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# THE PHILOSOPHICAL JOURNAL

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VOL. 37. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 29, 1900. 1429 Market-st. No. 39. Between 10 & 11th-Sts.

## Good News the Angels Bring.

Am I custodian of the laws  
That give immortal youth,  
And shall I blush to own the cause,  
Or fear to speak the truth?

When angel voices soft and clear,  
In accents low and sweet,  
Bring good news to my favored ear,  
Shall I that news secrete?

Shall I, through fear of what folks say,  
And love of worldly gain,  
Let baffled angels turn away,  
That falsehood still may reign?

Not I—but I will gladly hear  
And echo it again,  
Despite the scorn and pompous sneer  
Of worldly creed-bound men.

The news our angels come to give  
Us through the "pearly gate,"  
Is that, like them, we all shall live  
In an immortal state.

'Tis glorious news from Heaven to earth,  
Through God's eternal love,  
That mortal death is spirit birth  
Into our homes above.

That when the falling body dies,  
We need no false alarms,  
But gently to the bending skies  
We float in spirit arms.

When we shall walk in virtue's path,  
And live what truth has taught,  
No more shall fear or vengeful wrath  
Disturb our happy thought.

Oh, blest are ye who come to bring  
Such news to mortals here;  
In anthems sweet let echo ring  
It on from sphere to sphere.

Let every soul arise and sing  
Through Nature's vast domain,  
That Love is queen and Wisdom king;  
That Truth and Justice reign!

J. MARION GALE.

van, departed on an expedition into the interior of Northern Africa. After a time all news ceased, and rumors began to circulate as to his fate. A friend of mine went with the reporter of the *Gaulois* newspaper to see Mme. Mongruel, and took with him a belt which the Marquis had been in the habit of wearing.

When Mme. Mongruel entered into the trance condition, my friend gave her the belt, told her nothing but that it belonged to a friend of his who had not been heard from for some time, and he wished to know whether she could give him any information as to his safety or otherwise. La Dormeuse began by describing the personal appearance of the Marquis, and then said that she must cross the seas, and go into a far country where it was very hot.

scribed how the Marquis fell, the number of his wounds and the whole scene.

Her description was published in the *Gaulois* of June 23, at a time when no one in Paris knew anything of what had befallen the Marquis. Ten days later, intelligence arrived from Tunis in a special telegram to the *Figaro*, which described the whole catastrophe in terms which were practically the same as those used by Mme. Mongruel days before.

## SHE WENT TO PEKIN.

Hence, when the news arrived of the alleged massacre of the Legations in Peking, it occurred to me that it would be an admirable opportunity to test the clairvoyant faculties of Mme. Mongruel by ascertaining whether she could give any information on the sub-

China. There is great confusion and bloodshed, but I cannot distinguish clearly what is going on."

"Tell me," I said, "whether they are alive or dead."

"They are alive," she said, "but they may be killed at any moment. I cannot tell you more, unless you can get me some article which belongs to them."

So I departed and tried to find some one who could give me the necessary trace. After being thwarted in many directions, I found Count Cassini, who gave me three small shreds of yellow silk, which he was good enough to cut off from the fringed tassel of a beautifully-carved ivory scent box, which had been given him by the present Emperor of China.

I went back to Mme. Mongruel on July 31, and after she had been thrown into a trance and gave her the tiny shreds of silk, she said:

"This takes me to China. Again I see a scene of great confusion and bloodshed. There are many people killed, both women and children."

At that time, I may premise, the telegrams had been published from Shanghai which described with details how the Emperor had been poisoned and the Empress was mad, and Tuan was reigning in his stead. The shred of silk came from the tassel given to Count Cassini when he was Russian Ambassador in Peking, by the young Emperor. I asked whether she could see to whom the silk belonged. She said at once:

"This has belonged to some one who was in authority in the midst of this trouble. He is a young man, who is in a high position. He is in a way responsible for what is going on, and yet he is not the chief agent."

"Can you describe him?" I asked.

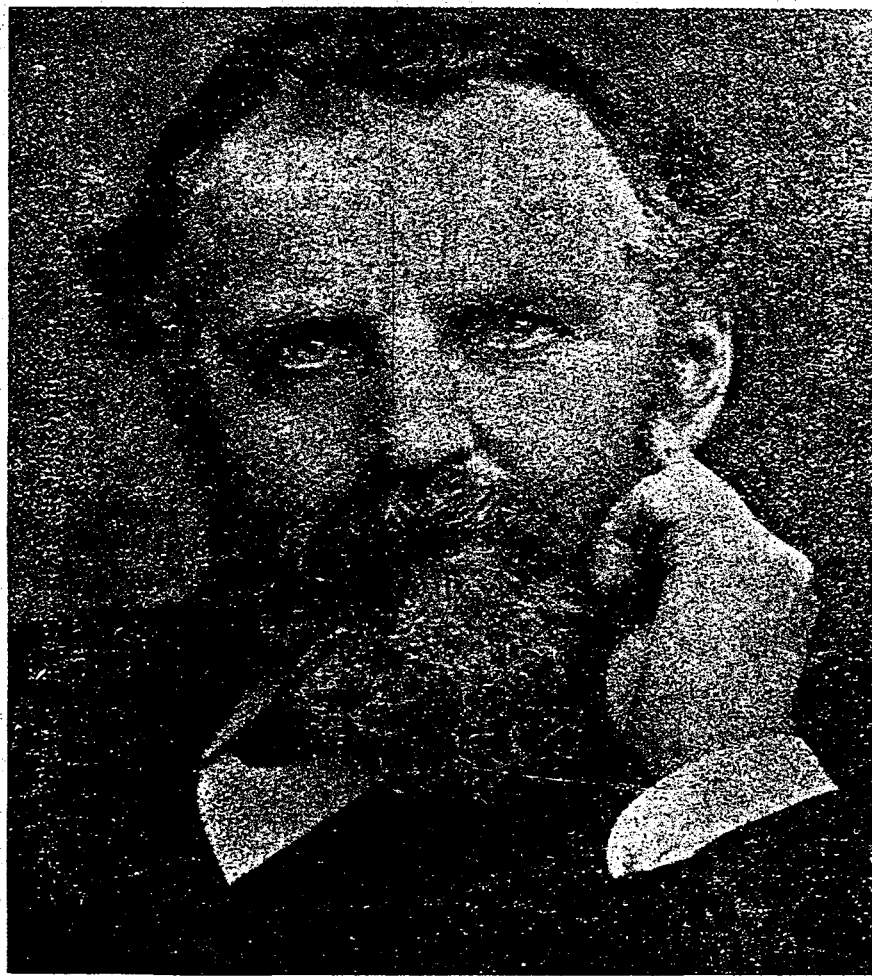
"Yes," she said. "His countenance is as if it were sunburnt, very brown, and he has black eyes, with very black eyebrows and black hair."

"Do you think he is a European or Chinese?"

"I could not say," she said. "I should think he is a European, but his skin is so bronzed that it is difficult to say."

Then I said: "Can you tell me whether he is alive or dead?"

"He is alive," she said. "He seemed to be dead, but he was not dead, and he is now alive, but he is not responsible for the massacres that are going on. I see another one, much darker than he, who is like a demon. He wears very little clothes, and he is crying, 'Kill! kill! kill!' It is very curious," she said, "although he is causing all these horrors, he does not think he is doing wrong. On the contrary, he thinks he is doing a noble action for the good of his country."



MR. WILLIAM T. STEAD, Editor, London, England.

## BORDERLAND

### A Wonderful Clairvoyant.

The following narrative of the experiences of Mr. W. T. Stead, editor of the *Review of Reviews*, was written for the *San Francisco Examiner*. He had several seances with Mme. Mongruel, the famous seeress of Modern Europe, who resides at No. 6 Rue Chaussee d'Antin. He says:

She is very easily thrown into a trance. Any person with a strong will can bring about this condition in which Mme. Mongruel, whom you have been talking to a few minutes before, disappears. In other words, she goes to sleep, and when she opens her eyes a few minutes later you find you are addressing quite another personality, who is addressed as "La Dormeuse."

My attention was first drawn to her by the astonishing success which she achieved in the case of the Marquis de Maures. About four years ago this French marquis, at the head of a small cara-

van, departed on an expedition into the interior of Northern Africa. After a time all news ceased, and rumors began to circulate as to his fate. A friend of mine went with the reporter of the *Gaulois* newspaper to see Mme. Mongruel, and took with him a belt which the Marquis had been in the habit of wearing.

When Mme. Mongruel entered into the trance condition, my friend gave her the belt, told her nothing but that it belonged to a friend of his who had not been heard from for some time, and he wished to know whether she could give him any information as to his safety or otherwise. La Dormeuse began by describing the personal appearance of the Marquis, and then said that she must cross the seas, and go into a far country where it was very hot.

She then described the owner of the belt as riding a horse at the head of a small caravan across a very hot country, toward a ravine. She became very excited and cried out to him anxiously not to advance to the ravine, as there were dark-featured men who were in ambush behind the ravine, who would inevitably attack him. It was just as if she were watching the advance of a caravan photographed for the cinematograph. Her attempt to stay the party did not, of course, arrest their progress, and she then described their entry into the defile, the sudden attack from the ambushed foe, and the result of the battle. She de-

scribed how the Marquis fell, the number of his wounds and the whole scene.

Her description was published in the *Gaulois* of June 23, at a time when no one in Paris knew anything of what had befallen the Marquis. Ten days later, intelligence arrived from Tunis in a special telegram to the *Figaro*, which described the whole catastrophe in terms which were practically the same as those used by Mme. Mongruel days before.

SHE WENT TO PEKIN.

Hence, when the news arrived of the alleged massacre of the Legations in Peking, it occurred to me that it would be an admirable opportunity to test the clairvoyant faculties of Mme. Mongruel by ascertaining whether she could give any information on the sub-

ject which preoccupied public attention.

Cutting out the names of the Ministers who had, it was believed, been massacred, although no adequate intelligence had been received, I folded the shred of newspaper so that the names could not be seen. I went for a sitting. She took the newspaper cutting in her hand, and rolled it over and over in her palm, but never opened it nor looked to see who were those named. She began:

"These people are in great trouble. This takes me a long way off, over many seas and lands, to a very hot country. The people there are of all colors. I think it is



"Then I said: 'Can you see whether the Ambassadors are dead or alive?'"

"They are alive," she replied. "All around them is confusion and treachery, but they are kept in the hollow of his hand as hostages. They are not dead."

After some delay I succeeded in obtaining from Father Endeavorer Clark, of the Christian Endeavor Convention, the letter of safe conduct which he received from the Russian Ambassador at Peking, and a card of the American Minister. By this time it was universally believed that all the Ministers had been killed. A long telegram from Shanghai which reached Europe on July 10, had described how every European had been massacred with all imaginable atrocities, by the Chinese Imperial troops and Boxers. Mme. Mongruel was just going to bed when I called, and she was very tired and rather demurred at trying a sitting at night; but, in deference to my entreaties, she consented to see what she could get. As soon as she went into a trance, without touching the letters or the card, she said:

"I see the British Ambassador. He is in command. He is still alive, and his wife and his children; but he is in great perplexity and alarm. He does not know but that at any moment the place may be rushed by the Chinese, and he has a weapon close to his right hand with which he is determined that, should the Chinese break into the Legation, he will first shoot his wife and then his two children. He has firmly made up his mind to do this."

"Do you see his wife?" I said.

"Yes," she said. "She is very calm, and not so anxious as her husband. In fact, it is very curious, but she is much more afraid of him than she is of the Chinese, for she thinks it is quite possible that some false alarm might come, and he might take their lives to save them from tortures, which might not really be imminent. She is a lady who has had much trouble, but she is sustained by a consciousness of the presence of people who have passed out of this life. I see a man and three children who seem very near to her, and who support her in the midst of her trouble."

At that time I may say I was not aware, although the interpreter who accompanied me was, of the fact that Lady Macdonald's previous husband and three children had died of cholera when they were in Persia. Then I gave la Dormeuse first the Russian Ambassador's letter, and then the American Minister's card. Neither of them seemed to add in any way to her knowledge.

Then I asked if any of them were dead.

"No," she said, "none of those in the Legation. There are many dead, but not Ambassadors. There has been great fighting, but now it is not so bad. The order was given to kill all, but they hesitated, and then another order was given to spare their lives, but keep them safe as hostages. All around them there are Chinese troops, who are very treacherous, who do not know why they have been ordered to spare their lives, and who are waiting every minute for the order to finish the massacre."

"Are they suffering from want of food?" I asked.

"No," she said, "they have plenty of food. As they have to be spared, they are not to be starved to death."

Then I asked: "Will the order

ever be given for them to be killed?"

"Yes," she said, "it will be given, but it will not be executed. At least, I do not see any of them dead."

"Can you look more closely," I said, "and tell me how it is that they will not be killed?"

"The co-allies," she said, "will advance upon Peking. They will reach the city and they will attack, and when they begin the attack the order will be given to kill the Ambassadors, but at that moment, when the Chinese troops are about to attack the Legations, a sudden panic seizes them, and they fly, and the Ambassadors appear to be saved. At least, I see none of them dead. It is curious," she said, "as she seemed to peer into the distance, 'that there are no Germans in the co-allies' army that is attacking Peking. They must be in some other part of the field. They are valiant warriors, and they will achieve great victories, but I do not see them in Peking. There are English and Russians and French, these I see, but no Germans. I do not know how that is.'"

It was not until several days after that, that the news reached Europe that all the Ambassadors were safe, and that in the composite army which had been to the relief of Peking there was no German contingent.

#### ANOTHER WAR PREDICTED.

Now, to revert to the seance of July 31. After Mme. Mongruel had described the scene of confusion and bloodshed at Peking, I asked her whether she could see anything as to the future.

"Yes," she said, "there is going to be a very great war with much bloodshed."

"Really," I said. "When?"

"It has already begun," she said.

"This is the first act."

"Tell me," I said, "how it will come about."

"The allied army," she said, "will fight and will beat the Chinese. They will beat China terribly, but they will not destroy her altogether. They will pardon her. Russia and Germany will take pieces, but they will leave China still standing as an empire. The time will come, perhaps at the end of a year, when the Japanese will retire, very well pleased with themselves, and they will take no more part in the war against China. Then you will think that there is going to be peace, but there will not be peace, for the war which has begun in the east will begin again in the west of China, and this time the Turks will be in and the fate of Constantinople will be decided. It will be a great war, and a terrible war. I do not like to look," she said. "It is too awful, for it is a war all around the world. Ah, my poor France," she said. "I will not look further, I can not bear to see."

More than that I could not get out of her.

She expected the war would not end for two years. At first she said twelve months, but at the second sitting she said twelve months for the war in China and another twelve months following on for the universal war which is to break out and "involve both hemispheres in ruin."

Of course, you cannot argue with a prophetess. You can only disbelieve her if you like. But it is worth noting that last December Mme. Mongruel, when consulted concerning the Transvaal war, predicted the outbreak of a war in China and expressed astonishment that the powers, whom she ex-

pected to be fighting among themselves, would be all fighting against China. That is on record, and was printed on Dec. 15, 1899, in a Paris paper, *L'Echo de l'Audela Et d'Ici Bas*, now lying before me. Of course, a person may prophesy rightly once or twice or thrice, and be entirely out of it the fourth time, but Mme. Mongruel's previous successes, and especially her persistent assertion that the Ambassadors were alive, when she and both her visitors were convinced they were dead, together with this prophecy in December, justify some degree of uneasiness as to whether or not the battle of Armageddon may not be nearer to us than any one has ventured to believe.

#### Martyrs for Truth.

J. P. COOKE.

The Spiritualists of to-day may be said, as a body, to renounce and disapprove of sacerdotalism, of all mystical theological performances, of rites and ceremonies which are held by their devotees to offer some mysterious efficacy for the saving of the soul from the consequences of actions, or for the placating of an angry God.

Since time immemorial priest-craft has held to this thought, apparently for business reasons, for "what there was in it," of power or self. By this scheme of thought, the priest is a person set apart, hedged about by laws and customs; he is held in peculiar reverence, dressed in a special garb. The churchman, be he Catholic or Protestant, has no doubt of the divine establishment of his pet institution. This is taken for granted by clergy and laity. All teaching is made to conform to it. All observation is expected to presuppose and favor it.

The laws of society are considered at variance with the spiritual world. Society is to be redeemed, not developed. Nature is to be supplanted by grace, not to be quickened into spirituality.

On the contrary, the Spiritualist is essentially a rational creature, a religious democrat, and while he respects spiritually-illuminated and genuine media as the avenue for good and enlightened teaching, he is by no means prepared to exact them as mediators—as commission merchants between Heaven and man, between God and his own creations.

The theological institutions misconceive of human life and mind. They fail to prize and appreciate the substance and function of mind itself and the inner life, the divine element in the human breast. This life is conscious of its own energy, productive of its own processes. Active even while it is receiving light and knowledge from above and within. For this living light echoes or responds to light, center to center, heart to heart, love to love.

With Jesus, religion was essentially the creature bringing the fruit of his heart, his love, his gratitude to God—the Father, the life, the breath of his soul. It was not a system of more or less masked bribery, to influence a priest to remit a punishment for a price, whether in pence or prayers, by interceding with his Bishop, and he with his Cardinal, and he with a Pope, and he with some more glorified personage at the throne of grace.

Jesus was a spiritual radical, and hated all these institutional pretences. He came of a truth-loving

ancestry; there were eight generations between David and Jesus. In this direct line, men, in four out of the eight, gave their lives, their all for the truth. They declare that God is the Soul and Core and Power in nature, the well-spring of Being, and would not bow to these priestly pretences, nor wink at the devices of idolatry. The one God of Immensity was the only god they acknowledged.

These martyrs to truth were David's fourth son Stephen; Stephen's first born, Zachariah, who was hanged, suffocated because he declared God's love; his son Timothy was slain in battle with the Hivites. Four generations here intervened before Joseph, who was Jesus' father, and who gave up his life, being buried alive in a cave and dying of starvation, for declaring one God. With such hereditary influence, is it any wonder that Jesus was wholly determined to declare God as He is, the Light and Inner Life of all beings, controlling all by their breath of life.

Nowadays we should call Jesus a Spiritual Pantheist in his philosophy, seeing God as the Inner life of each and every creature—the self-intelligent light of life, for which Spinoza argued and Bruno burned for declaring. That he was a great instrument for the angelic powers there is no doubt. He manifested about sixteen phases of mediumship, such as are discriminated by Prof. A. R. Wallace in his "Defence of Modern Spiritualism."

Mankind undoubtedly will have a religious philosophy of some sort, for the rock-cut temples of India, the pagodas, the mosques, the cathedrals of the world over show this inborn craving of the spirit for knowledge regarding the Inner Life, the Spirit, the Cause of the world.

It rests largely upon the fidelity of modern Spiritualists whether the human world shall have the fruit of truth or the husks and waste of old errors; whether men shall apprehend aright the light of that great and glorious Spiritual Sun, who holds immensity in His attraction, or continue in the follies of idolatry. The spirit in man holds the particles of his body in its attraction, for the form continues, though the particles change continually. The attraction of the living Light is well described in the Koran:

"God is the light of the heavens and the earth; his light is as a niche in which is a lamp, and the lamp in a glass; the glass is, as it were, a glittering star; it is lit from a blessed tree, an olive neither of the east nor of the west; the oil thereof would well nigh shine, though no fire touched it—light upon light—God guideth to His light whom he pleaseth."

\* For the facts herein referred to we are indebted to the biography given 30 years ago to heretics of that day. They are the sincere Spiritualists.

#### Natural and Spiritual Bodies

DR. HENRY COOK.

How lightly this phenomena is often spoken of, showing how little it is understood. Ask a hundred who claim to be Spiritualists to define it, and while they will all agree as to the definition of the word, they will differ widely in their interpretation of its phenomena. To comment on this, as showing the absence of a proper basis, or starting point, is not my present object, which is to give a basis; and while I may not be able



or expect to thoroughly explain all my statements in this abridged article, I will endeavor to make the essential points clear enough to be understood, and if not thoroughly grasped, at least enough will be absorbed as food for reflection. In any case, my statements will appeal to the reason of those who have it, for their basis is nature. I may mention here that a contradiction to a statement made must have at least as solid a basis, and there is no statement so weak and flimsy as the one, that because anything has not been discovered or done, that it is impossible.

To believe in a future state of existence is common to mankind, and, as in all cases, that state, condition and world for some is invisible to the human or material eye, they are given the names of spirits or angels, spirit-world or heaven.

All the gods manufactured by the savages to the present civilized man, worshipped and feared by same, are, with all other phantoms of the human brain, stored in this great, unknown world, to be called when wanted. What man does not understand in natural science he attributes to the act of one of those gods; one who managed that particular branch of science. Man advances in the proportion to the reduction of these gods. Every law of nature discovered by man, sounds the death knell of one of these gods. Now the most civilized nations have but one god, though some people make three out of the one. What have these gods to do with the spirit-world? I should consider just about as much as they have to do with this, viz: nothing. It is quite natural for a man who has been brought up to believe in one or more of these phantoms, to lose faith in a future existence as taught by the Church, when after using his own brain and investigates nature, sees the quality of the foundation to such teachings, if too blind to see it before.

The great drawback to man's advancement is faith. He has more faith in others than himself, and the statement of a dead savage, no matter how stupid, has more weight with him than the facts before his eyes which nature offers him for the taking. He takes these statements as he would a dose of medicine prescribed by his doctor, let it be by one of the divinity or medicine; he doesn't question the contents of book or capsule, but swallows it as for his good.

The man who desires to advance must question his text-books, and he who does not, but takes their statements for granted, is simply a servant trying to carry out the instructions of his master.

Many arguments are made for and against with apparent positive proof to substantiate them. One of the learned ancients illustrated as a proof that iron contained fire, the effect of boring a hole in it which he claimed liberated the fire. He did not know the cause of the heat was vibrations produced by friction in boring the hole. His statement was taken for granted, for did he not prove that by digging a hole in the iron he liberated the heat? for was not the iron hot? Still, those same people who knew so little about the laws that govern and control the world they inhabited, had the supreme audacity to tell us all about "the other." This world is full of such people yet, and I hope will be for a time, for with a belief of a future life, no matter how flimsy the foundation,

explorers will investigate outside of the deep and dusty paths of dogma, and with nature—not text-books as a guide—plant the flag of progress upon the brink where all may go and learn the truth.

Natural scientists, as a rule, believe that life ends with this world, i. e., we are dead both in body and soul (spirit.) Such a belief is materialism and contrary to the science they profess to understand, and, to say the least, is paradoxical, for they are well aware that invisible forces govern the visible, and not only govern, but produce the visible or material. Now, if these gentlemen could cast aside their text-books, get out of the dug rut and explore the outside field of knowledge which their early teachings will not allow them to see or believe exists, they will find that there are more visible things that are productions of the invisible than they now believe, and that while their text-books contain many valuable scientific facts, they also contain statements that would remind them of the ancient belief that iron contained fire.

Everything comprising nature belongs in the field of chemistry, be it visible or invisible. The true science and art of chemistry is not yet known to the world. When it is, many startling facts will be made visible, produced from the invisible, and this bond of union will not only act to produce visible things pertaining to this world, but will give positive knowledge of a spiritual existence hereafter.

### Progressive Cosmogony.

M. S. NORTON.

It is quite evident that we are upon the verge of some startling changes in the commonly-accepted theories regarding the rotation of the earth upon its axis, the convexity of the earth's surface, and the rank which our earth holds among the visible and invisible occupants of space. A glance at a map of the world will show the continents elongated north and south, while the centrifugal force generated by the rapid revolution of the earth upon its axis would produce exactly the opposite result.

According to our observation, all animate nature is gestated within the protecting environment of a cell, except collective humanity, which is doomed by the Capernican system of Astronomy to propagate and dwell upon the outer surface of a huge ball, whirling through inhospitable space at an almost inconceivable velocity.

Vain have been the efforts of astronomers to find a central body whose force of attraction would be sufficient to hold the other planets in their orbits. And notwithstanding the inferior rank assigned to the earth in size and importance, the conclusion is slowly but surely being forced upon scientists that this central body is our earth.

Dr. Shæpfer, a Berlin scientist, writing in the *Scientific American*, rejects the theory of the earth's motion, and produces evidences that the earth is stationary.

Goethe, the poet, whose prophetic utterances, were almost unnoticed during his life, said: "In whatever way or manner may have occurred this business, I must still say that I curse this modern theory of Cosmogony, and hope that perchance there may appear in due time some young scientist of genius who will pick up courage enough to upset this universally disseminated delirium of lunatics."

For myself, while I lay no claim to actual experimental knowledge of scientific cosmogony, yet by the application of common sense in analysis of the differing views of these doctors of universal anatomy, I have arrived at the conclusion that the system of Astronomy perpetrated upon the world by Capernicus, is one of the most gigantic humbugs of the age.

### The Silent Room.

The silent room is one of the new features of an up-to-date establishment. Its presence is not so much an indication of added luxury as it is that some place has at last been set aside in answer to a long-felt need of the nervous American woman. It is to afford a retreat to those who lead busy lives, when they find themselves almost overcome by the rush of things about them. They then seek its seclusion, and for perhaps 15 or 20 minutes every day go into a stillness that cannot but prove both mentally and physically refreshing. In fact, the idea of going into a silent room is, to throw off the things about us that are unreal, and to let those things, within us, that are real, find expression.

Although fashionable women have been the first to appreciate the desirability of, and to introduce the silent room into their homes, it can be safely prophesied that they will soon be found in all houses where the family income and space make them possible.

The first requisite of the new apartment is that it be situated at the top, or in some part, of the house where it will be free from all noise. Unless the room is naturally a dark one, it should be heavily curtained, as much light is distracting to continuous thought, and it is not desirable to have the decorations conspicuous. Green, uncovered by any conventional design, or some equally restful color, is a good choice for the side walls.

Few pieces of furniture seem best to suit a silent room, and they are generally in accordance with the taste of the individual by whom it is to be used. A comfortable chair and a footstool, a couch, perhaps a table and a few books are enough to dispel any sensation of loneliness, and if simple in character, they will not attract the eye or attention. When one has any distinct talent, it is well to have it suggested, a piano would appeal strongly to a musician and a desk to one that is literary. Again, several have been heard to say that they had the room absolutely dark, and sat in it for a certain length of time every day, with a slate and pencil on their laps. If not of other value, the habit of concentration which is formed is good, and strengthens the mind.

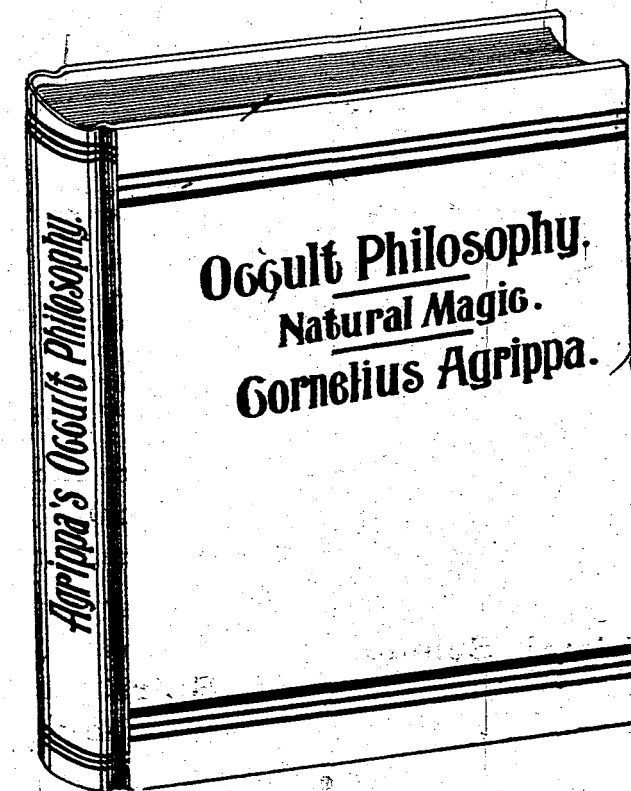
How much the teachings of the New Thought have had to do with the advent of the silent room in fashionable houses is not certain. From whatever source, however, they have come, it is evident that they are bent on a long stay and will no doubt be a blessing to their overstrained visitors. Those who number them among their apartments are already noticed to possess a poise and calmness of bearing that is most pleasing.—*Cleveland Leader*.

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

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THOMAS G. NEWMAN,

EDITOR AND PUBLISHER.

Assisted by an Able Corps of Special Contributors.

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

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 80 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, SEPTEMBER 29, 1900.

**Our Family.** — Theosophy, Mental Science and kindred isms are all children of Spiritualism. We are proud of our progeny, and delight in watching their exploitation of exploded theories, in their juvenile attempt to account for spirit phenomena by using the terms "subliminal consciousness," "Telepathy," "sub-conscious mind," etc. We are not so ancient that we cannot remember when we chased these bubbles, and thought they were the real thing.

**A Human Thought,** says a spirit philosopher, "is an idea in motion." That is a good definition, for to think is to classify ideas and form them into the multifarious combinations of which they are capable, just as the gigantic libraries of the world are formed from the skillful manipulation of the few letters which constitute the alphabet, or the foundation of written language.

**The Canadian Spiritualists** have organized, with Dr. Austin of Toronto President. The *Sermon*, a monthly magazine edited by him, is the official organ of the association. Liberal-minded people sending name and address will have spiritual literature forwarded free. A feature of some of the eastern camps next season will be "Canadian Day." The address of the secretary is R. W. Simpson, 81 O'Hara Ave., Toronto, Canada.

**Prof. Henry Sidgwick,** whose decease occurred at Terling, Essex, England, Aug. 28, 1900, was for many years a prominent member of the Society for Psychic Research, and served several terms as its President. Although he was not an avowed Spiritualist in life, he has now solved the problem

which claimed his sincere attention here, and the hope is freely expressed that he may so demonstrate his continued existence that the doubt of the Psychic Researchers may be forever set at rest.

## Why Don't They Tell?

One of the leading Spiritualist papers of the world recently contained a leading editorial which should have been headed by a gigantic question mark. The writer asked: "Why don't the spirits tell us about the north pole and how to reach it?" And "Why don't they solve the numerous perplexing problems which confront humanity and retard its progress?"

We believe that disembodied spirits are in a position to acquire knowledge of these things if they desire, but the communication of this information to mortals, under present conditions, involves many difficulties which evidently have not been taken into consideration. In the first place, who would believe them? The long list of martyrs bears witness to the reception usually accorded truth's initial advent. And perhaps the solutions of these life riddles are so different from what we expect, that they have been given again and again and we did not recognize them. All the great discoveries which have startled the world have proven to be very simple, and we have wondered at our stupidity in not discovering them before.

The unsolved problems of life indicate the limit of human understanding, and information imparted in advance of this steadily progressing stage of development is usually attributed to the vaporing of idiocy or the babbling of a lunatic.

Truth lies about us upon every hand, but we lack the capacity to comprehend it. What we lack is not information, but brains.

**Disasters** like the Indian famine and the recent Galveston horror are certainly the effects of causes lying above the ken of the physical scientist. If the statement, "all is mind," be accepted, then the pestilence, the cyclone and the flood, are but the climax of the jealous, spiteful thoughts of vengeance and hatred harbored in the collective mind of humanity. As the devastating conflagration starts from a tiny spark, so may these blood-curdling disasters have their origin in the unbridled temper of a child.

**Col. Simon P. Kase,** one of the best known Spiritualists in the United States, passed to the spirit realm on Aug. 30 at his home in Philadelphia. He was one of the few who gave mediums proper conditions for their work, and was rewarded by the most remarkable manifestations of spirit power in his home. Instead of the usual funeral service, a meeting of friends was held to commemorate

his birth into spirit spheres, and partook more of the nature of a reception than a farewell.

## The Fundamental Principle.

The philosopher of Nazareth is credited with the utterance of a truth which is at the foundation of every liberal movement of modern times. He said: "Whatsoever a man soweth, that shall he also reap." Strange that human ingenuity could, from the teachings of so broad a mind, promulgate and fasten upon the intellect of the world so narrow and vicious a doctrine as the vicarious atonement and the forgiveness of sin. The hope of the world lies in the acceptance of the truth enunciated in this axiomatic principle of life.

A generation of men and women who know that they must reap what they sow, and that no power in the universe can release them from one iota of the consequences of their sowing, will surely be more careful of the quality of their lives than they who have formed their characters in the delusion of orthodox churchianity.

That all men are divine, and "parts of the stupendous whole whose body nature is, and God the soul," follows surely upon acceptance of the great teacher's conception of the result of sowing and reaping.

**What Next?** — The *Scientific American* says:

Two engineers of Berlin have recently invented an apparatus which transmits to a distance the "relief" of a figure, either living or inanimate; the apparatus has received the name of "teleplastic." The relief may be received in full size, or may be enlarged or diminished at will, being quite exact.

It is expected that this apparatus will render service especially in the pursuit of criminals, as it will give an exact reproduction of their features. We anticipate that it will also be of immense value to students of the occult, as it may be utilized in many experiments which are now difficult and baffling; because of the limitations of space and distance.

**Minnesota.** — The State Association held its annual convention on Sept. 7, 8 and 9 in the Unitarian Church in Minneapolis. There has been an increase of 12 auxiliary societies during the past year, and the convention was a rousing success. The officers elected were: President, J. S. Maxwell, Minneapolis; vice-president, C. D. Prudens, Minneapolis; secretary, D. E. Griffith, Minneapolis; treasurer, N. C. Westerfield, St. Paul. Trustees—Rolla Stubbs, Bederwood; I. O. Brown, Wheaton; L. W. Pierson, Princeton; P. J. Samson and John Holm, Minneapolis.

**DEATH DEFEATED,** by Dr. J. M. Peebles. Price, \$1.00. For sale at this office.

## 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.

**FROM INDIA TO THE PLANET MARS,** by Prof. Th. Flournoy. Translated by Daniel B. Vermilye. Illustrated. Harper & Bros., publishers, New York and London. Price, \$1.50. For sale at this office.

This is an account of the experiments with the "Geneva Medium," Helen Smith, whose case is even more remarkable than that of Mrs. Piper at Boston. In her trance state she lives the existence of an Indian princess, an inhabitant of the planet Mars, and as Marie Antoinette. Professor Flournoy and his fellow-scientists have for more than five years experimented with these astounding psychical phenomena, and this book is an authentic account of their experiences.

The translator, in his preface, remarks as follows concerning this wonderful medium:

"It is deeply to be regretted that no appeals have availed to persuade Mlle. Smith to consent to the publication of her photograph, in connection with Prof. Flournoy's account of the phenomena manifested by her.

"She shrinks from the publicity which her possession of these strange powers has thrust upon her. She dislikes extremely the notoriety given to her mysterious faculties, and refuses to be interviewed concerning them, or to discuss Prof. Flournoy's book."

**THE LIGHT OF EGYPT, Vol. II,** by Thomas H. Burgoyne (Zanoni). 238 pp. Price, \$2.00. Denver, Colo.: The Astro-Philosophical Publishing Co.

This is the second volume of "The Light of Egypt," (the first volume of which was published some ten years ago), and contains valuable lessons in occultism.

Occult students should familiarize themselves with the subjects therein discussed. They should know the ideas of our ancestors regarding them and be familiar with their thought, in order to appreciate the sublime wisdom and knowledge of nature as taught by them.

This book presents the reader with a key to unlock the mysteries veiled in symbol and hieroglyphic by ancient writers. This valuable book is for sale at this office for \$2. Postage 12c extra.

**TOLSTOI, A MAN OF PEACE,** by Alice B. Stockham, M. D.; and **TOLSTOI, THE NEW SPIRIT,** by H. Havelock Ellis. 140 pp., cloth. Chicago: Alice B. Stockham & Co. Two books in one. Price, \$1.00. For sale at this office.

The first of these books gives an account of a visit to the home of the great Russian. This narrative reveals the simplicity of Tolstoi's home life, and gives details which make it possible to form a true conception of the character of the Count, his accomplished wife and family. His views on absorbing topics and his philosophy of life are told by himself, while a new interpretation is given of his great works on religion and art. The frontispiece is an excellent portrait of this gifted author.



*The New Spirit*, which occupies the latter portion of this volume is an authorized reprint, and gives an insight into the social philosophies of Count Tolstoi. It seems to be a blending of science and philanthropy, or science and sympathy. A color sketch of the Count, plowing with the peculiar implements of his country, forms a frontispiece. This volume contains the cream of all that has ever been written of this great man.

THE INFLUENCE OF THE ZODIAC UPON HUMAN LIFE, by Eleanor Kirk, Brooklyn, N. Y. For sale at this office.

This is a volume of 180 pages, handsomely bound in cloth, giving 20 pages of explanation, and, on an average, 10 pages to each sign of the Zodiac, including in each, Method of Growth, Occupation, Marriage, Virtues, Faults, Diseases, Government of Children, Gems, Astral Colors, etc. It explains the individual to himself, and requires the date of the month only. Price, \$1.00.

NEQUA, THE PROBLEM OF THE AGES, by Jack Adams. Vol I. Equity Publishing Co., Topeka, Kansas. 387 pp., paper. Price, 50 cents. For sale at this office.

A sociological romance involving polar excursions, air ships, a hollow globe and the discovery of a new world. The book is intensely interesting and instructive. The narrative is spiced with romance, and is evidently the work of a versatile philosopher, with strong altruistic tendencies. The political economy of an ideal age is outlined, and the tendency of its teachings is in the right direction. This is the first of a series along the same line of thought that will comprise the Equity Library.

Dr. Max Muehlenbruch of Oakland, Cal. (P. O. Box 118), has just issued a new edition of his prophecies. It contains the prophecies and fulfillments as far as they have occurred, up to and including the destruction of Galveston, Texas, and much other interesting matter. It contains 20 large pages, and he will send it to any address for 25c.

**RELEASED.**

At early morn the angels came  
And took one from his house of clay;  
So lovingly they made their claim,  
We could not feel to say them nay.  
"Just what is best for him," we cried,  
Regardless of the aching hearts,  
And thus the angels did decide,  
And acted well their several parts.  
His real self is with us yet,  
And with us he can still remain;  
Already freed ones he has met—  
Met them on progression's plane.  
Scarcely a thin veil hangs between  
The living and the so-called dead—  
Between the seen and the unseen;  
Together side by side they tread.

We should rejoice rather than mourn,  
When weary ones are thus released,  
When bodies to the grave are borne,  
And turmoils of the flesh have ceased.  
For God still doeth all things well,  
And we can trust Him for his grace,  
As when the men of old did tell,  
Angels with men talked face to face!  
Mrs. C. K. SMITH.  
San Diego, Cal., Sept. 12, 1900.

[The transition of Mr. Smith, husband of the writer, occurred on July 12, soon after the celebration of their 64th wedding anniversary, which he enjoyed. He closed his eyes peacefully, and the watchers thought he was asleep, but he had passed to the beyond, and this poem was written concerning his release, by his devoted wife.—Ed.]

**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.

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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 Palinbaum, 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.

Mary E. Sellen, Magnetic & Mental Healer & Teacher, 1214 Masonic Temple, Chicago, Ill. Inventor of the Natural Magnetic Belt.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

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

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

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Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

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

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 325 Ellis St., S. F., Cal. Readings and Treatments daily.

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

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Some of those who have received this book write as follows:

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I have read and studied "The Secret of Life" and find it invaluable. I believe it to be the finest I ever saw.—MRS. J. C. BATSLOFF, Grand Rapids, Mich.

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At present campers coming to our valley may obtain tents, camp equipments, provisions and fishing tackle cheaply at Denver. These should be shipped to Mayfield's Spur on the Colorado and Southern Railway. Mayfield's Spur is located 45 miles west of Denver, and passengers coming to the camp should leave the train at Mayfield's. Our camp is only one-quarter of a mile from the Spur. Coming up the wagon road, through the valley, there unfolds a many-pictured landscape, grandly ponderous mountain prospects and profusion of Summer hues and mountain-tinted flowers.

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Pine, Jefferson Co., Colorado.





The Editor is not responsible for the opinions of correspondents.

### Los Angeles Camp.

TO THE EDITOR:

To-day was Woman's Day, and several speeches were made on the influence of women, etc., and the following beautiful poem was composed and read by Mr. E. K. Hurlbut. His mother was present, and I think she may well be proud of his poetical genius. He was a friend of Mr. James G. Clark, the celebrated poet.

#### A TRIBUTE TO MATERNITY.

I have viewed the lofty mountains,  
With their crown of crystal snow;  
I have mused upon the sunset  
In the even's crimson glow.  
I have gazed o'er waving grain-fields,  
Where the light and shadow chase,  
But in beauty naught can rival  
The sweet smile on mother's face.

I have heard the gentle ring-dove  
Cooing softly to his mate,  
And have watched the youthful lovers  
Trysting at the orchard gate;  
Seen the father greet his children  
With the tenderest caress;  
But the love that naught can sever  
Lies enshrined in mother's breast.

When the mocking bird was singing,  
I have listened with delight,  
And have heard sweet strains of music  
Wafted on the breath of night;  
I have heard the mighty organ  
Bid the soul of man rejoice;  
But no melody has touched me  
Like my mother's gentle voice.

I have read the fabled story  
Of Aladdin's countless gems;  
Priceless jewels glow and sparkle  
In the royal diadems.  
Wealth of vanished kings and empires  
Is a theme that ne'er grows old;  
But whose pen shall write the value  
Of the mother's heart of gold?

EDWIN HURLBUT.

Mrs. Nickless gave the afternoon lecture, after which the Ladies' Aid Society raffled a silk crazy quilt, which brought about \$100, at 25c a ticket.

Mrs. Barnett, wife and mother of the famed singers of this lower country, conducted the sale admirably, assuring the large audience that she had a surprise for them, when this was concluded.

I was the one most surprised when I was presented to the audience as the oldest medium in the camp, whose life-work had been felt far and near, at the same time placing a handful of silver in my hand. When I took my seat, Mrs. Young of Los Angeles played on the auto-harp an accompaniment and singing a pathetic song, which caused my tears of gratitude to flow freely. Mrs. Barnett's daughter sang beautifully, with voice and melody peculiar to herself, carrying me almost beyond the mortal plane, until the clasp of friendly hands brought me back to earth.

Mrs. Freitag closed Woman's Day exercises with a lecture and tests.  
MRS. F. A. LOGAN, Sept. 18, 1900.

THE OUTLINE OF BUDDHISM, by Skesaburo Nagao. 67 pp., paper. San Francisco Buddhist Mission, 807 Polk St. Price, 15 cents.

PRACTICAL HAND-READING, by Larsen, the Palmist. 150 pages. Price reduced to 60c, in cloth; paper covers, 30c. For sale at this office.

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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## Local News Summary.

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

**Mrs. Lillie's Meeting in Golden Gate Hall** last Sunday evening was entertained with music by Mr. J. T. Lillie and Mrs. Sadie Cooke. Mrs. R. S. Lillie delivered a splendid inspirational address on the subject: "The Power of the Unseen World and how to Realize it." It was one of the speaker's best efforts, and progressive Spiritualists can ill afford to miss these lectures. A poem preceded the lecture, and an improvisation from the subject, "The Influence of Thought," and a solo by Mr. Lillie closed the meeting.

**The State Board of Directors** will hold a special meeting on Saturday evening, Oct. 6, at 3750 22nd St., San Francisco. This will probably be the only meeting until the first Saturday in December, and those having business to bring before the Board will please take notice.

**Words That Burn.**—This book by Mrs. Lida B. Browne has been reduced to \$1.25. (See advertisement on page 5.) For sale at this office.

**Hermetic Brotherhood.**—Last Thursday evening, at 509 Van Ness Ave., the program began with a few minutes' meditation on "Fear," the topic of the evening. Mrs. Weld and Mrs. Rogers gave some fine music, as usual. After a few remarks on the teachings and work of the Hermetic Brotherhood, by the chairman, and the opening talk by J. P. Bean, D. W. Martindell gave an exhaustive address on "China; its Manners and Customs." Music and remarks by Mrs. M. E. Lasswell and Dr. Phelon closed the program. The topic for Thursday, Sept. 27, will be "Justice."

**Dr. G. H. Scofield,** the noted psychic cancer physician, has been sent for to take the case of Mr. Smith Comstock, (now residing at Oakland for this treatment), whose lower lip is eaten away with cancer. The case is progressing nicely. The Doctor is located at 712 Octavia St., San Francisco.

**Santa Teresa,** the Mexican healer who has caused our neighboring republic to exile her, is giving public exhibitions of her wonderful power in Metropolitan Temple, San Francisco, on alternate nights of each week. The lame, halt and blind flock to her for treatment and all are benefited. The phenomena of discarded canes and crutches does not appear, but her lady-like appearance and gentle bearing inspire confidence to continue treatments, which usually terminate in permanent help.

**Physiological Foods** sent in 25c, 50c and \$1.00 packages. See advertisement on page 6.

**The Delegates' Concert** and entertainment, to be given at Crystal Hall, 909 Market St., Tuesday evening, Oct. 2, will present a program of which the following is a part: Overture, orchestra; short address, Mrs. R. S. Lillie; vocal solo, Miss Stella Callender; specialties, Vinette; piano solo, Miss Alice Helms; recitation, Chas. Anderson; character sketch artist, Jane Durell; specialties, Miss Mabel Pfeifer. There will be dancing and refreshments and a general good time. You can get tickets at this office.

**Song Books** for societies, homes, circles, etc., are for sale at this office at \$1.00 per dozen. They contain 89 spiritual songs, arranged for popular tunes. One sample copy will be sent by mail for 10 cents.

**Ladies' Aid.**—The Wednesday afternoon meeting of this society, held in Occidental Hall, was presided over by Mrs. D. N. Place, vice-president, Mrs. B. F. Small, the president, being absent.

The regular monthly social will be held at headquarters, 305 Larkin St., on Friday evening, Sept. 28. A musical and literary program will be given, followed by dancing and refreshments. A good social time is always assured at these entertainments.

**Oakland Notes.**—The large audience that attended the Union Spiritual Society at 856½ Isabella St. last Wednesday night were delighted by the many communications, and some of them were wonderful tests of spirit communion, made by the different mediums present. Vice-President Ellis opened the services by a few remarks; Mrs. Palmbaum read the poem entitled, "Our Friends in Heaven," by Emma Rood Tuttle. Dr. Palmbaum was deeply entranced and gave tests that were very convincing. Mrs. C. Stewart followed; also Mrs. Amanda Smith and Dr. Sceryine came in late and gave a short talk, and his tests were wonderfully true. Mr. Ellis closed the meeting and informed the audience that the People's Society of Oakland would consolidate with the Union Spiritual Society and will meet on the first Sunday in October at Fraternal Hall, 1156 Washington St. We hope the Spiritualists of Oakland and San Francisco and all the mediums will come and make this occasion one long to be remembered. DR. ASTOR, Sec.

**Universal Spiritual Association.**—The subject discussed at 20 Eddy St. last Sunday afternoon was "Pain." It was rather a painful subject, and those participating showed a disposition to avoid it. There was good music by Miss Lee and an agonizing plea for "religion, right or wrong," by Rev. Kline.

**The Following Tribute** to the memory of an arisen member of the Mediums' Protective Association was adopted by the Board of Directors and ordered spread upon the minutes: "Our sister, Mrs. Annie Henderson, having accomplished her mission among us, has laid aside the physical form and moved on to higher spheres of usefulness. The sympathy of this society, of which she was an honored member, is extended to bereaved relatives and friends. We are assured that her transition is but a change to more congenial conditions of activity and helpfulness in the land of souls." W. T. JONES, Pres. M. S. NORTON, Sec. pro. tem.

**Apron and Necktie Party.**—Mission Lyceum Association, Mission Opera Hall, Mission St., between 17th and 18th, Saturday evening, Sept. 29, 1900. Miss Vernie Close, Chairman of Arrangements.

**Prof. Fred P. Evans** writes: "I am enjoying a much-needed rest at my Summer home near Los Gatos, and will call at the JOURNAL office when next in San Francisco. I have done a phenomenal business in New York up to the day I left. I expect to return about the latter part of October. Psychomo Lodge, Los Gatos, Cal."

## Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]  
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