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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

Spirit Voice of My Guide.

From my earliest recollection as a child, I have believed that my departed friends in spirit-life watched over and influenced and guided me. I never knew fear when a child, as I so firmly believed that nothing could injure me, without the consent of the higher powers which constantly watch over me.

When about eight years old, I went one evening for the cows. They were in a back-clearing, a mile from home. I started late and it turned very dark. I could not find the cows or hear the bells, so finally gave up and started for home. When about half-way home I saw the glimmer of a light, about half a mile to the left and 50 feet in the air, and heard a small voice (apparently the voice of a woman) coming from the light, saying, "Elisha, here are your cows." I turned and went under where I saw the light, and there found the cows. They had lain down and for that reason I could not hear the bells. There was no living person within two miles except our family.

I took a great interest in caring for the turkeys, chickens, lambs, calves, etc., and so when we lost a hen turkey I, of course, worried about her. One night I was lying awake thinking of the turkey, when that same small voice said: "Elisha, look," and I saw the turkey; but what appeared strange to me, I saw right through her body, as it were, and counted sixteen eggs. When I got up in the morning I said: "Mother, I have found the old turkey; she is down in the edge of the woods, right by the spring under the seats of that big maple tree, sitting on 16 eggs." After breakfast I went, and there she was, sure enough.

I was born in Canada, 65 miles north of Vermont. One winter we had 45 young lambs. It was so cold in the night that they would freeze to death if not cared for. I slept very soundly, yet that voice always called me just at the time when I was most needed, so I saved every one of the 45. One night in particular, I was called and told to hurry, as there were twin lambs to care for. Father hearing me getting up and lighting the lantern, said, "Elisha, what are you getting up for?" I replied, "There are twin lambs for me to care for." It was a remarkably cold night, so he said, "Don't go out; you will freeze to death; besides, how do you know there are twins?" I replied that I was positive.

At that time and place, the people were very superstitious. At first I used to tell mother some things, but both father and mother ridiculed me so much that I was compelled to keep such to myself. Sufficient for me to say that all through my life I have been guided or led in a similar manner, either by that voice, by strong impressions or dreams which would turn out to be realities.

Never until within the last few years did I know anything about Modern Spiritualism. I am now past 78 years of age. Some so-called

Christians say that I have been led by the devil, and I reply that I think he has been a very good devil to me. I have been treating and curing the sick more or less for the past 42 years, with remarkable success, without medicine of any kind.

NOT THOUGHT-TRANSFERRENCE.

Now I am going to tell something that I cannot possibly see how anyone can explain as thought-transference, etc. I came across a couple of young girls at a friend's house. Both I helped immediately, and I made arrangements to go to their home in Los Angeles for a week or two at a time. Now, understand that the thought of marrying at that time had not entered my mind, and above all things, marrying that young, sickly, innocent girl.

I started to go from my home to Santa Ana to take the train for Los Angeles. When I got out on the plain, away from everybody, I heard that same voice, apparently about 50 feet above and at an angle of about 45 degrees in front of me, say plainly and distinctly: "Elisha, you

could live one week, but the same voice informed me that she would live until the child was two years old, and she did. The youngest is seven years old (little Maggie). The other two are boys, and I have raised them so far without the aid of a woman, and they are a joy and comfort to me. Sufficient for me to say that we lived a remarkably happy life together.

Now, am I a Spiritualist or not? What are you going to do about it? I certainly was not converted by mediums. DR. E. GALLUP.
Santa Ana, Cal.

Spirit Photography.

There is a method of using what is known as the "plugged" plates, whereby two exposures can be made on the same plate. For instance, the Indian's face in the accompanying picture could be taken from a photograph, and then by removing the "plug," the camera could be focused on the chair, and on developing the plate, the result would be a double picture, the first showing through the second.

However, there have been cases of genuine spirit photography where the test precluded all possibility of fraud, according to some of the leading scientists, chemists and photographers of Europe, including Sir Wm. Crookes, F.R.S., and Dr. A. R. Wallace, F.R.S.; hence the following case recorded in *Lichtstrahlen*, a German Spiritualist weekly published at West Point, Neb., and edited by M. O. Gentzke, would seem to make deception difficult, according to our understanding of the conditions:

We have received a letter from Dr. Theodore Hansmann of Washington, D. C. He writes:

April 3rd was an interesting day for me. I first received a picture with 40 spirits; then one of my departed wife, who died 20 years ago, one-half life size. Dr. Keeler, the photographer, on first seeing the number of spirits, said they appeared to him as if there was a veil between me and the camera. Afterwards he said, "There is a lady in front of me now," and then snapped the camera. On the last picture you could see nothing of me, but my dear Sophie (who never in her earth-life had a chance to stand up for woman's rights), appeared and put me in the shade. But I will excuse her willingly.

Unbelievers may think this is a fraud, but let nobody be led astray by such judgment. . . . I can truthfully say, after many hard lessons of lies and deceptions, I have learned to be cautious in gathering my knowledge of Spiritualism.

The above-mentioned picture of my wife is the result of colossal strength of the spirit in its endeavor to appear as well as the circumstances would permit. It is different from all photographs taken of her.

I have mentioned this picture so the reader will get a better understanding of the one made by Mr. Frank N. Foster, who is a well-known spirit photographer.

During the Jubilee at Rochester, N. Y., I found Mr. Foster, and on Sunday morning, June 5, 1898, I called upon him to get a spirit photograph. As he pointed the camera at me to get a proper focus, he said, "I cannot see you; there seems to be a veil between you and me."

Stung by my knowledge of past experiences, I said to him, "It makes no difference, take



SPIRIT PICTURE OF CHIEF POWHATAN.

and Lizzie are to be married." I was never more astonished in my life; so much so that I stopped right there and debated in my mind whether to go on or to turn back. The idea appeared preposterous—I upwards of 60 and she a young girl. I found Lizzie very sober and serious. I tried to make her laugh, as that is always one of my first medicines, and finally told her of the ridiculous communication I had. She did not laugh then, but told me that a voice called her by name and said: "You and Dr. Gallup are to be married," and that was the cause of her soberness. I jokingly told her that certainly the match must be made in heaven, for we did not think of it ourselves.

We were married in time, and the next revelation was that we were to have three children in six years. They came, two years apart. Mrs. Gallup had consumption and when the last little one was born it did not seem possible that she

what comes." I herewith send you the result of the experiment.

You can see nothing of me, but you can see the front part of the chair on which I sat, and behind the chair you see the head and bust of a powerful Indian.

I will not force my theory of how it was produced upon the observers of this picture, but leave it to the professors who all know how to explain it with polished words—a fine field for higher intelligence. Will the X-ray gentlemen explain?

Through Miss Helen M. Campbell, an excellent blind medium, I found out later that the above Indian is none other than Powhatan—his real name being Wohunsonacok, the father of Pocahontas, who married Capt. Smith, and he lived near Richmond, Va., 1550 to 1618.

A Strange Occurrence.

Mr. John Gillie, a printer, at 864½ Howard St., San Francisco, Cal., a confirmed skeptic, is very much puzzled over an occurrence for which he cannot account. To give the story its full significance, it will be necessary to give some facts in connection.

A year ago last June at the Trestle Glen Camp-meeting a number of the workers had their pictures put into Mr. Bernier's magazine, the *Rays of Truth*. Among them was that of Mrs. May Drynan, now president of the People's Spiritual Society for the fourth time. The seal of the Society is a sunflower with the seeds in; a matured one and not the flower as just blossomed, as the others are. Mr. Gillie had the half-tone plate as made 15 months before, from which to print some pictures of Mrs. Drynan, but the first picture looked so strangely, he thought something had happened to the plate.

After trying again with the same result, he washed the ink from the plate, to see what was the matter. Finding nothing wrong, he tried again with similar results. Again the plate was washed and examined with a glass. Again he tried. This time the appearance was changed, and instead of a wide line of light through the center from top to bottom, there was a strange, mottled appearance over the left shoulder and extending to the face.

To use his own language, "I was so out of patience I stormed till I made the room blue; I then tried again and the result was all right." Now, we as Spiritualists, know that he destroyed the conditions for spirit manifestation by getting so excited and positive. Upon examining the two last taken, there is a well-defined sunflower center with matured seeds over Mrs. Drynan's left shoulder and extending to the side of the face, while those printed after Mr. Gillie's excited "storm," are free from anything of the kind. On the first ones printed, is also a faint image of the sunflower.

Mr. Gillie is very much nonplussed, but says he will continue to investigate, and will not admit the Spiritualistic method of accounting for the strange phenomena unless he must.

LOIS WAISBROOKER.

Visions of the Great Crisis.

Upon retiring one evening, I was saddened over various ideas concerning the hereafter and the great lack of harmony and brotherhood of mankind. I then had the following vision, but whether such ideas and thoughts had anything to do with it, I cannot say:

I seemed to be with the soldiers, talking with an officer, anxious to join his command and be close with him. As I knew nothing of the drills, etc., he could not place me with the regular soldiers, and my weight and physical conditions would not admit me to the fighting ranks. "Something else for you," he said.

The scene then changed to where some inhuman fiends were holding down a poor woman, and a squad of opposing Spanish soldiers were enjoying the uncivilized sport. Then, with a shout, our American boys rushed to the rescue of the poor woman, the first ones jumping off their horses with drawn swords and quickly beheading the fiends, formed a ring of defense around the prostrate woman. The balance of the opposing forces then rushed to this particular spot. Then what a crash and battle! But the little ring of Americans around the fallen woman held their own, though I could see blood covering each one, and lastly the Americans shouted, "Hurrah for Uncle Sam!"

Changing from this scene to some distant city, the American troops were marching through the streets with regular tread with their rifles ready for action. A dark cloud was approaching the East, growing blacker and broader, till I saw destruction everywhere. Here in the United States of America I could see that awful cloud—the people all consulting their preservation and safety, many with blanched cheeks and weeping eyes inquiring: "What shall we do?"

Others had a firm, determined expression on their countenances. Among this latter class I again met the commanding officer first mentioned, who came to me with a shield and assisted me to buckle it on tighter, saying: "Here is the place for you and the shield."

Spirit friends were around me. Staunch veterans and patriots of Union and Liberty, all seemed approaching the United States, saying, "Spiritualism will be the shield and protector of your Republic. Tell them all, we of the spirit-world are with them for life, liberty, justice, and the preservation of your grand Republic, overcoming ignorance with truth."

I awoke in tears and perspiration over the excitement and horror of a great crisis, and with the love and strength of true spirit guides.

Frederick, So. Dak. C. R. JOHNSON.

Effects of Spirit Control.

A few years ago I was called to a case in Philadelphia, Pa., of a young lady who is well known for the labors she is performing in the spiritual field, and must say it was one of the worst cases that ever came to my notice up to that time. I found her surrounded by a class of the most hostile, "inimical spirits" that I ever encountered, trying to prevent her from becoming what she is to-day—a grand medium. She was between two classes, one for development and progression, and the other trying to prevent it. They had influenced her to such an extent that, I was told, she ran out of doors one Sunday morning in Winter, with scant clothing, and her bare feet on the ice. Her parents sent for the family physician, to see if he could not relieve her. The good doctor said it was an affection of the brain. I was told they were about to remove her to an insane asylum.

When I first saw her she was lying in bed with a doll-baby, which she held, to keep her quiet. We took that toy (the doll) away, and, of course, that caused a sensation with the spirit that then had her under influence, who could plainly see he was losing his hold and would be compelled to relinquish his force or power. If that was the only one to contend with, it would not have amounted to much. It was the most peculiar case I ever treated.

A good spirit would take control and tell the exact minute that the medium would be attacked again, for this spirit had the power to remain only for a few minutes at a time, and he would often appear to be frightened. At one time this spirit gave us notice that at 2:30 a. m. there would be trouble. Apparently in a deep slumber at the hour, they shouted for aid; as we had been forewarned we were "fore-armed" and prepared to meet the enemy. All appointments made, or warnings from the good spirit expecting an attack, were fulfilled to the minute. One time I was in the adjoining room and I heard the call for my guide, Dr. Bonney, and rushed in just in time to prevent the young lady from drinking a quantity of chloroform, but not in time to stop her from dashing quite an amount in her own face. That proved to be the last operation, and I think the last of that class of "obsessing spirits," and made a perfect cure of the so-called "brain affection."

These illustrations and the remarks preceding will enforce attention, I think, upon the primary title of my article, *The Effects of Spirit Control upon Mediumistic Persons*. I have said, and I repeat, that nearly or possibly every human being is, in a greater or less degree, mediumistic, or susceptible to influence by disembodied spirits. Some are much more so than others—that is a matter of course—but whether much or little, I shall fail of my purpose if I do not call special attention to the need of great care in discriminating as to the character of the spirits who desire to influence or control. Sometimes their character is good, and good results follow the exercise of mediumship so directed. *But not always is it so directed.*

I know how delicate is the ground upon which I here enter. I know how next to impossible it is for any one conscious of the possession of

mediumistic qualities to be willing to admit even the chance that the spirits influencing are any other than the best.

In 1881 I was invited to attend a circle, supposed to be of the elite class, and the medium could have no spirits but the best control her. After the usual preliminary opening the medium took her seat, but for some unknown reason she could not get under control. After more singing, she was about to give up, when I suggested that a few in the circle should change their seats, which they did, and I saw a rod extending to the outer edge of the circle and a very vicious-looking male spirit in the center of the circle, apparently held there by the points of the rods that seemed to come within a few feet of each other.

By changing some of the sitters it released the spirit, and he went right over and took complete control of the medium. I had made no mistake in his looks, for he commenced to assail certain parties present in language that few, if any, of the lower class of mortals would use in company; all to the surprise of those present. I remonstrated with him, with the result that he controlled her hand to tear her dress from the neck downwards and tear up her handkerchief and force it down her throat. Then I thought it about time to interfere. My control lost no time in taking him away, and we had a very nice circle after that.

The medium, like many others, was surprised that any spirit, but a few select ones, should control her. I told her I did not think any medium was exempt, unless they could first see the spirit who was to control, and have that one protect them. I shall not argue with such, as the work done must speak for itself, and I could not with personal interview satisfy even myself—much less others—as to the character of the spirit influencing. A real angel—a pure spirit—needs no advertisement of quality; its work will tell. He was not unwise who wrote of some one who "Stole the livery of heaven to serve the devil in," and by this he could hardly have meant other than spirits.

Let even the experienced medium be careful, therefore; no harm can result from it, and all honest mediums will be glad of anything that will separate the dross from the pure gold.

But I more particularly address those, who, feeling assured of the desire of spirits to use them as instruments or mediums, are yet honest enough to admit that they do not fully understand the matter of mediumship—those who would not descend to anything of which good was not the ultimate object. Remember always that the vessel which may contain pure water may also contain that which is impure.

The very constitution of being—the peculiar temperament which fits for mediumship—implies all that is meant by that word; it implies the possibility that unless the avenues of spirit approach are carefully guarded, some may come in, who are as unwelcome as would be the tramps and beggars of the streets to your home. More than this, you have known well-dressed, respectable appearing gentlemen or polished persons wearing the semblance of ladies to obtrude themselves and pass for the real thing until their true character was discovered. This will almost surely come, sooner or later. But while making the discovery, you may be robbed or dishonored. Just so with spirits seeking to control, who carry such characters with them into the other life, they do not forget their old tricks; as in the one case so in the other. There is one certain way to learn the character of those who approach you. In daily life you either expect they shall be introduced by responsible parties, or that they shall submit themselves to a reasonable examination or criticism; you cannot do this at once, you would refer the matter to a qualified friend.

Now I make only this claim for myself: that the spirit who is my almost constant attendant, is one who has subjected himself to almost every test that could be invented, to assure that he has made this whole matter a close study, and that he can and does detect the character of spirits who are inclined to control mortals, particularly such as are just venturing upon untried experiences. He promises to assist me in this matter, to aid in the development of mediumship, and to temporarily assist both spirit and mortal, if the influence is for good, and this he aids me to discover.

I will not, under any circumstances, lend myself to develop mediumship if I discover the influence attempting to control is one who has unworthy ends in view. But I will lend my aid,

and agree on the strength of promises, that I that I have learned to rely upon, to honestly describe just what influences I discover about each individual, and by spirit aid to remove such controls as are using their powers for harm or for the discomfort of the medium, doing exactly what would be properly done by wise mortals—introducing a more elevated, pure and helpful spirit society, so to speak, in which the cruder spirits will be no more happy or contented than would a beggar in the palace of a prince.

B. F. BROWN, M. D.

Spiritualistic Principles.

Spiritualism is a Philosophy and a Religion. As a Philosophy it shows that within the earthly human body dwells a human form which, though material, is so refined as to be invisible to the ordinary sight. This body has been seen by many persons while still dwelling in the outer form and by many clairvoyants who have perceived it emerging from its coarser tenement at the period usually termed death. Being sufficiently refined to work directly with psychic forces, it may be termed the psychic body. The psychic brain, while including the basis of the intuitions and spiritual perceptions of the earthly life, constitutes the swifter and keener mental apparatus of the spirit life. Even in this life, the psychic eye, when the animal force can be held in abeyance, is able to come into rapport with the psychic light and thus to see through matter that is ordinarily opaque, and to get glimpses of the more glorious interior universe, which is usually termed spiritual. This power is called *Clairvoyance*. When the psychic ear is enkindled, those exquisite tones are heard which float upon the psychic atmosphere connected with higher realms, or at times with distant earthly sources. This is termed *Clairaudience*. A general psychic perception which reveals the soul of things is called *Psychometry*.

When by concentration of mind and the aid of a human operator, the psychic system becomes so charged with psychic force as to be able to hold the coarser brain in sleep, it is called *Hypnosis*. A wise operator, by suggestion and otherwise, may induce the subject to use these forces in a way to correct bad habits, stupid mental conditions, and some of the worst diseases.

In *Auto-Hypnosis*, a person controls his own psychic forces, and can often attain to a marvelous system of Self-Mental Cure, and Self-Exaltation.

Trance is more properly the psychic control induced by spirits instead of mortals and may not only be instrumental in curing disease in a remarkable way, but in revealing a wonder-world of knowledge pertaining to a higher life and to the underlying principles of things.

As a *Religion*, Spiritualism leads to spiritual aspiration and the ennoblement of all human conditions.

The *Realms of Spirit*, being under the control of more exalted forces, are especially fitted to teach and influence earthly dwellers, and to kindle their aspirations by showing them the higher glories that shall be attained by a true life. Spiritualism, under the guidance of the higher world, has led the great reforms of the day, such as Temperance, Anti-slavery, the Rights of Woman, a Higher Science of Cure, the Fraternity, Co-operation, the Liberties of the People and the great humanitarian interests of the day. It is just abolishing the superstitious belief in devils and an endless hell, and by demonstrating Immortality and the sublime Destiny of Man, has brought an uplifting influence to the world.

While a large number of those who are called Spiritualists, are mere Spiritists, having attained only to Phenomena and the externals of Spiritualism, yet the influence of loved ones gone before, and the knowledge that all deeds and thoughts of their lives are under the direct vision of the spirit-world, have a guiding and restraining power. To such things, perhaps, may be attributed the fact that Spiritualists are scarcely ever found in our states' prisons, although thousands of church members may be seen there.

While Spiritualists do not generally believe in a being of limitation, such as a personal God, they recognize a body of spirits of inconceivable glory and power who preside over the universe, just as bodies of less importance preside over a world. While the highest wisdom thus culminates in a Deific Centre, as a Diversity in Unity, it is recognized that there must be an almost

infinitely fine substance called pure spirit which interpenetrates all matter, and is a part of all beings, as a Unity in Diversity.

We recognize that Matter is the atomic and formulating part of the universe, constituting the substance of all human bodies here and, in a finer form, of human bodies hereafter, while pure spirit must interpenetrate these bodies. Spirit and matter thus working intimately together, it is evident that the highest spirituality itself demands good material conditions, pure food, pure air, exercise, correct habits, both private and public, the general non-use of tobacco, alcohol, narcotics and all substances of a poisonous and indigestible nature.

While material conditions can so act upon and penetrate spiritual conditions, on the other hand mental and spiritual influences can perfect physical conditions. A loving, spiritually-aspiring nature will not only send harmonizing waves of influence through his own body, but an uplifting influence upon others, while hatred, revenge, jealousy and selfishness will convert the fluids of the system into actual poisons.

Spirit communion is admittedly the basis of all religion, and when pursued with high aspirations, and in harmony with true science, it must become the most uplifting and joyful influence that has ever been given to the world.

E. D. BABBITT, M. D., LL. D.

A Theosophical Attack.

The *Pacific Coast Theosophist*, published in the interest of the Judge-Tingley branch of Theosophy, (now more popularly known as the Universal Brotherhood) has shown its brotherly (?) disposition by an unjust and misleading review of a valuable book (which is based upon Nature's laws), simply as a pretext for hurling a slur at the Olcott-Besant Theosophists, with a side thrust at Spiritualism. The review begins thus:

"Some Philosophy of the Hermetics" is a little booklet published by D. P. Hatch of Los Angeles. It is not written by him, but is the work, evidently, of a 'medium.'

Here is an unwarranted assumption. There is no claim set forth that the book is the work of a medium (unless the publisher is the medium), but however that may be, the publisher, D. P. Hatch, is a well-known attorney-at-law, and his endorsement of the book is a sufficient guarantee of its literary value. Furthermore, it is not "a little booklet," but an ordinary 12mo. volume in size, and elegantly bound in cloth covers. These facts will show the utter absurdity of the next statements contained in this scurrilous review, which are as follows:

"There is more sheer nonsense than is often found between the covers of such works. The writing is without method, the spelling halts, and the punctuation is atrocious."

The trouble with this book is, that it contains more profound philosophy than this shallow-pated reviewer is able to digest, and certainly more than has ever appeared in the *Theosophist*.

Who ever heard that spelling "halts?" Either a word is spelled correctly or incorrectly, and although I have read several chapters in this book, I have found neither misspelled words nor "atrocious" punctuation. The verb, "halts," applied to orthography, is amusing indeed.

As to "method," a writer who can get out of the conventional ruts and give to the world not only original thoughts, but newer and clearer methods of expression, should be encouraged by all friends of progress. This author goes straight to the mark, and wastes no words. The materialistic eye of this reviewer evidently requires what Shakespeare calls "a rhapsody of words" to see each small point—in other words, "a few happy thoughts lost in an ocean of verbiage." Here is an extract taken at random from the book in question, so that the readers may judge whether it is sense or "non-sense":

"The barbaric splendor of Nature reveals truth and law as surely as does her terrible logic. She speaks in poetry and in prose. Facts are rarely ever naked, but often not only draped but masked. The occult [spiritual] eye sees straight to the heart of a fact, while the normal lens dwells on the habiliments."

Here the author has pictured his reviewer in advance, as "the normal lens" which sees not the heart of a fact, but "dwells on the habiliments." The review continues as follows:

"It is an excellent illustration of the chaos and lunacy into which any Society will certainly fall, if psychics are encouraged to imagine that

they are in communication with supernatural intelligences."

Here is another exposition of ignorance of things spiritual on the part of this reviewer. Neither Spiritualists nor intelligent Theosophists recognize the existence of "supernatural" intelligences. This adjective, with them, is an obsolete word, for everything in the universe is natural and governed by natural law, including the various methods of spirit communication. Had the reviewer read the introduction to the book under consideration he would have discovered this fact. Here is, in part, what the author says on the subject of the supernatural:

"Nature has a way of concealing and revealing. She tells half her story out in the sunshine in a loud voice, and the other half in whispers underground. She is coy like a coquette, and stern like a judge. . . . She holds the man of science to her breast, but is dumb to the lover of pleasure. She scorns the victim of priestcraft and repudiates the supernatural."

There it is, in plain English,—Nature "repudiates the supernatural."

It will thus be seen how completely this reviewer has constructed "a man of straw" and burnt it as an effigy of Spiritualism.

ERNEST S. GREEN.

[This book can be obtained at the office of the RELIGIO-PHILOSOPHICAL JOURNAL for \$1.25. Postage 10 cents extra.—Ed.]

Gossip.

"I know there are a set of malicious, prating, prudent gossips, both male and female, who murder character to kill time," says Sheridan in his "School for Scandal." The gossip is fond of idle talk, tattle, of minutely personal remarks about people, of confidential or semi-confidential allusions touching the character or conduct of individuals, from natural disposition, and after awhile partly from the habit which has been formed.

With some persons the vice of gossiping is so firmly rooted and so strong that it dominates the conversation. The victim of the vice often is interested in no talk which is not gossip. His mind runs in that channel only. If you seek to divert his mind from little personalities, if you introduce some impersonal topic, you find that the habitual gossip answers you in monosyllables, or preserves silence and lets you do the talking, until he or she can see an opportunity to resume the small talk. Your subject or your remarks may afford the occasion for asking questions or making remarks in regard to private or unimportant personal matters, or repeating some scandal or suspicion against character, with the statement, of course, that the speaker disclaims all knowledge of the matter and hopes that the reflections on the person are unfounded.

With many people, who, nevertheless, make themselves a nuisance by their incessant small talk, there is perhaps but little malice or meaning even in the gossip. They keep it up because they have to talk, and their minds are so given to small matters that these absorb all the mental energies. They may not be bad in their disposition; indeed, they may have good traits, but their minds are so petty, their range of thought is so limited, their interest in the private affairs of their neighbors and acquaintances is so great, and their fondness for details is so marked, that they become tiresome and provokingly annoying to one whose mind was formed in a larger mold and whose thought has a more extended horizon.

These gossips cannot understand that their propensity and habit is a vice. A man or woman of the world and a reader of human nature sizes up these tattlers and idle talkers at sight, but there seems to be no cure when the disposition has been indulged for years, and has been confined and strengthened by habit, which in time becomes second nature.

Parents and teachers should spare no pains to discourage this disposition when the weakness is discovered in children. By dealing with it at an early age it can, to a considerable extent, be overcome.

B. F. UNDERWOOD.

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SAN FRANCISCO, CAL., SEPTEMBER 29, 1898.

The notorious Dreyfus case in France threatens to overthrow the Republic. Dreyfus was simply the scapegoat of a formidable conspiracy to overthrow liberty and restore the monarchy. He was sent to prison by high-handed persecution and perjured testimony. Now the people demand a re-hearing of the case, in order to place the responsibility where it belongs. The result may be revolution.

The *Twentieth Century Astrologer*, of New York, astonishingly predicts that in India, the plague will reign in fury from Nov., 1899, to May, 1902. It begins in Mysore, Selam, Coimbatore, Trichinopoly and Tanjore, casts a side glance toward the Madura District, then proceeds North as far as the Himalayas, extending through the length and breadth of that vast country. Then the monsoons will fail. The smallest pond and the biggest tank will dry up. All greenness will disappear. Trees will cease yielding fruits. The beasts of the forests will wander through cities and towns. Men will live on the roots and fruits of the forest. Temples will be plundered. The sun's heat will be scorching. In some countries there will be thunder and lightning, but no rain. In others, there will be whirlwinds. Nations will fight with one another. Eruptions and earthquakes will happen. Columns of red dust will surround cities and cover the whole sky. There will be a shower of meteors. Hot winds will be blowing constantly. The probable loss of lives may be predicted at 75 per cent.

Catholic papers announce a falling off of "Peter's Pence" that "voluntary" contribution of the church toward the support of the Pope. During his jubilee year the income from the Peter's pence source alone was above \$5,000,000. It has declined since, principally in Italy, until this year, when the war caused a fall in receipts from Spain and America.

Bishop Schmetz of Germany has petitioned the 20,000,000 German Catholics to make a great effort to relieve their spiritual head from his "grave financial distress."

Of course nothing is said about the three million dollar diamond lately presented to the Pope from South Africa. It is said that he holds \$60,000,000 of worthless Cuban bonds, issued by Spain, who was backed by the Papacy, financially as well as in other ways. Now "the faithful" must make up the losses.

The Sixth Annual Convention of the National Spiritualists' Association will be held at Masonic Temple, 9th and F Sts., N. W., Washington, D. C., October 18, 19, 20, 21, 1898.

Haunted House in St. Louis.

The *Post-Dispatch* of Sept. 5, gives an account of a house on Page avenue being haunted by the spirit of a boy, 11 years of age, who had quarreled with his brother and was sent upstairs by his mother as a punishment. Edgar Block (for that was his name) was soon after found suspended by a strap from the bedstead—strangled to death.

The Block family last April moved from the house to one further up the avenue. Mr. Bates and family a few days later moved from the next door into the house vacated by the Blocks, as it was more commodious. Miss Helen Bates, the eldest daughter, gave a reporter the following account of what had happened since they took possession of the house:

We had not been there many hours when we became convinced that the spirit of little Edgar Block was in the house. We would hear strange sounds every night and day, and knowing him as we did, we recognized in the sounds the voice of the dead boy and things which we knew him to be in the habit of doing.

I could not tell you all the strange things that have happened, but things went along without anything more than the noises until two weeks ago, when my mother sat here in the room. It was broad daylight. She heard a low voice, and looking up, saw there, standing in the door straight before her, the form of Edgar Block. The boy stood there just as in life.

My mother knew him well, and recognized him. He did not speak, and before she could recover from her surprise and speak to him he disappeared as noiselessly and mysteriously as he came.

That is the only time we have seen him, but he has been around ever so many times. One night we sat at the dinner table. The whole family was there, and there was not a thing to shake the table and cause what happened. Suddenly one of the dishes was lifted up and hurled to the floor, where it broke into fragments. Since then this has occurred frequently.

In the corner of the library there is a little drum. It belongs to my brother Albert, a boy 13 years old. The drum beats almost every night and day. We have hung it up, laid it down, put it in the bookcase and did everything with it, but we cannot stop its beating. It is sure to beat every time we have company, and has done it so much now we no longer mind it. The beating is not the noise the drum sticks would make. It is more like the thrumming of a child's hand.

Last Saturday night my sister and I came home from rehearsal and went to our room. There is a folding bed in the room, and when we entered it stood upright. As we stood talking the bed suddenly lurched, as though someone behind was pushing it, and had we not caught it, it would have fallen to the floor. We often hear Edgar's voice. We can hear him laugh and cry, and sometimes, when he calls to his sister, whose name is Helen, just as mine, it puzzles me much to know whether it is not me someone is calling.

Our attention was first attracted to Edgar's presence in the house by a kicking upon one of the doors. We would hear the noise and rush quickly and open the door, thinking it was someone playing. But there would be no one there. Then we learned that it was Edgar, for sometimes when he kicked he cried, and we knew his voice. I asked his brother, Albert, afterward, if Edgar ever kicked the door and cried, and Albert said he did it a great deal.

The noises do not annoy us now. They did for a time, but we have become accustomed to them, and now the only objection we have to the presence of the spirit in the house is his bad temper and angry moods. When he has these he breaks the dishes, and we have lost many nice pieces of queensware in this way.

It does not frighten us to have the boy's spirit in the house. My mother, who is not home this morning, has been a Spiritualist for years. My father did not at first believe in it. He would have nothing to do with it, and we girls were not permitted to have anything to do with it. But now that all these things have happened in the house papa and both we girls are just as much Spiritualists as mamma, for we have seen and heard too much not to believe.

Fiendish Cruelty.

Spain's cruel and bloody career in the West Indies is now over, and all lovers of liberty, justice and right will rejoice. Retribution has come to Santiago de Cuba, says the *Masonic Trestleboard*, and then gives this terrible history:

In 1869 the Grand Lodge met at Santiago, as had been its custom. It had never been disturbed by the government, but on the night before the meeting information was given out that arrests would be made, and if resistance were offered the building and everyone in it would be burned by the troops. In view of this threat the meeting was held with open doors, yet the Fraternity men were arrested, and three hours after sunrise the next morning they were all taken outside the city and shot.

Next, the families of these murdered Masons were placed on trial and their property confiscated. They were declared paupers and the populace was forbidden, on pain of imprisonment, to give any of them assistance. These families, deprived of home, food, shelter, and the means of obtaining them, and forbidden to leave the jurisdiction of Santiago de Cuba, sought shelter in the woods.

The inhumanities and barbarities these women and children were subjected to, passes belief. They were charged with all sorts of robberies in order to have them chased by bloodhounds. These chases were followed by a mob, and when a victim was caught, she was tortured until she either confessed or died. Their bodies, after these fiendish tortures, were left upon the ground in horrible mutilation. All died from starvation or were killed by bloodhounds.

In view of the fact that Spain's heart-rending cruelties in her Western colonies have goaded the people to desperation, and their cries to heaven have brought the United States to their aid, as arranged, we are told, by a high band of spirits in the spheres—how can these poor suffering creatures be again abandoned to endure more and even worse tortures by the robbers of their liberties? Humanity joins with the angel world in demanding that they be protected. There must be no backward steps.

"Right Thinking and Right doing," should be a motto of every member of the human family—especially of every Spiritualist! But, alas, how often is the opposite an actual fact. Evidently the editor of *The Medium*, of Los Angeles, forgot both parts of this motto, when writing this item:

As usual the Secretary refused to furnish the *Medium* with a report of the State Convention.

The facts are: within 40 hours after the State Convention closed, we wrote up the minutes, had them put in type, and sent a full report of the Convention to the *Medium*, as well as to every other Spiritualist periodical. This would not have been possible without duplication, by being put in type.

The *Medium* says that we "refused" to furnish it with a copy of the proceedings of the Convention. This is not true, for the editor never asked for such a report! Instead of refusing to furnish it, we mailed it to him promptly without being requested to do so.

Bro. Lunt cannot, therefore, be "doing right" in making false assertions! He must "think right," and then act it out. An apology is now in order from him. Then he will "do right."

It is now believed by many that the movement towards a general disarmament of the great military nations of the world was hastened if not inspired by the recent trend of the American government towards expansion—its rapid drift towards world-wide imperialism. If this be true, and if the ultimate result of the Hispano-Cuban war should prove to be the death of imperialism itself by putting an end to wars of aggression, then indeed will the old saying be verified, that there is a "silver lining to every cloud," and also that other saying, "Partial evil is but universal good."—*Lucifer*.



The Editor is not responsible for the opinions of correspondents.

An Announcement.

TO THE EDITOR:

In reply to many inquiries concerning my candidacy for reelection to the office of President of the National Spiritualists' Association, I wish to say that, owing to existing circumstances, well known to all friends of organization, I am constrained to again permit the use of my name as a candidate for the high and responsible office I have held for five years. I feel that no other honorable course is open to me, in view of the sharp criticism to which the National body has of late been subjected. To retreat under fire of any kind, when duty calls to action, would be nothing less than cowardice. If I am reelected, I shall endeavor to prove that I have given careful attention to the welfare of the National Association, and loyally protected its interests. If the delegates see fit to select another standard-bearer, I shall not be disgruntled, nor shall I withhold my support from the National Society. I believe in organization, and shall loyally defend principle on every occasion, in so far as I see and know the truth. In this spirit I respectfully make known the fact of my candidacy.

HARRISON D. BARRETT.

[Realizing the excellent and faithful work done by Brother Barrett during the past five years, for the Cause in general, the RELIGIO-PHILOSOPHICAL JOURNAL urges his reelection to the office of President of the National Spiritualists' Association. He has done admirably well, and now his work should be recognized by a unanimous reelection. The attacks made on him have been uncalled-for and extremely unjust and annoying.—Ed.]

Camp at Liberal, Mo.

TO THE EDITOR:

This camp-meeting was not noted for numbers, but for minds, and it was very enjoyable—the weather being favorable. Catalpa Park is well calculated to make it a desirable place for holding a meeting. On the rostrum were Mrs. Folsom, Mr. Winans, Mr. Varman, Mrs. Maggie Vestal, and other mediums and speakers.

I enjoy the RELIGIO-PHILOSOPHICAL JOURNAL so much—every one goes out on its errand of mercy. The book of John Brown, "The Medium of the Rockies," is in great demand, and everyone who has read it, feels that it gives great help to the searcher after truth. He has the good of his fellowmen at heart.

LOTTIE H. THOMPSON.

Help the National Association.

TO THE EDITOR:

At the last Convention of the National Spiritualists' Association, I promised to raise \$1,000 to aid it.

The results of the Jubilee have made it impossible for me to fulfill that promise to any great extent.

The National Association has lacked support and been handicapped in many ways, but Spiritualism has been the gainer by reason of its existence. If it were well endowed its work would be far more reaching and the world would recognize its influence. No one should feel ashamed to send ten cents, for ten thousand and dimes make one thousand dollars. Will you be one of the ten thousand?

I desire to do all in my power for the N. S. A., and so make this appeal, asking all to forward to the Secretary, Mr. F. B. Woodbury, 600 Penn. Ave., S. E., Washington, D. C., some donation, be it from ten cents to one thousand dollars, whatever you can afford, and to please state that it is in answer to this appeal, when it will be credited to my efforts.

FRANK WALKER.

Mental Spiritualism.

TO THE EDITOR:

In the JOURNAL of Sept. 15th, is an article on "Mental Spiritualism," by Dr. Ph. Nagel, wishing to hear from others on the same subject, thinking it might be used as a spiritual missionary power by those willing to help on with the coming light of true spiritual science. I will give one instance out of many experiences I have had on that line.

Some four years ago, a highly-unfolded Arabian spirit came into my atmosphere and wished me to center my mind on the Czar of Russia. I did so about five minutes; then I asked him why he wished me to do this. He said the higher spirits had no mental telegraph line to him, and if I would center my mind on him, they could, with my help, establish one, and then work on it independent of me.

I am pleased to hear Bro. Nagel agitate such a noble work. This is what the higher spirits are patiently waiting for, and many are being prepared to enter the field of true Spiritual Science, clad with the sword of spirit, which is love to all humanity, and the outcome will be the Universal Republic, under which will be established the brother and sisterhood of humanity, whose banner was shown to me in the daytime, with my eyes open. I saw first, a white banner; then came a sky-blue border all around it; then came a golden dove in the center of the banner, with an olive branch in its beak; then came the word "Peace," in golden letters under the dove.

This is the coming Banner of Peace, and out of all denominations will come banner-bearers, and if Spiritualists wish to be among the banner-bearers, they, with all others, will have to prepare themselves for the work; and the first step towards a preparation is self-control and unfolding of their moral and spiritual faculties.

A. C. DOANE.

Summerland, Cal.

San Diego News.

TO THE EDITOR:

I like the JOURNAL in its new dress. "Borderland" is very interesting and will be, I feel assured, appreciated by its many readers.

Last week Mrs. Freitag gave three seances at Lafayette Hall, all of which were well attended. Our President, Mrs. Custer, is working with all her might to secure as good talent as can be obtained, for the betterment of our Cause.

Week before, Mr. John Henley, test and platform medium, of Los Angeles, was here for one week. While here he gave tests at Lafayette and G. A. R. Halls, all of which were well received and recognized.

P. C. CAROWAY.

Transition.—Mrs. M. C. Merrill, aged 98 years, mother of Mrs. Captain D. G. Jewett, of Healdsburg, Cal., a good mother and beloved grandmother, passed to spirit-life on Sunday, Sept. 18, 1898. "Grandma" Merrill was justly proud of her ancestors, tracing them back to the early days of American history; and her wonderful memory recalled incidents occurring during her lifetime. Her sister was one of the first woman missionaries to India.

The personal appearance of Mrs. Mary Merrill was striking. Of commanding height and dignity of manner, she impressed all with her worth and attainments. In her youth the obtaining of an education was accomplished with toil and energy. She obtained hers by borrowing the money for an academy course, which she repaid by teaching. She laughingly related that one mode of studying was by attaching her book to her spinning wheel.

There were two daughters and five grandchildren at the funeral, besides a large concourse of friends—many of them aged people. All of the "sects" were represented, but all were very attentive listeners. It was a grand funeral—one long to be remembered. Everything was harmonious. The corpse looked beautiful.

There was fine singing, both at the house and at the grave. Everything was white and beautiful. The habiliments of mourning were left out. A white wreath of oleanders and white ribbon were on the door. The grave was lined with white. Everything was symbolic of the faith that Captain and Mrs. Jewett have struggled to teach that community.

Spirit Fannie B. Felton officiated, through the organism of Mrs. Clara Mayo-Steers. The address was very fine, making quite an impression on all those present.

Captain and Mrs. Jewett have been Spiritualists for over 20 years, and have devoted nearly 8 years to making Mother Merrill's stay in Oalifornia a happy one. During the three years of physical pain and suffering, all that a loving daughter and son could do for her, was done. Her mind, they stated, was clear.

The floral offerings were beautiful. Among them was a star of pansies, made by one of the granddaughters. There was a profusion of flowers brought by the school children and friends.

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The RELIGIO-PHILOSOPHICAL JOURNAL of San Francisco, Cal., has been much enlarged and improved, and in typographical appearance now leads the Spiritualist papers of America. A Borderland department is a new and interesting feature, and the paper throughout is a credit to the publisher and the Cause, and we trust will be upheld by the Pacific coast friends with all the support it deserves, and if so the editor will have three meals every day.—*Spiritual Messenger*, Toronto, Canada.

Psychometry; Its Science and Law of Unfoldment, by J. C. F. Grumbine. 48pp. 50 cents. For sale at this office.

Moses Hull will begin a series of Bible Lessons by mail. They will consist of 30 lessons. Price for the course, \$5. Send him \$1 for the first five lessons. For particulars address 359 Normal Ave., Buffalo, N. Y.

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Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. For sale at this office.

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Heights of Himalay, Van der Naillen, 50c.
Ideals for Invalids—Mead. 25 cts.
In Higher Realms. 25 cts.
Psychology—W. J. Colville. \$1.00.
Seeking the Kingdom—Patterson. \$1.
Some Philosophy of the Hermetics, 1.25
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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Edited by M. S. NORTON.

Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

The Ladies' Aid Social will be held on Friday evening, Sept. 30, at 305 Larkin St. A good musical program has been arranged, which will be followed by dancing. Admission 10 cts. Do not fail to be there.

Dr. J. L. York, the well-known liberal orator, has returned, and will open a course of radical reform lectures, under the auspices of the Sunday Platform Association, at Scottish Hall, 105 Larkin St., San Francisco, on next Sunday evening, Oct. 2. Subject of the opening lecture, "Liberalism and its true Attitude to Politics and Religion." Music and song. All are cordially invited. Admission free.

Mid-Week Meetings.—The usual number of meetings and circles were held during the past week. Mme. Young at Oriental Hall, Tuesday and Thursday evenings; the People's Society at 111 Larkin St.; Mme. Montague at 305 Larkin St., and Dr. Rin-Es at 335 McAllister St., on Wednesday evening, besides numerous circles held in private parlors. These meetings and circles were all well attended, and the spiritual work goes on, quietly but effectively. "The mills of the gods grind slowly, but they grind exceeding small," and the forces that are working in our cause in this locality are persistent and tireless. "Be patient; life's loftiest prizes are not to be hastily won; expect, not to gather the harvest the moment the seed has been sown."

State Board Meeting.—There will be a special meeting of the State Board of Directors, at 1429 Market St., this city, Saturday, October 1, at 8 p. m. Many matters of special interest will come before this meeting, and we hope to inaugurate a vigorous policy along lines indicated by the last Convention. It is not a valid excuse for inactivity to say that "we have no money." It is the business of the Directors to get money with which to carry on their work.

Names.—The State Association hopes to be able to distribute a quantity of spiritual literature throughout the State during the coming year. If we have names and addresses of Spiritualists in the interior, to whom we could send this literature for distribution, it would facilitate matters and be of mutual benefit.

Progressive Spiritualists.—This Society has again resumed public meetings in Occidental Hall, with Mrs. R. Shepard Lillie as speaker. The musical program is under the management of Mr. J. T. Lillie and Mrs. Sadie Cooke. Last Sunday evening a fine audience greeted Mrs. Lillie, and her welcome home was demonstrative, heartfelt and earnest. Her subject last Sunday, "The time is now ripe; make ready for the harvest," was handled in a masterly and eloquent manner, to the delight of all present.

Mrs. Lillie stands in the front rank as a teacher of the beautiful philosophy of Modern Spiritualism, while her inspirational improvisation of poetry has never been excelled. We hope that she may live long among us, and prosper in her work.

Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

The Mission Lyceum gave its first entertainment and dance in Excelsior Hall, on Sept. 23. The program began at 8 sharp, and was participated in by W. T. Jones, Miss Myrl Colby, Mrs. Daisy Keegan, Miss Triphena Pritchard, Miss Lena Clarke, Mabel Pfeifer, Miss Ethel Taylor, Mr. Norman, Miss B. B. Case, Pearl Bryson, Wm. H. Rider, M. S. Norton, Mrs. Sadie E. Cooke, and Dr. C. H. Rin-Es. There were Reception and Refreshment committees, who made all feel welcome and provided refreshments for the inner man. Excellent music was furnished, and there were all the conditions for a successful entertainment. Mr. and Mrs. Schroder had charge of the refreshments. W. T. Jones, Mrs. Martin and Carl Eberhardt wore the badge of Reception, and the presiding genius of the whole was Mrs. Sadie Eberhardt. The audience was large and enthusiastic, and the JOURNAL predicts abundant success for the Mission Lyceum.

Universal Spiritual Association.—Last Sunday the discussion turned upon the subject of "Consistency," and the question for next Sunday will be, "Is there anything superior to common sense?" This is a splendid school for the development of the intellect, and the work is being carried on very successfully by Dr. W. S. Hall and Mrs. Usher. Miss Lee, of Santa Rosa, continues to make sweet music, which has a tendency to "soothe the savage breast" of those who have not yet learned the lesson of forbearance and patience.

The Free Meeting at 997 Market St., continues to attract large numbers of people, who are hungry for a word from that source of superior wisdom which we call the spirit world. When the vicissitudes of life are too heavy for us to bear, we instinctively look for help from those who are wiser than we. Modern Spiritualism has a system of education and a curriculum adapted to all grades of development from the kindergarten to the college. These meetings are conducted by Mrs. Jennie Robinson and Mrs. L. S. Drew, assisted by other workers from time to time.

Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

Mme. Young.—While some complain of small attendance and lack of interest, owing to hard times, the meetings of this medium have steadily grown, until Oriental Hall can scarcely accommodate the crowds who come. Genuine merit and honest methods, accompanied by persistent effort to accomplish a certain purpose, will win in all the avenues of life. It is better to emulate than to envy. None are too old to learn.

A Word to Societies.—The column devoted to the advertisement of societies and meetings has been transferred to the local page. As an inducement to those holding public meetings to advertise in this column, we make this offer: For every advertisement paid for in advance, we will furnish copies of the JOURNAL of the latest issue for distribution in the audience—to the full amount of the money paid. By running a blue pencil around your advertisement in the copies distributed, its value and effectiveness will be largely augmented. We invite your co-operation, and hope for mutual benefit.

Mr. Lyman C. Howe is engaged to speak in Toronto, Canada, on the fifth Sunday in October, and in Pittsburg, Pa., in November. He is yet free for the winter months.

Children's Department.

Two Boxes.

If I know the box where the smiles were kept,
No matter how large the key
Or strong the bolt, I would try so hard,
'Twould open, I know, for me.
Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street.
Then, folding and holding, I'd pack them in,
And turning the monstrous key,
I'd hire a giant to drop the box
To the depths of the deepest sea.
—*Worthington's Magazine.*

A Boy and a Dog.

Six-year old Carl stood at the garden gate poking his little toes into the soft, black soil and holding Rover fast by the ear. Carl always did that when he was thinking, and Rover stood very, very still, knowing that he might expect to hear something wise when Carl had held that big, shaggy ear long enough.

"Rover," said Carl, and Rover wagged his tail to show that he was listening. "I went to Sunday school Sunday, and the teacher said, 'Carl, who made you?' and I said, 'I dunno,' and she said, 'God made you; God made everything.' Now, Rover, if God made everything, then why did he make me a little boy and you a great big dog? I'll grow to be a man and wear long pants, but you'll still be a dog. It ain't fair, Rover. It don't give you a fair show. Why, Rover, you know more'n I do right now. Don't you 'member, when I fell in the river and John couldn't swim and didn't have a rope and couldn't do anything but holler, how you jumped in and brought me to where he could pull me out?"

Rover took a step nearer and laid his head against Carl's breast, while his sensitive body quivered just as it did when Carl fell into the river.

"Well, I've been thinking, Rover, may be the same God did make you and me, and I guess he knows his business. If you hadn't been a dog and hadn't been there to catch me, I'd got drowned and could not have grown big enough to play base ball and be a man. It must be all right, Rover, and we'll be just as good as we can and learn all we've got to, and after that maybe God'll give you another show and make you a little boy."
—*Gustav Feldt in Women's Tribune.*

Oakland.—Mr. and Mrs. Lillie will resume their Sunday morning lectures in Oakland on next Sunday, Oct. 2. See daily papers for location of hall.

The Young People's Society.—Every Saturday evening, rain or shine, the young people of this Society congregate at Pythian Castle for entertainment, social converse and dancing. They have very enjoyable parties. All are welcome.

Mrs. F. A. Logan has regained her eyesight and resumed her "Circle of Harmony" in San Francisco. The prediction, made last month through Mrs. Sarah Seal, is now fulfilled. Her meetings now bid fair for success, having for their object soul growth and unfoldment. They are held at 1 p. m., every Sunday, at Occidental Hall, 305 Larkin St. All may participate. Admission free.

Election Notice.—The half-yearly election of officers of the Ladies' Aid Society will take place on Wednesday at 2 p. m., October 5th, at Occidental Hall, 305 Larkin St., San Francisco. All members please attend. Important business.
M. NEVILL, Sec.

Mr. John Slater is conducting meetings in Washington, D. C. Mr. Slater has given great satisfaction at Lake Pleasant, Mass., this season and is engaged for next year. His meetings in Washington are largely attended and the people here insist on his remaining for a time.
F. B. WOODBURY.

The resignation of Mrs. Frances A. Sheldon as President of the State Spiritualist Association of Washington, under N. S. A., has been accepted, and any communication regarding the organization in the future should be addressed to Mrs. Lillian S. Nagell, President, 947 1/2 Tacoma Ave., Tacoma, Washington, or Esther Thomas, Secretary, 2003 Second Ave., Seattle, Wash.

Allow me to congratulate you on the very decided improvement in the JOURNAL. It is intensely interesting throughout.—CARLYLE PETERSILEA, Los Angeles, Cal.

The Numbers on the South side of Market street have, by vote of the Supervisors, been changed back to those formerly used, hence, our number is restored to 1429. Any mail matter, however, sent to 1765 (the new number which prevailed for three months) will reach us promptly.

Don't fail to see the Books on advanced thought, for sale at 1429 Market St.

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Col. Hopkins' Propaganda Fund.
Before announced.....\$7.00
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Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines). \$3.00 per month.

California State Spiritualist Association.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. E. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY meets at 2 p. m. on Wednesdays for business at 305 Larkin St.; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin-st., San Francisco.

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