Adaptation," a practical discourse on every day facts. The Doctor will speak on "The Source of Power" next Thursday evening. The meeting closed with music and the *Mantram*.

A New Meeting was inaugurated last Wednesday evening in Occidental Hall by Mrs. H. A. Griffin and Dr. Parker. Dr. Carey delivered an excellent address, followed by messages by Mrs. Griffin and Dr. Parker. The attendance and interest was good and it bids fair to be a successful meeting.

On the Heights of Himalay, by A. Van der Naillen. 272 pp., beautifully illustrated. \$1.25. For sale at this office.

Mediums' Protective Association will hold a Board meeting on Saturday evening, May 12th, at Mrs. Seal's Parlors, 24 Sixth St. Also annual meeting of the Association for the election of officers on Sunday, May 13th, at 11 o'clock, at Mrs. C. J. Myer's Hall, 835 McAllister St. J. T. ROBERTS, Sec.

Garden Party at Oakland, Cal.

To the Spiritualists of Cal., Greeting:

The Psychical Society of Oakland tender a cordial invitation to all who are in sympathy with the work of uplifting to join them in a Garden Party on the 26th day of May, 1900, at the home of our President, Mrs. H. F. Michener, 1118 Brush St., corner 13th St., Oakland.

We find the public halls of our city wholly unsuited to our requirements, therefore we have decided that the proceeds of this *fete* shall form the nucleus of a building fund, which we hope to augment until we can build a hall of our own.

Dear friends of the higher thought! wherever you may be, let me appeal to you for aid and co-operation in this work. If you are blessed with ample means lend us a helping hand.

To those who are rich in spiritual wealth and have not the material aid, we want your sympathy and support in thought, so that we shall all unite in one grand anthem of harmony, whose keynote is love and sweet encouragement. Dear friends, let us rouse ourselves from our lethargy, and all unite for this purpose.

We want to raise \$100 to start this work with, so we have decided to charge an admission of 25 cts. to the grounds, which includes refreshments, but shall be pleased to receive donations of \$5 to \$25, which we pledge ourselves to set aside for the above purpose. We want to add, parenthetically—should the day appointed prove *unpropitious* we can easily seat 60 people indoors, so nothing but rain need interfere with our arrangements.

Spiritualists throughout the State plan to visit Oakland on Saturday, May 26, so as to be with us on this grand occasion.

We want every Spiritual Society of California represented, for we shall have a musical and literary program besides the glorious feast of good things from the spirit side of life.

Our reception hours will be from 11 A. M. to 12 P. M.

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He will send you a lot of **Special Literature**, without cost, with his **special advice** and **Diagnosis**. If **SICK AND DISCOURAGED** this **Free Literature** will be of great help to you, as it explains **Psychic Science—Soul Power**. **REMEMBER**, he does not cure and heal by **Hypnotism, Mesmerism**, or any other "**ISM**." Dr. Peebles employs **Mild and Potent Medicines**, combined with **PSYCHIC POWER**, thus striking **The Golden Mean** and avoiding **Extremes and Fanatical Theories**. Dr. Peebles is not only a **Marvellous Healer**, but is known all over the world among learned and scientific bodies as an **able author and lecturer on Psychic Phenomena**. **THE GREATEST DISCOVERY OF THE AGE** is that of the **Psychic Science** or the **Science of the Soul and Mind**. Mesmerism and Hypnotism are simply stepping stones to this wonderful science. By its aid the physical body becomes an open book to the searching eye of the psychic physician. 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Dr. Peebles astounds both physicians and patients by his correct diagnoses. He can tell you exactly what is causing your disease. **NO MATTER HOW FAR AWAY PATIENTS LIVE**. Dr. Peebles' **HOME TREATMENT** cures them. **DISTANCE MAKES NO DIFFERENCE**. He possesses a knowledge of the laws and principles of the **Psychic Science**, and is enabled to relieve suffering and remove disease by his own vital magnetism, and can diagnose his patients' diseased condition, both mental and physical, as accurately as can the X ray locate a fractured bone. All Dr. Peebles' diagnosing is done by the aid of this occult art; thus he never has to experiment upon his patients for weeks to find out the disease from which they suffer. Nothing is of more importance in the treatment of a chronic disease than a correct diagnosis. Without this the result will universally be a failure to cure. **FREE TO ALL WHO WRITE!** It will cost you nothing to learn your exact condition. Thousands of so-called "**Incurable**" cases are cured by this method, so do not despair if your physician has failed. There is help for you. Write at once, giving your full name, age, sex and leading symptom, and receive a true description of your case and **Valuable literature** upon this scientific treatment of disease. Each lady writing for advice will also receive "**Foods for the Sick and How to Prepare Them**," a booklet of inestimable value to every home, and "**Woman**," a valuable booklet which every woman should have. Address

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VOL. 37.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MAY 17, 1900.

1429 Market-st.
Between 10 & 11th-Sts. No. 20.

WHAT OF THAT?

Tired? Well, what of that?
Didst fancy that life was spent on beds
of ease,
Fluttering the rose-leaves scattered by
the breeze?
Come, rouse thee! Work while it is yet
called day;
Coward, rise! go forth upon the way.

Lonely? And what of that? [all
Some must be lonely! 'Tis not given to
To feel a heart responsive rise and fall—
To blend another life into its own; [on.
Work may be done in loneliness. Work
Dark? Well, what of that? [set?
Didst fondly dream the sun would never
Dost fear to lose thy way? Take courage
yet!

Learn thou to walk by faith, and not by
sight; [right.
Thy steps will guided be, and guided
Hard? Well, what of that?
Didst fancy life one Summer holiday,
With lessons none to learn, and naught
but play?
Go, get thee to thy task! Conquer or die!
It must be learned; learn it then pa-
tiently.

BORDERLAND

Saw Her Absent Son.

A young Virginian, the brother of a distinguished Governor of the State, went to Mississippi, to teach school. So far as his friends knew, his health was perfect.

But one moonlight night his mother, on the old plantation in Virginia, was wakeful. At last, thinking she would sleep better for getting up and taking a little exercise, she left her bed, walked across the room and looked at the clock with the aid of the moonlight. It was 2 o'clock.

As she turned away from the mantel-piece she saw her absent son before her, dressed in white. She describes his expression as one of peaceful unconcern for himself, or sympathy for her.

She reached out her arms to embrace him, but he turned away in silence and left the room. She saw him go out into the back yard and down through the old-fashioned terraced garden to the foot of the hill on which the house was built, then up the mountain side to where the family graveyard lies in a grove of trees, and there she lost sight of his form, which to the last seemed to her to be white.

When day came she spoke of the occurrence to her family, and they told her she must have been dreaming, but she always insisted that she was wide awake.

The slow mail service of the period brought her in a few days the news that her son had died of fever in Mississippi, at 2 o'clock that morning. He was her favorite child, with whom she had much in common.

Saw His House Burn.

That spectral illusions are not necessarily the spirits of the departed, or of those who are about to depart this life, is proved by well-established instances of their appearance during the perfect health and remote absence of the person supposed to be seen.

There is an instance of a well-known citizen of Northern Virginia appearing at his home while it was burning down at night, which illustrates this.

He had gone to the Shenandah Valley, 30 or 40 miles distant, on a business trip of some days' duration. While there he had a very distinct dream that his house was burned down, and that he was standing under a near-by apple tree watching the fire, but unable to help.

He returned home as soon as possible, and found that his house had been burned on the night of his dream. So far he had only repeated the experience of Emanuel Swedenborg, in Great Britain during the burning of Stockholm; but the strangest part of it is what followed.

On the morning after the fire,

several days before his actual arrival, an old colored "aunty" said to the absent gentleman's wife:

"Miss, when did Massa get home?"

"Why, Aunty, he isn't here!

Why do you ask?"

"Certainly Massa's got home! I seed him last night standin' under dat tree out dar, and he was lookin' mighty well, too."

It was the tree he had dreamed of being under.

That Broken China.

As the Southern Railway trains emerge from the Virginia village of Orange, bound south, a large frame residence on a hill to the right is pointed out by conversing passengers.

It is Orange's haunted house. Its spirit is a footstep one, but sometimes makes other noises.

Not long ago two ladies of the family were in a room in the second story when they heard a sound as of some one coming up stairs. Then there was a crash, as though the new-comer had dropped some china on the floor, and this noise was followed by that of pouring water.

The ladies rushed out to the stairway landing, only to find no

broken china, no spilled water and no person whatever. They had been expecting a servant to bring some water, but this servant had not started. She was, however, thinking about it.

Walked in the Woods.

Where there is a strong sense of interest, there may be an image. More than one friend of the late William T. Croasdale, editor of Henry George's *Standard*, remembers that he was distinctly seen rambling in the woods around the Single Tax Club house farm, in Sullivan county, New York, where he was known to be in New York City at the time—probably wishing that he could be in the Sullivan county woods. This occurred shortly before Mr. Croasdale's death from an operation at the New York Hospital.

Shakespeare's Spirit.

Ignatius Donnelly has reason to believe that he once came in contact with Shakespeare's spirit. It happened in London when he was busy proving to the world that Bacon wrote Shakespeare's plays. He was writing the cryptogram, and the English papers had warned him that if he didn't watch out, the immortal William's spirit might get after him.

One night in a London suburb he had been pushed out of bed by an unknown force several times. He had traversed the room and looked under the bed on each occasion, but could not solve the mystery. Finally he had thus addressed himself to W. Shakespeare (deceased):

"You can go ahead and annoy me if you want to, Billy, but I'm going to bed," and he did. After that Willie left him alone and he slept the sleep of the just.

Anniversary Address.

MRS. R. S. LILLIE.

As we look backward over the vista of Spiritualism, we realize that the last 52 years has been the greatest period of progress in the world's history. In this onward sweep of knowledge and added power, Modern Spiritualism has lead all other organized movements, and has established itself as an important school of thought. Ambrose Bierce, the caustic critic, has been recently compelled to compliment us upon the fact, that some of the ablest scientists of the world have adopted the spirit hypothesis as an explanation of the occult phenomena which has baffled the wise of all ages. We regard the question of the continuity of life as settled; and while all cannot per-

Mr. and Mrs. Lillie, Singer and Inspired Orator.



MRS. R. S. LILLIE.

MR. JOHN T. LILLIE.

Mrs. R. S. Lillie delivered the evening address in Golden Gate Hall, San Francisco, upon the occasion of the last anniversary celebration of the advent of Modern Spiritualism. The celebration was held under the auspices of the Board of Directors of the California State Spiritualists' Association, and a synopsis of her lecture appears in this issue of the JOURNAL.

Mrs. Lillie is a living example of the philosophy of evolution, which she teaches; for each lecture is better than the last one. She speaks every Sunday evening in Occidental Hall, under the auspices of the Society of Progressive Spiritualists. Her home is at 301 Polk St., San Francisco, Cal.

Mr. J. T. Lillie assists in conducting the services and leads the choir, being himself an excellent singer, which adds greatly to the interest of the meetings.

sonally testify of spirit manifestations, millions have been convinced of the logic of our teachings and testimony of our mediums.

We call Spiritualism not only a religion, but the science of life, and the philosophy of existence, for it deals with life in this world and in that world of spirit by which this physical world is surrounded. Why, then, should our philosophy be based upon death? Is there not room for progress and unfoldment here? And may we not learn to so perfect mortal life that our days may be lengthened in the land that is given us?

Our Christian brethren in their periods of exaltation often call loudly for Jesus to appear in their midst, especially in periods of revival, and in their emotional prayer meetings; and I often wonder what they would do if their prayer should be answered, and Jesus should stand in the midst of them as he did in the midst of his disciples after the so-called resurrection.

In the name of God wonders can be performed, the miracles of the Bible, and other more modern wonders; but when spirits of decarnate mortals produce similar manifestations, these same vicegerents, and champion of the Bible as his revealed word, seek to belittle it, and call us fools and lunatics. Talmage believes it is the Devil, and that there is not power enough in the universe to enable man to return and communicate with mortal man. And yet I have seen them face to face, talked and walked with them and proved their presence. But the bigot sneers, and the simple have chills down their back when we talk of spirits; but this is not our fault—it is the fault of the early teachings. There is nothing in the teachings of Spiritualism that would be revolting to the mind of a child, nor in the act of spirit communication; for did not there come to the little girls of a lowly family in Hydesville, New York, 52 years ago, spirits who laid the foundation of conscious spirit intercourse, and they received them gladly.

Many of you can remember when the fear of God drove sleep from you. Well, our mission is to drive the fear of God—and all fear—away from you forever. The work of Spiritualism is not only to state its doctrines, for they are well known, but to teach and practice man's proper relation to his fellow-man.

You may not care for "isms," but the general teachings called Spiritualism can be disseminated through organization better than in any other way; and it is our duty to support the National and State Associations and our local societies.

Look at the church called Christian, with its many branches; see its almost perfect organization, and from their success learn the lesson of harmony for the good of the Cause; heal your petty differences and work toward a definite object, viz: to help humanity along the pathway of life. Not to make a new religion or "ism," but to make the world better.

We ought to oppose capital punishment—yes, and all kinds of punishment here or hereafter; we ought to prevent crime, instead of filling our prisons with men and women and then trying to pray them out; we ought to teach prevention and practice it, and we do; for among the thousands of the inmates of the penitentiaries of the land you will rarely find a Spiritualist.

Our women do not all wear short hair, nor do our men wear long hair; neither do we spend all our time in dark seances, as has been charged. They say that we do not mourn for our dead as we should; but with us it is the magic touch which sets man free, and it is not a subject for sorrow. If our critics would unfold the spiritual gifts of which Paul spoke, they might see, as we do, the spirit form take flight, and realize the phraseology of the Bible, and the white robe of the soul. There is no last farewell—we shall see them again soon. We often stop in the midst of our daily occupation and say: "Mother, father, friend, who have gone before, do you hear me?" and the answer comes to us in the silence. This may be Greek to some, but to us it is a blessed reality.

The scientist experiments with mind, and notes its effect upon other minds, and they call that science, and it is honored as it should be; but the trance medium practices the knowledge they seek and brings joy to many aching hearts. Our mediums are our ministers, and should be protected, and should be as free and as sacred as the prophets of old.

What is the situation of Spiritualism? What has it done? What do we celebrate? Well, for one thing, hell has been destroyed, and the people have been taught that heaven begins here, and that "the kingdom of heaven is within you." Let your light shine!

San Francisco, Cal.

New Era in Spiritualism.

Readers of the JOURNAL have read notices heretofore given of a book called "Rending the Vail," written by spirits who materialized through the mediumship of Wm. W. Aber, Spring Hill, Kansas. The contributors were Dr. W. H. Reed, William Denton, Michael Faraday, Thomas Paine and many others, who gave dissertations on scientific, philosophic, religious and occult topics—a very wide range of thought. The book has received commendation from Spiritualists who consider it the most important addition to spiritual literature that has appeared for years. Recently an old Californian, Dr. E. J. Schellhaus, made a visit to Spring Hill, and a letter from him has been received by W. N. Slocum, Los Angeles. The following are extracts:

"I have spent two weeks at Spring Hill witnessing the manifestations of the same spirit band that gave to the world 'Rending the Vail.' They are engaged in bringing out another book, whose object is to give a clearer and more definite idea of spirit-life. It will consist mainly of brief narratives of the earthly and spiritual experiences of those communicating, for the purpose of showing how life in the world of spirit is affected by the preparatory life on earth. Many such are given and the spirit scenes are illustrated with sketches made by spirit artists. Dickens could not excel these simple narratives in pathos or in realistic clearness of delineation. They prove that there is no possibility of evading conditions imposed upon the spirit by earthly experiences. There is no 'forgiveness of sin,' no providential intervention between cause and effect. The universe is one.

"There is growth out of evil conditions in spirit-life, but the primary school is here, and much more depends upon the life here than is realized by most of earth's inhabit-

ants. The way to secure a heaven in spirit is to begin our heaven on earth. The effect of these and kindred teachings cannot be other than good, and many future readers of the book will have reason to bless those who are instrumental in the dissemination of such truths. The book will be a fitting companion to 'Rending the Vail,' which lays the foundation for the spiritual philosophy. The facts in the forthcoming work will afford 'confirmation strong as holy writ.'

"The beholding of materialized spirits in plain view, hearing them speak, seeing them write with rapidity ten times greater than that of an expert phonetic reporter (1200 words per minute), and witnessing the drawing of portraits in a minute that would require an earthly artist days to execute, all in plain view, is a spectacle that cannot fail to strike the beholder with astonishment and challenge the attention of mankind. But such it has been my good fortune to witness repeatedly during the last two weeks. The book now in course of preparation and the preceding one, 'Rending the Vail,' are destined to open a new epoch in spiritual literature. It cannot be otherwise in view of the craving for demonstrative proof of the reality of spirit existence. In these manifestations there is not a peg anywhere on which to hang a doubt.

"My daughter came out a number of times, came to and greeted me, gave me a flower, and went to the secretary's desk and gave a message for the forthcoming book; and the artist gave me a life-size picture of her as she appears in spirit-life, which was drawn complete in less than one minute. I was called to the table on which was lying a box about 18x20 inches in size containing clean white paper, in sheets the size of the box, and some crayons which were suspended by a loop of leather to the under side of the lid. The paper was taken out, examined, and replaced in the box, and I was requested to place my hands on the box, which I did, and heard a rustling sound and felt a trembling of the box, when, instantly, the lid was raised, and, behold! a life-size picture of my daughter lying in it. The features were readily recognized, but the once-familiar girlish expression was replaced by that of matured intelligence and spirituality, for she has been in spirit-life thirty-six years. Her occupation is teaching children.

"Suffice it to say, I have been greatly favored, and by request of Dr. Reed and Prof. Denton arrangements have been made for me to become a permanent member of the circle, and remain here until the completion of the book, which will be six or eight months."

The well-known high character of Dr. Schellhaus is sufficient guarantee of the truthfulness of his report, and the importance of the subject treated impels me to ask the publication of these very interesting extracts. W. N. S.

The book "Rending the Vail" can be procured at this office. Price, \$2.00; postage, 24 cents.

Knowledge and the Knower.

W. P. PHELON, M. D.

Sometimes it occurs to us that we know a great deal; but it only happens when we put the things we do not know out of sight. We may do this by presumption or ignorance. How often comes to us that selfish assertion: "I know

that I know." That may satisfy the ordinary mind; but the true student needs more than an assertion. He seeks to thoroughly understand what it is to know.

The whole wisdom of the countless ages is before us. The astral records are at our command. We come into the field fully-equipped for the race. We are the knowers.

As the ego leaves the Father's House and steps upon the wheel whirling down into the dark depths of materialism and generation, it hears reverberating through space, the promise: "As thy day is, so shall thy strength be."

The day of pigmies and the day of the giants will both come. The powers of each and both will be tried and tested to the utmost. Never mind the fierceness of the blast, nor the trumpeting of the storm; through the swiftest whirl of the cyclone the potent strength promised will surely come. All the more readily, if we have the courage to claim its fulfillment as our birthright.

As this unrolls to the clairvoyant sight, will the ego shrink? Nay! it stands out boldly to face all things, offering all its possessions for an hour of new experience. The athlete is always ready for any emergency.

What do we mean by experience? Simply something done. This, summed up with the manner of the doing and its cost to us on all planes, constitutes the experience.

The potency of God's thought becomes law as soon as He shall think it. This because He always thinks perfect thought. We fail to attain because our thoughts are imperfect, undecided and illusory.

It is a moment of triumph for us when we can draw a line and say: "On this side are God's thoughts and on that, man's thoughts. He, then, has a standard for conclusion and comparison.

We acquire by our senses, in contact, a sort of classification—knowledge wrought out of experience. No human being can know by the experience of any other.

Even if I can describe perfectly what I have seen, and people believe I am telling the truth, it does not give them my knowledge. For my knowledge comes from personal examination or experience. Every person's knowledge is made up from their conclusions, which may be far from correct.

All things are, aye, must be known by experience. No matter if it takes millions of years to accomplish. It is not the physical or astral body, but the spark struck off from the all-one that is the knower.

Spiritual Spiritualism.

REV. B. F. AUSTIN.

Some people dispute the use of the term religion when applied to Spiritualism. For many ages religion was supposed to be something grave and sad. Religious people were supposed to live in gloom and practice self-mortification; all pleasures and amusements were sinful and to be discarded. Innocent dancing was a mortal sin, and so was a hearty laugh. But this view has been fading for many years, although it is still in force. Men are to-day preaching a religion of joy and light and happiness. Tested by this standard, Spiritualism is a religion, for there is no body of teachings so full of comfort, hope and cheer for mankind.

Again, religion is supposed to reconcile God to man. Here again we are religious. We do not con-

sider God to be a white-haired person who sits in some far-off heaven on a throne. We think God to be imminent in nature, an infinite spirit of love, power and intelligence, which creates and governs this world by law, and that to reconcile men to God is to teach men to avoid breaking the laws of the mental and spiritual life. We believe that no church, no creed, no book nor priest stands between man and God, but that each man stands face to face with the Great Spirit.

So if to believe in misery, to deny the validity of reason, to think an act of faith a virtue, that our belief and not our deeds sends us to heaven or hell, that we can sow tares and reap wheat, is religion, we are not religious. But if to think religion the brightest, most joyous thing in the world, calculated to aid us in development of the highest characters, and to help in making a heaven of the home and this world worth living in, we are most assuredly religious. It is the most comforting belief, and I derive a thousand times more comfort every day from it than I ever did from the old teaching.

It is said that we do not believe in prayer. No man with respect for truth should make such a statement. We do not believe that God will alter natural laws in answer to prayer, for all answers come from obedience to natural law. Prayer is aspiration of the soul toward the true and good, and that we grow to be like that on which we set our hearts. We also believe in the power of thought transference, and that a mother's prayers for her boy may influence him, though far from home. We also believe that many prayers are answered by our loved ones in the spirit-world.

Spiritualism, then, is a religion. It is the religion of progress, because its star points to the future. It is not a sealed and dead revelation, but is living and growing. We admit the inspiration of the ancient prophets, but they had no corner on truth. We are to-day coming to see new truths, higher and nobler than the old. We look for truth everywhere, and nothing is too sacred for investigation. We are to-day sons of God, and we are now getting hold upon the powers within us and without, and entering upon new realms of knowledge.

The religion of Spiritualism brings us in contact with a new world—the spirit-world. Through the development of our own psychic powers and through mediums we can communicate with this world, and the beneficent results to flow from this great fact are not dreamed of by the most sanguine. If we are soon all to go to the great beyond, it is certainly of comfort and value to know something about it.

Spiritualism teaches us present day inspiration. Not only inspirational speaking, although that is very wonderful. In Lily Dale, N. Y., I heard Lyman C. Howe speak. An old man, frail and weak, with a drawl in his voice, began talking to an audience of thousands. I was disappointed. Suddenly he paused, his voice changed, he stood erect, his eyes shone with a new light, and for over an hour he delivered an address which for sublimity of thought and beauty of expression I have never heard equalled in this world. Was it Lyman Howe? No. It was an intelligence from another world controlling his organism. These intelligences came from the other world to inspire authors and poets through the power of suggestion.

Inventors, also, are no less inspired. There is a man in Detroit who is just now taking out a patent on a machine which was described to him in a trance state by a departed friend. Physicians are inspired. Some of the best doctors in the country call to their aid clairvoyants to help them in the diagnosis of difficult cases, and receive suggestions for their treatment. Many valuable recipes have been compounded from prescriptions given through mediums by physicians in the other world, and thousands upon thousands of people are being cured of serious troubles by psychics who have curative powers.

Of course, all this sounds very strange and untrue, but all we ask is investigation. Still, if you cannot believe the evidence of your own senses, a world full of evidence could not move you. So this present day inspiration has many applications and is exceedingly practical and helpful in preparing us for and aiding us in the work of life.

We have no creeds. A man does not need the theology of John Calvin, of Wesley or of Augustine, shackled upon his feet when he enters the race of life. Dr. Hillis has lately thrown off these bonds and stands forth a free man. I am glad to know that many ministers are cutting loose from creeds and teaching the people the new gospel of intelligence and love. Creeds are dead; the soul is alive; you cannot unite them. It is because the church refuses to keep up with the march of modern scientific thought that she is falling behind both in numbers and influence. We believe with Thomas Paine that any religion whose teachings would shock the mind of a little child, is not true.

We believe in the moral government of the universe and accept the teachings of nature. We seek truth everywhere, and teach that the noblest service of God is in doing good deeds to men. It is because the spiritual philosophy thus faces the future and believes that to-morrow should find us further than to-day, that it is the religion of progress.—*Selected.*

Oregon Camp-Meeting.

The New Era (Oregon) camp-meeting begins this year on June 23 and continues until July 16, taking in four Sundays. The management is actively at work trying to arrange for the most successful camp ever held on the grounds. No pains will be spared to assure a successful and pleasant time.

Among those who will lend material assistance is Prof. W. C. Bowman, of Los Angeles. His work last year at the same camp was most pleasantly received, and the desire was so general for his return that the management re-engaged him for this Summer. His work is of a high and ennobling character, and one cannot but be benefited by listening to his exposition of the harmonial philosophy. His teachings have a tendency to establish the truth in the minds of his hearers on a firm foundation of reason.

Mrs. Georgia Gladys Cooley, now of Chicago, but formerly of Portland, Ore., will serve the association as platform test medium and lecturer. She is so well known to the people of the Northwest that little need be said of her work; but she will be welcomed to the platform at New Era again by very

many friends. No doubt her work will prove as attractive this year as ever, or even more so.

The grounds are most pleasantly located on a slightly fir-clad elevation overlooking the beautiful Willamette river, and surrounded by a rural community. There is a hotel on the grounds, and tents to be had at a nominal hire from the association. Any further particulars may be obtained by addressing Mr. E. W. Penman Canby, Oregon, the secretary, or Mrs. Kate Obrock, 309 Shaver St., Portland, Ore., who is the Vice-President. W. P. W.

Abolish Capital Punishment.

A growing sentiment is developing against inflicting capital punishment, and it only too truly bespeaks the gradual ethical development of man. We could never see the consistency or justification of taking the second life because one was taken. If, according to man's law, human life can legally be destroyed, never in accordance with God's law can the life of His creatures be taken.

As man must create a standard whereby public affairs may be measured, laws and regulations for the sustaining of peace and order in society must be enforced. Until we find a better substitute, perhaps imprisonment should be resorted to, but the taking of life, never. Many an innocent person has had to suffer the penalty of a false accusation, and not until after his death has the mistake been discovered. The abolishment of capital punishment would remove this one sin from a civilized nation.

Another unfortunate feature of capital punishment is the filling of the newspapers with the descriptions of the hanging, electrocuting, etc., and the making of morbid minds more morbid through reading such details.—*Sel.*

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.

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MEDIUMS

Enumerated below hold Certificates of Endorsement or Protection from the State Spiritualists' Association.

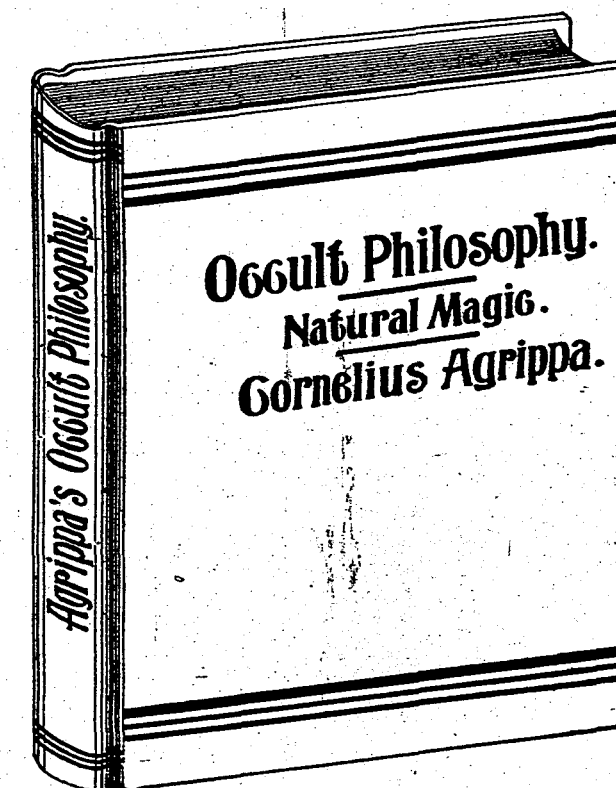
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Mrs. Mena Francis, Spiritual Medium (Independent State-Writing) 118 Haight St. San Francisco, Cal.
Mrs. Griffin, spiritual and business medium. Mines a specialty. 1027 1/2 Market St., S. F.
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Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 24 Sixth Street, S. F., Cal. Readings and Treatments daily.
Mme. E. Young, 605 McAllister street, S. F. Circles Tues. Thurs. and Sunday eves. 10c.

For other mediums see page 5.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—**Henry Cornelius Agrippa**, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, MAY 17, 1900.

Mrs. Addie L. Ballou lectured in Armory Hall, Santa Rosa, on Sunday, April 22, taking for her subject, "Occult Science, the Key to the Soul's Inheritance." The lecturer introduced her subject with a dissertation on "Mind" as the greatest power in the world. Mrs. Ballou is a missionary for the National Association and is an eloquent and able speaker.

The Camp-Meeting at Grand Rapids, Mich., this year, will have among the speakers and mediums Dr. Peebles, Dr. Spinney, Mrs. Marion Carpenter, Oscar Edgerly, A. E. Tisdale, Mrs. R. W. Barton, Augusta Ferris, Mrs. Blake, Mrs. Josephine Ropp, Samuel Smith, Mr. Holmes and Anna L. Gillespie. Arrangements have been made for a tent 60x90 feet, which will have a seating capacity of over 2,000.

Automatic Action.—The experiences of life oft repeated become automatic, and we do things as we say, "without thinking." We have an idea that these experiences of objective life, stored away in the sub-conscious mind, may constitute the material out of which the "spiritual body" may be formed; and each day we may be unconsciously building that "home over there," of which we have been singing for lo! these many years.

Two Questions.—Is God himself the inherent vital principle of the universe? From whence comes the spirit, or soul, of man? Is it a combination of forces, or a single force? DR. M.—

God is all. The universe is God, and God is the universe, and we all are parts of the stupendous whole.

Man is spirit, and he is a unit. He attained individuality at birth, which we hold to be the primary object of this mundane experience.

Christianity a Failure.

Suppose we admit, for the sake of argument, that all that is claimed for Christianity is true—that Jesus was born of a Virgin; that he suffered persecution, and died upon the cross of Calvary; that he died to save the world. His followers have been prayerful and active; almost unaccountable millions of money have been spent; rivers of blood have been shed; and after 1900 years have passed we find less than one-eighth of the population of the world nominally Christian, and less than one-eighth of them really Christians; while among all those who profess to be Christians the world over, we doubt if 1,000 can be found who can stand the simple test which Jesus gave when asked by his disciples how they should know his followers. He said: "By this shall ye know them, that they love one another."

Where Christianity has lifted up one, a hundred have fallen, and it is quite evident that the Christian scheme of salvation is a failure. We ask our Christian brethren, in the spirit of love and kindness, is it not time to abandon the old ship? There is a "more excellent way." The waves of the "new thought" are rising high, and Christianity will surely be overwhelmed. The edict of humanity has gone forth: "Thou shalt have no other Gods before me." "The kingdom of heaven is within you," said Jesus, and the king rules in his kingdom.

Spiritualist Census.

The *Banner of Light* is responsible for the statement that Philadelphia, with a population of 1,250,000, has only 515 avowed Spiritualists, according to a late census. Really, this is a poor showing; but we doubt if we could do much better on this Coast. We started once to take a census of the State of California, for the use of the State Association. But the fraud-hunters raised the cry that the names were to be used by the test mediums to practice fraud, and, of course, that ended it.

We are of the opinion that the number of avowed Spiritualists is small because of this base suspicion, than from any other cause. But time, patience and faithful, honest work will cure this and other ills which seem to beset us; and just so surely as the grass grows upward, what is ours will come to us.

Mrs. Pettingill.—The *Sunflower* is full of news, and those who have met Mrs. Pettingill during her sojourn here will be pleased to read the following:

Mrs. Pettingill has returned from her Winter's trip to California. She says she had a very enjoyable time, met many old friends and expressed her appreciation of the courtesies received.

Don't fret, or worry.

Closing the Exposition.

"Whom the gods would destroy they first make mad," said an ancient philosopher; and it is as true to-day as when he uttered the words. President McKinley has driven many nails in his political coffin by insisting upon closing the American exhibit on Sundays at the Paris Exposition. Is it possible that religious bigotry has so blinded our President that he cannot see what is the temper of the American people on the Sunday question? Or does he intend to openly defy public sentiment? To close our exhibit on Sundays, while all others are open, is an outrage, from a business point of view, as well as a misrepresentation of our religious status. The people of this country are the most liberal and the least bigoted of any people on earth to-day.

But we have our redress. The weapon of the American citizen is the ballot, and let every liberalist in the land mark this Ring of God-in-the-Constitution Sabbatarians, and when the time comes strike as one man. We heartily join with the liberal press of the United States in denunciation of the action of Mr. McKinley in the strongest language at our command. We repeat again, that the American people are determined that Sunday shall be a day set apart for rest and recreation, and not for the propagation of superstition in the minds of the people. We believe in "the open door."

Evolution of Tolerance.

Heber Newton, in opening the Liberal Congress of Religions in Boston recently, spoke on "The Witness of Sacred Symbolism to Religious Life." We quote a few words from his felicitous introduction:

In 1845 a fast day was duly observed in London, as interpreted by a doctor of theology in his sermon on that day, because of "monsters" unheard of theretofore, now common among us, pleading for toleration of all religions and worship.

Of this breed are the "monsters" now gathered here in this congress of liberal religion. We are here not only to plead for a toleration of all religions and worship—Christian, Jewish and ethnic of every variety—we are here to plead for a sympathy between all religions—for the reciprocal recognition of vital truths in each other's religion.

The Free Comrade, a bi-monthly booklet by J. Wm. Lloyd, contains some good things which ought not to be lost. From the May number we quote the following:

Am I inconsistent, illogical? Great Growth! what did you expect? I am not a stagnant pool; I am a running stream, and the banks I see to-day are not those I loved yesterday. What if I do run up hill a little way? I am still true to my fountain head.

Why do we pity and say of the Teacher of the New that he is

ahead of his time? Where else would he be? What is the time of a sower—is it harvest time? Is the place of a prophet before or after the event?

Verily, the time of a teacher is before men know, and the place of a prophet is where men neither believe nor understand.

We are all here in true time.

Suggestion for May contains an installment of an article on "The Psychical Phenomena of Spiritualism," by Dr. Halphide of Chicago. It is the easiest thing in the world to demolish Spiritualism when one has it all his own way. We would think that the construction and destruction of straw men would become monotonous after a while. We can readily demolish any "ism" if we are allowed to state the premise, and to make assertions which we are not called upon to prove. We would suggest that the Doctor try something easy first, for Spiritualism has proved to be a hard nut to crack.

J. C. F. Grumbine, who is lecturing and teaching classes in Washington, D. C., during April and May, has been very successful. The Masonic Temple hall, which seats 800, is packed each Sunday, and the classes are large. Miss Young, who for years has assisted Mr. W. J. Colville, has been assisting Mr. Grumbine both in Washington and Boston.

The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

OUR BIBLE: Who Wrote it? When—Where—How? Is it Infalible? A voice from the Higher Criticism; by Moses Hull. 430 pp. Price, \$1.00. For sale at this office.

This is the latest book by this noted author of spiritualistic literature, and it is also his best one. It comprises 27 chapters, and is in every case a convincing argument.

In the Preface the author says: "I have many times given lectures or portions of lectures on the Bible, or part of the Bible, in the light of the Higher Criticism, and invariably left my audience with a desire to hear more on the subject. This has caused me to feel that that portion of the world with which I happen to be in touch, needs something of the kind here presented; but the task of writing it out seemed so great for a man so busy as I have been that I shrunk from the work."

This volume is a valuable one for missionary work and should be in the hands of every church member who could be induced to read it.

The author has devoted a lifetime to the study of the Bible, and is conversant with all its teachings. We well remember his first great work on the subject, entitled "The Bible from Heaven," written before he became a Spiritualist, and it was the best work we ever read in support of the Bible as inspired revelation. We have a copy of it in our library, and have had it there for over 40 years.

The present volume is therefore the production of a master, and is invaluable as a reference book and an educator of the people.

The June number of the *Delineator*, besides showing 150 illustrations of present fashions, contains several articles of general interest to women. "American Women at the Paris Exposition" is illustrated with 17 portraits; "Founders of Women's Colleges" contains 10 portraits and valuable biographical matter.

Triumph, a journal of practical idealism, Vol. 1, No. 1, published at Riverside, Cal., by Florence E. Roberts, at 50 cents a year. There is always room for one more, and we hope that the title will prove to be prophetic.

An illustrated folder program of the 24th annual camp-meeting season at Onset Bay, Mass. The camp this season will extend from July 15 to Aug. 26, and the array of brilliant talent booked for that occasion insures a successful and profitable season.

The *Coming Age* for May contains many valuable articles. Among the most interesting to us are the following: "After 50 Years," by Mrs. C. K. Reifsnider; "The Wolf at the Door," by Leigh H. Irvine, and "The Economy of Evil in the Moral Order," by Henry Wood.

Dr. J. M. Peebles has just finished writing a new book entitled "Vaccination a Curse and a Menace to Personal Liberty." This book will be given into the printer's hands shortly, and be ready for delivery about Sept. 1.

To Spiritualists on the Coast

Allow me to say to Spiritualist societies on the Coast that as I am engaged for the New Era Camp in Oregon, to open June 23, I would like to correspond with such as may be interested, with a view to lecture engagements up to that date.

W. C. BOWMAN,
South Los Angeles, Cal.

Springfield, Mo.—The Spiritualists of Springfield, Mo., are holding meetings regularly at Odd Fellows' hall each Sunday night. Services are conducted by J. M. and M. T. Allen. Mr. and Mrs. Allen have won many friends in that city by their sincere and persevering efforts in behalf of *spiritualism* and honest mediumship. The meetings are well attended.

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Mrs. Dr. Dobson-Barker, San Jose, Cal.:
DEAR FRIEND—I can say that in the two months I have doctored with you, you have done me more good than all the other doctors have during the last eighteen months, when they have been doctoring me. Yours, as ever,
GEO. R. SMITH.
Cedarville, Modoc Co., Cal., Feb. 23, 1900.

Mrs. Dr. Dobson-Barker, my Good Doctor and Lady Friend: Am getting well; I feel like a boy sixteen years old, and give you all the praise. Yours truly,
HARMON SIMS.
Fairview, Christian Co., N. Y., Feb. 2, 1900.

Mrs. A. B. Dobson-Barker:
DEAR FRIEND—I must say that your medicine done me more good than all the doctors I ever went to, and I am so thankful to you for the kindness I will now send for another month's treatment, and I think that is all I need.
Yours truly, LEWIS BOSTON.
Flanagan, Livingston Co., Ills., Feb. 6, 1900.

Dear Mrs. Dr. Dobson-Barker:
I am getting along fine; the growth on my back is going away fast. I am trying to send everyone to you, as you have helped me so much that I want everyone else to try you. Mrs. S. A. BAKER.
Clifton, Arizona, Feb. 6, 1900.

MRS. DR. DOBSON-BARKER:
Dear Madam—
I received medicine from you last February which helped me so much that I am again sending for it. I am troubled with rheumatism. My feet get sore, and I feel stiff all over, and yours is the only medicine that helps me. I wrapped the papers around my feet at nights, and that took all the pain away. Please send to the following address:
MISS ALEXIA PETRIE, Brewer, Maine.
Feb. 1, 1900.

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A 16-page pamphlet, containing four editions of Prophecies, with their fulfillments up to January, 1900, with testimonials of Press and Public, will be sent to anyone for five cents in stamps. P. O. Box 118, Oakland, Cal.

Mediums' Directory

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

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

Spirit Chemistry. Remedies cure all diseases. Send 2-cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 McAllister St., San Francisco, Calif.

Mrs. W. B. Gillingham, Medium, 305 Larkin street, Room 90, Supreme Court Bldg., S. F.

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

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

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

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market, rm. 27.

Sol Palmbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

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

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

Mrs. Winchester, trance medium, 1610 Clay St., S. F. Locating of mineral bodies a specialty.

Spirit literature and a microscope, 10c. Dr. Williams, prophetic medium, Kalona, Iowa. 3t13

For further list of mediums, see page 3.

Charles E. Watkins, M. D.

(Box 1421)

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A dark and silent chamber, a bed of straw—
A child of four in wasted famine lay;
Cold and chill, lonely and forgotten, he,
While twilight passed to dawn, and dawn to day.

So still he lay—his breathing scarcely heard
Beyond the absent palings of his bed;
The soul was dazed by grief and suffering
And fear of drunken father's tread.

'Twas Christmas night, when holly red
And joy and gifts of love [bright
Made every human heart grow warm and
When e'en the stars above

Seemed bent on throwing brighter rays
Than was their wont—all in good cheer.
"Peace and good-will toward men," they
"We'll light the way from here."

'Twas Christmas night—had none a gift?
A thought of some small toy?
And food and fire, and blankets warm,
To shield a little boy?

Not e'en a kiss or tender touch,
Or hand to smooth the hair?
Oh, gracious Heaven, in pity look—
Send some one, just to care.

To care a little for this babe,
This tiny elf of four,
Who, stricken with the ills of life,
Lies wasted on the floor.

Hark! Listen! On the breeze,
As soft as any dream,
Sweet music full of melody
Beams in on heavenly sheen.

A glorious light, more soft than day,
Fills now the silent room.
An angel with her pinions bright
Appears amid the gloom.

And in her hand a rosebud sweet
She bears; its petals red
Seem living with the fire of life
As she floats toward the bed.

A whisper—"Darling, baby, mother's
Come;
Look up, my bright-eyed boy.
Look, look, my precious little one;
In mother's arms is joy."

And now upon the wasted breast
She lays the living rose,
And bears away the spirit babe
As the suffering eyelids close.

A Christmas gift of Life and Love,
Of peace forever more,
Did that bright angel mother bring,
E'er the sleeping infant bore

To realms above, where pain and care
Ne'er enter, peace to mar,
And only blessed angels dwell,
Who cross the Golden bar.

And now, methinks, he stands and waves
A joyous welcome o'er
The blood-red rose between his lips,
At peace forever more.

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dropsy	catarrhs	constipation	stomach and liver troubles
rheumatisms	diphtheria	irregular menses	acid or heartburn
diabetes	epilepsy	poor nutrition	all kinds of
cramps	obesity	skin diseases	blood diseases
cancers	tumors	falling hair	children's diseases

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Local News Summary.

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

Mrs. Lillie's Lecture on "The Enemies of Truth" in Occidental Hall last Sunday evening was preceded by a song service led by Mr. J. T. Lillie, who also sang a duet with Mrs. Sadie Cooke. The search-light of Mrs. Lillie's logic readily discovered the enemies of truth and held them up to public gaze.

The Ladies' Aid meeting last Wednesday was quite interesting and well attended. The Calico-Dress Party is to be given on May 29, at Occidental Hall. Partners will be selected by flowers, and there will be a full amount of pleasure.

Remember the Garden Party to be held on Saturday, May 26, at the residence of Mrs. H. F. Michener, 1118 Brush St., corner of 13th St., Oakland, Cal. Read the notice on the last page of last week's JOURNAL. It will be an interesting occasion, and there should be a large gathering.

Mr. H. A. Beckwith, of Tipton, Tulare, Co., Cal., an old Spiritualist, passed to the higher life last Friday, and the body was buried on Monday. Prof. W. C. Bowman of Los Angeles made the funeral address in an eloquent and impressive manner.

Mrs. Wrenn, at 117 Larkin St. Sunday evening, was assisted by Mrs. Miller, Mrs. Seeley and Mrs. Hatch. Music by Mrs. Dunkel.

Mrs. Gillingham opened a test meeting at 909 Market St. last Sunday night, assisted by Mrs. Dunham and Mr. Wilson. Music by Miss Lottie Dwyer. It was an auspicious opening, and bids fair to be successful.

Mme. Young's Meeting in Oriental Hall last Sunday evening was addressed by Mrs. Sarah Seal, who took for her subject, "Why are we Existing Here on Earth?" Music by Prof. Young, and messages by Mme. E. Young.

Dr. Hall's Meeting at 20 Eddy St. discussed "Folly" last Sunday afternoon. Music by Miss Lee. The interest is unabated, and the attendance good.

Mrs. Griffin's Meeting at 305 Larkin St. last Wednesday evening was a very good one. There was good singing and three test mediums—Mrs. Griffin, Mrs. Shriner and Dr. Parker. There will be three test mediums each Wednesday evening.

The Lectures at School of the Science of Being and Chemistry of Life are well attended every Wednesday and Friday evenings. Dr. Carey has just issued the new metaphysical book, "The New Name," which is creating a genuine sensation. Those who have not heard the doctor's lectures should attend. Parlor at 204 McAllister St.

Mrs. Meyer, at 335 McAllister St., had some excellent music at her meeting Sunday evening. Tests by Mrs. Meyer.

Married.—Mrs. Lillie A. Jolly, a favorite among the Spiritualists of San Francisco, was united in marriage to Adelbert Dygart on the evening of April 30 at the home of Mr. and Mrs. Lillie. The ceremony was performed by Mrs. Lillie, and though simple, was impressive and spiritual. The parlor was beautifully decorated with flowers, the bridal party standing amid a profusion of calla lilies, a fit setting for the fair bride in her robes of white. The friends who had been invited to witness their nuptials gave their earnest congratulations to Mr. and Mrs. Dygart, after which refreshments were served, and they took their departure showered with rice, rose leaves and good wishes, to a home which had been prepared for them to enter upon the realities of the new life. Their friends will find them at 311 Guerrero St., San Francisco.

Postage Stamps may be sent to this office only for fractions of a dollar.

Dr. Carey will deliver his noted lecture, "New Heaven and New Earth, or Universal Supply in Air," before Social Democrats at Turk-St. Temple, Wednesday evening, May 23. All thinkers are cordially invited.

A Circle of Harmony will be held in Mrs. F. A. Logan's rooms every Sunday evening at 1218 Railroad Ave., Bay Station, Alameda, Cal.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

The Mental Science Temple organized last Sunday and elected Clara Foltz lecturer and G. W. Owen secretary and treasurer. The executive board are: Clara Foltz, G. W. Owen, Dr. Lasswell, Mr. W. A. C. Smith and H. H. Brown. The meetings will continue at 320 Post St. Sunday afternoons at 2 o'clock.

B. Fay Mills spoke on "New Wine in Old Bottles," at Metropolitan Temple last Sunday evening. Miss Eva Carolyn Shore sang two solos, and Prof. Eckman played the accompaniment on the grand organ. Judge James G. Maguire presided. The house was full, as usual. The subject for next Sunday is "The Historic Christ."

Duality of Truth, or the Occult Forces of Nature, by Henry Wagner, M. D. Price, \$1.00; postage, 10 cts. For sale at this office.

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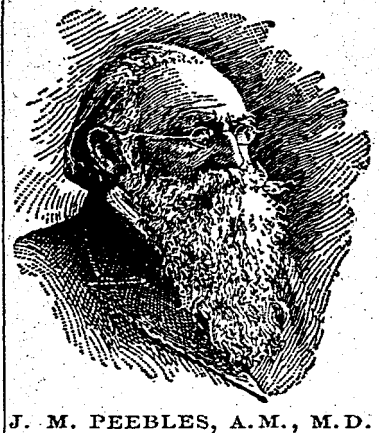
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VOL. 37. T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MAY 24, 1900.

1429 Market-st.
Between 10 & 11th-Sts. No. 21.

A SONG FOR TO-DAY.

Groweth the morning from gray to gold:
Up, my heart, and greet the sun!
Yesterday's cares are a tale that is told;
Yesterday's tasks are a work that is done.

Yesterday's failures are all forgot,
Buried beneath the billows of sleep;
Yesterday's burdens are as they were not;
Lay them low in the soundless deep.

Pluck the flower that blooms at thy door;
Cherish the love that the day may send;
Cometh an hour when all thy store
Vainly were offered for flower or friend.

Gratefully take what life offereth,
Looking to heaven nor seeking reward;
So shalt thou find, come life, come death,
Earth and the sky are in sweet accord.
LOUISE M. HODGKINS.



Eusapia Paladino, Medium.

MANUEL OTERO ACEVEDO.

Among the phenomena of which notice was taken are: the increase and decrease of the weight of a body; the levitation of the human body; direct writing; appearance of lights; appearances of hands and faces, luminous or not luminous; impressions of parts of the human body. Under the increase of weight is to be understood rather a peculiar elastic resistance as is sometimes to be noticed in the drawing apart of two magnetized bodies. If the table which is not touched by Eusapia will raise itself from the floor it produces the impression, not as if the wood had become heavier, but as if the table were pulled down, or as if a hand was placed upon it. If it raises itself on the side next to Eusapia it requires on my part an effort, with a sensation of an elastic resistance.

If I diminish the pressure of my hand, then the table again rises, as if it were shoved up from below or pulled up from above. If I attempt to again press down the swinging table, it appears to give way; it is as if one exercised a pressure upon the object raising upon a sort of spiral feather, not in the center, but at one side, or as if one sought to draw down a balloon in the air which had been filled with hydrogen gas. If Eusapia wills it, the weight of the table diminishes in that direction as if some one helps us in the raising of the heavy body while it draws upward, however not quietly, so that in a moment the object gets away from the hand.

LEVITATION OF THE HUMAN BODY.

At an evening sitting at my house the medium said, after she had fallen into a somnambulistic condition, I might bind her feet, hold her hands between mine, then draw back the chairs, somewhat lower

the gas: she would attempt a levitation of her body. I thereupon with a cord tied the clothing about her lower limbs, held her hands, which were placed together, with my left, and lowered the gas with my right. Then I took hold of her with both of my hands. After a short silence I observed how she slowly rose, so far that I was obliged to hold my arms very high, in order to follow the movement of her body.

Then she directed me to strike a light; she was standing on the table stiff and immovable in a cataleptic condition. The light was again lowered and Eusapia rose still higher so that I could put my hand between her feet, thus bound together, and the top of the table. In the same way, slowly and quietly, as if the body was not subject to the law of gravitation, followed the sinking down. During this phenomena blue streaks of light showed themselves, which darted in various directions through the room and

trace of any substance to be found with which the writing could have been made. Then Eusapia had me investigate the underside of the table.

After I had done this carefully and had found nothing, she said: "Bring the hand under the table and write or draw with the finger whatever just occurs to you." I did what she requested, drew a square and a triangle, then turned the table around and found on it plainly the same drawing in a blue-gray color. Eusapia had her hand upon the table, and I observed in my right hand lying upon it no sort of motion. Repeatedly Eusapia took my index finger, had me write something or other upon an object and followed with her hand my movements, slowly. It then appeared upon the top of the table through the object moved by me that which I (of course, without any coloring substance) had designed.

I had bought a Faber hinged



EUSAPIA PALADINO, THE MEDIUM.

produced about Eusapia's head a sort of luminous halo. At another time, when she sat bound or tied upon the chair, she arose about one foot from the floor and remained several minutes swinging in the air. She was after this very much exhausted. She complained of pains in her back and requested that the sitting should cease.

DIRECT WRITING.

Once Eusapia seized my hand, laid it on the table and with her index finger over the back of mine, guided it. On taking away my hand I observed underneath, upon the top of the table, which before had been unquestionably entirely clean, in awkward strokes of writing as if formed with a lead pencil, the word "Caro" (Dear.) This happened in full gas light. In the fingers and nails of the medium there was no

slate, put the string around it and sealed it; there was no pencil inside. I had laid the hand upon it and asked the medium whether she could write something upon it. The light was extinguished. No sound was to be heard. After some minutes I took off the thread and the seal. On both sides of the slate stood the word "Carissimo" (very dear;) but it was on one of the sides placed upside down as if impressed on the other. This effort succeeded, however, only once, and Eusapia was obliged after that to keep her bed; in vain was the repetition of it attempted. Yet direct writing was permitted to be had in the most simple ways. I lay a piece of paper folded in four folds, seal the corners and fasten it to the wall as high as I can reach by standing on a chair. The light is extinguished. The paper

is heard to fall; it hits me on the head or on the hand, and after I again strike a light, I find the seal broken and on the inside of the paper a cross or some similar mark. Sometimes the paper falls down with the seal undisturbed and I find strokes upon it just as if they were made with a pencil. Eusapia's hands are at the same time carefully watched.

APPEARANCE OF LIGHTS.

Sparkles of light which moved in the darkness with greater or lesser speed, appeared unexpectedly, in most cases, especially when Eusapia became tired; but sometimes also according to her will. Sometimes appears a large brown body of light, which sinks down upon the table, appears to pass through it and then settles on the floor; or a sort of luminous plate, as if formed from the sparkles which have been moving about in the different points; or finally the appearances of lights illuminating the room for some seconds, so that one can plainly recognize objects. This light is bluish white and quite pale, like moonlight. Once I had the hands of the medium bound or tied and the ends of the string sealed on the table. I extinguished the light, then I took out my watch, and raised it as high as I could, and asked Eusapia whether she could light it up. Immediately there appeared on my right arm a luminous spot, larger than a five-peseta piece, moved hither and thither and hovered for some seconds in front of the dial plate, so that all could plainly see that it was 2 o'clock.

APPEARANCES OF HANDS & FACES.

Sometimes the lights hovering about united in the form of a luminous hand. Now one only sees the ends of fingers, then the entire hand, together with a portion of the forearm. The hands moved like human hands. While Eusapia was in trance, I have felt as if a hand was pressing me strongly upon the arm, and fingers were moving so thickly in front of my face that I discerned plainly the vibration of the air. While Eusapia was lying with her head upon the table and I was holding her hands firmly in my left, I rose up and raised my right hand. Immediately after this I felt as if another hand was pressing the fingers and was playing with them, just as when it rapidly opens and closes. It was a powerful hand; it pressed upon the back of my hand, bore down upon the arm which had been raised, touched my face, pulled my hair, or took a pin out of my cravat and placed it on my coat sleeve.

It is to be observed that the hands do not come up from below, but in the opposite direction. The first moment they felt very unpleasant. In form and size they

were different. Some were soft like children or women's hands, some large and stout like those of a Hercules, so that their pressure produced pain; cold like marble or soft and warm; they had no joints. All these phenomena came in the presence of weakened or extinguished lights; in full light nothing like this was observed.

On the night of May 12 (in my own dwelling) I had asked Eusapia, who sat at my left, if the spirit could take my watch and indicate the hour which I thought of. The reply was, as always, she would try, but could not pledge any success. I took my watch in my right hand; the left I pressed on the hands of the medium. After some moments I observed that there had been some movements of the watch, but without any violence; I let go of it and heard a noise of the hand as if it were drawn between the fingers. Then the watch came back into my hand. I let Eusapia loose and produced a light. The watch stood at 4 o'clock, 10 minutes, as I had wished it, instead of 12 o'clock, 17 minutes, as shortly before, and it was fully wound up.

In sittings where hands appear, there occur also most extraordinary changes of position of objects. Bells, trumpets, tamborines, which are purposely removed at a distance from the medium, so that they can not be reached by the hand, give forth a sound in the air and fall upon the table. Often one sees luminous hands which move these things or clap together while I am holding fast the hands of the medium.

One evening we were sitting in darkness. Eusapia had recommended that her hands should not be let loose, which we had not the slightest idea of doing. We felt now something passing over our faces and observed also that something had been placed upon the table. When light was made, three chairs were found placed one upon another, the top one with its legs upward, and on it a feather duster which the servant girl had left in the neighboring room, and with which, without doubt, our faces had been brushed. At another time, as the hands of the medium had been bound with a string which had been sealed to the table, and, in addition to this, had been held fast by me, I saw two luminous hands come out from the ceiling, approach and touch the joints of my fingers and turn the gas jet up and down.

In a sitting on May 1 several remarkable manifestations took place, when Eusapia, who was sitting with her hands tied, on my left, began to yawn and become nervous. The cabinet was quite dark. In the hall the gas was half turned down. Eusapia appeared to have an hysterical attack, when suddenly the curtain, two yards distant from us, was violently shaken and half torn off. With an outcry Eusapia falls into a trance; her pulse becomes hardly observable, her breath scarcely audible, her face bathed in cold sweat. In the midst of the unusual shaking of the curtain there appears in the door an arm, which repeatedly stretches out and draws back, moves the hand as if in greeting and vanishes. Then there becomes visible on the edge of the curtain at a height which corresponds with the shade which was in the hall, against the white background of the porcelain, the silhouette of a head and a neck. Again comes forth the arm; the head makes some movements and the shadow comes over

to the door; the head shows itself on the opposite side, bows and vanishes. Eusapia wakes up terrified and complains of great exhaustion, so that the sitting must be given up.

On May 10 the phenomenon repeated itself in a similar manner. On its vanishing, a chair in the hall was thrown violently against the wall, and there was a sound to be heard like that of a buzz-saw cutting wood.—*Psychische Studien*.

Gems from a New Book.

Extracts from the book of the hour, "The New Name," by Dr. George W. Carey.

Referring to the theosophical idea of evolution—Karma experience, etc.—the author says: "As if the Infinite needed experience, or a soul could operate separate or independent of its source, or that matter was something outside of the Infinite, in which a part of the Infinite might play hide-and-seek for ages and do many bad things, and thus bring on itself bad Karma."

In Mental Science we find the nightmare of evolution, of a becoming in the future, instead of Being in the Now, the cult teaches the astounding doctrine that we are expressions of the universal mind, spirit or intelligence, and yet ignorant—that perfection means stagnation, and yet we came from perfection. From stagnation we came, and unto stagnation we shall return.

Man is God in expression, and who shall say there was ever a moment when Infinite Intelligence we call God did not express itself.

Edison did not obtain the science of the telephone from books. It was not in books. Edison, as a material entity, did not invent the telephone—material matter can not do anything. Infinite Intelligence, operating through the organism called Edison's brain, manifested the idea.

The Eternal Cause does not invent. It knew all about the inventions—so-called—of the present, a billion aions ago and forever.

Christian Science professes to believe in one God—Omnipotent, Omnipresent and Omniscient—but it teaches its students that God is not the author of disease. The Science of Being answers: There is nothing but God to be responsible for or the author of anything that is or appears to be.

Material remedies are in God, also, for there is no other place. The statement that if there had been any material remedies Jesus would have known it, is not well made. At one time Jesus used dust and saliva to heal the blind. He also said: "All the things I do ye shall do, and greater things shall ye do."

Given a world in which no evil exists (appears to exist), and we see a world of happiness. Therefore, it goes without saying that evil is the cause of unhappiness. But if evil is true, a truth, a reality, a something, it is eternal and can not be destroyed. If we say evil is a truth, we admit its oneness with all truth or God. Getting rid of evil is rolling the stone from the door of the sepulchre, so the Christ (Good) can come forth. But the stone can not be rolled away until the "New Name" is found for so-called evil. Before the "New Name" is found, each soul must find itself and say: "I am soul and have a body temple,

and no longer say "my soul" as if it were body and had a soul.

Can matter sin or suffer or be in any manner unhappy?

Souls—men, women, children—are God's thoughts clothed with flesh. "And the word was made flesh and dwelt among us." There is always a thought behind a word. Jesus of Nazareth was one of God's words. So are you and I.

Soul does not grow old; neither does matter. Does the sea or air grow old? Does ice die when melted?

The body is composed of water, certain mineral salts and aerial elements. They are immortal and are used to clothe or express spirit on material plane of consciousness.

Speaking of the conscious recognition of the soul, after the "New Name" has been found, the author says: "No more treatment for financial success now. The soul sees there is no further depth of absurdity to be sounded beneath the wild nightmare of 'treatments for financial success.' It sees that the bedrock of insane science has been reached. Think of God calmly watching A's children starve until some healer is paid \$1.00, \$5.00 or \$10.00 to treat their father or mother for financial success. Then God gives success in business. But B, across the street, has hungry children, too; but he does not understand the ins and outs of a science (?) that will give success for \$1.00 and up per treatment. So his innocent children go hungry and in rags while God calmly looks on, waiting for a healer to show up and give 'treatments.'"

The claims made by the author in the seventh lessons in regard to the possibility and certainty that our food and clothing will be made direct from their elements in gases, or air, in the near future, is the most inspiring theory ever put forth in the world.

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Through Nature to God.

J. P. COOKE.

Let us look through nature and its material qualities which appeal to our outer senses only, and press onward to the realm of Reality, the sphere of spirit. As Dr. Martineau observed, the grandest natural agencies are but servitors of a grander one than themselves. Even while using nature as his organ, man transcends it, and the act in which he does so is an exercise of his own free volition—rendering determinate what was indeterminate before—it is really characteristic of such acts to be supernatural. The inner spirit-life of man is far beyond animal spirit, and man, so far as he aspires, shares a divine prerogative. Man stands, to some extent, outside of and above the animal forces of nature.

All that is natural lies enclosed within the supernatural and is of the medium through which the Divine Mind descends into expression and the human mind ascends into interpreting recognition. At the great height, or depth, man sees the identity of the spirit life and light within. The creature says: "I and my father are one."

At both ends of the scheme of cosmic order are beings that go beyond it—the angels of light that soar to the central spirit sun, and in the realm of matter the dark spirits or mortal minds who shun the light and seek evil as their goal. As Shakespeare said:

"Above that art which you say adds to nature.
Is an art that nature makes."

Thus man is born of one grade of nature into a higher nature. He is possessed of two natures—a lower, in common with animals, and a higher which is peculiar to humanity. It is this which differentiates him. The whole mission and life-work of man, as Prof. Jos. LeConte puts it, is the progressive and eventually the complete dominance, both in the individual and in the race, of this higher life over the lower. This development through nature into God: the Divine Sunlight.

"Indeed, the whole meaning of sin is the humiliating bondage of the higher to the lower." All virtue is the conquest of the lower for the purpose of enfranchising the higher life principle.

"As the material evolution of nature found its goal, its completion, its significance in the ideal man, the spiritual man—as spirit (mortal mind) unconscious in the womb of earthy nature, continued to develop by necessary law until it came to birth and independent life in man, so the new-born spirit of man, both in the individual and in the race must ever strive by freer law to attain through a newer birth into a higher life." Thus is the spirit of man freed from the trammels of material existence. And thus in Longfellow's poem we see the "strange device" beautifully interpreted:

At break of day, as heavenward
The pious monks of St. Bernard
Uttered the oft-repeated prayer,
A voice cried through the startled air:
Excelsior!

A traveler, by the faithful hound,
Half-buried in the snow was found,
Still grasping in his hand of ice,
That banner with the strange device,
Excelsior!

There in the twilight cold and gray,
Lifeless, but beautiful, he lay,
And from the sky, serene and far,
A voice fell, like a falling star,
Excelsior!

Formation of Spirit Bodies.

HELEN WILMANS.

I am becoming more materialistic every day I live, and I believe every person naturally must become so who starts out, bent on the conquest of death. I believe in nothing but physical life—life in external manifestation.

And yet it must be taken into account that the substance we call physical—the matter that composes the universe—is a mental substance, and therefore not matter in the accepted sense of the word. This fact makes a big distinction between my belief and what is called materialism. My philosophy had better be called mentalism or mindism. Materialism in the past has been the gospel of death. Materialism, with the assumption that matter is mind, is truly the gospel of life. If a man is all mind, and I know he is, because matter is mental substance, then all he need do in order to develop eternally, without going through death, is to keep on acquiring new knowledge; new knowledge being new conditions of mind; these new conditions adding to his stature as a mental creature with each new acquisition.

His mental stature is his physical or external stature. The new knowledge need not add to his size, but it will add to his strength and his power in every conceivable way until he becomes too positive for disease, old age and death to disintegrate him.

It has been assumed that there is soul stuff somewhere that enters into bodily manifestation. I differ from this; I believe that what you call soul or spirit is thought, generated by the brain; it is the last and finest product of matter (or mind) and is a substantial entity having form and the capacity to act. After death it is this thought form, which the brain had generated during the earth-life, that passes out and becomes what we call the spirit. It is probably the condensed sum total of all our thoughts, just as our bodies are the sum total of all our material experiences.

The fact that our body is the sum total of all our experiences proves beyond cavil that what the world calls dead matter is living substance, holding in latency—even in its crudest form—the power to think; and it is because of this that the Mental Scientist assumes as a bedrock statement that *all is mind*. The body, then, is mind; it is of the same substance that the earth is, only it is of a more highly evolved and finer form of mind. The thought which the body generates is a still finer form of mind than the body is, and when it passes out of the body, it probably retains the shape of the body, to a degree, at least; and on its own sublimated plane it is the same individual that it was before it lost the body by death. The substance which composes this thought body is too refined for us to see; but we could see it if we possessed instruments sufficiently powerful, because *it is substance*, just as our bodies are.

I am trying to show that this spirit, or soul, or thought person, is not an immaterial thing, nor is it a different thing from the body. In other words, I am trying to show that there is not a soul substance that differs from the material substance, out of whose combination the "twofold" man is made.

Man is not two-fold. He is a unit; he represents the universe, and the universe is not a diverse; the universe is one; it is not double; and man has created himself out of it and must of necessity be like it. Therefore, man is one; he is not double; and the only soul he has is composed of the same material that his body is, and only differs from his body in being a more refined and ethereal grade of the same material.

The body of the individual is an unbroken chain from its earliest inception way down out of sight in the primordial atom, clear up through a thousand phases, taking on new links, as it were, with each new knowledge, until the last link which completed it as a body; this last link is the thought life engendered by all the preceding links.

And it is this last link that makes itself felt as some undeniable presence that is cognized by the intelligence to a certain degree; but not yet sufficiently to be fairly understood. The understanding of it is growing upon us the more we think and reason about it.

There is no mistaking its character or its origin if one keeps true to the first principle in making up his account of it. The first principle is the unmistakable fact of oneness; the oneness of the universe. It is this oneness that men have

gained some slight conception of on account of the fact that in their individual selves they are one, even though they have no deep consciousness of it. They have intuitively perceived the great fact of the oneness of the universe because they are of the universe—a part of its unity. This oneness they personified, in their ignorance, and called it God. In their religions which were based on this intuition they went on to say that there was but one God; that He filled all space; that He was omnipotent, omniscient and omnipresent; and lastly, that it must be the supreme effort of man to become one with God; (in *consciousness*, they must have meant, because, since God filled all space, they were already one with Him and did not know it.)

We cannot know any truth without becoming one with that truth; to know a truth is to enter into it and have it enter into us, and this is because we, in our individualities, are mental conceptions of truth; mental conceptions of the highest truths we know always. We are always either ascending by the acquisition of higher truths than we have ever known, or descending through the abandoning of higher truths, and slipping down into lower and more negative truths, until death closes out our external or world conceptions.—*Freedom*.

Reception to Mme. Montague

Mme. Montague, the celebrated Californian psychic, who is at present on a visit to this country, was tendered a reception by the Junior Spiritualists' Club, at their rooms, 26 Osnaburgh St., on Tuesday evening, April 24. There was a large attendance, upwards of 60 members being present. Mr. J. J. Morse, the president of the Club, welcomed Madame Montague in a well-chosen series of remarks, being followed by Miss McCreadie and Mrs. M. H. Wallis, who expressed themselves as delighted to meet their sister co-worker from across the sea. Madame Montague made a most graceful and felicitous response, which was enthusiastically received.

The musical proceedings included songs by Miss Morse and Mr. E. W. Wallis, a mandolin solo by Miss Percival, and instrumental selections by Miss Alice Hunt. Refreshments were served during the evening, the company remaining until quite a late hour, and then separating reluctantly, so agreeably had the time been spent by all present. Madame Montague is evidently making hosts of friends, and all who meet her are charmed by her manner, and delighted with her mediumship.—*Two Worlds, Eng.*

Repudiating Traditionalism.

Of Rev. A. M. Ribbany the *Adrian Weekly Times* has the following: "An eloquent and educated Syrian divine, minister of the Congregational Church at Morenci, Mich., makes a formal renunciation of his creed." The position of Rev. R. is:

"I can no more believe that Jesus Christ is Almighty God. I can no more accept the idea of the Trinity. I can no more believe that any man could be saved by faith in the blood of Christ. Salvation to me is an attainment, not a gift. I do not believe in the resurrection of the body. I can no more believe in eternal punishment, or that any human soul will ever be lost. I

believe that only a small portion of the Bible is the Word of God, which portion I shall hold sacred and preach all the days of my life."

The Wauseon, O., *Republican* commented on the above as follows: "Rev. R. is deserving of commendation for his efforts in illustrating Paul's injunction: 'Prove all things and hold fast that which is good.'"

At the Parliament of Religions the Archimandrite of the orthodox church of Syria and all the East said in his address that he thanked God for the Mohammedan religion and the Koran—they corrected the errors of Christianity. What the errors were, the speaker did not specify—perhaps the fact that the Nazarine was a wine-drinker, and instead of turning water into bread, produced wine. The declaration of the Syrian, however, was a surprise to the uninformed Christians, and they were still further astonished when he proposed that a committee from all the religions be selected and a creed be formulated which should supersede the old creeds. This proposition was not adopted, but it was an excellent suggestion, and if the churchmen who are now proposing to formulate a new creed should adopt some similar method, they would doubtless vastly improve the old one.

QUAKER.

Transition.—The passing of Henry Augustus Beckwith to the higher life deserves more than a mere announcement. In his life and in his death (so-called) he has left an impress upon the world—his portion of it, at least—which will not only be enduring, but very wholesome. He was a man among men, because a man of the most pronounced characteristics on the side of manly virtue and heroic honesty. Always loyal to his convictions of truth and honor, you always knew where to find him in word and deed. Being a firm and decided Spiritualist in religion and the philosophy of life for 50 years, he never shrank from the most candid and fearless expression of his views whenever and wherever an opportunity was presented. And although his dauntless fidelity in this respect brought him into many a sharp conflict with those who differed from him in belief, the very large concourse of neighbors who gathered from far and near to pay the last high tribute to his memory, was a most impressive demonstration of the fact that such a life is always a conquest over the truest and the best there is in the human heart.

Many of this funeral multitude had in all probability their first opportunity to hear the teachings of the spiritual philosophy, as contrasted with the dogmas of the old theology. And thus it is that the light is spread, both in life and death, showing us that

God is in the shadow
As well as in the shine.

W. C. BOWMAN.

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

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

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 24 Sixth Street, S. F., Cal. Readings and Treatments daily.

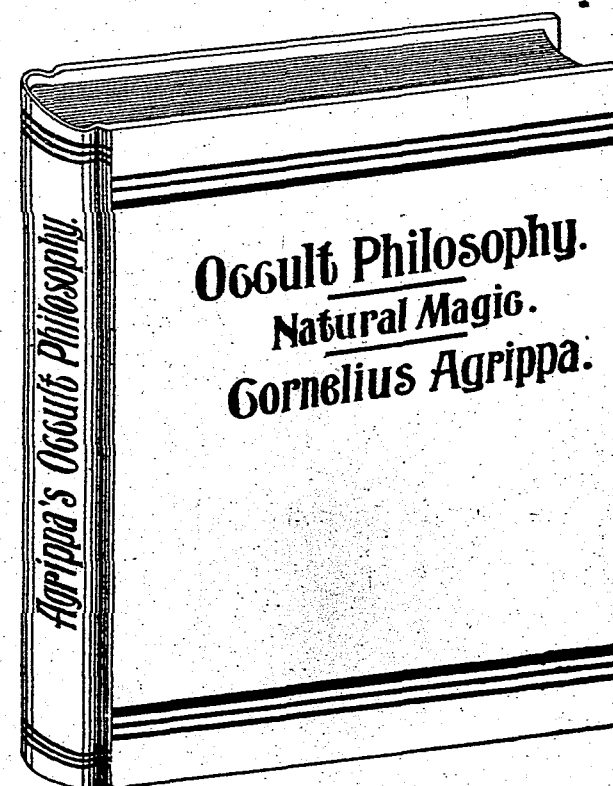
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For other mediums see page 5.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

RELIGIO- PHILOSOPHICAL JOURNAL

Official Organ of the
California State Spiritualists' Association.

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Between 10th and 11th Streets.

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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, MAY 24, 1900.

Helen Wilmans' article on another page is deserving of more than passing notice. Spiritualism has done much to rid the world of superstition; but, after all, there still remains a mysterious something behind every manifestation, which is supposed to be unknowable. If Mrs. Wilmans succeeds in turning on the light until this grewsome shadow disappears, she will be the greatest of the world saviors.

The Famine in India.—As the days go by and the cry for food comes from India with greater vehemence, more concerted action is apparent in this country in the direction of collecting money and provision for the relief of our brother-man in that far-away country. Some are urging the Spiritualists to make a distinctive effort in this direction, and they will undoubtedly bear their share of the labor and expense as individuals. But the giving of alms to be seen of men is not a characteristic of spiritually-minded people. We are all Americans, and as such we will do what we can for the relief of our fellow-man, because it is right and just, and without hope of reward.

Telegraphing to Spirit-World.—A correspondent to the *Christian Register* evidently knows something of coming events. The few lines we quote contain a prophecy which will surely be fulfilled;

The world is soon to be startled into a belief in immortality, and in the possibility of communication between the two worlds, the seen and the unseen. Many doors are opening, and soon it will be as possible to communicate with a departed spirit as it is to telegraph to a friend in Europe.

Col. Olcott, head of the Theosophical Society of the World, will visit America in 1901 and spend about two years in traveling over the country lecturing.

Important Discovery.

By a cable dispatch to the *Sun* from London, dated May 12, we learn that an important discovery has been made in Egypt, which adds at least 1,000 years to the history of the human race, as given by the ordinary chronology of the present age. Indeed, it adds that much time to the history of the Egyptian Dynasty alone, and that, in all probability, adds many thousands of years to the time prior to the existence of the Egyptian government, which, in its palmyest days, provided the data which has lately been found. The dispatch reads thus:

Prof. Flinders Petrie has just reported the results of the past Winter's exploration at Abydos and other store-houses of records of pre-historic times in the Egyptian desert. Fascinating, indeed, are the season's discoveries, for practically they add a thousand years to the written history of the human race. The records unearthed cover almost the whole period of the first dynasty of the Egyptian kings, heretofore regarded as more or less mythological and extending from 4000 to 5000 B. C.

Now we are able to handle royal drinking bowls from the palaces to compare their art and carvings, to criticize the posthumous respect paid to each King and to feel much more familiar with the daily life of this age than we can with that of the Saxon kings. All this has come about through the careful study of three or four insignificant-looking lumps of mud. The royal wine jars were sealed, and in most cases only bore the common name of the King, which was not recorded in the list of the kings, but some seals bore both names, and from these the actual tombs of the fifth, sixth and seventh kings of the first dynasty have been identified. Other royal tombs of the same group were those of other kings of the first dynasty. The discovery has also, by the style of the work and position of the objects of King Aha, led to this King being identified with Menes, the founder of the Egyptian monarchy.

Love of Self.

We have often thought that the word "selfishness" was misused and misapplied. The following from the *Advanced Science Journal* seems to put this subject in another light:

The love of self, far from being the degrading impulse it is often thought to be, is really the most elevating impulse of the heart. Without self-love there can be no love for the neighbor. The individual who does not love himself has not sufficient interest in life or vitality to be of service or interest to anyone. Self-love being such an inherent principle in our lives, it would be well if we would learn not to condemn it.

A large proportion of the ills from which mankind suffers are caused by the condemnation, repression and consequent misuse of natural impulses. We should not repress these impulses, but should seek to attain that knowledge that will enable us to give right direction to our desires. We shall then realize that in the gratification of the sincere desires of our hearts, we enter into such harmonious relationship

with all, that the love for self and the love for the neighbor become as but One Love.

For Meditation.

We gladly publish the following sentiment from the *Light of Truth*, because it voices the thought of every true Spiritualist. The best of us need a gentle reminder occasionally, and the spiritual press is doing its best to keep the thought of harmony and unity before the people:

When we banish our jealousies, disputes and prejudices and speak and live Spiritualism, we shall find ourselves in a sphere of success and happiness; not until then. As well attempt to turn Niagara Falls up stream as to expect an onward movement of this great cause while we are wrangling over each other's shortcomings, magnifying evil and blazing from every corner and housetop the sign and symbol of our inefficiency and failure. It is not Spiritualism, and we are proving recreant to the trust imposed upon or assumed by us, so long as we harbor animosities and peck filth like a lot of buzzards, the while the angels look on and weep.

Rev. W. G. Puddefoot of Boston, who is known in the East as a second Beecher, is in this city in attendance upon the Congregational Congress, which opens in the First Congregational Church on Thursday, May 26. Dr. Puddefoot will deliver the opening address.

Dr. Louis Schlesinger is in Hartford, Conn., astounding skeptics and making new converts every day. The *Telegram* gives a good report of his work in that city.

Magnetic Healing certainly has made a good showing, according to the *Progressive Thinker*, from which we quote the following:

Prof. A. S. Weltmer is president of the American School of Magnetic Healing, which is located in Nevada, Mo., and organized under the laws of that State. He claims to have treated 53,000 patients without personal consultation, and to have cured all but 12.

Spoke of Jesus.—Harris Weinstock of Sacramento delivered his famous lecture, "Jesus, the Jew," in Armory Hall, Santa Rosa, Cal. After some personal reminiscences, and among many other good things he said:

"Christianity originated not with Jesus, but with Paul, who, in his eagerness to proselyte, was willing to do away with the letter of the Jewish law for the sake of new adherents to its spirit."

Had there been no Paul, Judaism would not have been preached to the Gentiles. Without Paul there could have been no Christianity. He further made a strong and eloquent plea for liberty of conscience.

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 Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THEORY AND PRACTICE OF MAGNETISM, with eight portraits and 39 illustrations, by H. Durville. 144 pp. Price, 25 cents. Published by the Library of Magnetism, 23 Rue Saint Merri, Paris, France.

Prof. Durville is a noted author and experimenter with Magnetism, and this pamphlet, which is nicely illustrated, gives the methods employed by him in the science of Hypnotism. It is printed in the French language, and can be had at this office.

PRACTICAL HAND-READING, by Larsen, the Palmist. 150 pages. Price, \$1.00. For sale at this office. Postage, 7 cents.

This is a thoroughly practical and instructive book gotten up with much care "for students only," and is richly illustrated and bound in cloth.

We had it examined by a local Palmist of excellent attainments and good judgment. He pronounced it the best book of the kind he had ever seen, and he had all the principal ones in his library.

Those in want of a thoroughly practical guide should procure this invaluable book.

ANALOGY OF MAGNETISM AND HYPNOTISM, with eight portraits, by J. M. Berco, of the Magnetic Society of France. 72 pp. Price, 15 cents. Published by the Library of Magnetism, 23 Rue Saint Merri, Paris, France.

This is a treatise in the French language of the sciences known by the two names of Magnetism and Hypnotism. The author is a learned French Professor, and his pamphlet gives a thorough exposition as well as the way to practice them. Those who can read French will be particularly interested in this new pamphlet.

Health Culture, monthly, devoted to practical hygiene, W. R. C. Latson, editor. \$1.00 a year. 503 Fifth Ave., New York. This magazine contains many valuable hints on health and beauty. The May number has a leading article on "Bicycling," by Mary Sargent Hopkins; "The One-Meal Plan," by Felix L. Oswald, and "The Ministry of Pain," by James H. Jackson.

Magnetic Journal, a monthly magazine published in the interest of the sick and afflicted. J. H. Kelly, editor, Nevada, Mo. Prof. S. A. Weltmer and his method of magnetic healing is the principal theme of the April number. It is profusely illustrated and contains much valuable information. 50 cents a year.

The Psycho-Harmonic Scientist. A journal of pure uni-ism; Robert J. Burns, editor, Pueblo, Colo. \$1.00 a year. This magazine is issued monthly and teaches the "new thought" in a new way. The editor claims to be "the man from Venus," which is very likely, as we are all from every place but here, and if we don't look out we will soon be from here.

Occult and Esoteric; 30 pages. Devoted to the explanation of the esoteric meaning of the Christian Bible, past days, and other forms and ceremonies of the church. The author is Daisy Fraser Chaney. Chicago: 3104 South Park Ave. 20 cents. The student of the occult cannot afford to miss reading this booklet.

The Independent Thinker. Henry Frank, editor. Monthly; \$1.00 a year. The purpose of this magazine is to expound the New Thought and advocate a scientific religion. The May number contains a good article, entitled "What is Matter?" Nature analyzed. 32 West 27th St., New York City.

ON THE HEIGHTS OF HIMALAY by A. Van der Naillen. 272 pp., beautifully illustrated. New York: R. F. Fenno & Co., 11 East 16th St. \$1.00. For sale at this office.

In the Preface we find the following: "The work has appealed most strongly to seekers after light in theosophic thought, and it has supplied a philosophy particularly needed by those who have left beaten and unsatisfactory paths, but who have lacked the confidence to cross the threshold of the more advanced, and therefore more technical, teachers."

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

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The instructions are clear, concise and helpful. No one can study them without feeling a deeper interest in spirit mediumship and seeing the way clearer to its development. The explanations are such as to inspire a greater confidence in angel guidance, and a deeper love for spirit communion and Spiritualism. The ideas expressed are purely original (except such as are quoted and their authorship given).

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GEO. R. SMITH.

Cedarville, Modoc Co., Cal., Feb. 23, 1900.

Mrs. Dr. Dobson-Barker, my Good Doctor and Lady Friend: Am getting well; I feel like a boy sixteen years old, and give you all the praise. Yours truly,

HARMON SIMS.

Fairview, Christian Co., N. Y., Feb. 2, 1900.

Mrs. A. B. Dobson-Barker:

DEAR FRIEND—I must say that your medicine done me more good than all the doctors I ever went to, and I am so thankful to you for the kindness I will now send for another month's treatment, and I think that is all I need.

Yours truly, LEWIS BOSTON.

Flanagan, Livingston Co., Ills., Feb. 6, 1900.

Dear Mrs. Dr. Dobson-Barker:

I am getting along fine; the growth on my back is going away fast. I am trying to send everyone to you, as you have helped me so much that I want everyone else to try you. MRS. S. A. BAKER.

Clifton, Arizona, Feb. 6, 1900.

MRS. DR. DOBSON-BARKER:

Dear Madam—

I received medicine from you last February which helped me so much that I am again sending for it. I am troubled with rheumatism. My feet get sore, and I feel stiff all over, and yours is the only medicine that helps me. I wrapped the papers around my feet at nights, and that took all the pain away. Please send to the following address:

MISS ALEXIA PETRIE, Brewer, Maine.
Feb. 1, 1900.

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Mediums' Directory

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

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

Spirit Chemistry. Remedies cure all diseases. Send 2-cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 McAllister St., San Francisco, Calif.

Mrs. W. B. Gillingham, Medium, 305 Larkin street, Room 90, Supreme Court Bldg., S. F.

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

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

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

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market, rm. 27

Sol Palmbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, 1846 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

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

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

Mrs. Winchester, trance medium, 1810 Clay St., S. F. Locating of mineral bodies a specialty.

Spirit literature and a microscope, 10c. Dr. Williams, prophetic medium, Kalona, Iowa. St. 18

For farther list of mediums, see page 3.

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HOW PANSY GREW.

Once I was a flower
And pleasant was to view;
They called me then a violet,
And shy and sweet I grew
Amid the ferns and grasses,
Or down beside the brook,
Where little lads and lasses
Their daily ramble took.

They gathered us in handfuls
With each return of Spring;
And to this day 'tis violets
That little lovers bring
To tell the simple story
They are too shy to tell,
And they for love of children
Will tell the story well.

Once more I was a flower,
In English gardens bright,
The pet of all the ladies:
They called me their "delight."
I laughed "with those who laugh,"
And wept "with them that weep,"
And they called me "heart's ease,"
A name I'll ever keep.

And then I took a journey;
I went to sunny France.
I saw the swelling Tiber—
The waves of Biscay dance.
In France they called me "pensee,"
Which means a precious thought,
And often to some loved one
I sweetest comfort brought.

I changed from blue to purple,
I put on a velvet dress;
My zephyr lover wooed me
With many a soft caress.
My heart of gold I opened
Unto the waiting sun;
And all the world I greeted
With smiles for every one.

There was a German cousin—
But this is sad to tell;
Among the German people
Was none to wish her well,
For she and all her daughters
—Or so the story's told—
Were always cross and naughty,
Though clothed in frocks of gold.

'Tis said they made up faces,
And then some cruel men
Gave each the name she wears to-day,
Bad "stief-mutterchen!"
I can't believe they earned the name;
'Twas just the Teutons' fancy.
More gentle flower never grew
Than is the German pansy.

An Indian maid I next became,
And lived where flowers grew;
But still I kept my flower name—
No other name e'er knew.
I loved the home I had on earth,
And now I am a spirit.
I scatter pansies all about
And often linger near it.

I love the flower whose name I bear—
I love its heart of gold;
And, like it, too, I'm free from care,
Though duties manifold
Require me oft to come below.
To bring to suffering man
Some precious thought his heart to cheer,
His dying hope to fan.

Plant pansies in your garden, then,
And I will be the one
To help you make the flowers grow
By bringing dew and sun.
The garden of your soul I mean;
There plant sweet thoughts for seed;
The weeds of wrong must all come out;
I'll bring the help you need!

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, 750 Eighth Avenue, New York.

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Local News Summary.

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

Remember the Garden Party to be held on Saturday, May 26, at the residence of Mrs. H. F. Michener, 1118 Brush St., corner of 13th St., Oakland, Cal. Read the notice on the last page of the JOURNAL for May 10. It will be an interesting occasion, and there should be a large gathering.

The Central Lyceum held its usual monthly social and dance in Crystal Hall, 909 Market St., on Wednesday evening, May 16. The dance music was furnished by Prof. Warren and Miss Alice Severance. C. J. Collins, director. Song, Stella Callender; recitation, Sadie Christine; song, Irene Christine; recitation, Deva Riner; song, Miss Davidson; recitation, Alrane Sucher; specialties, Pearl Bryson; skirt dance, Irene Johnson; song, Miss Maxwell; cake walk, Emily Adams and Miss Dearbaum.

The Children's Lyceum holds its sessions at 1133 Mission St. every Sunday morning at 10:30.

Mrs. Griffin's Meeting in Occidental Hall was well attended last Wednesday evening. The singing was led by W. T. Jones. M. S. Norton spoke briefly on "Building our Spirit Homes." Mrs. G. W. Shriner and Mrs. H. A. Griffin followed with messages from the spirit realm. These meetings are held every Wednesday evening.

Mediums' Protective Association.—This society held its annual election of officers at 335 McAllister St., Sunday, May 13. The following were elected: W. T. Jones, president; Mrs. Sarah Seal and Mrs. Cleveland, vice-presidents; J. T. Roberts, secretary, and M. S. Norton, treasurer. The society will spend a social evening in Occidental Hall, Wednesday, May 25. There will be a short program, refreshments and dancing. Members and their friends are invited.

Mr. A. Z. Mahorney of Seabreeze, Florida, called at the JOURNAL office. He is making a tour of the States en route to the Paris Exposition. He has been private secretary to Helen Wilhams, and from him we gleaned much valuable information about the Mental Science colony in Seabreeze, the college, and the movement in general.

McKenzie's Musical Society gave their 23rd invitation musicale and hop in Odd Fellows' Hall on Thursday evening, May 17. The assembly hall was filled to overflowing, and the exercises were of a high order. The next one will be given on July 19.

The Mission Lyceum will hold its usual monthly entertainment and dance in Mission Opera Hall, 2181 Mission St., on Wednesday evening, May 30.

Mrs. Gillingham held her second meeting at 909 Market St. last Sunday evening, assisted by Mrs. Dunham. The music by Miss Lottie Dwyer was well received, as were the messages by Mrs. Gillingham.

Mrs. R. S. Lillie is very seriously ill at her home, 301 Polk St. For the first time since she took up the work for the Progressive Spiritualists, her hall has been closed on Sunday evening. Her many friends join with the JOURNAL in wishes for her speedy recovery. Inspired workers of the ability of Mrs. Lillie can not well be spared from our platforms.

Ladies' Aid.—The Wednesday afternoon meeting of this society on May 18 in Occidental Hall was well attended. There was music, recitations and short speeches. The event of the month will be the Calico-Dress Party on May 29. There will be a good program, dancing and refreshments, and a general good time.

Hermetic Brotherhood held its regular open meeting on Thursday evening, May 17, at 509 Van Ness Ave. The usual opening exercises were followed by meditation upon "What shall it profit a man if he gain the whole world, and lose his own soul?" In the handling of his subject, "Success," Dr. Phelon brought out many points helpful to students interested in the "Science of the Silence," and valuable to all who are seeking THE PATH. Notice was given of an open meeting to be held at this place every Sunday morning at 10:30. Dr. Phelon's next Thursday evening subject will be "The Garden of Eden."

Fleet F. Strother has passed to the higher life. He has been a prominent figure in the public life of San Francisco since 1864. He served the city three terms as Supervisor and three terms as Auditor. He and his wife have been outspoken Spiritualists for many years. Mr. Strother was a native of Washington, D. C., aged 61 years. His home was at 1084 Bush St., San Francisco.

Mme. Young's Meeting in Oriental Hall last Sunday evening was addressed by Mrs. Seal. Music by Prof. Young and messages by Mme. Young. Prof. and Mme. Young have purchased the old Hays property in Alameda, between Central Ave. and the bay, which will be renovated and an Egyptian Temple built, for a meeting-place for the Spiritualists of this vicinity.

Oakland.—The meeting at 856½ Isabella St. on May 16 was interesting and instructive. Mrs. Sol Palinbaum read from the RELIGIO-Philosophical JOURNAL the beautiful poem of Jenny Ward Hays, entitled "The Gift of Peace." Dr. Palinbaum was entranced and addressed the audience, giving words of sympathy and love from those in the spirit spheres to their friends here. Tests were given to many and much interest was manifested. These meetings of the Union Spiritual Society are held every Wednesday at 7:30 p.m. All are invited. Sec.

Mrs. Wrenn's Meeting at 117 Larkin St. last Sunday evening was addressed by Mrs. Miller, Mrs. Hatch, Mrs. Wrenn and Mrs. Seeley. The attendance was fair and the meeting was a good one.

B. Fay Mills spoke in Metropolitan Temple on Sunday evening, May 20, taking for his subject, "The Historic Christ." Mrs. H. L. Stevens furnishes the vocal and Prof. Eckman the instrumental music. The subject for next Sunday evening will be "War Against War." The Sunday Lecture Association will give a concert at Metropolitan Temple on June 7.

Mrs. Lena Clark-Howes has just returned from a visit to Southern California, where she spent several weeks for rest and recuperation. She visited National City and reports that the small society there is flourishing. A new Lyceum has just been started in connection with it. The society owns its own Temple, which will hold about 100 persons, and is very comfortable and inviting. Under the supervision of Mrs. Mullen, Mrs. Becker and other workers, the work is steadily going on, and the people are being enlightened in spiritual truth in that vicinity.

The First Spiritual Ladies' Aid Society will give a Calico Party Tuesday evening, May 29, which consists of an entertainment and dance. A committee is working very enthusiastically to procure the best talent possible. The dancing will be in charge of two very efficient lady floor managers, Mrs. Dygart and Mrs. Nevil. I assure everyone that there will be a grand time. As this is purely an aid society, we hope to see a large attendance.

Mrs. B. F. SMALL, Pres.

Mrs. May Evelynne, daughter of Mrs. Small, has returned from the hospital, where she has been for some weeks, and is much improved in health. She is now on a fair way to recovery. This will be good news to her many friends.

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VOL. 37. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MAY 31, 1900.

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MORNING THOUGHT.

I would not fail to gladden
Some heart each day I live,
But I would fail to sadden
By any word I give.
How good to think of others,
Forgetting one's own pain,
A loss which is resulting
To yours and others gain. M. W.

BORDERLAND

Saw the Accident.

I was 7 years old. My mother, who had never been willing that I should be separated from her, yielded one day to an earnest appeal from one of my aunts and let me go with her to the country, giving many charges concerning me.

A month passed without any incident, and, above all, with no accident, when one morning my mother hurried to my uncle's and said to him:

"Please write at once to my sister and beg her to send me news of my little girl, for I am in dreadful anxiety about her. I saw her last night, in a dream, lying on a road, lifeless and covered with blood. Something has undoubtedly happened to her. I have a presentiment of it. Now, you know that I am never mistaken about such things."

My uncle laughed at my mother and told her that his wife was a prudent woman and would expose me to no danger. But the next day he received a letter written by his wife the evening before, in which she told him, but forbade him to tell my mother, of an accident that had befallen me.

The same night on which my mother saw me covered with blood, my aunt had gone out driving, taking me and three other persons with her. It was dark; the carriage lamp went out, and we found ourselves on a country road without knowing where we were. Suddenly the horse, who had been trotting quietly, shied and reared. He ran up against a hedge on one side of the road and threw out all the people in the carriage. No one could tell how it happened, but not one of them received so much as a scratch but myself. I had been fast asleep. The shock threw me under the belly of the horse, who, in trying to get up, struck me on the face and chest, and dragged me over the sharp pebbles in the road, the right side of my face being next to them.

My blood flowed in abundance; my ear was torn; I heard heart-rending cries for help, but no one answered them. As I said, the

night was dark and our lamps were out. At last help came from a house not far off, and they found that I had fainted and was in a deplorable condition. A man in his shirt-sleeves had passed close before the horse and had frightened him. G. D.

Saw His Father Fall.

I ought to say in the first place that between my father and myself there was the strongest tie of affection, stronger than generally exists between father and son. For years I always thought I could tell when he was in any danger, even if we were many miles apart.

"What the mischief I could be doing?" I also lit a lamp and looked at my watch; it was a quarter past 2. I asked my wife if she had heard the noise I made. She answered no. I told her then what I had seen, and she tried to make me laugh at it, but did not succeed.

I slept no more that night. I did not even go to bed again. The impression had been so strong that I could not feel a doubt that my father had hurt himself. I went early to town the next morning and telegraphed to him, asking if all were well. I got a letter in reply from my father, which exactly corresponded to what I had seen in my vision, and the very moment as

dreamed that I spoke to him, but he simply bowed his head in answer, and then he arose and left the room.

When I awoke, I found that I was standing upright, one foot placed on the ground near my bed and the other on my bed, and that I had tried to speak and to pronounce my brother's name. The impression that he was really present was so strong, and all the scene that I had dreamed was so vivid, that I left the bedroom to look for my brother in the drawing-room. I examined the chair where I had seen him seated; I came back to my bed, and I tried to go to sleep, because I hoped that the apparition would appear again, but my mind was too much excited. I must, however, have gone to sleep toward morning.

When I awoke, the impression of my dream was still vivid, and I should add that it always remained so in my mind. The sentiment of impending misfortune which I felt was so strong that I made a note of the "apparition" in my daily journal, adding to it the words: "May God forbid."

Three days afterward I received news that my brother, Richard Winfield-Baker, had died on Thursday evening, March 25, 1880, at half-past 8 o'clock, in consequence of terrible injuries which he had received in an accident while hunting. F. W.

Dreams of Death.

On the night of March 23, 1884, I dreamed that one of my friends played a game of chess with Dr. D., very informally, at my house. I noticed that she had on a thick black veil, and I said to her: "If you keep on that veil you will lose." "I do it because I am dead. Look!" she said. She raised the crepe veil, and I saw a death's head without teeth and with hollow eye sockets!

It was horrible. This friend was 49 years of age and in perfect health. She had been at my house for a week, and only left me on account of the Easter vacation. She was to return to Paris and join her son, who was at college, and then return with him to complete her little holiday at my house. The room which she had occupied had remained as she had left it, expecting her return. There was no reason for expecting her death, and nevertheless, the very morning after this fearful dream, which I related in great grief to the doctor, the postman brought me a telegram thus worded: "Come quickly; Marie died during the night."

The same thing happened in regard to the death of my father, who was 79 years old. He left us in good health, and we were as-



MRS. ADDIE L. BALLOU, San Francisco, Cal.

Missionary of the National Spiritualists' Association.

The night when he fell down the staircase I had got home from business about 8 o'clock, after a day of very hard work, and I went to bed immediately after supper. I always slept next the wall. Our bed's head is towards the north, consequently I slept on the west side of the bed. I fell asleep as soon as my head touched the pillow, and I slept a heavy, deep sleep. I did not hear my wife come to bed, and I knew nothing until my father appeared to me at the top of the staircase, about to fall. I sprang to seize hold of him, and jumped out of bed at the foot, making a great deal of noise.

My wife woke up, and asked me

well. The sad consequences of the fall we know too well—but how, at a distance of three miles, could I have seen my father fall? That is what I cannot comprehend.

H. M. L.

Saw His Brother.

On the night of Thursday, March 25, 1880, I went to bed, after having read until very late, according to my usual custom. I dreamed that I was lying on my sofa, and that I was reading, when, raising my eyes, I distinctly saw my brother, Richard Winfield-Baker, seated on a chair before me. I

tonished at his activity. During the night of October 17, 1879, I dreamed that the moat in the garden had been changed. They had put flowers there, and the earth had been raised. I approached it; I leaned over it; I looked. I gave a cry! for I perceived my son's coffin! A telegram came the same morning: "Your father died last night." And his remains are now placed in the same tomb near those of my beloved child. H. W.

Occult Science.

Synopsis of a lecture delivered April 22, 1900, in the People's Christian Church, Santa Rosa, Cal., by Mrs. Addie L. Ballou.

The close of the dying century and the dawn of the new is significant in the trend of events in the thought-world, in the breaking away from the fetters of dogma and superstition which have for ages held sway over the minds and actions of mankind, and the blossoming out in a thousand directions and through thousands of forms of expression of the unfolding possibilities of the soul and mind of humanity.

Man can be no longer bound by the narrow limitations of creeds and mandates that forbid the expansion and growth of his reasoning powers, nor held in subservience to the dictations of priest or potentate under penalty, for the free utterance of his thought and the liberty of action in the daily exercise of the dictates of his conscience. He has learned, through the experimental realm of growth, that no law can stay the universe of thought in its processes of evolution, nor compel the soul to abide in ignorance, but each may take unto himself the privilege and command of "Soul, know thyself."

In soul growth there is always the awakening to new possibilities, which are continually put forth in the natural advance toward the sequence of the law of all causation; and each upward reach reveals new powers hitherto unknown and undreamed of, particularly in the realm of the occult or psychic. No particle of matter but is its receptacle; no thing that lives but gives out its forces and is its contributor. Soul speaks to soul in its own unending, constructive language, and leaves its indelible imprint throughout the entire expanse of the universe. It knows no distance or obtuseness too great to penetrate. Mankind has exercised its conquering powers in every conquest of the world, for it is mightier than the supremacy of numbers or the force of armies.

The very cunning of the mind which plans the engines of industry or the campaigns of battle, receives its impetus from something superior. The power to conceive something that is not, and to create that which is not, is born of an inspiration from a higher source without, or a higher power within, which receives its impetus by an influx or baptism of the infinite in its receptivity to the law of production which is ever obedient to demand. The thought which is supremest crowns itself in individualizing itself by the act and object it projects. To the genius of invention, whose mentality has been the receptacle, or the instrument, of that inspiration which creates new combinations, there is no repose. The old and time-worn implements become forever useless, and even the new unsatisfying, for progress always seeks that which

is beyond and above. One achievement but compels a thousand to follow.

With the individual, environment has much to do in shaping the course and consequence of thought. As there are harmonic waves vibrating from musical sounds, and colors and odors from flowers, that please and give exalted sensations to our sense consciousness, so there are thought vibrations that reach us in soul accord that stimulate our own, either in harmonious or discordant response. The sensitive, or the child, needs no spoken word to recognize the thought of approval or the message of love, to give cheer to hope and happiness; nor is it less susceptible to the blight of blame and anger that slays, when hatred lurks in the heart, though unexpressed by the voice.

The ever-aspiring reach of the mind toward the divine center, or infinite, has, through the unrest begotten of its consciousness of its imperfections, been the prompter in the preparation room for its greater advancement and higher possibilities. It has asked for more and reached up to grasp it, and never reached in vain.

All great inventions which have blessed the world have been the inspirations of far-reaching thought. The expression of a force gives us the utility of steam as a motive power. The message sent of heaven along the thread between the kite and the hand of Franklin, was but the promise of the lightning's speech that should revolutionize the world's capacity of speech, and girdle the continents with an inseparable span never again to be broken. The ships of commerce from the world's remotest seaports are directed and dictated by its lines, and in every language spoken by human kind, it is the herald of joys, prosperity—death and disaster alike.

The voice of the orator or the singer may give forth its eloquence or its song to-night, and a hundred years hence when the voice and the lips that were its instruments have long perished, the song may echo and tremble again and the words of the orator thrill the hearts of generations to day unborn, when the key to the casket is turned, which shall unlock the mystery, by our descendants.

Held by a tiny wire, thought reaches thought across the continents and around the world. But an infinite possibility whispers: "Not yet is it finished." Calling the other day upon a friend, she excused herself to answer at the telephone. Returning, with face aglow with radiant and soulful mother love, she exclaimed: "How beautiful and grand it is! Only to think, I can hear my absent daughter's own dear voice speaking to me 60 miles away!" Later still, a father, with tearful eyes, announced to me the message just received in the baby voice of his little three-years-old boy he had left at home, 550 miles away, calling him to "Come home, papa!" And yet even this is not the end, but the beginning of what will be.

But the other day a great ship, 25 miles away, at the Farallones, spoke to the center of the great city of San Francisco, without the medium of the wire, and the world did not prostrate itself in wonder or fear. That was a scientific demonstration of a possibility that has been in existence since man had the power of thought and speech. Thought has communed with thought without visible or ponder-

able material conveyance ever since man had the sentiment of love or the virulence of hate within him. When the phenomenon of thought-transference, whether through carnate or incarnate sources, was first given a hearing, it met with such repulses that its advocates might well have sought shelter in asylums for the insane and won the approval of the masses. The fact was here, but how to prove it? Even the disciples of the risen Christ must probe the wounds. When material or tangible evidence can demonstrate the authenticity of the ethical, the world will accept it without parley. The open door through which the whole world may look, and question and prove, is the world's prerogative. Science has set up her unextinguishable torch, and doubt is satisfied.

But wireless telegraphy did not begin with the message from beyond the Golden Gate. Two of my professional friends of long acquaintance 25 years ago, but separated many hundreds of miles, agreed to send a thought dispatch each to the other at the same hour a given day of each week, and compare results by letter of corresponding dates. Sitting quietly and thinking each distinctly his thoughts to the other, the method of communication was eminently satisfactory and resulted in opening the way to a wider field of telepathic communication. The thought was conveyed, although the sentence or expression of them varied somewhat. The law of such conveyances of thought is old; the phases of its present expression and interpretation are only wonderful because but newly becoming familiarized and adapted to our present uses.

Telepathy, psychology, hypnosis, have been practiced many years, by many who have understood the value and uses of such power, and by others who have understood somewhat and used the potency of its power for selfish and evil purposes. It is an instrument in every household, possessed by every one, either as control or subject. The physician knows its value in the sick room; the Judge and attorney at the bar; the preacher in the pulpit; the teacher in the class-room; the merchant in the sales-room. In the home, in social life and on the street is everywhere its presence felt.

The companionship of goodness exalts and strengthens spiritual growth by suggestion and the psychic baptism of high thought, and as surely does the evil thought incite to wrong. One cannot guard too closely the household from intrusion of the vampyre or the designer, nor the tender susceptibility of the unsuspecting and negative young. As a rule, man possesses the positive or controlling power in greater force, while women and children are more receptive and subject to the stronger influence, therefore requiring greater protection and a surer need of the understanding of the law by which to govern self.

Crimes are not always born of the evil heart of him who perpetrates them, but back of him an evil designer who makes him his instrument and tool. Once subject to a stronger will or mind, the weaker, or the subject, knows no alternative but to obey the will of his controlling master. If only good intent were the dictations of these stronger minds, how might the world improve. Disease would lose itself in

health and depart, and many a prison cell be vacant.

Thought waves are projected or advanced from the ego, like liquefied currents or ethers in differing grades of density, or power, relative to the vigor and concentrateness of the mind, which evolves them, and are lodged or impressed upon the object in their course, and fixed in retention according to the density, receptivity or sensitiveness of the object (or subject) upon which thrown just as the collodionized plate must reflect the object coming before it, while graded and distanced by the focusing lens. The plate retains the image in solution, fixed, yet undiscovered, mayhap, for years, until, through the chemistry of development within the darkened room, other solutions bring it into view.

Thus may the crime committed in the shadow of the darkened chamber so indelibly imprint itself upon mute walls that years hence it shall rehabilitate, like the fitting phantom of a mirage, upon the sensitive consciousness of the clairvoyant and psychic. Thus shall "the evil that men do, live after them." Even the rocks have tongues that speak to those who can interpret and every hour will prove in a thousand ways how best it is to think no evil thought.

While it befalls to woman to reap the sequence of her greater sensitiveness, through which comes her intensest sorrow and anguish, so to her are given heaven-sent possibilities of the highest altitude and responsibilities and duties with eternity's sequences.

Through not alone her physical maternity is she sponsor of the world's progeny and the history of nations. Within the darkened laboratory of her being, beneath her heart-beats, from the first hour of promised maternity, her being is the mechanism of hidden forces, which are conveying in umbilical telegraphy from the outer world of events and the action of her own thought, a thousand messages to that wonderful receptacle, the storehouse of unborn immortality. Every great genius of past or present years has felt the baptism of some inspired overflow of prenatal impulse or impress. The key-note to all future possibilities or greatness was here touched into tuneful resonance through her environment, her thought, and the tread of ancestral lineage.

Or again, the hand that seeks by stealth to secure the needed competence from him who has denied her need, and whose mutual responsibility, if not affection, should most amply give protection and provide with bounty, may write upon the record of her progeny's future, the fatality of crime and prison bars; or, in her bitterness of spirit, in forced maternity, to evade the anguish of unwelcomed posterity, seek to wring from her life the germ in transit, and failing in which, may stamp upon the unresisting page of that futurity the scarlet brand of Cain, and in the long vista of the years, the crime and shadow of the birthright, doomed to the pall and blackness of the gallows.

The intricacies of the laws, and lessons that might follow and govern our lives, cannot be too well learned, nor our activities too carefully adjusted and controlled. Regeneration cannot displace the laws and responsibilities of right generation. There is no suffering sacrifice of innocence that can be the plenary adjuster or substitute for our soul's degeneracy. Growth, effort, aspiration, inspiration, help, from

within and beyond ourselves, alone can fit us for the association of those arisen ones whose ministrations are the invoked blessings of mankind, but to walk with, can we only be worthy except through the purifying of self and the noblest assistance we can render for the blessing of others, such as will bring relief to the distressed, comfort to the sorrowing, to educate the ignorant. Thus through knowledge of the laws of right living, dispense health of mind and body and do away with the pestilence of nations, wars, and the canker of civilization, crime. When schools of the new sciences from which shall come that mental health which shall supersede the court-room and the prison cell. When he, through a higher humanity and trustworthiness, may become ready to receive the key which will unlock the secrets of greater phenomenon than yet he has discovered, a motor power within himself to traverse space unimpeded, to restore or destroy physical existence at will, to communicate through thought-transference, in the one universal language of the soul, when so desiring, to overcome the evils of destitution and want, and the wasting of physical energies, as all is possible and man will not be at rest until achieved, and as only obedience to the higher laws of being can approximate.

The incoming century will unfold to the world greater possibilities than those that have marked the passage of the old, and the race, which is but in its infancy, will learn that nothing is, or is to be, that is beyond the possession and control of the powers of mind. Evolution, revelation, and obedience to the higher, will bring us into that realm of spirituality which not only invokes, but makes tangible the unfailing sequence—a veritable companionship with the decarnated and rehabilitated forms of our beloved arisen ones—the angels of the so-called dead.

Religious Freedom.

"Here is another account of American missionaries mobbed and killed in your country," said a fellow guest to Mr. Wong 'Wu' at the Hotel Manhattan, New York.

"Indeed, I am sorry to hear that," replied Mr. Wong, a Chinaman of noble family, educated at Cornell and Heidelberg, who pays New York a visit once in three years for reasons which he never talks about. "But then, religious intolerance is not confined to the Chinese. I will not speak of the occasional mobbings of Mormon missionaries in your country, but will only remind you that Christianity is as repugnant to some of our people as Mormonism is to most of yours."

"I will say, however, that religious equality has been the policy in China for many centuries, while it is only a growth of the past few generations in America. Indeed, I declare that religious equality is not absolute here now."

"You are joking," remonstrated an American friend.

"When the Jesuits first preached in China," replied Mr. Wong, "they were welcomed by the Emperor himself. St. Francis Xavier was one of them, if I mistake not. At all events, a year before the granting of the liberal charter of Rhode Island, the Emperor of China had proclaimed the complete enfranchisement of Christianity. Let me tell you what religious laws were in force in the colonies of America at that time."

"But," expostulated the American, "freedom of worship is the very inspiration of the foundation of the American colonies."

"So you have been taught," said Mr. Wong. "Your school histories, unintentionally perhaps, deceive you. Many Americans read no other history in after years. I will begin with New York, settled by the Dutch, who had a better idea of what religious equality meant than any other people. Yet New York passed a law of perpetual imprisonment for all 'Popish priests' remaining in the colony after a given date, and prescribed death for any who might escape and be recaptured."

"New Jersey excepted 'Baptists' from its liberty of conscience law. Pennsylvania—"

"Hold on! William Penn, the Quaker, never allowed persecution for religion," interrupted the American.

"No, but that colony made only persons who 'possessed faith in Jesus Christ' eligible to office, and its laws did not protect from persecution any but persons who believed in only 'one almighty God.' That would have made myself and the late Robert G. Ingersoll legal outcasts in William Penn's day."

"In the colony of New Haven the Scriptures were the code of laws, and were administered strictly against every one who disagreed with the interpretation placed upon them by the ruling cult, the Brownists or Separatists of England, whom we of later days are prone to confound with the Puritans. The Puritans, strictly speaking, had nothing to do with the settlement of your colonies. Connecticut banished or imprisoned Quakers and 'other notorious heretics,' and required all persons to attend the meetings of the Established Church."

"The 'Pilgrim Fathers'—more Brownists, and not Puritans, as their descendants like to miscall them—made heresy a statutory crime. It has been said that they 'left England in order to worship God as they pleased, and decreed that all others must worship God as they (the Pilgrims) pleased.' They fixed a death penalty for 'any one who, having had the knowledge of the true Lord, worshipped any other than the Lord God.' They even forbade any public meetings, whether religious or not, without the approval of the General Court. That is getting away from Anglo-Saxon liberty for you! Their Government passed upon the orthodoxy of preachers, and their religion was essentially a State establishment."

"They punished Quakers with whippings, mutilations, and death, and punished any who might harbor Quakers. Arthur Howland, a brother of John Howland, one of the Mayflower pilgrims, lost his ears because he 'harbored' certain Quakers, and his descendants have been Quakers even to the present generation."

"New Hampshire decreed liberty of conscience to Protestants only. Massachusetts punished heretics with banishment or death, and enforced attendance upon established public worship. Even Rhode Island, after Roger Williams' liberal charter, excluded 'Papists' from civic equality."

"Maryland, founded by the Roman Catholic, Lord Baltimore, made Christianity the law of the land, without preference to members of any sect; but it later made death the penalty for all who might 'blaspheme God or use any re-

proachful speeches concerning the Holy Trinity,' which would be bad for the Rev. Minot J. Savage and other modern Unitarians. In fact, Unitarians were not eligible to office in Maryland until 1825."

"Virginia, as a colony, established the 'Church of England by statute. 'Indifference to religion' was triable by court-martial—not ecclesiastical—and the penalty was the lash. Infidelity was punished with death. In 1658 Virginia banished all Quakers."

"Georgia granted religious liberty to all but 'Papists.' North Carolina 'indulged' only 'Protestant' dissenters. South Carolina drew the line at denial of the Trinity."

"Only five States now by their Constitutions prohibit the establishment of a State religion, and New York is not one of them. There is nothing in the Constitution of the United States to prevent New York from making Bishop Potter the Primate of All New York, and from supporting the Church he represents, nor to forbid Utah from establishing the Mormon hierarchy in all the powers enjoyed by the Church of England. To hold office in Pennsylvania today a man must believe in God and a state of future rewards and punishments."

"I would like to know where you, a Chinaman, get your authority for all these allegations," said his listener a little hotly.

"From such good American authority as 'Story on the Constitution' and Bancroft's 'History of the United States,' also from pamphlet entitled 'The Legal Sunday,' written by James T. Ringgold, a lawyer of Baltimore, who cites Story, Bancroft, and other authorities, for every fact I have mentioned.—*New York Journal.*"

The Ancient Doctrines.

W. P. PHELON, M. D.

One of our Eastern mystics, at the close of an interesting and very instructive letter, says:

"I don't know of any greater proof of the truth and Divine Inspiration of the Hermetic Philosophy of our day than the fact that it exists. Had it been merely a human movement, it would long ere this have come to naught. What with foes without, and traitors, perjurers and weaklings within its ranks—the errors, weakness, littleness and self-seeking of many, on whom, by the action of the effects that have followed certain causation, the mantle of its prophets has fallen, it would seem sometimes as though the whole thing must fade out. But it has, thus far, been like the woman of the 'Apocalypse': 'The earth opened its mouth and swallowed up the flood that the dragon cast out of his mouth, and thus helped the woman.'"

So while one side (the human) is scarred and marred and visage distorted, the other side (the divine) is beautiful, polished and bright. The human side is also to shine like the divine some day, for "the King's daughter within is all glorious. She shall be brought to the King clothed in brodered needlework." Thus we can be hopeful in the midst of all, believing that happy is it for us when all men shall persecute, revile and say all manner of evil of us, falsely, if so it be."

On this testimony of the ages the Hermetic Brotherhood entrench themselves, standing firmly and persistently for the unfolding of the truth on all lines.

California State Spiritualist Association.

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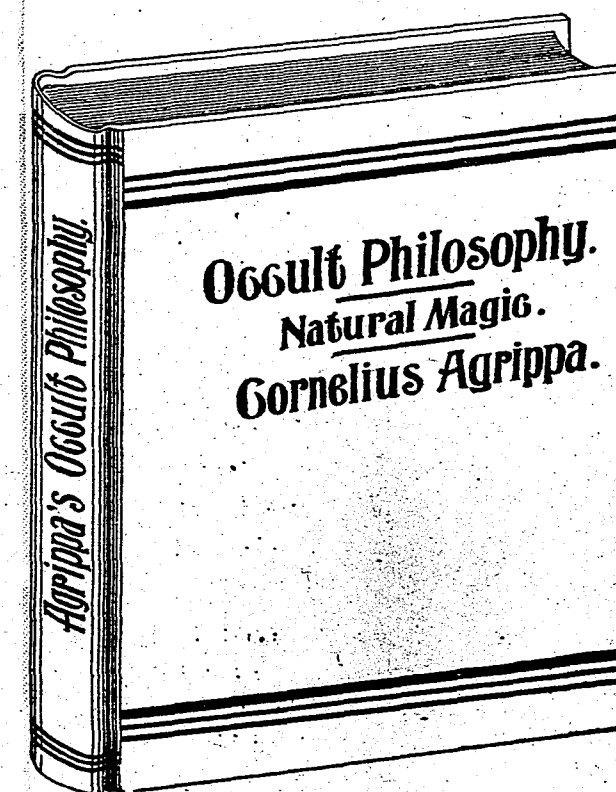
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For other mediums see page 5.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

RELIGIO- PHILOSOPHICAL JOURNAL

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EDITOR AND PUBLISHER.
Assisted by an Able Corps of Special Contributors.

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, MAY 31, 1900.

It is a Right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity: for he has all there is.

Light, of April 21, has an account of a series of seances held with Mrs. Corner (the Florence Cook of Prof. Crooke's narrative) as medium, by Miss Mack Wall. The object of these was to throw light on the cabinet procedures in the case of materializations and physical phenomena.

Superstitions' Decline.—The religious test of witnesses has been obliterated in many of the States in this country, including Maine, New Hampshire, Massachusetts, New York, New Jersey, Virginia, California, Texas and North Carolina. The religious test in England was abolished after a long contest in 1885, when Bradlaw, sent as member of the House from Birmingham, was seated, though he openly professed himself an agnostic.

Good News.—From headquarters comes an announcement to the effect that the Mayer Fund has been nearly all raised, and we gladly give circulation to the following suggestion:

Only \$2,500 more, and the Mayer Fund will be filled. Are there not 50 persons ready and willing to make up this small balance?

The Light of the East of Calcutta comes to us with the following sentiment, which appeals to the good sense of all Spiritualists:

There are no material partitions, no separate apartments and no space between the good and the bad in spirit-life. Consciousness is all that separates. The different planes of spirit-life are thought to be different countries that people are sent to according to their deserts. The only separateness there is between good and evil, angels and devils, heaven and hell, is in the individual mind.

Eternal Progress.

The *Nickel Magazine* has entered into the spirit of progress, and the following expresses the fundamental principle of all modern philosophy, viz: "eternal progression":

When man, having chained the lightning and subdued the winds and tides to his service, exhausted the coal fields and made liquid air, found the bacilli that produces old age, and established signal connections with the great planet Mars; when wireless telegraphs and airships are as common as bicycles and automobiles; when thought and the spiritual being have yielded their secrets to photography; his restless spirit may still find some new field of inquiry, some unexplained problem, in the mysterious, limitless spaces between worlds and their teeming suns.

From the Antipodes.

From the *Banner of Light* we glean the following news from one of our best-known workers:

W. J. Colville's lectures in Adelaide, South Australia, extended daily for a period of three weeks, and created considerable stir in the community. A large range of subjects attracted the attention from time to time of intelligent people of all shades of opinion. On Sundays, when there was free admission and voluntary collections, the large Rechabite Hall, Grote street, was crowded to the doors, and at all the week-day lectures, to which an admission fee was charged, there was an excellent attendance.

A Thought Gem.

Wm. H. Wright, in "A Few Thoughts on Life," published in *Freedom*, echoes our sentiments. Hasten the day of its coming.

"Slowly, beautifully, like the coming of the dawn," approaches a new age, and with it comes such thoughts as these: "That the rushing lava pauses not for bended knees, the lightning for clasped and uplifted hands, nor the cruel waves of the sea for prayer; that pleasure is not sin; that happiness is the only good; that demons and gods exist only in the imagination of men; that faith is a lullaby song to put the soul to sleep; that devotion is a bribe that fear offers to supposed power; that offering rewards in another world for obedience in this is simply buying a soul on a credit; that knowledge consists in ascertaining the laws of nature, and that wisdom is the science of happiness. Slowly, grandly, beautifully, these truths are dawning upon mankind."

The Will.

The *Adept* has the following on the above subject, and as "in a multitude of council" we are more apt to discover the real truth about these things which are occult, we publish it:

Every liberal and reform paper published to-day, the *Adept* excepted, makes the claim that the will, if applied, will, accomplish wonders. The *Adept* makes the claim that the will can accomplish a great deal under favorable circumstances, and one should by all means cultivate his will power as

much as possible. But the *Adept* knows, and so does each editor of the various periodicals, that unless one is born with brains, talents, faculties, etc., that party has no will power, and lying to him or her will not cultivate any. Study character, the head, the general build or the horoscope, before you tell one to cultivate something which nature couldn't give.

The Size of Man.

Prof. Chas. Dawbarn has published a very interesting article in the *Banner of Light* with the above title, from which we make a brief extract:

Such to me is manhood. I count it as a flash of the universal and divine intelligence, born amid the eternal energy, which has rippled the ether into waves. Another effect of the eternal energy is to compel vortex rings or minute whirls of ether, known to us all as the atom of physical science. So the flash of intelligence, compelled by an energy we call First Cause, because we cannot comprehend it, is playing amid the ether as lightning plays amid the atmosphere of our planet. But where the ether is whirled into atoms, intelligence finds a quick limit. A little sound, smell, taste and touch are the possible manifestations of intelligence amid such cramped conditions. But thought and will-power are children of the ether, and compel tiny waves that travel on and on through frictionless space. They linger for a brief hour amid the atoms, manifesting at sight, normal or astral, but soon pass on and out, becoming the spiritual glow which ennoble manhood.

Generous.—The *Sermon* tells the story of one Spiritualist who has the courage of his convictions, and manifests in a substantial way:

John Goff, Esq., retired real estate dealer at Wakelee, Mich., gave \$1,000 to the State Spiritualist Association at Owosso in 1899. At the recent Association in Lansing he added \$200 to his former gift. There are some generous-hearted Spiritualists. May their numbers increase.

Creedless Religion.—The *Flaming Sword* has the following to say of creeds in general:

The demand is being made for a creedless religion. It is thought that if the present creeds were all abolished, the universal religion, consisting of indefinite and undefined conceptions concerning Deity and his relation to humanity, would result—a religion which could be accepted by all peoples, regardless of their intellectual planes or stages of progress.

What Next?—From the *Light of Truth* we copy the following:

During "Holy week" the public schools of New York city were closed out of respect for Christ's "passion," but the parochial schools were open every day. The Catholic church ought to be ashamed of itself in ignoring what the State takes such pains to observe.

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 Banner of Light.—As we go to press, the following item of interest comes to hand in the *Progressive Thinker*:

The *Banner of Light*, the oldest Spiritualist paper published on this earth, has passed into the hands of Mr. Harrison D. Barrett, who will in the future shape its entire policy. The *Banner*, the pioneer paper devoted to our cause, has been instrumental in doing a grand work for Spiritualism, and we have no doubt that in the future it will prove equally as efficient. Every Spiritualist in the land will feel an abiding interest in this old landmark, and hope that it will at least reach its hundredth year of publication, and that even then Mr. Barrett's name may stand as its editor.

This sentiment the JOURNAL heartily endorses.

A grand bazaar in aid of the Veteran Spiritualists' Home, Waverly, Mass., will be opened Thursday afternoon, May 31, closing Saturday evening, June 2, with a social and dance.

Camp.—The eighteenth annual camp-meeting of the Mississippi Valley Spiritualist Association will be held at Mount Pleasant Park, Clinton, Iowa, from July 29 to Aug. 26.

Church-State-and-Society is the Triune God that men generally worship, and whose condemnation they fear worse than Hell, and to enter whose Heaven, paved with gold, they barter honor and wisdom.—*Lucy A. Mallory.*

We Did it.

I want to say to Brothers Gould, Hiddreth and others, who are gallantly appealing for more of woman's influence in Spiritualist societies, that we in Washington organized our State society with a woman president, secretary and treasurer, and have kept it so to this day; and right efficient officers they have proven themselves. The men have been quite content to act as trustees and helpers.

J. MARION GALE.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

American Progress. Monthly. Albert R. Delmont, editor. \$1.00 a year. 221 Michigan Ave., Chicago, Ill. Devoted to practical politics.

Occult Truths. Monthly. Chas. W. Smiley, editor. 943 Massachusetts Ave., Washington, D. C. Devoted to the study of that which is hidden. \$1.00 a year.

The English Theosophist has been replaced by *Theosophy*, which is to be issued like the Philistine, "every little while." 141 Alderney St., London, England.

Mrs. A. D. T. Whitney will immediately publish, through Houghton, Mifflin & Co., a little book on "The Integrity of Christian Science." She points out what she regards as mistakes in the present teaching, and offers what seems to her a much-needed corrective, which would secure it greater completeness.

The Cassadaga Camp edition of the *Sunflower* will be issued June 15. It will be a fully illustrated paper, and will give full information concerning the camp.

OUR BIBLE: Who Wrote it? When—Where—How? Is it Infalible? A voice from the Higher Criticism; by Moses Hull. 430 pp. Price, \$1.00. For sale at this office.

PRACTICAL HAND-READING, by Larsen, the Palmist. 150 pages. Price, \$1.00. For sale at this office. Postage, 7 cents.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

San Jose Notes.

Mrs. L. D. Lyness, late of Minneapolis, a very able and intelligent lecturer, is speaking every Sunday evening to good audiences. Her discourses are philosophical and instructive.

The city was visited and entertained for six or eight weeks by a medium, Prof. Dinsmore, who gave two platform test seances.

The vacancy upon the Board of Directors caused by Mrs. Hambly's resignation has been filled by Mrs. E. W. Simons, an excellent selection.

The Ladies' Aid is trying to establish a reading-room (a good thing.) We hope they will succeed.

We are greatly in need of male voices to sing in the choir.

Mr. Bedwell spoke at 11 a.m. two weeks ago; Mrs. Hendee-Rogers on Sunday, May 20, at 11 a.m.

AN OBSERVER.

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GEO. R. SMITH.

Cedarville, Modoc Co., Cal., Feb. 23, 1900.

Mrs. Dr. Dobson-Barker, my Good Doctor and Lady Friend: Am getting well; I feel like a boy sixteen years old, and give you all the praise. Yours truly,
HARMON SIMS.

Fairview, Christian Co., N. Y., Feb. 2, 1900.

Mrs. A. B. Dobson-Barker:
DEAR FRIEND—I must say that your medicine done me more good than all the doctors I ever went to, and I am so thankful to you for the kindness I will now send for another month's treatment, and I think that is all I need. Yours truly,
LEWIS BOSTON.

Flanagan, Livingston Co., Ills., Feb. 6, 1900.

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Clifton, Arizona, Feb. 6, 1900.

MRS. DR. DOBSON-BARKER:
Dear Madam—
I received medicine from you last February which helped me so much that I am again sending for it. I am troubled with rheumatism. My feet get sore, and I feel stiff all over, and yours is the only medicine that helps me. I wrapped the papers around my feet at nights, and that took all the pain away. Please send to the following address:
MISS ALEXIA PETRE, Brewer, Maine.
Feb. 1, 1900.

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Mediums' Directory

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

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

Spirit Chemistry. Remedies cure all diseases. Send 2 cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 McAllister St., San Francisco, Calif.

Mrs. W. B. Gillingham, Medium, 305 Larkin street, Room 90, Supreme Court Bldg., S. F.

C. E. Heywood, rapping medium, 1286 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Lena Clarke-Hoves, medium, 314 Eddy St., San Francisco. Sittings daily.

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

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market, rm. 27.

Sol Palmbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a.m.; 2 to 6 p.m.

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For further list of mediums, see page 3.

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Passed to Spirit Life.

Mrs. Fannie A. Vaughan left the mortal body Jan. 4, 1899. The body was cremated, by her request, in Odd Fellows' Crematory in San Francisco, Cal., on Jan. 6, and her ashes scattered in Golden Gate Park Oct. 7, where her husband, D. M. Vaughan, two sisters and a few intimate friends gathered to carry out her last request. The following poem, written by a sister, Mrs. L. E. Drake, was read by the author, after which each assisted in the rendering of ashes to ashes and dust to its original dust:

SCATTER MY ASHES.

Scatter my ashes where the flowers bloom;
Scatter them over the sod.
The world of matter is still their home—
The fields and gardens of God.
I only used them as means to ends
In the schools of mortal strife.
I have finished the course they served me well,
In the scenes of mortal life.
I must not check their labors of love
In the building of other forms;
And give them back in thankfulness
For those who are yet unborn.
No stored urns of silver or gold
Shall imprison the dust I have worn;
In a garment of beauty not made with hands,
In a heart that was loving and warm.
Free as the birds, the sunlight and air,
I would that my ashes shall be;
Workers and builders forever and aye,
In the world where they labored for me.
Scatter my ashes where the flowers bloom;
Scatter them over the sod.
The world of matter is still their home—
The fields and gardens of God.
Oakland, Cal. MRS. L. E. DRAKE.

Spiritual Illumination.

M. E. TAYLOR.

"While I mused the fire burned," is an old-time inspired sentiment that suggests an important moral; and when viewed from a purely spiritual standpoint, is truly encouraging to every honest and earnest reformer who is looking for the victory of love over all frictional antagonism through the labor of the spiritual forces.

Notwithstanding the to-be-regretted hold that pantheistic and atheistic materialism has on very many people, the real spiritual fire is doing its immortal work, and its bright light is increasing in its illuminating power all over the planet, and will continue to increase, illuminate, purify, unfold and bring to the front the divine ego or God part in every phenomenal physical drapery, and so exercise them that the beautiful Christ life will become the practical and loving life of the intellectual world. Pure, unadulterated Spiritualism will become the bright star that shall light and lead the intellectual denizens of all physical or material worlds out of mental and physical darkness to illuminated purity and glory.

On this foundation I rest in sweet and happy optimistic assurance as to ultimates. I am fully advised of the fact that my earth journey is very near the transition point, and that I am nearing my native, my real soul home in the realm celestial, that department in infinite space comprehended by the law of insight on the part of all well-advanced students in the occult or divine wisdom school as the pure spirit zone.

I am further confident that our loving Wisdom Father and mother will see to it that all their soulized offspring are, or will be, provided and cared for, and that in relation to ultimates, none will be dissatisfied with their final allotments, but with rapturous joy will accept their immortal inheritance.

I believe that the Universe is governed by Supreme Wisdom.
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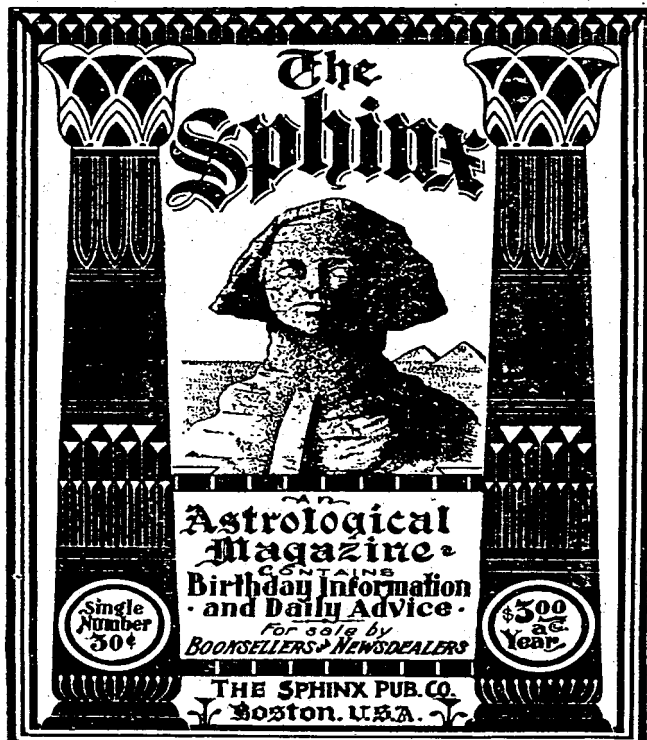
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chlorosis	dysentery	hemorrhoids	inflammatory conditions
dropsy	catarrhs	constipation	stomach and liver troubles
rheumatisms	diphtheria	irregular menses	acidity or heartburn
diabetes	epilepsy	poor nutrition	all kinds of
cramps	obesity	skin diseases	blood diseases
cancers	tumors	falling hair	children's diseases

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Passed to Spirit Life.

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SCATTER MY ASHES.

Scatter my ashes where the flowers bloom;
Scatter them ever the sod.
The world of matter is still their home—
The fields and gardens of God.
I only used them as means to ends
In the schools of mortal strife.
I have finished the course they served me well,
In the scenes of mortal life.
I must not check their labors of love
In the building of other forms;
And give them back in thankfulness
For those who are yet unborn.
No stored urns of silver or gold
Shall imprison the dust I have worn;
In a garment of beauty not made with hands,
In a heart that was loving and warm.
Free as the birds, the sunlight and air,
I would that my ashes shall be;
Workers and builders forever and aye,
In the world where they labored for me.
Scatter my ashes where the flowers bloom;
Scatter them over the sod.
The world of matter is still their home—
The fields and gardens of God.
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M. E. TAYLOR.

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Notwithstanding the to-be-regretted hold that pantheistic and atheistic materialism has on very many people, the *real* spiritual fire is doing its immortal work, and its bright light is increasing in its illuminating power all over the planet, and will continue to increase, illuminate, purify, unfold and bring to the front the divine ego or God part in every phenomenal physical drapery, and so exercise them that the beautiful Christ life will become the practical and loving life of the intellectual world. Pure, unadulterated Spiritualism will become the bright star that shall light and lead the intellectual denizens of all physical or material worlds out of mental and physical darkness to illuminated purity and glory.

On this foundation I rest in sweet and happy optimistic assurance as to ultimates. I am fully advised of the fact that my earth journey is very near the transition point, and that I am nearing my native, my real soul home in the realm celestial, that department in infinite space comprehended by the law of insight on the part of all well-advanced students in the occult or divine wisdom school as the pure spirit zone.

I am further confident that our loving Wisdom Father and mother will see to it that all their soulized offspring are, or will be, provided and cared for, and that in relation to ultimates, none will be dissatisfied with their final allotments, but with rapturous joy will accept their immortal inheritance.

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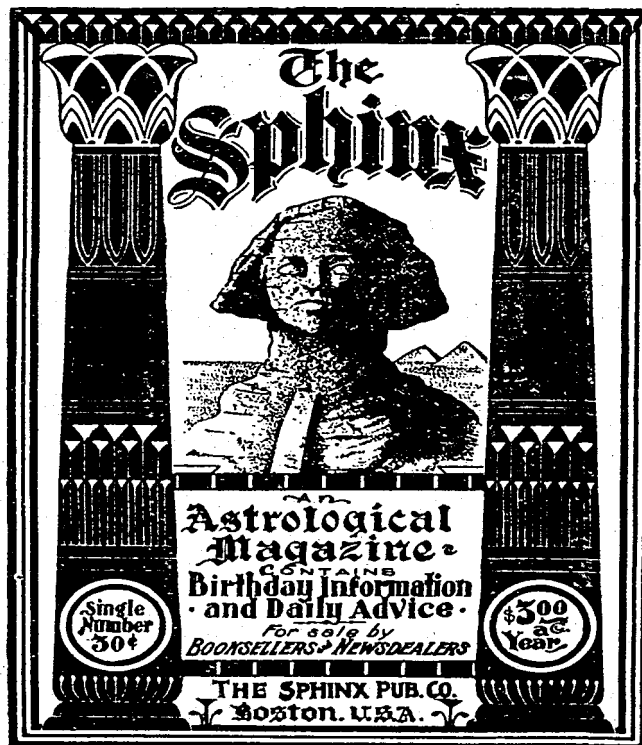
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dropsy	catarrhs	constipation	stomach and liver troubles
rheumatisms	diphtheria	irregular menses	acidity or heartburn
diabetes	epilepsy	poor nutrition	all kinds of
cramps	obesity	skin diseases	blood diseases
cancers	tumors	falling hair	children's diseases

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MRS. MARY LAND,

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Local News Summary.

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

An Observer of San Jose takes a very pessimistic view of the spiritual outlook in the State. We want it to be understood that the JOURNAL and the Spiritualists of San Francisco are very much alive, and are fully capable of undertaking and carrying through all necessary propaganda work which comes to our hand to do, and still find time to extend a kindly word to our fellow-travelers who are journeying along parallel lines.

The Mediums' Protective Association held a pleasant "at home" in Occidental Hall on Wednesday evening, May 23. There was dancing and music and the following program: Short address, Mrs. Sarah Seal; song, Mr. Greymbaum; piano solo, Dr. Roberts; song, Mrs. Prentice; reading, Mrs. L. S. Drew. Mr. J. T. Roberts, chairman of the Committee of Arrangements, presided, and the society is to be congratulated upon the success of this, their first effort in this direction.

Health Culture Club.—To all Auxiliary Societies: We want to hear a word from "Home Culture Clubs" through the JOURNAL. Yours fraternally, R. I. JOHNSON, WM. M. RIDER, F. H. PARKER, Com.

The Ladies' Aid Society held their usual Wednesday afternoon meeting in Occidental Hall on May 23. Mrs. B. F. Small and Mr. Irvin read essays, which were well received. These meetings are educational, and helpful in many ways.

Miss Daisy Place has gone to Seattle on a visit to her brother and his wife. She expects to be absent about two months.

Married.—Dr. Johnson and Orlina M. Cronk, both of San Jose, have entered into a life partnership. Mrs. Lyness officiating. Dr. Johnson is well and favorably known by most Spiritualists in the State, and we are sure that they will all join in congratulations to himself and bride, and best wishes for their happiness and prosperity.

The Quarterly Meeting of the Board of Directors of the State Association of Spiritualists will be held at headquarters, 3322 17th St., on Saturday evening, June 2. Much important business will undoubtedly come before this meeting, of interest to all the Spiritualists of the State.

Mrs. M. E. Coleman has been reported seriously ill. The best thought of the JOURNAL goes out to this member of the Board of Directors of the State Spiritualist Association for speedy recovery.

B. Fay Mills spoke in Metropolitan Temple last Sunday evening on "War Against War." Next Sunday evening the subject will be "The Social Problem."

Mrs. Wrenn's Meeting at 117 Larkin St. on Sunday evening was well attended and the speakers and mediums gave general satisfaction.

Memorial Sunday—June 3.

Mrs. Elizabeth Lowe Watson will hold religious services at her home, under "Temple Oak," Sunny Brae, West Side, Cal., Sunday, June 3, at 11:30 o'clock a.m. All are cordially invited.

This is the tenth anniversary of these Temple Oak meetings, and all are expected to make themselves at home and enjoy the day to the fullest extent.

Excursion trains on both broad and narrow-gauge railroads run every Sunday from San Francisco at about half rates, trains leaving San Francisco at 7 a.m., and Oakland about the same time, and arriving at Santa Clara at 9 a.m., both in the same station, and Mr. Raney, liveryman of Santa Clara, carries parties of 12 or 14 people out to Sunny Brae and back for 75 cents a person. The trains leave Santa Clara in the afternoon at 5:45 and 6:50, so it gives a good long day in the country. Let there be a good attendance.

Hermetic Brotherhood held its regular open meeting on Thursday evening, May 24, at the headquarters, 509 Van Ness Ave. Meditation upon "God saw all that he had made was good," was followed by the use of the "Garden of Eden" as a subject by Dr. W. P. Phelon. The discussion presented this time-worn topic in a new and rather startling light. Notice of another open meeting for Sunday morning at 11 o'clock was announced. Dr. Phelon speaks next Thursday night on "Healing Science."

Transition.—On the evening of May 3, Frederick P. Starr, son of Mr. and Mrs. Starr of Elmhurst, Alameda Co., was run over by a car and instantly killed. The family were previously residents of San Diego, where they are well and favorably known. They are Spiritualists, and Dr. Max Muehlenbruch officiated at the funeral. Dr. Muehlenbruch reports some peculiar experiences by the mother, who had a premonition of her son's death—locked doors opening and closing all the evening. The sympathy of their many friends go out to the bereaved father, mother and brother.

A Circle of Harmony will be held in Mrs. F. A. Logan's rooms every Sunday evening at 1218 Railroad Ave., Bay Station, Alameda, Cal.

The Mission Lyceum will hold its usual monthly entertainment and dance in Mission Opera Hall, 2131 Mission St., on Wednesday evening, May 30. The program is as follows: Overture, Mrs. Pracey; recitation, Frankie Close; recitation, "An Idyl of the Period," Miss Dudley, pupil of Caldwell College of Oratory; character sketches, Miss Mabel Pfeifer; recitation, "Jim Bludsoe," Mr. Lee D. Windrem, pupil of Caldwell College of Oratory; hornpipe, Master Charley Pracey; song, Miss Etta Werner; cake-walk, Miss Mabel Pfeifer and Master Prossie Forest. Admission: Gentlemen, 15 cents; ladies, 10 cents.

The Garden Party at Oakland last Saturday, at the residence of Mrs. Michener, was a decided success. Spiritualists were present from Oakland, Alameda, San Francisco, Santa Cruz and two from Florida. In the afternoon, speeches were made by Walter Hyde, T. G. Newman, Mrs. Logan, J. T. Lillie, Chas. Anderson, Wm. Rider and Dr. RinEss. Refreshments were served, and a pleasant day and evening spent. A fuller report may be expected next week, as the JOURNAL representative was not present in the evening. Mr. John T. Lillie conducted the singing.

Ethical Institute.—Last Sunday evening, at the close of the lecture in Metropolitan Temple, the Liberals of San Francisco effected a permanent organization under the above title. Jos. G. Maguire was elected president, and the association starts out under favorable auspices. The new regime will begin on Sunday, June 10.

Mme. Young's Meeting in Oriental Hall last Sunday evening was addressed by Mrs. Sarah Seal. The music by Prof. Young and Prof. Bothwell is always good. The tests by Mme. Young are very convincing and very much appreciated.

Universal Spiritual Association.—The subject for discussion last Sunday at 20 Eddy St. was "Willfulness." Some of the speakers take this meeting seriously, but, as a matter of fact, it is a huge joke. But the music by Miss Lee is good, however you take it.

Mental Science Temple.—The meeting last Sunday was held in the parlors of Golden Gate Hall. Clara Foltz, the lecturer of the Temple, spoke on "Omni-present Life." Some excellent music was furnished by the committee who have that important matter in charge; Miss Emily Fisher, chairman.

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On account of the illness of Mrs. Lillie, these meetings are now suspended.

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