

ASTOR, LENOX, TILDEN FOUNDATIONS

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

Weekly Occult News.

Entered as Second-Class Mail Matter at the Post-Office in San Francisco, Cal.

Established in 1865.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

One Dollar a Year.

VOL. 35.

SAN FRANCISCO, CAL., THURSDAY, JULY 14, 1898.

No. 2.

THE BORDERLAND.

Experiences in Metapsychosis.

MRS. SARA A. UNDERWOOD.

The Standard Dictionary has the following definition of the word Metapsychosis: "The action of one mind or spirit upon another without interposition of any known physical agent." This seems to me a good word to adopt in speaking of the frequent experiences which come to most persons in every-day life, which surprise us for the moment into saying, "How singular" or "Now that is queer," or "What a coincidence!" which we sometimes remember for a long time, or if of only slight import, straightway forget, and so rarely make note of, that, when something recalls the incident, we are not quite sure as to the details. These constantly-recurring instances of mind-forces "without interposition of any known physical agent," which we now call "telepathy" and other terms, should, it seems to me, be more generally carefully noted at the time of their occurrence by all thinking people as data for future investigations in the direction of mind exploration.

The most common forms of metapsychosis are the "crossing" of friendly letters, the sudden revival of interest in thought as to a friend or acquaintance whom you have not seen or heard of

for some time, who soon after rings your doorbell, or hails you from across the street, or sends you an unexpected letter, or of whose illness or misfortune you hear from a mutual friend. Sometimes the metapsychosis comes by way of a dream or some strong mental "impression" of some misfortune to occur, or of someone you should help in some way. If we should each make note at the time of occurrence of such incidents it would help us individually in the study of our mentality and eventually lead the way to discovery of laws of our being.

As the investigators of physical science have very clearly proven that in the realm of the visible world even seemingly simple effects are always the result of causes which unerringly operate through laws universal in their working, unvariable in their outcome. So to-day many minds are awaking to the fact that in the invisible world of mind, laws as unvariable govern each apparently trivial effect.

Personally, I have for some time made note of many of these seemingly trivial coincidences and propose to give the readers of the JOURNAL a few

instances from my notebook, in hopes that it may arouse others to do the same as from time to time they occur in their own experience. The crossing of letters is so frequent an occurrence with me that when I feel a strong inclination to write a letter to a friend after some interval of non-interchange of thought between us, I sometimes hesitate to write until I wait a day or two for the letter I feel pretty sure is already formulate in that friend's mind or on its way to me. This is especially true of those friends with whom I am in strongest intellectual or spiritual sympathy.

As I already have published in *Light of London*, an article descriptive of my success in deliberate attempts in thought transference, I confine myself in this paper to evidences of this Metapsychosis which came to me unexpectedly, I condense from my note-book.

One night several years ago, when in Chicago, I

tions are generally re-awakened, though sometimes we wrote oftener. Her young daughter also occasionally wrote to me, and sometimes also addressed the envelope for her mother's letters; so when I took out of the letter-box one morning a letter from Pittsfield, addressed to me in the daughter's hand, there was nothing unusual in that fact, and the last time I had heard from Mrs. S. she was in fairly good health. Yet as soon as my hand touched that letter there flashed into my mind strongly this thought: "Suppose V. has written me to tell me of her mother's death?" My next thought was, "What an absurd idea?" But when I opened the envelope the only words it contained were: "Mamma died very suddenly yesterday—will be buried to-morrow, the—. Am not able to write more now. Will send particulars later." Signed by the daughter.

Instances of telepathy between persons living in the same house are very frequent. In a house where I boarded for a while there was a young girl of peculiarly sensitive nature employed who constantly surprised me by experiences in this line. One day I wished particularly to speak to her in regard to something, and started from my room up stairs to call her. On the stairway I happened to think that she would just then be very busy in the kitchen and I could just as well wait until she was more at leisure. Before I reached my room she called from the bottom of the stairs, "Did you call me, Mrs. U.?" I told her that I had not called, had only thought of doing so. She said she heard me quite distinctly. I told her she must have heard my mind-voice.

Another day I was in my room writing some verses which a few days before she said she wished she had a copy of, with which I intended to surprise her. Before I had quite finished she came running up stairs and knocked at my door. She asked me if I wanted her for anything, for she had just seen me in a sort of clairvoyant flash, sitting writing, and so she supposed I needed her for something. I told her I did not need her but was thinking of her, and showed her the verses with her name at the head.

One day the only mail matter which came to me was a large square sealed envelope with nothing on the outside to denote its contents. As she handed it to me she passed on to another room to carry its occupant his mail. I opened the envelope in my room and found that instead of a letter it was only an invitation to a spring opening of a dry goods store. As she passed my door again I called her, intending to say, "As this is all about spring dress goods you can have it; I don't want it," but before I could speak she said, laughing, "Well don't you want any of those spring dress goods?" I was surprised and asked her how she knew there was an advertisement of that kind

Automatic or Spirit Writing, by Mrs. Underwood's hand.

Sphere of women widens with progress of the race

Sphere of women widens with progress of the race. Copy by S. A. U.

Robert Cross

Robert Cross - Copy by S. A. U.

Charlotte Bronte, Author of Jane Eyre - Copy by S. A. U.

Bealbach

C. R. Bealbach - Copy by S. A. U.

Patrick

Patrick - Copy by S. A. U.

Ruinous is the power exercised by such individualities

Ruinous is the power exercised by such individualities. Copy by S. A. U.

This is a sample of one of the pages given in her Book of 352 pages—which may be obtained at this office for 50 cents.

dreamed of calling on an absent and aged relative living in the East, who, when last I heard from him, was in usual health. I dreamed that I had called to see him because I had heard of his illness, but he was putting on his hat and overcoat to go away somewhere, when suddenly he began to fall and I put out my hands to save him from falling and when I laid him on a sofa I saw that he was dead. The fright awoke me. The next morning I recalled my dream, but said to myself, "My dreams rarely come true, and as he is so like his mother, who lived till she was 93, he will probably live to near her age." I had just formulated that thought in my mind when the door bell rang, and I opened the door to be handed a telegram telling me of his unexpected death the day previous. The one who sent the telegram that morning had probably been thinking during the night of doing so.

There was a friend of my girlhood living in Pittsfield, Mass., with whom I had always kept up a correspondence at rare intervals, more commonly in later years. We wrote each other about Christmas or New Year's time when old recollections

inside the envelope. She replied that she *didn't* know, "only it just came into her mind to say that; she didn't know why."

Once when she brought my mail, I said of a thick square parcel which looked like a book, "I wonder who sent me this book?" She replied quickly, "O, it isn't a book—its a photograph!" I told her she was mistaken, but she still insisted it was a photograph. I was busy and did not open the package for some little time, but when I did, found that she was right, though it was so covered with thick wrappings it looked like a book. I was not expecting any photograph.

Once when a friend from the country was visiting me, as she was about to depart I wished to give her some little memento of her visit, but I had been ill and unable to get out to the stores, when suddenly it occurred to me that I had a very pretty comb and hair brush quite new, and as I gave them to her I said, "they will do for your spare room," and the next moment wondered why I used those words. To my relief she exclaimed, "Well, that is odd, that you should give me these, for I told my daughter just as we were starting that I must remember to buy a new comb and brush for the spare room, and I forgot to do so!" Such incidents have been very common in my experience, and I only give this as a specimen of many.

I must close this paper with one experience which struck me as very strange when it occurred, at a time when I had no belief in spiritual things, and had given little attention to the study of mental phenomena. When living in Boston I had become much interested, through sympathy with the woman in the case, with the discussion in certain newspapers of the matrimonial affairs of a well-known couple, because the husband had left his faithful wife of many years' companionship for another woman, and was trying his best to make his friends think he was justified in breaking his wife's heart, for she died very soon after the separation. I did not know either of them personally, only through their writings, but some of their personal friends were also my friends, and from their representations I had become deeply interested, and disgusted with the course of the man.

One afternoon I took the street cars from our home in Dorchester to do some shopping in the city. Incidentally I called at Mr. U.'s office just before taking the cars to return. Nothing was said then of the case, nor had I thought of it for some weeks, when all at once, as I sat quietly in the cars, half-way home, my mind reverted to the matter, and the strongest storm of passionate indignation at the man's conduct swept over me like a flood; I longed intensely to meet him face to face so that I could give expression to my contempt for his wicked treatment of a lovely woman. This uncalled-for fury of anger in my soul raged for nearly half an hour, and really excited my own wonder at myself; but just before I reached home the storm lulled as quickly as it had arisen, and after it was over I fairly laughed at my own foolishness, and when my husband came from his business an hour later I could not refrain from telling him my ridiculous experience. I expected him to smile, but instead he looked at me curiously, and asked, "About what time was it that that mood took you?" As it chanced, I knew the hour and told him, and I was surprised and puzzled when he said: "That is really odd, for just at that time Mr. A., (the husband) who is here on a visit from New York, came into my office with Mr. C., a friend of his, and they both talked the matter over with me asking me to help smooth the matter over with the public, as A. thought he was misunderstood, since the separation had been by mutual consent, etc. And I was thinking how glad I was that they had not come in while you were there, knowing that you feel so indignant about the affair."

Now as I feel convinced from study and observation that in the realm of mind, as in the realm of the physical, every effect is due to some related cause, and though the majority of people, when they relate some even more striking exhibition than I have given of "the action of one mind or spirit upon another without interposition of any known physical agent," which has occurred in their own experience, feel called upon to do so in a tone of apology, saying "of course I don't believe it was anything but a coincidence, and merely accidental—but wasn't it queer?" Yet it seems to me that scientific minds should carefully note all these "happenings" and evolve therefrom some of the spiritual laws of which they are the result—so at last may be bridged the chasm which to the majority of embodied souls seems to separate the world of spirits from the world of matter. This scientific work the Society for Psy-

chical Research is now measurably attempting, and all Spiritualists should be grateful to it for its work, and help it on in whatsoever way they think most desirable.

735 North Fifth St., Quincy, Ill.

Declaration of Principles.

BRO NEWMAN:—As there is a very general demand for a concise statement of principles, I present the following preamble and statement as covering the whole ground in few words. I should much prefer a more lengthy statement, but will be entirely satisfied with this. But I would not be willing to leave out any idea herein embodied. If they can be more clearly and concisely worded it would please me much. J. S. LOVELAND.

PREAMBLE.

All great movements of human thought and effort have rested upon some special system of philosophy, and that philosophy has embodied certain categories of human capacities and necessities. And, whereas, Modern Spiritualism claims to be one of the great cataclysmic eras in evolutionary development, it becomes the duty of Spiritualists to present to the world's thought a full and clear statement of its philosophy; in other words, its basic principles. We, therefore, the Spiritualists of America, in Convention assembled, present the following statement of principles as the embodiment of the philosophy of our movement.

I.—Recognizing Nature as the embodiment of all causal energy and phenomenal effect, we declare all spirit manifestations to be purely natural; and that communication between the visible and invisible spheres of life is a demonstrated fact.

II.—Recognizing the birth of all men from the same Infinite Life as self-evident proof of a common Brotherhood, we declare that that fact imposes the duty upon all men to see that each man is secured the opportunities to acquire all that his varied nature needs; and Spiritualism demands that all institutions and laws be so shaped as to secure that end.

III.—Modern Spiritualism, as a New Era in human thought, marks the end of superstition and all forms of miraculism, and the inauguration of the reign of Reason; therefore, it is the imperative duty of all Spiritualists to persistently labor to educate themselves and others in the principles of right reason.

What are Basic Principles?

A Spiritualist creed should include only facts which have been proved, and of such high and noble principles that falsities will retire to the shades; showing there is nothing outside of the real action of the universe; nothing supernatural or miraculous about it.

In the course of the continued action and infinite changing of the unlimited, in amount and variety of matter in the universe, some (to us) new actions make their appearance that create wonder and surprise, and start the Platonic ideality to work, imagining and guessing what they are and what are their causes. For 50 years these doings have been increasing in quantity, variety and strangeness, and the people are greatly increasing in numbers who conclude that it is something; but hardly two agree as to what that something is. It becomes necessary to bring together all the truths and proven facts concerning it, and none others, and formulate a set of principles that all can and must know are correct, and it will need no miracle to show they are correct, for there is no miracle in the universe; every effect has a cause.

A large class of people have discovered many truths in nature and imagine many things true that need to be proved before being believed. We should select truths and formulate them into a code of principles, and leave others to be proved and added later.

I would like to have all the strange things that exist, shown how they exist, and if they are physical or ethereal matter, or both combined. I would like to have Prof. Buchanan explain his Psychometry, and show if it is spiritual or physical. He did not call it that fifty years ago, when I knew him in Cincinnati. I call it the Intuitive, or Sense of Knowledge, and it is as much a sense as any of the five; acts both with the mind and body, separately or together. Its actions and wonders are numerous, and its actions, with various other forces in nature, do many strange things. Yet it is not of the mind wholly (though it goes with the mind when the body dies), for it is seen acting with children sometimes, before the mind has hardly made its appearance.

I think if Prof. Denton had lived until now, he would have explained it, placed it in a much larger sphere (where it belonged) and shown how simple it is, destroying many wise theories. I would like to see it proved that the mind lives and improves after the death of the body, without taking the word of the medium for it—which I think is easy.

If man would consider the truth that space has no end, and matter fills all space, and that matter is entirely unlimited in variety, properties and forces, and then consider, reason and contemplate only what he can comprehend, he would be much wiser.

E. B. SOUTHWICK, M. D.

Theory of Spirit Life.

In Dr. Hodgson's report of a seance with Mrs. Piper, where his deceased friend "George Pelham" is communicating with him through the vocal organs of the medium, says the *Harbinger of Light*, after giving some tests, he says, "You of all others are the one I want to be absolutely certain of my identity. . . . Hodgson, I mean, and, Jim, I want you both to feel that I am no secondary of the mediums." He then returns to a subject he had been interrupted in and says:

"Now, about my theory of spirit life independent of the material substance. I live, hear, think, see, know, and feel just as clearly as when I was in the material life, but it is not so easy to explain it to you as you would naturally suppose, especially when the thoughts have to be expressed through substance materially. However, this only gives me pleasure to express to you all that I can possibly even in this peculiar way. I am not distressed, though, because I cannot do as I would like. I am very thankful and willing to do all I can (for you in this way) even though it is not all clear. . . . Nevertheless, I am bound to do just all I can for you to prove to you that I (George Pelham) do absolutely exist, independently of the material body which I once inhabited. . . . Now, then, what I want to say is that I am light and free, and much clearer in thought than I was in my material body. . . . You see as I was explaining to you about thought, and had not strength materially nor time to finish, I will go on to that again and in a little more detail, which will explain to you (as well as anything) how and what I am now, *i. e.*, as a spiritual Ego. Thought is, as I said before, in no wise dependent upon body, but must necessarily, *as you see*, depend upon the body of another person or Ego in the material to express one's thought fully after the annihilation of one's own material body. . . . In consequence of this you see that there must necessarily be more or less confliction between one's spiritual Ego or mind, and the material mind or Ego of the one which you are obliged to use to explain these difficult problems to you, my friends, in the material. . . . Well, then, thought is an immediate intuition or primary datum of consciousness. . . . In my present life everything is expressed by thought."

The International Congress.

From *Light*, our esteemed London contemporary, we condense the following report of the meetings:

The International Congress had an exceedingly auspicious opening on Sunday evening, June 19, when a religious service was held in the Banqueting Hall, St. James's Hall, conducted by the Rev. John Page Hopps. Long before the opening of the proceedings, the Banqueting Hall was densely packed with an audience representing the movement in various quarters of the globe. As fresh throngs of visitors continued to pour in in overwhelming numbers, it was found necessary at last to make arrangements for an overflow meeting in the French Saloon.

In the Banqueting Hall an admirable choir, composed of the choristers of the Marylebone Association, strengthened by a number of other friends, rendered the vocal portion of the service in excellent style, under the able leadership of Mr. W. J. Lucking and of Miss Butterworth, R. A. M., who presided at the grand piano, kindly lent by Messrs. Brinsmead.

The Rev. John Page Hopps gave a very interesting address of welcome, and touching upon inspiration, he said that "it may be that every thing depends upon what we mean by 'inspiration.' It is a common error that inspiration implies infallibility; but, as every good Spiritualist knows, there is plenty of inspiration that is no more like infallibility than a sloe is like a peach, or than the wind in the chimney is like the music of a Mendelssohn; and that is as true of other spheres of being as of this. It is as true of spirits out of

this body as of spirits still in it. The truth is that inspiration is universal, from the lowest world to the highest. No one can physically live without air; so no one can psychically live without inspiration. But the air may be bad, and the inspiration may be defective. Fogs and drains may defile the one, and ignorance and sin may spoil the other."

At the overflow meeting, held in the French Saloon, which was also densely packed, Mr. J. J. Morse, as a member of the Council of the London Spiritualist Alliance, occupied the chair, and conducted the proceedings with his usual tact and ability. After Mr. Morse had delivered a short introductory address, Dr. Peebles offered some remarks, chiefly of a reminiscent character, and descriptive of earlier scenes and characters in the history of the movement. Mrs. Richmond followed, giving her anticipations as to the future of Spiritualism and its prospective aspects and probable developments. Mrs. Jennie Hagan-Jackson gave some inspirational poems on subjects suggested by the audience. These improvisations were received with great and deserved applause. Mr. J. J. Morse then closed the meeting with some appropriate remarks. Mr. J. C. Ward kindly gave and admired selection on the pianoforte during the evening.

MONDAY.

This day was devoted to the reception of friends from abroad at the rooms of the Alliance, which were continuously thronged during the day with animated groups, consisting for the most part of visitors from abroad. Among them were leading Spiritualists from the United States, Australia, Denmark, various parts of France and Germany, Holland, Greece, Sweden, Switzerland, South Africa, and other countries. The members of the Council and other leaders of the movement were present to receive and welcome the visitors. It was especially interesting to observe the gratification of many of the strangers at meeting not only many old friends from a distance, but others whom, so far, they had known only by repute. Many opportunities were thus afforded for giving expression to feelings of respect and esteem, for the formation of what we may hope to be pleasant and helpful friendships, and for the interchange of thought and opinion which cannot fail to promote the future welfare of the movement.

TUESDAY AFTERNOON.

The first session of the Conference meetings was held on the afternoon of this day, when a very large audience was present. Mr. Dawson Rogers, the president of the London Spiritualist Alliance, occupied the chair, and the proceedings were commenced by Mr. J. J. Morse, who, by request of the President, read regrets from the Right Hon. the Earl of Radnor, the Hon. Percy Wyndham, Sir Wm. Crookes, F. R. S., Prof. Oliver Lodge, F. R. S., Count A. Aksakof, of St. Petersburg, Russia, Dr. Fred L. H. Willis, Glenora, N. Y., Miss Lillian Whiting, Dr. Baraduc and Mons. P. G. Laymarie, editor of *La Revue Spirite*.

Amongst other letters of greeting and good wishes, the following may also be mentioned:

From M. Leo Gardy, Geneva, stating that Madame Horning would attend the Congress, to represent the Geneva Society for Psychical Studies, and sending cordial greetings.

From Mr. Van Straaten, President, and Mr. J. M. Keen, Secretary of the Dutch Spiritualists' Association, Broerbond Harmonia, stating that Mr. L. Geiger, of Amsterdam, will attend as a delegate from that society, and Mr. Geiger has also written to say that he will be accompanied by Lieutenant de Fremery as correspondent for the Dutch journal, *Het Toekomstig Leven* (The Future Life).

From the International Kardec Union (Berlin), the French and Italian Spiritualist Federation, La Fédération Spirite Universelle, and La Fédération Spirite, of Lyons, all stating that they had appointed as their delegate M. Gabriel Delanne, editor of *La Revue Scientifique et Morale du Spiritisme*, and President of the French Spiritualist Press Syndicate.

From the Cape Town Psychological Association, the Diamond Fields Spiritualist Association, and the Johannesburg Spiritualist Society, each appointing Dr. Berks T. Hutchinson as its representative.

From the Brazil Spiritualist Federation, Rio de Janeiro, acting as the representative of the divers Spiritual societies existing throughout Brazil.

From Prof. Falcomer, on behalf of the Society for the Study of Magnetism and Spiritism, in Alessandria, Piedmont.

From Señor Angel Aguardo, President of the Union Espirista Kardeciana de Cataluña, Barcelona, regretting their inability to send delegates, and expressing their cordial wish for a happy issue to the Congress, and their earnest hope that its labors may be of substantial benefit to the cause of Spiritualism, and help in the furtherance of Universal Fraternity.

Mrs. Cora L. V. Richmond brings greetings from the National Spiritualists' Association of the United States, of which she is the Vice-President; from the School of Psychical Philosophy, Richmond Borough, New York City, of which she is President; from the Church of the Soul, Chicago; from the Band of Harmony, Chicago; from the First Society of Spiritualists, Washington, D. C.; and from the Progressive Lyceum, Washington, D. C. She also brings from the National Spiritualists' Association of the United

States the credentials of herself, Dr. J. M. Peebles, Miss Lillian Whiting, and Mrs. Jennie B. Hagan-Jackson, as the duly appointed delegates of the Association.

Mrs. Jennie B. Hagan-Jackson brings greetings from the Vermont State Spiritualists' Association, "the oldest permanent State organization in the United States," together with her credentials as the delegate appointed by that Association.

Mrs. M. E. Cadwallader brings greetings from the First Association of Spiritualists of Philadelphia, of which she is Vice-President, together with a certificate of her appointment as its delegate to this Congress, in accordance with the unanimous request of the International Golden Jubilee recently held at Rochester.

President E. Dawson Rogers delivered an interesting opening address from which we will give liberal extracts later.

At the conclusion of his address the President introduced the veteran Dr. J. M. Peebles, referring to his extensive travels and the work which, in spite of his advanced years, he continued to perform in connection with the movement.

Dr. Peebles then delivered an address, entitled "Spiritualism in all Lands."

The President then introduced Mrs. Cora L. V. Richmond, who delivered an able address on "Spiritualism in the Next Fifty Years." At the conclusion of the address, Mrs. Richmond answered questions from the audience.

TUESDAY EVENING.

At the evening meeting, which was even more largely attended than that held in the afternoon, Mr. E. W. Wallis occupied the chair, and offered some introductory remarks dealing generally with the subject of Spiritualism, its scope and purposes, and the vast progress which it had made since its inception 50 years ago. He then called upon Dr. Helen Densmore, who read a paper on "The Philosophy and Limitations of Mediumship."

At the conclusion of Dr. Helen Densmore's address the Chairman invited questions or comments from the audience.

Mr. C. E. Smith (Birmingham), referring to his personal experiences, said that the evidences of the earth identity of controlling spirits in his own case seemed to be limited to the earlier manifestations. When the identity had been established the control assumed a higher phase, and the design of the communicating spirit seemed to be rather to increase the aspiration for spiritual things. In fact, such spirits seemed, after the first communications, to lose the power of giving the earth-memories and earth-identities. The highest manifestations of which he (Mr. Smith) had been cognizant were those in which he could obtain no tests of identity but which came rather as an overpowering, harmonizing, loving presence. If Spiritualists recognized and invited these higher manifestations of mediumship, then he thought they would not only get the evidences of identity, but also a revelation that would soon improve the darker conditions of life to-day. (Applause).

Captain Frederick Wilson observed that there was a faculty of responsiveness in every human being, and that, in the Divine harmony of the Universe, it was this faculty which was called into exercise in Spiritualism.

Mr. James Robertson (President of the Glasgow Society of Spiritualists) said he had been associated with Spiritualism for 20 years, and although they might think him a very credulous person, he had never yet met with a fraudulent medium. He had witnessed almost every form of mediumship, and his experiences all pointed to the pernicious effect of a spirit of narrow suspicion and skepticism. He believed there would be very much more spiritual phenomena if investigators came in the right kind of spirit and gave their fellow-creatures credit for common honesty. (Applause). Our treatment of mediums (said Mr. Robertson, in conclusion) has been abominable. I wonder there is so much Spiritualism as there is. (Applause).

Mrs. M. E. Cadwallader (Delegate of the First Society of Spiritualists in Philadelphia) contended that there was no such thing as a fraudulent medium. Directly fraud came in the mediumship departed. She denied that Spiritualists were responsible for, or associated with, fraudulent phenomena. All their mediums were honest and true.

Mr. R. J. Lees dealt with the subject of incipient mediumship, and narrated a remarkable instance of this which had come within his experience, in the case of a fisherman who received a premonition of his own death, which was fulfilled. Referring to his own experiences, Mr. Lees mentioned the interesting fact that it was an every-day experience in his own family for a temporarily embodied spirit to be seen in one or another of the rooms in his house.

Dr. Densmore deprecated the assertion that there were no fraudulent mediums. He could not give his assent to the idea that because anybody

assumed to be a medium, therefore he or she was incapable of fraud. He thought this attitude was damaging to their cause. He did not agree with the outcry that was occasionally made against professional mediums. He believed in and sympathized with professional mediumship. If it had not been for public mediumship, there were thousands, tens, hundreds of thousands, during the last 50 years who had been solaced and blessed by this truth who otherwise could never have had the opportunity. (Applause).

Mrs. Cadwallader rose to explain that by her statement that there was no such thing as a fraudulent medium, she meant that the practice of fraud excluded the fact of mediumship.

The Chairman then introduced Dr. George V. Langsdorff, of Freidurg, Baden, whose remarkable paper, entitled "A Political Medium in St. Petersburg, from 1880 to 1886," was read by Mr. J. J. Morse.

At the conclusion of the paper, which was received with great applause, the Chairman, after having expressed the sympathies of the audience with Dr. Langsdorff, said he had been asked to inquire whether the insanity of Dr. Langsdorff's son was due to his mediumship or his modes of life in other respects.

Dr. Langsdorff, speaking in very good English, replied, in effect, that his son's affliction was not due to his mediumship, but to a want of wise discretion in his every-day life. This statement, as bearing upon an important question in mediumship, was received with expressions of approval.

After some remarks by Mr. J. J. Morse, the proceedings terminated for the day.

(Continued next week).

BOOKS BY DR. J. M. PEEBLES.

- Critical Review of Kipp's Five Sermons Against Spiritualism, by J. M. Peebles, M.D. 15c.
 Did Jesus Christ Exist? Is he the Corner-stone of Spiritualism? What spirits say—by Dr. Peebles. 30c.
 Hell; a critical review of Rev. Dr. P. E. Kipp's Sermon upon "What is Hell?"—by Dr. Peebles 25c.
 How to Live a Century and Grow Old Gracefully, by J. M. Peebles, M.D. The author presents the vital importance of air, food, clothing, drink and sleep. 25c.
 Immortality and Our Employment Hereafter, with what a hundred spirits, good and evil, say of their dwelling places, by Dr. J. M. Peebles. \$1.00.
 Ingersollism or Christianity, Which? by Dr. J. M. Peebles. 15 cents.
 Magic; a lecture delivered before the medical class of the San Francisco College of Science in San Francisco, Cal.—by J. M. Peebles, M. D. 10c.
 Modern Spiritualism; pro and con, by Dr. Hartt and Dr. J. M. Peebles. 15c.
 Parker Memorial Hall Lectures upon Salvation, Prayer and the Nature of Death, delivered in Music Hall, Boston, by J. M. Peebles, M.D. Price 25c.
 The Soul; Its Pilgrimages and Destination. Did it pre-exist? by J. M. Peebles, M.D. 10c.
 Three Journeys Around the World, or travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental countries—by J. M. Peebles, A.M., M.D., Ph.D. It is the crowning work of the author, whose reputation is world wide. It abounds in such facts about the people of far-away lands—their religions, magic, life, etc.—as all English-speaking people ought to know. \$1.50; postage 20c.
 Who are these Spiritualists and What is Spiritualism—by J. M. Peebles, M.D. 10c.

BOOKS BY J. H. DEWEY, M. D.

- The Way, the Truth and the Life. A Hand-Book of Metaphysical Healing and Psychic Culture. \$2.00.
 New-Testament Occultism, or Miracle-Working Power the Basis of Occult and Mystic Science. \$1.50.
 Pathway of the Spirit. A guide to Inspiration, etc. Cloth, \$1.25; paper, 75 cents.
 Open Door, or the Secret of Jesus. \$1.00; paper, 50c.
 Dawning Day. An exposition of the principles and methods of the Brotherhood of the Spirit. 30 cents.
 Genesis and Exodus of the Human Spirit. Cloth, 50 cents; paper, 30 cents.
 Sons of God and Brothers of Christ. 25 cents.
 Seer and Master. A key to Psychic Vision and Spiritual Mastery. 15 cents.
 Walking with God. The secret of Divine Communion and Fellowship. 15 cents.
 Signs Which Follow, or Power from Above. 15c.
 True Illumination. Christ-Theosophy Defined. 15c.
 Master's Perfect Way, or Prayer of Silence. 15c.
 Pentecost—opening of a New School of Inspiration and Brotherhood. 10 cts.
 Regeneration—Gate to Spirit Emancipation. 15c.
 Scientific Basis of Mental Healing. 10c.

Any of these Books and Pamphlets may be obtained at the office of the RELIGIO-PHILOSOPHICAL JOURNAL. If to be sent by mail add ten per cent for postage.

The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1765 Market St., (old 1429), San Francisco, Cal.
Between 19th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. What ever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

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

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

SAN FRANCISCO, CAL., JULY 14, 1898.

Proofs of Spirit Identity.

In an article by Mrs. Emma Hardinge Britten in the Jubilee number of the *Two Worlds*, that prominent medium and author says that she obtained her first evidences of the truth of Spiritualism through Mrs. Ada Foye. It is 40 years since the seance referred to by Mrs. Britten occurred, but Mrs. Foye is still giving satisfactory proofs of spirit identity to thousands. She is now laboring in Seattle, Wash., and is drawing full houses. Her phase of mediumship is peculiar. She writes spirit names and messages very rapidly and upside-down, and has to turn the paper around, in order to read them. Raps are also heard by the audience in all parts of the house.

An Authentic Apparition.

In a recently published "Autobiography of Philip Gilbert Hamerton," the artist, who was still better known as a man of letters and an art critic than as a painter, we find the following narrative on page 18:

"There is a strange incident connected with the death of my grandfather, which may be worth something to those who take an interest in what is now called 'Psychical Research.' At the same hour, his married daughter was sitting in a room 40 miles away with her little boy just old enough to talk, and the child stared with intense interest at an empty chair. His mother asked what attracted his attention, and the child said, 'Don't you see, mamma, the old gentleman who is sitting in that chair?' I am careful not to add details, as my own imagination might unconsciously amplify them, but my impression is that the child was asked to describe the vision more minutely, and that his description exactly accorded with his grandfather's usual appearance."

This would be likely to fix itself upon the child's mind, because the old gentleman continued to adhere to the fashions of the last century, and therefore wore a pig-tail, knee-breeches and shoe-buckles. He died without any warning, while seated in his own dining room, in company with his eldest daughter; and what more natural than that his spirit, as soon as it was released from his body, should be drawn by affection, to his other daughter and her child? When a separation of the spiritual and the physical is effected without a pang, and not preceded by a painful illness, the spirit stands in no need of the restful sleep which often follows death, but enters into the invisible world with the alertness of recovered youth, and its movements are naturally as free, immediately after its departure, as those of the aged person above referred to.

ASTROLOGICAL.—Prof. Geo. W. Walrond writes us that he expects to have an astrological reading for events in August, ready for the JOURNAL, in a few days. This will make a very interesting feature, and may be looked for each month thereafter.

Like the angel of Revelation, clothed with the sun and having "great power to lighten the earth with her glory," Spiritualism is the blest evangel of peace and good-will to all.

Strange Dreams of War Realized.

After the destruction of Cervera's squadron at Santiago, the Captain of an American vessel who assisted in the rescue of the Spanish sailors from the burning Vizcaya, after describing the many horrors he witnessed, in detail, to a representative of the New York *Journal* and San Francisco *Examiner*, said:

"I took 110 men off the Vizcaya, all without clothes, and I know no worse sight than naked men with bleeding wounds exposed.... In my dreams I had seen the Vizcaya in just such distress and had succored her crew as then. In doing so I disposed them about my little deck precisely as I had done in my dreams."

A Seance 200 Years Ago.

Many are the proofs continually coming forward to show that in the past ages there have been marked cases of mortals communing with spirits. One of these is thus described in *La Lumiere*, of Paris, France:

At the Congress of Orientalists, M. H. Froidevaux quoted from the *Memoirs of Bellanger de Lespinay* the subjoined account of a spiritual seance held at Pondicherry, in the province of Madras in 1674; which was then a French possession. Bellanger was desirous of obtaining some news from France, and consulted some Hindu diviners. The scene took place inside a ruined pagoda. A burnished copper basin was placed upon a table, before which stood a little girl who looked at it fixedly. Behind her were the two diviners, who watched and waited. Not far off stood an old man muttering something in a low voice, and now and then throwing handfuls of rice in the air and on the floor, and then burning incense. Suddenly M. Bellanger saw unrolled before him a scene upon the bottom of the basin. "I beheld," he writes, "one of our vessels sail past, upon which was the Director General, M. Baron, who, coming from Surat, had reached the coast of Malabar. In another instant I saw the same vessel anchoring off Bombay; and the English waiting for the French sloop to disembark. What was most surprising of all, I recognized our people aboard the vessel." Bellanger was shown, in addition, the town of St. Thomé undergoing a siege, with the viceroy on the bastion which was being attacked, and the greater part of the garrison, whom he knew and identified. These visions were subsequently verified and confirmed. On relating what he had seen to M. Baron, that functionary reprimanded him for having dealings with the devil!

Coming Events.

The following communication received in the month of August, 1896, from a control giving the name of "Confucius," is published at the request of a regular contributor, says the *Harbinger of Light*, partly because the first portions of it appear to be in process of fulfillment, and partly for purposes of future reference. Humanly speaking, some of the predictions appear to point to extremely improbable events; but, as a matter of curiosity, it may be worth while to place them on record:

"England and the United States will be closely allied, and Congress and the British Parliament will be connected by telephone.

"Cuba will pass from Spain to the United States.

"Turkey will become a British possession.

"Japan will acquire Eastern Siberia.

"Russia will overrun Italy, Spain and Portugal.

"Germany will drive the Russians back, after devastating those countries.

"The Papacy will be extinguished.

"France will be sub-divided and will cease to exist as a nation.

"England, Germany and Austria will each acquire a portion of her territory.

"The Triple Alliance will fall to pieces.

"Nicholas of Russia will escape assassination because he has a mission to fulfill.

"Monarchies will come to an end, and the greatest mediums will be the greatest rulers.

"Submarine ships will be highly effective, propelled by water.

"All the old warriors in the spirit world are preparing for the great conflict, and are influencing governments and peoples.

"After the final struggle there will be no more standing armies; and wars will entirely cease, with the dying out of the military spirit among the disbanded troops restored to the peaceful pursuits of industry."

Material and Spirit Worlds.

Showing the advance made during the past 50 years, the *Two Worlds* remarks as follows:

The modern Spiritualist readily admits that Spiritualism as a philosophy is very ancient, and that intercourse with spirits has been attested in the histories of all ages and all races, but never before has the communion been so universally practiced nor scientifically established. Within the last half century the old-time mystery, mummery, and (claimed) magical characteristics of dealings with the departed, have been swept away. Rational, natural, and common-sense methods and interpretations have taken their place. Fear of the unknown, dread of ghosts and devils and the terrors of death, have been banished from millions of minds. Intelligent and intelligible methods of inter-communion have enabled the "common people," as they are called, to participate in the joyousness of the knowledge of continued life as well as the so-called "adepts," "magicians," and "masters." Thus the hidden way has been made plain, and the "secret wisdom" opened to all.

The spiritual telegraph which linked the two worlds 50 years ago, and enabled the listeners to the "raps" to realize the presence of an "intelligent operator at the end of the line," that end terminating in the land of spirits beyond the tomb, has been worked incessantly and with increasing success. It has led to the discovery of other methods of manifestation, and revealed to us not only the undying nature of the spirit, but the existence in our own being of spiritual powers, of will ability, thought projection and reception, psychometric sensibility, clairvoyant perception, clairaudient "inner hearing," impressional and automatic writing, trance, intuitional, and inspirational speaking, "as the spirit gives utterance" in response to thought impulses from the unseen. We have thus been moved up out of the mechanical and materialistic conceptions of half a century ago—which interpreted consciousness in the terms of physics and derived thought and feeling from atoms and unconscious forces and processes—to the spiritual plane of observation, and the recognition of the reality and permanency of spirit. That man is naturally and inherently an undying intelligence, moral and progressive, is being affirmed and admitted on all sides.

Life proceeds from Life, and is indestructible. Spiritual consciousness is the highest attribute of life that we can discover. Will, thought, feeling, intuition, and desire, are its inherent potencies,—hence the science of the spirit leads us from the phenomenal evidences of continued individual sentient existence after the death change, through the various stages of unfolding consciousness and self-realization, to the recognition of whole continents of unexplored possibilities and powers, and puts us on the highway of progress, where, if we pursue the truth in loving and receptive spirit, she will lead us to the paths of wisdom and the heights of attainment.

People make a great mistake when they look for a devil outside of themselves, either individually or collectively.

Four hundred years ago Spain drove out the Jews from her country—now she appeals to the Jews to furnish money to carry on her wars to perpetuate her power to tyrannize over her provinces in the Western World. How very inconsistent and humiliating!

A new "healer" has just sprung up in Oakland, Cal., where he is filling a tent with wondering hearers. Men, women and children flock to the corner of Broadway and Fourteenth street to see what the stranger does, and a tent that was intended to accommodate a hundred persons is besieged by three or four times that number. The man that attracts the crowd merely gives the name of Francis. He says he will not tell more about himself, lest people in looking at him fail to see the power by which he is impelled. It is said that Francis is a "healing medium," and most likely this is true, though he may not himself admit it.

RELIGIO PHILOSOPHICAL JOURNAL

[Established in 1865.]

Weekly—One Dollar a Year.

Foreign Postage 50 cents a year extra.

Single Copy, 5 cents.

THOMAS G. NEWMAN,
EDITOR AND PUBLISHER.

1765 Market St., near 10th St.,
SAN FRANCISCO, CAL.

TO CORRESPONDENTS.

Address all letters, communications and remittances to Thomas G. Newman, 1765 Market St., (Number changed from 1429) San Francisco, Cal. Your name, post-office and State should be stated in every letter.

Remit by Money Order, Registered Letter or Bank Draft on Chicago or New York. Never send coins in letters; they wear holes in the envelope and may be lost.

Subscribers should invariably state the name of the postoffice to which their JOURNALs are sent. Serious delays often follow a disregard of this. Among a large number of subscribers it is difficult to find a name, without knowing the address.

Subscribers wishing the PHILOSOPHICAL JOURNAL stopped at the expiration of their subscription should give notice to that effect otherwise the publisher will consider it their wish to have it continued.

Obituary Notices are accepted as NEWS to the extent of 5 lines. Ten cents per line for all over 5 lines.

Advertisements which appear fair and honorable upon their face are accepted, and whenever it is shown that dishonest or improper persons are using our advertising columns, they are at once excluded.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If that date is past, please oblige us by sending a remittance to move it ahead.

From San Jose, Cal.

TO THE EDITOR:

Mrs. Cowell, of Oakland, is speaking and giving tests for the First Spiritual Union, of San Jose. On Sunday, June 26, the guides of Mrs. Cowell gave a test to an old war horse and brought vividly to his memory a foraging expedition, that could only have been told by an eye witness or by one that had been there.

The old warrior had gone into a spring house and had filled his arms full of hams, and like the monkey who had filled its hands with sugar, could not get them out full, so with his arms full of hams could not get out. He laid down on his back and his comrades pulled him out by his legs. So that night they had a ham supper. Such tests to an entire stranger, and Mrs. Cowell's guides generally find out a stranger, give great satisfaction.

The guides will not stop until the test has been recognized. If not that evening, some one will stand up and say the test you gave me last week was correct and true.

On July 3, a newspaper extra was sold on the streets stating that Gen. Shafter had been repulsed with great loss of life. I went into the Hall feeling depressed with the news, and many felt the same as I did. Mrs. Cowell's guides told us that the forts had been taken and that we would hold them, and that all would be well. I, and others, thought it a mistake, because it was a direct contradiction to the papers. This morning I found that the guides had told the truth.

J. R. W. T.

Mrs. Emma Hardinge-Britten's address is 2, Winfield Terrace, Chester Road, Old Trafford, Manchester, England.

The Delphos Camp-meeting of Spiritualists commenced on July 5, and will close on August 22. Brother J. M. Arnold is there as speaker, with others, and will represent the JOURNAL and take subscriptions for it.

Our Boys, a beautiful song and chorus, was nicely rendered by Mr. John T. Lillie, by request, at Occidental Hall last Sunday evening. Both the words and music are by Miss Hattie Moulton, a grand-daughter of Mrs. R. Parker, a good Spiritualist worker of this city. The song is captivating, and must become a very popular one. For sale at this office.

Local News Summary

Edited by M. S. NORTON.

It is Whispered

That Mme. Montague has regained her health and will soon resume her public work in this city and Oakland.

That Dr. Alice Tobias and Mrs. Jennie Robinson have started a Sunday night meeting.

That the NEW JOURNAL is a great success, and if you don't read it you don't get the news.

That there are several weddings and many other important events about to occur in spiritual and liberal circles. We will keep you posted.

That business men are beginning to awaken to the importance of having an advertisement in the JOURNAL.

That some of our local mediums have hidden their light under a bushel long enough. The time has come for them to—"rise, shine; give glory, glory—year of Jubilee."

That the BORDERLAND department is already very popular.

On Time.—Send communications for publication in this department before Friday evening.

Again we extend an invitation to mediums and workers to "have a word" in this department. That is what it is for. Send your news and your thoughts. We will put them in order and publish them. That is what we are here for. If no account of your meetings or your work appears in this department it is your own fault.

State Convention.—Already interest is being manifested, and arrangements are being made for this important annual event. A Committee of Arrangements has been appointed by the State Board, of which B. F. Small is chairman—and the work is already under way. We expect the largest, best and most enthusiastic gathering in the history of the State Association. No locality where ten or more Spiritualists reside can afford to let this Convention pass without being represented. Write to the JOURNAL for information. The Editor of this department is the State Organizer.

Incorporation.—The Children's Progressive Lyceum of San Francisco have taken the necessary legal steps to incorporate under the laws of this State. We are very glad to see this movement in the right direction. Spiritualists have a legal standing and have rights under the laws of our land. Sometimes deep things are hidden from the wise and prudent, and revealed unto babes. There was an election for Directors on Sunday, July 3rd, when the following were elected: W. T. Jones, R. H. Ely, C. H. Gilman, Mrs. M. C. Richardson, E. H. Lehning, Mrs. E. W. Briggs, Mrs. A. E. F. Wadsworth, George I. Drew, Mrs. L. S. Drew, all of this city.

The Sleeper Trust.—W. H. Yeaw has promised to write a history of the Sleeper Trust for the JOURNAL. The Spiritualists of California are very anxious to know something about this whole "Sleeper" business. It looks to some of us as though there has been too much sleeping in the premises. It is possible that the time is near at hand when there will be an awakening of those who sleep.

Basic Principles.—The Commission appointed by the State Board to formulate a statement of principles for Spiritualists, have the work well in hand. The multitude of suggestions offered by the leading thinkers of this country, would make very interesting reading if published. A simple statement of principles for the information of investigators and guidance of believers would be like a "rock in a weary land." The world is moving on.

San Jose, Alameda and Oakland.—There seems to be some work for the State Organizer in these localities. Who will be the first? Let the JOURNAL hear from all of them. The time has arrived to wake up. We sound the alarm. Will you do your part?

Emergency Benefit.—On Wednesday evening, July 13, Mme. E. Young will give a benefit seance in aid of Mrs. Sarah Whitehead, who is quite ill and in need of financial aid. The seance will be held in Oriental Hall, 605 McAllister St. John Slater and other prominent mediums have promised to assist. These benefits are of great value in cases of emergency, but we hope some day to have permanent sanitary homes, where the declining years of our mediums and workers may be made cheerful and comfortable. Speed the day.

Mrs. J. J. Whitney, the celebrated trance and test medium, showed her genial countenance in our sanctum during the past week. With returning health she takes up the work anew, and that great army of investigators who are so anxious to be convinced of the truth of spirit return, need look no further. For her new phase of mediumship, see advertisement in this issue of the JOURNAL.

Gottville.—From this mining camp in Siskiyou Co., Thos. Middlemist writes of many churches and more saloons, of a people hungry for spiritual light, and not a medium in the county. He takes four Spiritualist papers. "May his tribe increase."

Mediums' Association.—This society adjourned its meeting last Wednesday evening and attended the JOURNAL meeting *en masse*, and the officers of the Peoples' Society and the I. F. T. B. Society, who hold meetings on the same evening, showed their smiling faces for a few moments. Let us hear from you all in this column.

The New Journal's Testimonial and Reception, in honor of the advent of the JOURNAL in its new dress, new form and heading, and its added departments, was a great success, spiritually, socially and financially. Our friends to the number of several hundred assembled at Occidental Hall, at the invitation of John Slater and wife, Professor and Mme. Young and Mr. and Mrs. Lillie, and were royally entertained with short talks, messages and music. These wonder-workers—each excelling in special work—have success inscribed upon their banners, which are always nailed to the mast. Quite a nice sum was realized to help "push the old chariot along." The meeting closed with the "Star Spangled Banner," and "they all joined in." Long may it wave.

The "Progressive Spiritualists" closed their season of labor in the spiritual vineyard last Sunday evening, and Mrs. R. S. Lillie will take a vacation for two months. Her lecture on the "Triumph of Right," on Sunday evening, was a triumph in itself. Mrs. Mayo-Steers suggested "Borderland" for the impromptu poem, and Mrs. Lillie then gave one of the best poems she ever delivered on this interesting theme—full of inspiration and power. The camps in the East will gain by our loss.

Dr. Stitt and Mrs. Bird, located at 1342 Market St., held a test and healing meeting at 335 McAllister St., on Sunday afternoon and evening. They are very successful workers.

The Young People's Society will give a flag party next Friday evening, at Occidental Hall, 305 Larkin St. A communication from the president was too late for this week.

Mme. E. Young's meeting was a large one on Sunday evening. As usual, her messages are to the point—just what is needed.

Mrs. Lillie.—As we go to press there is being given a farewell to Mrs. R. S. Lillie, by John Slater, Mme. Young and others. May the Angels of Light be with her "till we meet again."

Palmistry.—Mrs. M. L. Chandler will give a lecture on Palmistry at Occidental Hall, 305 Larkin street, San Francisco, next Sunday evening.

Free Test Meeting.—Mrs. Robinson and Dr. Alice Tobias held the first of a series of test meetings, on the corner of 6th and Market Sts., last Sunday evening. These are mediums of merit; their large audience was sufficient proof of their popularity.

Universal Spiritual Ass'n.—The Hall at 20 Eddy St., was crowded last Sunday to hear words of wisdom from Dr. Hall, Mrs. Usher, J. N. Young, Mr. Lee, Mr. Moriarity, and others. Subject: What constitutes self-preservation? Next Sunday there will be two-minute essays on this subject: "Is it ever justifiable to lie?" In view of the fact that Christian civilization (so-called) is a lie, there will be a hot time next Sunday at 12 m. Ideals are materialized and their practicability demonstrated by applying them to daily life. Only in this way may truth be realized, and it is the duty of each person to realize whatever of truth he thinks he comprehends, when he will find the difficulty of presenting it to others lessened.

If you intend to visit the Camp at Lily Dale, send to W. H. Bach for full particulars.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

DRS. PEEBLES and BURROUGHS, Successful PSYCHIC PHYSICIANS.

SUCCESS in any line of work, in any profession, in this day of sharp competition and specialism cannot be the result of accident. The speculator by a fortunate combination of circumstances, or luck, may make a vast sum of money; a physician, by happy chance, may select the right remedy and luck favor him in the dose, and thus cure a suffering patient—but this is not success. The successful man to-day is a hard worker,—by diligent research and hard work he masters the details of his business or profession and assisted by the appliances of modern science he is able to carry to a successful termination his undertakings. He is a successful man.

Drs. Peebles & Burroughs are Successful

and their WORK IS GENUINE. Their advertisements consist largely of the VOLUNTARY STATEMENTS of CURED PATIENTS.

Drs. Peebles & Burroughs, Battle Creek, Mich.

MY DEAR DOCTORS.—Having taken your medicine one month I consider myself well. Yours respectfully,
A. D. EDWARDS,
June 15, 1898.
349 Prospect St., Cleveland, O.

Drs. Peebles & Burroughs, Battle Creek, Mich.

DEAR DOCTORS:—I am well and do not need any more treatment. I will always feel grateful to you for your skill in treating chronic diseases, and I wish you all the success imaginable in your new quarters. May God and the angels forever bless you. Very respectfully,
Wm. H. GRIER,
June 17, 1898.
Clinton, Ills.

The Doctors will be more than pleased to hear from any sufferer and will most cheerfully give any information calculated to benefit any sufferer, whether such person undertakes treatment with them or not. They are issuing a number of booklets upon chronic diseases, which contain the latest scientific pronouncements in these diseases, which they will be pleased to mail free upon application.

YOU SHOULD WRITE TO-DAY, Giving NAME, Address in Full, with SEX, Age and a LEADING SYMPTOM, and receive their carefully prepared, CORRECT DIAGNOSIS of your case, with valuable printed matter concerning it, FREE.

Address,

Drs. PEEBLES & BURROUGHS,
BATTLE CREEK, MICH.