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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

Mariners of the "Maine."

In *Vessillo Spiritista* is an article copied from *La Roma*, an Italian secular paper, which gives the following reason for the very cursory examination of the wreck of the "Maine," made by the Spaniards, after the explosion in the Harbor of Havana:

Among the Spanish divers a rumor is prevalent that, at the bottom of the sea, among the wreckage of the vessel, the spectres of the dead Americans are still agitated, and that they endeavor to seize hold of those who plunge into the sea for the purpose, as they imagine, of disturbing their slumbers. The first divers who went down to the wreck made a precipitate return, pale and panic-stricken, declaring that they had encountered "ghosts;" and after that none would consent to resume the undertaking.

In conversation with the spirit of Captain Marryat, about two years ago, he stated that in numberless instances persons, and more particularly sailors, who had suffered shipwreck, would entertain the belief that they were still in the body, and would make no effort to quit the earth, or rather the sea, but would float on its surface or lie in its depths awaiting rescue. In the former case they would hail passing vessels, and would be greatly disappointed to find that they were unseen or unheard by those to whom they made signals.

"It is the mission of phantom vessels to sail in search of all such," is the assertion of Marryat, "and the ship often seen and frequently spoken of as 'The Flying Dutchman,' is merely one of these spiritual cruisers, engaged in picking up such bewildered mariners as cannot realize that they have crossed the border, and only do so when they are taken on board the vessel appointed to receive them, and have had their true position explained to them by their guides."

Hindu Devotees.

The holiest place in all Bombay is "the tank," says Miss Guinness, in *Regions Beyond*. She adds: It is to the natives a sanctuary, and around it little temples rise; to it pilgrims go; near it numbers of fakirs sit, covered with filth and ashes, in the hot sun.

Hoary Hinduism, 3,000 years old, produces such devotees as the one illustrated on this page, and to-day rules 200,000,000. This devotee and those of his class believe that this is the highest life one can lead. To their minds existence is an evil; emancipation from it in this life, and in countless future lives, is the one hope. Detach yourself from earth, go without clothes; have no home, no friends, no people; do no work; take no interest in anything at all; enjoy nothing, feel nothing, hope for nothing. Detach yourself—to do this, suffer pain, sleep on spikes, starve yourself, or eat carrion and nameless abominations; hold your arms up till

they wither and the nails grow through the hand; do anything and everything to get rid of your supreme curse—conscious existence.

This nightmare dread of existence is the natural outcome of the transmigration theory—that saddest and most hopeless of all human explanations of life. Think for one moment of what it would mean to believe that every living thing on the face of the earth was the body of some soul—birds, beasts, insects, reptiles, men—all alike soulhouses; and that human souls were ceaselessly shifting through countless lives and must forever shift among these, according to their merits or demerits? Transmigration we call it, and dismiss the idea with a word. But what a dreadful idea, to



HINDOO DEVOTEE.

think that the souls you love best, and that death has called away, are pent up in some body—a jackal's, a cow's, a serpent's, perhaps—and will be bound there, feeling, suffering, enjoying if they can, until death smites them again, and once again they change their house and pass into some other form.

What more natural than to wish to shorten the period? Become a devotee, perhaps even a fakir. By so doing you detach yourself. You gradually escape reincarnation. You stand a faint and far-off chance of sooner finding rest—the oblivion of Nirvana.

Faces on the Windows.

The people of Pataskala, Licking Co., O., have lately seen some strange phenomena on the window panes of a house the basement of which is said to have been used by doctors as a dissecting room, when owned by a former inhabitant, says an exchange. The farm was bought by Mr. Besse. A man by the name of Stultz called at the Besse house on some business. After knocking at a door in the front part of the house, he stood a moment waiting for some one to answer the summons, when on glancing up at the window he was surprised to see a face very distinct and almost life size appear as though it had been traced by some artist on the glass.

There was something so peculiar about it, that he called the attention of Mr. Besse to the picture when he came to the door. Much to his surprise Mr. Besse did not seem at all surprised, and said that he and other members of his family had noticed it, but as the house had the reputation of being haunted, they had concluded to say nothing about it. While the two were talking, Mr. Stultz noticed that almost every pane of glass in the window contained a picture, nor did the mystery end here, for as he looked, other faces, some of old men, some of young men and women began slowly to outline themselves on the glass, and as they became more distinct others that were directly in front of them would recede or fade away, until they disappeared entirely and the new face stood out clear and distinct. Mr. Stultz spread the news of his strange experience, and soon hundreds of people were on the scene, every one being able to see the faces.

Another thing very queer was the fact that when two persons were looking at the same pane of glass each one would see different faces on the same spot. People from Newark and surrounding towns have visited the house and have seen the ever-changing faces and are at a loss to account for the strange photography.

Another thing connected with the strange appearance of faces in the window glass, is that some claim to recognize distinctly faces of people who had died in the neighborhood and were buried during the time that the doctors used the basement. If it were possible that by some cause the faces of people were photographed while being carried through the room by these window lights on the way to the basement, it will be something very much out of the ordinary. Some claim that many faces have the appearance of being prepared for burial.

A Clairvoyant of 1830.

"Ismaila" contributes to the *Revue de la France Moderne*, a well authenticated narrative of the visions seen by a medium named Zoe Laboure, who was informed by her guides of the approaching revolution of July, 1830, some weeks before it actually took place. Soon afterwards she was told that, 40 years later, the streets of Paris would be stained with blood, that the Archbishop and several of his clergy would be murdered, and that great disasters would fall upon France. These visions and predictions she confided to her father-confessor, Jean-Marie Aladel, who received them with

very great distrust, but noted them down nevertheless. She lived to witness the fulfillment in the year 1870, of all the prophecies which had been uttered through her lips and so did her confessor.

She also foretold the year of her own death, 1876, and at each of the religious festivals held in that year she was accustomed to say, "This is the last anniversary I shall witness." And so it proved. She was 70 years old at the time of her passing away. Being a good Catholic, her gift of mediumship does not seem to have been questioned by her Church. She was accustomed to say of herself, "I am only an instrument."—*Harbinger of Light.*

Spirit Isabella Queen of Spain.

Last winter a seance was held in this city in the rooms of Ira Moore Curtis, the celebrated medium, at which Mr. and Mrs. Good, the writer and a few others were present, including the lady medium through whom the following letter was written. The same lady had received a letter from this celebrated Queen (of the time of Columbus) on a previous occasion.

At these seances she appeared in her regal robes with a sparkling, golden crown visible to all present. The letter was written rapidly, without any mental effort or forethought on the part of the medium, and I know her to be perfectly reliable. EDWARD F. BULLARD.

Brooklyn, N. Y.

September 23, 1898.

ESTEEMED MADAM:—The love I bear to earth's children brings me to you this day. I have always been in touch with humanity in all its various forms. It has been and is now my desire to do that which will benefit the denizens of earth. I love to be the bearer of good news. If it were possible I would like to bestow such blessings on humanity as would make them doubly blessed.

As it is I can only labor as other spirits are doing, that the blessing may come in the future, I look upon my own country not in despair, but with the hope that the future will work out for its people greater good for the severe discipline through which it has passed.

Blood is a great purifier. Blood alone, it would seem, is the only thing that brings about that lasting good that is bound to endure. Would it were otherwise, that human life might not be sacrificed. But thus it is and ever has been. Would to God that some other means might be provided. But no! nothing but blood, for that comes home to everyone who has lost dear ones—those near and dear. And thus the heart feels, when persons cannot sense the great wrong being done our brothers and sisters.

The world moves, and mankind must learn, though it be only through war and carnage and the destruction of that which the mind prizes most. Nothing will make the true heart realize so much, and sense to the uttermost, as the loss of those near and dear to us—our own brothers, fathers and sons. Every mother understands what it is to be bereft of those who will never again sit at the table and fireside in material form.

Could they but understand, though lost to sight, while in the memory held dear, they are still near and with us often, what a comfort it would be (it seems to me) to those sorrowing for the absent ones whom they believe return not. Happy indeed should be those who know for a truth that their dead still live.

Think of the cripples and the maimed that remain with us as a constant reminder of what humanity must sacrifice in order that the world might progress in such a direction as brings closer that millennium hoped for, that so many have long since despaired of seeing, believing that it will never come to the children dwelling upon the earth, and only in that heaven not understood and hoped for, the good time is to be enjoyed.

But the decades and the centuries tell much as they hurry along into that eternity that is to be enriched in that time which is to be, though not enjoyed in the present.

Spain once in her glory looked with pity upon the nations of the earth and felt herself inferior to none. Now in her weakness and destitution she will learn that lesson which was difficult to comprehend—that a country divided against itself cannot stand.

The internal eruptions like the outbursts of Vesuvius must have vent in some manner, and

thus the people will have their way, even though it be such an one as few of them understand. Priests and priestcraft have held sway for so long a period that many who had once hoped that the time would come sooner or later that the shackles of superstition might be got rid of—and they become a free people, but there is no bondage like that of religious tyranny—it holds with an iron grasp until the last fetter is broken. And thus it seems as if new ideas had to come from out the ashes of the past, and humanity rise in its feebleness after being crushed as it were to earth and made to bite the very dust before it perceives the degradation and the humiliation to which it has been subjected before it will buckle on that armor of defense and battle for that liberty which is worth having after both body and mind have been subjected so long, that it would seem as if there was little left worth possessing in the earth life.

Spain—once glorious in her earthly power, is now but a weak vessel in her spiritual enlightenment. But she has now an opportunity to manifest to the nations of the earth, whether there be any of that older valor burning within the veins of that weaker chivalry that is left to her present sons who will now have the privilege to show to the world looking on, of what material her sons are now possessed. And what the greatest desires of their hearts should be, to rid themselves of that priestcraft which has destroyed and will destroy any people overburdened with the poisonous miasma that it alone develops where it has ever been, or is ever found—the ruin and degradation of any race or nation. God grant that my poor deluded country may be saved though there be but a remnant of her people who can boast of that chivalry, which is an ornament and protection to its inhabitants. ISABELLA.

Flower Readings.

Recently a letter came to my address, the ostensible purpose of which was to instruct me in the truth "which you talk so much about and know so little of." The writer labored under a slight misapprehension. I think no one is so well aware of the very small amount of knowledge I have gained as myself. I write, not because I think others are more ignorant in a general way, but because many may not have observed some things which have come within the scope of my experience. And perhaps the facts and experiences which from time to time I relate may prompt others to write their experiences for the common good.

With this I give a few examples of a phase of mediumship that may be familiar to many others, but has come under my observation only in my own home, through the mediumship of my "better half." One of the first controls to manifest when the medium was entranced is a spirit known to us as Niackawanna, one of the gentlest, sweetest and most lovable souls. The sentiments she expresses are always in harmony with this character, and her presence invariably produces a sense of peace and good will to all.

She has given legends of her people, some of which have found their way into the columns of local papers—flower legends and flower readings. It is concerning the latter I now write. She will select a flower for the subject to whom she addresses the reading, the characteristics of which, when described, are invariably found to belong to the individual also. She says that "In the heart of each soul born into the earth life you will find the counterpart of some flower." Recently a flower was given that was entirely unknown to any person present at the time including the medium. The flower was described and an Indian name given for it. Following are a few examples of these "readings" that are fresh. Just before our two little girls left for school, in September, the "controls" gave them and three or four young friends, a little seance.

For Miss A., a young lady: "Niackawanna brings to the sister a flower that is the emblem of her soul; a flower within whose depths thou wilt find the counterpart of thine own soul. Mark well the words that we give unto thee; mark well the life of the flower, and thou wilt know thine own character; thou wilt know how best to cherish and nurture thine own soul that it may grow unto perfection; that the life which is within thee may shed forth its fragrance upon the lives of others. Niackawanna goes with thee far up into the mountains and there she finds the flower that is a symbol of thy life growing upon the mountain side. Thou wilt

find a flower that grows in long, silky clusters standing, sometimes firm, but not erect, for ever the silken head droops toward the ground, but firm, being tossed by many winds, yet not breaking before the load. Thou liftest thy head into the sunlight; thou sheddest a delicate fragrance upon the breeze; thou goest into many homes, for there is a healing balm found within thy petals; it is carried to the sick and there thou receivest many blessings. We give unto thee, O sister, the flower that is known unto thee as the Solomon's Seal; this is the flower that thou hast within thy soul. Look upon the delicate cluster, and thou wilt find that thy life must be clustered with others, that alone thou canst not bear the winds and waves that beat and roll upon thee; thou wouldst be crushed, but with others of thy kind clustered close together thou wilt receive strength; thou wilt go forth into the world carrying thy healing balm unto many. Thou wilt be praised for thy beauty and purity; thou wilt be loved for the light that thou canst shed around others. Guard well the gift that is given unto thee; watch thy life; study the flower that is the emblem of thy soul, and thou wilt receive great good."

To the youngest member of the company: "And unto the little brown-eyed maid we would speak; she whose life is one of quietness, of peace; she who is modest and retired. Unto her we would give the flower that we have said is the symbol of our own soul, only the hue is deeper. The flower that we find with the little maid is the dark blue violet that grows in the cool, mossy shade, shedding fragrance wherever it is seen. The winds blowing upon it waft this fragrance upon the air, yet it is so modest that few ever know the beauty that lies hidden within its depth. In the flower thou wilt find the beauty of thine own soul pictured. Take it with thee as the emblem of thy life. Gather the flowers and wear them upon thy breast and thou wilt find strength and health coming unto thee from them. Thou wilt find that the violet in thy hands will bring double joy unto the soul that is in pain and sickness; thou wilt find that the violet when given by thee will bring peace and quiet unto the troubled heart. Remember, little brown-eyed maid, the words that we have spoken unto thee to-night."

To Alice K.: "To the little maid, whose life is just opening into womanhood, who hath great ambitions within her soul, we would give the flower that she should cherish. And we would go not unto the mountain-side but down in the valley, and there we find the brown lily lifting its head and drooping again in the bell. This is the flower that we would give unto thee, little sister, the lily that sends its stems erect, but when the blossom comes to crown the plant with beauty it sees around it so much of sunshine, so much of light, so much of beauty and purity, it looks at its own brown cup and says, 'I am not worthy to look so much loveliness in the face,' and so the little head droops ever toward the earth. This is the flower that is thine own! The modesty and purity of thy soul causes thee to look not unto the brightness of those that are around thee with envy or with strife. . . . Note the little flower as it grows. There is a delicate fragrance that is wafted upon the breeze; the bees and the butterflies seek the sheltered cup for sweetness. The little insects fly and find a refuge in the drooping bell from the storms that sweep over the land; thus it is in thy life—thy flower is thine own soul. Guard carefully the soul that is within the flower and within thine own body."

To another, "who needs ever the restraining hand," she gave the honeysuckle. "strong, powerful; yet wafted by the breezes often to its sorrow."

Fraught with the purest sentiments, bright with hopefulness, full of love, these readings are spiritual and would probably have no charm for the grossly material. But they are never given to such persons.

Salem, Ore. WALTER P. WILLIAMS.

Advancement.

The advancement of mental enlightenment is impeded, to an extent, by the prejudices of the mass of unenlightened humanity, as was the intellectual growth of our world several thousand years ago. Taking the world of people as we go, we find but a very small percentage who are *natural* thinkers. Many think through the advantages of social intercourse with thinking men and women. Others borrow thoughts from books and still others are *surface* thinkers.

Spiritualism is conducive to thought. It breeds investigation and investigation is one road to thought. Many are afraid of investigation or afraid of the strain on the mental faculties through investigating the phenomena of Spiritualism. Insanity never results from a thorough investigation where one has a sound mental basis to stand on in the beginning. But where the structure, figuratively, is weak in the beginning, with but a flimsy foundation, it certainly could not be expected to stand the resistless tide of advancing thought. For once the flood-gates of the thinking faculties are opened to admit the universal wave of thought—the elements of growth crowd around one seeking to find the outlet, and if no channel is found the strain becomes too great for the mental to withstand.

STELLA B.

Reincarnation Conundrums.

We are told that all human beings are eternal—and originally alike, one having no advantage over another in the beginning of a race that never began; that the physical organism and cosmic environments are essential to all progress; that outside of mortal bodies the spirit can make no new departures, take up no new lines of thought, make no progress, except to continue what was begun in the flesh. When all that was initiated in any incarnation is completed there can be no further progress until the spirit is re-embodied and extends the scope of effort in some new directions on the physical plane. This enables the spirit in the incarnate life to make further advances along these lines begun in the flesh, *but on no others!* That this process of reincarnation has been going on through the eternal past, but that after a few more repetitions of the processes we will be beyond the need of any further help from reincarnations.

QUERY NO. 1.—If there was no beginning to our individual consciousness, and we have been eternally reincarnating, why are we not all perfect?

QUERY NO. 2.—If the process of reincarnation has always been going on with every incarnate soul, what reason is there to expect it will ever cease?

QUERY NO. 3.—If we all began on equal terms, why are there millions of ages between the states of different persons now?

QUERY NO. 4.—If we can enter no new fields of effort, discovery or experience outside the physical, are not the spiritual universe and its mental planes inferior to the mortal habitations?

QUERY NO. 5.—Since countless millions of incarnations must have been experienced by every human being, why is it we have no memory of them? Can they have wrought so deeply in our lives and characters without leaving a trace that we can recall?

QUERY NO. 6.—If the difference between the two states is so great that we forget all that we knew in the spiritual, as soon as we take up a carnal habitation, can we reasonably expect to carry the memory of our bodily experiences into the spiritual life? Would not the chasm that memory cannot bridge, from the spiritual to the physical, equally forbid the passage of experiences from the physical across the same line to the spiritual?

QUERY NO. 7.—Would not the process of reincarnation for the sake of progress—the spirit, after a hundred years of experience and intellectual and dynamic development, in the crowning glory of noble manhood, becoming again dwarfed into the proportions of a microscopic germ, to slowly evolve into human proportions, be much like a full grown eagle mounting the air and soaring to the sun, and then descending into a tiny egg to be hatched over and repeat the process of its first stage of evolution?

These queries are offered for the consideration of those who think they see necessity and consistency in the doctrine of reincarnation. I would not dogmatize or set limits to truth or inquiry. I expect to learn many things that I now have no hint of, and to discover errors in my present system of philosophy that must be expurgated. But when theories are presented that have no other support than assumption and the dreams of Mystics, I deem it unwise to accept them unchallenged, and enervating to the intellect to compromise reason and the evidence of our senses to support an unprovable theory.

The dogma of reincarnation presents so many conflicting assumptions, and the whole

system is so opposed to all we think we know of ourselves and nature; is so incompatible with all we know of physical science and the relations of mind and matter here, that it requires a compromise of our reason to tolerate it in the logical order of thinking. LYMAN C. HOWE.

Spiritualizing Conditions.

The initiation by which one achieves the power to so relate himself to the universal energy as to largely overcome the limitations of fatigue and of time is a very positive and not at all a merely passive matter. Spiritual receptivity is not a negative attitude. It is not holding up, languidly, an empty cup, expecting that some time and in some way it will be filled without exertion on our part. Spiritual receptivity is not to be regarded as a matter of emptiness, but, rather, the condition of the very highest receptivity is that of the highest degree of spirituality. When electricity flies from the static to the dynamic, leaps across any gulf or through any obstacle, it is not because the object to which it leaps is inert, but rather because it is in a highly charged state which attracts the corresponding potency to itself. This illustration exactly portrays the condition of receiving from the atmosphere this current of infinite and irresistible energy, which enables one to achieve a vast amount of work in a very little time, and without exhaustion to himself.

To come into this condition is a work involving the entire three-fold force of body, mind and soul. For while the spiritual inhabits a physical body, the condition of the body must affect, proportionately, the receptivity of spiritual power. The body is the temple of the indwelling spirit, and it has laws which must be obeyed. The body is the result of its range of attraction. It is constantly changing, old atoms being thrown off and new ones attracted, and because of this, one can make his body what he will. It may be gross and heavy, or it may be made light and subtle. As its only use is as the vehicle of spirit, the more light and agile and subtle it can be made, the better it fulfills that purpose. The factors, in making it light and subtle are air, water, exercise, food and thought. Fresh, pure air is one of heaven's best gifts, and no one is less appreciated. Not merely is it enjoyed by going out of doors, but by keeping every room constantly supplied with pure, fresh, life-giving air.

The cold bath on rising in the morning is—in its effects, at least—almost as much a condition of spiritual as it is of physical vigor. It may be made far more efficacious by impressing upon the subtle body the thought of the spiritual cleansing and renewal that is typified by the physical cleanliness. To direct the thought thus upon the purification of the spirit is to invest the bath with an intense current of magnetic power. The day is past when it could be considered an absurdity to stamp the impress of thought upon an external act. Let one plead, as he plunges into the cold, sparkling, invigorating water: "Cleave thou me from secret faults." Let him assert to himself as he emerges: "I will arise in newness of life." The bath may be thus invested with fairly magic properties, and one is made anew and made alive, and every nerve responds to a higher range of vibration. It is not necessary to be an athlete in order to take sufficient exercise for the attainment of the finer state of life. The spirit in which one takes his walks in the open air is far more important than is their length, their frequency, or their duration.

The question of food is always important, and the eating or abstaining from meat is not a merely arbitrary distinction, but is based on laws as exact as those of mathematics. Every substance has its own rate of vibration. The vibration of animal life is on a far lower scale than that of human life. It is instinct with crude passions, fears, desires, all relating themselves to a lower plane of existence. When this food, then, is taken into the human body, it sets up its own range of correspondences, and it builds up—not the finer, the subtle and the ethereal body, but the coarser one.

Food should really be taken for the subtle rather than for the physical body; that is, it should be taken of such a quality that the subtle body can appropriate the finer aroma. Food that is pure, light, wholesome, fits the body to respond, like a fine-tuned instrument, to the higher vibrations of spiritual energy. Food that is heavy and coarse unfits it to respond to

this range, and thus clogs and imprisons the indwelling spirit. Once realizing this principle man can determine for himself the quality and quantity of the foods that best fit him to express his higher life. There can be no arbitrary rules. Needs and powers vary with the individual, and each must, by test and experiment, determine for himself.

The human organism is a chemical laboratory of the most complex variety, and the action and reaction of food depends upon a thousand things, inclusive of both physical and mental, which cannot be decided, in any authoritative way, by one for another. More potent, however, than any one of these, and more potent than all combined, if multiplied a thousand fold, is the factor of thought. "As a man thinketh so is he." It is literally true. Thought shall determine his form, his bearing, his presence, his atmosphere. Thought shall also determine his power of commanding his life, rather than to accept it at the mere drift and mercy of circumstances.

Soul's desire is means, now.

says Emerson. The soul's desire should control the soul's progress. For the soul is the divine spark that remains in its high relation with the divine, and may thus be trusted. Mere desire on a lower plane has often to be denied and uprooted before progress can be made; but the soul's desire is to be held supreme.

To be able to "command our life;" to recognize the forecast, and choose, and select, and combine events to the highest purpose, is a perfectly normal condition, and it is one which it is man's duty to achieve by this high and harmonious living.—LILIAN WHITING, in *Light*.
The Brunswick, Boston, Mass.

To those who "Don't Know."

When I consider the evidences of new forms of life springing from all visible forms of death in this world, it is easier for me to suppose that a man is mistaken in what he believes than to think that he believes in immortal death. To believe in immortal life is natural—but to believe in its antithesis is neither natural nor possible! Still, I will not quarrel with my agnostic brother about what he believes or does not believe, for I regard belief only as a hypothetical means, by induction, of arriving on the plane of knowledge. But I am hardly willing to dignify a supposition as belief—until it is fortified by at least a semblance of evidence.

I am now listening for a great horse laugh at my expense, by the smart logicians of Col. R. G. Ingersoll's school, at the absurdity of being asked to prove a negative! But I tell you, my friends, that in spite of syllogism, the time is coming and now is, that your negative will have to be proven or abandoned. When a negative assumes the positive dictum, it becomes a positive and must be supported by facts paramount to the facts already in evidence against it, or go to the wall.

My agnostic friend tells me that he sees his brother die like the beast, and has no evidence that he will ever live again. I could give him positive proof that only the outer part of his brother has died, and that the real life of his brother only changed its form of expression; the spirit being born into the undying life—but I will waive that at present and ask my friend to look a little closer at his "dead brother." He will see, or may see if he will, that the supposed dead body is already full of life; chemical life to be sure—but life all the same. There were living minute organisms at work in that body ere its final gasp for breath, to disintegrate and reduce it to its elemental life condition. No particle of the material of that decaying body is lost. It all remains in Nature's laboratory to help build other bodies as need requires—I will say for other spirits to use on the mortal plane of life. My friend will dispute this conclusion—but he cannot dispute the facts of elemental life which I have cited.

Now, to me, the very fact of this elemental life continuance through physical death proves the impossibility of death *per se*, and the immance of life *per se*, even in matter—which to the spiritual scientist is ever the clothing of life invisible and immortal. J. MARION GALE.

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SAN FRANCISCO, CAL., OCTOBER 20, 1898.

The example set by B. Fay Mills, of refusing to teach any longer the Calvinism of the Westminster Catechism, has been followed by Rev. James Eells, son of the Rev. Doctor Eells of Cleveland, one of the leading Presbyterian divines of America.

The Hon. A. Gaston, president of the Cassadaga Camp, is a candidate for Congress for Crawford and Erie Counties, Pa. Liberalists of all classes will support him, so as to have a representative in Congress to defend them against the encroachments of priestcraft.

The Chicago Spiritualists gave a cordial greeting on Oct. 9, to Mrs. M. H. Wallis, (wife of the editor of the *Two Worlds*, of Manchester, England), at 40 Randolph street. She delivered another lecture there last Sunday, and then left for the East.

There is now in San Francisco considerable talk about fraudulent mediums, and a demand is being made for the State Board to withdraw its endorsement of those talked about. All that is necessary is to furnish the proof—the State Board may be relied upon to do its duty in the matter. But mere hints, gossip, and vague charges do not prove anything.

It is well known that the Rev. Henry Ward Beecher left the Association of Congregational Ministers on account of what he called "the inhumanities of their creed." In one of his addresses upon the subject, he is reported to have said:

The vast millions of the human race have gone where? If you tell me they have gone to hell, then I swear by the Lord Jesus Christ that you will make an infidel of me. The doctrine that God has been for thousands of years peopling this earth with human beings, during a period three-fourths of which was not illuminated by an altar or a church, and in places where a vast population of those people are yet without that light, is to transform the Almighty into a monster more hideous than Satan himself, and I swear by all that is sacred that I will never worship Satan though he should appear dressed in royal robes and seated on the throne of Jehovah. Men may say, "You will not go to heaven." A heaven presided over by such a demon as that, who has been peopling this world with millions of human beings, and then sweeping them off into hell, not like dead flies, but without the trouble even to kill them, and gloating and laughing over their eternal misery, is not such a heaven as I want to go to. The doctrine is too horrible. I cannot believe it, and I won't. I abhor and denounce it as the most hideous nightmare of theology.

Ruthless Persecution.

The following incident illustrates the result of the union of Church and State, and the consequent cruelties which follow that unholy union. The superstitions of priestcraft are enforced by the brute force of the State, without pity, without a feeling of humanity, and without the least sense or excuse, other than blind subordination of the rights of mankind to the tyranny of priestcraft. The English *Christian World* says:

Thirty families of the Russian sect, nicknamed the "Shelapouti," were summoned by the police to the village of Ekaterinovka. There the police officer read an official circular, ordering that the children, from the ages of two to eleven, should be taken from them and entrusted to orthodox villagers. The priests were present, and one of them enlarged on the "demoralization" effected by this sect, and added that it ought to be relentlessly persecuted and eradicated. The parents burst into heart-rending lamentations, and were joined by the sobbing children. Children were torn from the parents' arms.

The parents, finally, seemed to have lost their senses; they kissed the skirts of the priests' garments, embraced the police officers' knees! The whole scene was unspeakably painful. A widower of about 35 years of age, tall, solidly built, with an agreeable though somewhat gloomy face, kept for a long time his pretty, tiny daughter, of about five to seven years, in his arms, never letting her go. Then he tried to escape from the courtyard of the village office, but several policemen stopped him and violently tore the child from his embrace. No sooner was this done than he fell to the ground in a heap, unconscious. Not one single groan or sound did he utter. This sent a thrill through all present; everybody shuddered. Yet the zealous officer kicked him with his boot, exclaiming: "Acting! The beast!" But "the beast" did not recover his senses for a considerable time, and when he did, he stretched out his hands and began to feel around him as if searching for something, although it was daylight.

Spiritualism in History.

Profane history corroborates the opinion that the world is filled with the whispers of the grave. Pausanias relates that 400 years after the battle of Marathon, the neighing of horses and the wild and desperate shouts of martial bands could be heard distinctly at nights, on that historic spot. Plutarch says that ghosts were frequently seen in the public baths, where several citizens of Cheronaea had been murdered. He also relates that the shade of Cæsar entered the bedchamber of Brutus, and when accosted by the assassin, the sprite responded, "I am thy evil genius, Brutus; thou shalt see me at Philippi." Brutus boldly answered, "I'll meet thee there," and the spectre immediately vanished. Some time after, he engaged Antony and Octavius, and the first day was victorious. The night before he was to fight the second battle, the same spectre appeared to him again, but spoke not a word. Brutus understood that his hour was near, and courted danger with all the violence of despair.

Take Care of the Body.

The *Medical Reporter* makes these wise remarks: "Think of your body, and do not abuse it. Eat nothing that will hurt it. Wear nothing that distorts or pains it. Do not overload it with food. Give yourself regular and abundant sleep. Keep your body warmly clad. Do not take cold; guard yourself against it. If you feel the first symptoms, give yourself heroic treatment. Get into a fine glow of heat by exercise. This is the only body you will have in this world. Study deeply and diligently the structure of it, the laws that govern it, the pains and penalty that will surely follow a violation of every law of life and health."

During the past century Spain has been engaged in war for 31 years. Turkey is the only nation which has exceeded this. It had 37 years of war during the century.

A hurricane in Syracuse, N. Y., on Aug 24, carried off a part of the roof of the Church of the Assumption (Catholic), and the statue of the Virgin Mary was blown off and carried into the cellar. Why the "Mother of God" should be thus abused by her son is difficult to reconcile with the teachings of the Church about her great influence and power in heaven.

Another wonderful fake "Professor," advertising as Prof. Maxwell Charles, in Massachusetts, took deposits of jewelry and valuables "to psychometrize," and then suddenly departed to other fields to swindle more dupes, under another assumed name. Fakes and frauds abound in every department of life, and we often ask: "Is there no way to rid society of this incubus?" "Is there no relief from such contemptible imposition?" The fakirs "must go," but honest mediums must be sustained and defended, at all hazards.

Healing Powers, etc.

For the benefit of those who do not understand the different methods of healing, such as magnetic, psychic, spiritual and divine, I will say that all come from the same source. Methods of applying differ, hence the erroneous belief, and different names applied to the grandest of all grand methods of healing. A healer is nothing more than an instrument to direct the healing power in the proper channel. A patient, to receive the full benefit, must know nothing about it, or a great deal. Those who think they know all about it, and know nothing, make it a waste of time and energy. To put it in plain English, persons who are bigoted, or think they have knowledge above others and to give away, will never feel the influence of divine healing.

To receive the full benefit of healing power, people must expel the idea that they are the only ones who know anything, and that all others are fools. By doing this they bring about a true psychic condition that can be compared to connecting the wires of a battery, thus allowing the electricity to run over the wires. Anyone can bring about this condition to receive the benefit of the healing power, no matter how hard-headed he may be. It has been amusing to me in some cases I have treated, but at the same time the persons had my sympathy for their ignorance, telling me that they knew all about healing, when no healer on earth knows all about it, but would be extremely glad to know more, at least many of them would.

Oh, how hard-headed and bigoted some people are! You could not drive true knowledge into their heads on account of the dense bigotry contained therein.

I have done so much missionary work in the past that I have had the best chances on earth to see these things. Christ said it was like casting pearls before swine, and I have found that casting the pearls of mediumship before some people is like casting pearls before swine.

I met one of the sect of "river brethren," and he asked what I thought of Christ's coming to earth again. I told him that the Christ-spirit was now on earth, but that Christ's coming to earth again in the flesh was an erroneous idea. He threw up his hands in what is supposed to be holy horror, saying, "You are certainly deluded." "No, my friend," said I, "you (or anyone else who thinks such things) are the deluded one, and if he should come, you would deny him and call him an impostor and treat him as bad, or worse, than he was treated at the time he was murdered by a set of bigots."

Here is something new that comes from the spirit side of life; friends you must organize the same as the religious orders, and have your places to worship according to your dictates; you must have your mediums as mouth-pieces to give messages from the spirit world, as through them you can learn how to live here so that you may know how to live in spirit life. Stop all dissensions, quarreling and bickerings; set to work with a fixed determination and purpose; then, and then only, can you hope to accomplish what you are striving for at present. This is as the spirit-world sees it, and we know that such will have to be done to bring about a perfect unity so that the work may not be absorbed or covered up by the churches. This is from Dr. Hauser, one of my guides.

Maitland, Mo.

DR. R. A. DAVIS.

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Local News Summary.

Edited by M. S. NORTON.

Universal Spiritual Association.—"What is Honesty," was the subject under consideration last Sunday, at 20 Eddy street. The conclusion arrived at was that "honor depends upon equable exchange." Of course that settles the whole question. There seems to be something wrong with the inherent potencies of life. The unconscious consciousness of the unintelligent intelligence seems to be wandering. It might be well for some of the brilliant intellects of this meeting to put their hands out and feel around in order to ascertain if they are in bed or asleep.

E. A. Sitt was in Stockton last week, but returned in time to hold his regular Sunday evening meeting, at 335 McAllister street. The doctor is very much interested in politics just now.

Mrs. Robinson's Meeting.—The free meeting held at 997 Market street, on Sunday evening was well attended as usual. Dr. Davis spoke with force and eloquence, followed by Mrs. Drew and Mrs. Robinson.

The Mission Progressive Lyceum held its second session last Sunday with increased members, there being 28 bright and happy children with a full corps of officers and leaders in attendance. Every one entered into the spirit of the exercises with a hearty good will by contributing words of wisdom, recitations and songs. Mrs. Sarah Seal, Mrs. Maxwell-Colby, Mrs. Clark and Mrs. Drew, adding words of love and encouragement, asking the blessings of the angels on the new enterprise.

A meeting of the Lyceum Association will be held on Sunday, Oct. 23, to adopt Constitution and By-Laws. All who signed the roll are hereby notified to be present at 4 p. m., at Masonic Hall, on Mission street, between 19th and 20th streets. W. T. JONES, Pres.
J. T. ROBERTS, Sec.

The Sleeper Trust.—At the last monthly meeting of the Board of Directors of the Society of Progressive Spiritualists, Mr. John Koch resigned his position as "Agent of the Sleeper Real Estate," being prevented by his business from continuing the duties. Mr. Victor Becker was unanimously elected Agent to fill the vacancy. JOHN KOCH, Sec.

Mrs. Sadie Eberhardt held a successful meeting last Sunday evening at Excelsior Hall. The attendance was large. I was surprised as also were many others present at some of the tests given as they were from spirits in and out of the body; also those that had no earth life. MRS. L. C. SCHRODER.

To Whom it May Concern.

An adjourned meeting of the Board of Directors of the California State Spiritualists' Association will be held at 1429 Market St., San Francisco, on Saturday, Nov. 5, at 8 p. m., to consider the charges publicly made concerning fraudulent practices by persons ordained or endorsed by this Association. All persons who can prove such charges of fraud are invited to appear before the Board, at the above time and place and present such proof. This they are in duty bound to do, or stop making such accusations. The proof to consist of testimony by responsible persons, giving names, dates, places and circumstances of alleged fraudulent practices. If such proof is considered by the Board sufficient to warrant it, the accused will be brought to speedy trial.

THOS. G. NEWMAN, Sec.

M. S. NORTON, Pres.

Ladies' Aid.—An entertainment and dance was given last Friday evening at Occidental Hall, 305 Larkin St., San Francisco. The president, Mrs. B. F. Small, called upon Mrs. Seal and Mr. Jones, the founders of the Society, for speeches. Mrs. Seal spoke at some length of the good work the Society had done and was doing. Mr. Jones told of its formation, its struggles, etc., hoping that in the future it would be able to do a greater amount of good, and concluding by tendering congratulations to the newly-elected president, Mrs. B. F. Small, who thanked both for their good wishes and welcomed the audience. Mr. Lillie then sang; Miss Towbridge gave two recitations; Miss Maher sang, "I love You," and on being encored sang "We'd Better Bide a Wee," in real good Scotch style; Mrs. R. S. Lillie gave an impromptu poem on "East and West," in a sweetly inspired manner. Mrs. Sadie Cooke presided at the piano. Dancing was indulged in until quite late: all enjoying themselves immensely. During an interval in the dancing the usual monthly raffle for the sick-benefit fund took place. The old fashioned wooden clock, with weights, as used in the time of Columbus, was won by Mrs. W. W. Fuller.

The Lyceum and Ladies' Aid Society gave a social on Tuesday, Oct. 18, at Occidental Hall, for the benefit of Mrs. Churchill—an old and worthy worker.

Mme. Young will give a benefit-entertainment for the Ladies' Aid at Occidental Hall, on Friday, Oct. 21. Professional talent will be furnished by Mrs. Patterson.

The regular monthly social will be held on Friday, Oct. 28, by the Ladies' Aid, at Occidental Hall.

MRS. W. W. FULLER, Sec.

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.

Immortality, the new monthly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.

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Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY 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.

Mrs. S. Eberhardt, 927 Commercial St., holds a meeting every Sunday evening in Excelsior Hall, on Mission St., bet. 19th and 20th.

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Answers by "PHILO."

Who is "Spirit M. Faraday?"

Ques.—Please state in the JOURNAL who "Spirit M. Faraday" is. Can it be the scientist? He was so much opposed to Spiritualism, while here, how could he be identified with it now?

MRS. E. D. HARDY.

Ans.—"Spirit M. Faraday" is the same Faraday who was the famous English scientist. He manifested his presence through the organism of a man of meager education, in Philadelphia, and besides giving proof of his identity, controlled his medium to give long scientific and philosophical discourses on subjects of which he (the medium) was ignorant.

This medium was also controlled, sometimes by Faraday (as interpreter) and sometimes by the ancient spirits themselves, to give communications purporting to be from about 100 ancient spirits, including the most noted philosophers and rulers all the way from ancient Egypt and Greece down to modern times. Many of the names were not found in common literature or in the encyclopedias, but afterwards some of the most obscure of these names were found in the British Museum and in the libraries of antiquity in Paris and Rome, where the spirits said they could be found, and through these references many of their statements were verified. Jonathan Roberts, who had been a lawyer and a deep student in classical literature, was then editor of *Mind and Matter*, a Spiritualist periodical published in Philadelphia, and he took the pains to have these discourses, (together with questions asked the spirits and their answers) stenographically reported, compiled them, and after much research to obtain corroborative evidence from the material side, published them, together with that evidence, in a book called "Antiquity Unveiled," which throws much light on obscure history, correcting many errors, and exposing the methods of Jesuit spirits. Many of these discourses were given in the parlors of B. B. Hill, a well-known Philadelphia manufacturer, who has traveled much in the Orient, and he is positive of the identity of the races to which these spirits claimed to belong, recognizing them by the habits and gestures they caused the medium to assume.

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