

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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## THE BORDERLAND.

### A Baby Medium.

Mrs. Sanford Johnson, of Los Angeles, is a slate-writing medium, and a most estimable woman, who inspires everyone who meets her with her sincerity and earnest devotion to the work which (by the rare gift she possesses) she has been called upon to do.

The investigator, in calling on her for a "sitting," does not receive, as I understand it, a great number of slates, written in several colors, drawings, etc., but will receive communications in which the intelligence is of such a nature as to amount to positive and satisfactory proof of the presence of departed friends.

I intended long ago to have written a statement in regard to a child medium for some of our Spiritual papers, but it has been deferred until the present.

Mrs. Johnson, although still in the prime of life, is a grandma, and this little one has received what we are led to hope may be received by many more children in the future, and that is, spiritual conditions and surroundings prenatal, which is the condition that ought to be given all, as preparatory to the earthly life. From conception to her birth the influence of the band of spirits with Mrs. Johnson must have overshadowed the unborn babe. The atmosphere was that of love and purity, and as the grandma was daily giving sittings and naturally talking of them, the thought was such as to prepare the way for the coming of one of the Christs, or message-bearers to mankind.

Months before the child's birth the spirits, through Mrs. Johnson, told its sex and gave its name, Lita Blair; Lita signifying, as they said, "Shining Light," and Blair signifying "Blessing." They also said that when the babe was 12 days old they should christen it; and on the twelfth day, soon after the child had been freshly attired and was lying in its grandma's arms, with the bright light of the morning sun in the room, water, in such quantity as to wet the baby's face and run onto its dress, fell from the air above, apparently near the ceiling of the room. The inmates of the home gathered around and bore witness to this strange phenomenon and fulfillment of the promise made by the guardian spirits of that household.

From the time she was old enough to be entertained with toys, a pencil and paper, or slate was her special delight. I do not remember at what age she was when they discovered that intelligent sentences appeared upon the slates or were written automatically with a pencil in her hand, but when I saw the child she was two years and nine months old, and for several months marked manifestations had been given through her. At first they thought that perhaps the power was attributable to the grandmother, but were soon convinced to the contrary. One message written through her was this:

"MY DEAR SON:—I come to you through the mediumship of this little one to prove to you beyond the possibility of a doubt that we are with you.—MOTHER."

At another time, with a pencil in her hand, it moved and wrote these words from a child who had passed away from the home;

"MAMMA:—I come to you again. I love you. Lovingly—DAUGHTER."

After these manifestations the little medium would be very ill with nausea and weakness, and the grandfather came and said that pencils and all writing material must be kept from her until she was older; that now it must not be permitted, and that he as a spirit could not always prevent it as there were many spirits who thought it was too much of a temptation for them to resist the opportunity of sending a message or of demonstrating the power. Therefore they must be watchful. Still, occasionally a message was given. As for instance a man came to Mrs. Johnson for a sitting who had recently lost his wife and was almost distracted. He had had through the mediumship of Mrs. Johnson very satisfactory and convincing things, but one thing he asked—that his wife give him her maiden name. This was not done and he was disappointed, as was also Mrs. J., the medium. An appointment was made for another sitting, and in the meantime a message was found, written by the child, with a name signed which they did not know, and when the stranger came again he found it was for him and the maiden name of his wife which could not be obtained through the mediumship of Mrs. Johnson had been given through this baby medium.

MRS. R. S. LILLIE.

### Investigation before a Camera.

The New York *Telegraph* of May 22, 1898, contains the following particulars concerning a seance held in its photographic studio:

The Sunday *Telegraph's* photographic studio is the scene of many strange experiences, but nothing



LISTENING TO THE WRITING.

more odd than an incident which happened the other day has probably taken place at any gallery. Catherine Linyard was one of the figurants and the other, Fred P. Evans, a psychist from the Pacific Coast.

Miss Linyard is not a believer in Spiritualism, but consented to pose with Mr. Evans in a demonstration of slate writing before the camera. Several who have claimed to give an exposé of slate writing have given their version of the art before the camera, but this is probably the first time that any one claiming to produce the manifestation has consented to do so under conditions permitting of photography. The seance took place under the usual glass skylight, which excluded only the direct rays of the sun and seemed to render impossible any attempt at trickery.

As a first step a number of ordinary slates were produced from which Miss Linyard selected two, which she carefully cleaned with a cloth, after examining carefully for any trace of writing. One was laid upon the table and placing thereon a small piece of pencil, Mr. Evans covered it with a second slate, fastening the two together with a rubber band. He then directed Miss Linyard to write upon a slip of paper without permitting him to see it, the name of some deceased friend from whom she desired a communication. This was done and the paper slipped, writing side down, under the band. After a short pause, during which the sound of writing was heard, the slates were unfastened, and it was found that one side had been covered with a communication, incomplete in itself, and again two slates were fastened together and subjected to the same test. This time, when the slates were again examined it was found that both were covered with writing, completing the communication begun on the first, which Miss Linyard declared treated of matters which could not have come to the knowledge of Mr. Evans, and signed by the friend whose name she had written on the slip of paper.

Once more slates were fastened together, and this time a general communication was received, done in several colors, and later a message purporting to come from Edwin Booth was found on another slate.

Miss Linyard in particular was greatly amazed at the success of the experiment, for she had previously expressed her skepticism at any practical results being secured under these or any other conditions, and when she began the seance, made many laughing comments on the foolishness of attempting to secure any communication from the spirit world with an unbelieving camera looking on.

### A Psychic Telegram.

M. Jaroslavtzey, sends to the *Rébus* of St. Petersburg, the following narrative of facts, attested by his own mother and sister, and by Messrs. Martynot and Pokatiloff:

"My elder brother has been for some little time, a public functionary at Krontya, Gorki, in the Government of Saratof, Siberia. Not having been able to find the certificate of birth of my sister, of which we had urgent need, we wrote to my brother, to ask him if he knew where it was to be found. No reply; and the day was fast approaching when the document must of necessity be produced. We telegraphed; and still no answer. The evening before the day, we held a seance, when, all of a sudden, the medium, in a very original hand-writing, traced some words which seemed to have no meaning. Then, in reply to a question, the name of my brother was written. We were so startled that the sitting was interrupted; for the general opinion was that my brother had passed away. When our agitation had somewhat subsided, the medium resumed her pencil and wrote as follows: 'The certificate is in my secretaire, at the bottom.' We opened the secret drawer of that piece of furniture, of which we had never thought, and there we found the document desired. Much excited by what had taken place, we separated, oppressed by the conviction that we had received a communication from the other world. Next day a telegram brought us joyful news. It was from our brother who said, 'The certificate will be found in the secret drawer, at the bottom of the secretaire.' A letter presently apprised us that



he had been away from home on public business. A second letter informed us that on coming back, he had been greatly vexed by his inability to send an earlier reply to my letter, and had then telegraphed without delay. On going to bed he had dreamed that he had personally taken us the answer we were waiting for, and then his mind became easy. When he awoke, he felt almost certain that we should find the certificate in time for our purpose."

Although the foregoing is headed "A Psychic Telegram," the true explanation of the phenomenon is this, that the spirit of the brother in Siberia was the bearer of his own message, was present in the circle, and controlled the hand of the medium to write it. Incidents of this kind are of frequent, almost of common, occurrence. Six times during the last two years has it happened to the present writer to hold conversations, through a trance medium, with the spirits of persons still in the flesh. The brain of each was asleep at the time, but the spirit never sleeps. And it is often more active in the night than during the day.

If this were more generally known, honest mediums would not be so often accused of fraud and falsehood when delivering messages to sitters from persons still incarnate. A sitter receives a communication purporting to come from his mother, let us say, who is at the other end of the world. When he last heard from her by letter, she was in robust health; and with the prospect of many years' life before her. What does he conclude? Either that the medium is purposely deceiving, or that some trickster in the spirit-world is impersonating his relative; whereas, in all probability, it was his mother who was really present, and her message, therefore, would be perfectly genuine. While the body is wrapped in slumber, and the spirit quits it for a few minutes, or a few hours, to wander in space, all its organic functions continue to be fulfilled with the utmost regularity, and it remains under the watchful care of its appointed guardians, and should there be the slightest risk of its being suddenly awakened, a message is instantaneously flashed along the magnetic cord, which unites the astral with the physical body, and is only severed at the change called death, and the spirit is immediately recalled.

—*Harbinger of Light.*

### Psychology of a Sea Disaster.

The story of the sinking of La Bourgogne with all its horrible details is most pitiful and heart-rending. So much of the dark side of human nature was exhibited, such repellant depths of the human animal were exposed during the disaster that, as we read the account, with our sympathy and sorrow are mingled feelings of humiliation and indignation. For the time being many of the crew, especially, were mere brutes, with a sense of danger and the instinct of self-preservation so active and dominant that everything else was suppressed or overpowered. The moral sense, sympathy, the generous impulse, the helpful disposition, shame, self-reproach, all that pertains to man's higher nature was paralyzed, and the beast in man was supreme and it was the beast in the presence of danger struggling with others like himself for advantage of place and position and means of escape. There was but one thought, one purpose,—to escape death. Many were ready to stab or to strike down man, woman or child whose struggles imperiled their own safety, or even lessened the certainty of their escape. Some of the crew, expert in the use of knives, did not hesitate to use them freely on those passengers who were in their way.

There was a general panic and the result was enormous loss of life, when, if reason and self-possession had governed, most of those on board the steamer could have been saved or at least a very much larger number would have escaped a watery grave. Some of the officers remained at their posts and doubtless did the best that they could, but they had apparently but little influence over the crew, who seemed to have taken possession of the boats for themselves, the passengers having to fight them for a place.

I do not remember to have read of so much disgraceful brutality in any other disaster on the sea. Only one woman out of 300 was saved. There were many children on the ship. Not one of them was saved. Of the 85 cabin passengers not one was saved. Of the 125 second-cabin passengers 12 were saved. Of the 295 steerage passengers, 47 were saved. Thus about 90 per cent of the passengers perished. The officers and crew numbered 220 and of these 105 or nearly 50 per cent escaped death. These figures tell a terrible story of that

crew whose conduct is likely to be a subject of investigation by the steamship company, if not by the courts.

Yet men can hardly be held fully responsible for what they do in such situations. Ordinary persons can keep their minds on only one subject at a time and in danger the uppermost thought will dominate and the strongest impulse govern action. The cool thinker, the disciplined mind, the man of experience and self-possession, the masterful man, in danger and in the face of death, may act rationally. This is because the activity of his higher faculties is maintained and governs him in his acts for self-preservation.

Many of those men of the crew of the French steamer who beat passengers away from the boats with oars and who according to reports used their knives even on women, acted from one single thought and impulse, with no more moral sensibility or feeling of altruism, at the time, than is possessed by a shark.

In a great emergency calling for courage and sacrifice some of those men might rise to heights of heroism that would challenge admiration. But it would be when there was one dominant idea and purpose in which the activity of the higher faculties or the sentiments and impulses of the higher nature should control so completely as to overcome or lessen the self-regarding instincts. Some of those men might risk their lives to rescue a drowning woman or child, and feel that they had only done what any sailor ought to do. In such a case, thoughts and feelings about self and safety of self are subordinated to the one thought of saving another with whom sympathy has been aroused.

Man has the appetites and instincts of the animal and in so far as he gratifies them he is but an animal. Superadded to these necessary animal propensities are those higher mental and moral qualities which distinguish man from the brute just in proportion as they enable him to restrain and control that which he has in common with the brute.

In such a situation as that of La Bourgogne disaster, unless there is some influence to check the excitement and fear, they for the time being, dethrone reason in many minds and leave individuals entirely at the mercy of their animal impulses. In such circumstances, men act very much as the animals below man act when placed in a similar situation. This fact is sufficient to indicate the necessity of disciplined crews as well as of trained competent commanders on our ocean steamers. The possibility of passengers having to encounter the ship's crew armed with knives in case of shipwreck, should at least be reduced to a minimum.

Companies to whose ocean racers are entrusted the carrying of the precious freight of human life, should profit by the experience of the survivors of La Bourgogne and see that the crews and officers on their steamships are instructed and trained for such disasters as are liable to occur at any time.

B. F. UNDERWOOD.

### What Spiritualism Teaches.

First, it teaches that there is no death. To the thorough investigator and confirmed Spiritualist this lesson is taught so thoroughly, and the evidence is so perfect, that to doubt is impossible, and the dim light from the star of hope is changed to the brilliancy of knowledge. This knowledge, to earnest thoughtful souls, is of paramount importance, for it is the foundation of life's true work. Without it we are at sea, with no certainty of the fulfillment of our hopes, when the deep feelings of our nature seem almost a mockery for this moment of conscious existence, and our longings for knowledge of the mysteries of creation and existence, our hopes for the uplifting and betterment of mankind, our sympathy for suffering and desires that wrongs may be righted somewhere, somehow, our longings for the loved ones passed from our sight, are all met with the sickening fear that this is all of life. Spiritualism is the cure for this.

Even the Unitarians, with their grand philosophy and broad humanitarianism, almost identical with the spiritual philosophy, when asked: "If a man die shall he live again?" have to say, we believe; we hope; we do not know!

With this basic principle of eternal life firmly established, how grand a conception we may have of life and of the universe. There are many things we may learn of our friends in the higher realms of being, that are helpful to us and a light and a guide to our feet, but of their immediate surroundings, their manner of life, their powers, their joys, their work, we may not have a clear conception until learned by experience; because, they tell us, that nothing comes into our earth experience to

which they can compare their conditions in spirit life.

But they tell us "all is well;" that simple justice (which is perfect mercy) rules the universe; that there is no royal road to heaven, no plan whereby we may gain happiness and exemption from the penalties of wrong-doing at the expense of another's suffering. They tell us that such a thing is impossible and that no one can be happy in God's forgiveness until they can forgive themselves; that it is not an angry God upon a great white throne, but the God within—the still small voice of the knowledge of right and of wrong and its consequences, that we have to settle with; and that we have to work out our own salvation by forgetting self, and doing for others in the lines where we have previously failed, rejoicing that we have come into true life.

We learn that compensation comes to all. That faithful worker who did his or her best to care for their loved ones in honesty and with sympathy for others in worse condition than they, will enter into sweet rest with hands and hearts made clear and white in others' service. But the compensation of the master who enjoyed the good things of this world at the expense of others' labor and privations, comes as surely, and how? In the poverty of the spirit, lacking in good deeds done for humanity; in the knowledge of injustice committed, for which he must atone by unselfish effort at such times and opportunities as he can search out. And so of all evil; the rule always is that it is better to be the victim of wrong-doing than to be the perpetrator of wrong.

Spiritualism teaches us also that for everyone there is a true mate, and those who pine in loneliness here, or bravely face life's duties mismatched, will find the congenial soul that is theirs and desires no one else, and in whose loving companionship the life of eternity will be passed. It teaches us that there is no limit in eternity to our possibilities of development in knowledge, in loving power for good, in our capacity for enjoyment, or in the perfect peace and happiness that comes to us as we earn it.

And what may be some of the benefits of this knowledge as applied to the uplifting of humanity on the earth-plane?

The knowledge that for every careless, thoughtless word or act we must account; that every rending of the heart-strings of our friends will come back to our awakened consciences to be atoned for in contrite humility, should make us more considerate in all the little things of every-day life. The knowledge that true riches are riches of the spirit, and that the most poverty-stricken denizens of the spirit world are those whose whole lives and mental capacities on earth were spent in accumulating earthly riches—should tend to broaden our lives and foster the spirit of human brotherhood.

It should teach the man of great business capacity that after he has provided for the necessities of his own loved ones, he should not waste his life in further accumulations of property to gratify his own selfish ends, but give his brother man the benefit of his talent, and aid in the perfecting of such social arrangements as will do away with suffering and privation.

The knowledge of the law of love, and the desire to benefit and uplift humanity, must result in due time in doing away with all wars and the warlike spirit, and even now, the loving hearts of the enlightened are shocked at the thought of war, and can only endure it as a remedy for conditions yet worse.

Williamston, Mich.

HIRAM RIX, JR.

### Gladstone's Religious Views.

Much has been published of the late British Statesman, Gladstone, but scarcely any thing of his religious views. That he was substantially in accord with the religion of the "chosen people" is evident from his declaration which is as follows: "It may be that we shall find Christianity itself in some sense a scaffolding, and that the final building is a pure and perfect theism where the Kingdom shall be delivered up to God that 'God may be all in all.'"

The distinguished author of the "Declaration of Independence," was also a Theist and expressed the following: "I trust there is not a young man now living in this country who will not die a Unitarian." Prof. Asa Gray, the eminent author, asserted that he was a convinced Theist.

All thoroughly equipped theological investigators are aware that the Nazarine reaffirmed the Theistic teachings of the "chosen people" and the test of his discipleship was, "If ye have love one for another." Gladstone was undoubtedly in accord with the Theistic school and in line with



the lofty ethics illustrated by Hillel, the teacher of Christ and that great modern seer, Emerson. The former asserted that the quintessence of all religions was embraced in the simple admonition, "Be good my boy; be good my boy." Devout thinkers recognize the presence and potency of that enlightening and eternal energy referred to by the seer, "If ye seek me you shall find me, if you search for me with your whole heart."

QUAKER.

## FEDERATION.

Heaven speed the day! when, from the present's voicing,  
Which with deep patriot-spirit is full stirred,  
A Commonwealth shall rise 'mid wide rejoicing,  
And as one people will the States be heard;  
When all provincial jealousies shall end,  
And for the common weal each man will bend.  
Heaven speed the day! when everywhere the longing  
For true and lasting union will be shrined  
In every heart, and selfless aims be thronging  
The chambers of each high and lowly mind;  
When State to neighboring state shall bravely call,  
And one grand Commonwealth o'erarch us all!  
Heaven speed the day! when yearned-for Federation  
Like to a lodestar on our skies shall blaze;  
And undivided we shall stand a Nation,  
Becoming greater with the roll of days;  
When for the whole the individual life  
Shall spend its being in far nobler strife.  
Heaven speed the day! when this our strong  
To found a deathless, closer Brotherhood  
Shall bear a golden fruitage. Now and ever  
Let us sink self to aid the general good;  
And lo! our jubilant Motherland shall see  
America stand united, great and free.—*Each.*

## A Plea to the Public.

Remember that spiritual mediums who, by reason of mental adaption, come *en rapport* with spirits and the spirit world, need the good will and sympathy of those among whom they labor, in order to increase this power. Let those who assemble for holding communion with their departed friends, be their number great or small, try to place themselves *en rapport* with them.

Let them pour out their kindest feelings and purest love upon the soul's altar; then a condition will be met which will open the windows of the soul for the ingress of heavenly love and light, and the messages given under such conditions will be pure, true, and laden with blessings for all to whom they may be sent.

In this wise former misconceptions can best be cleared up; for when head and heart are in a receptive condition, truths are discerned in their qualities and relations to other truths, and the recipients are caused to rejoice in the knowledge of immortal life. They realize then that communion with those who have passed the threshold of that life, is a grand truth; that it is an inheritance of every child of earth; a blessing which belongs to all, and will be as soon as they make proper conditions for it.

Let us turn to the light that shines from the eternal hills upon humanity, and receive the solace brought by angels who were once mortals, the same as we are.

All religions have a center, an idea around which they are formed and upon which they rest as their foundation. Spiritualism is greater than all religions the world has ever had, thus far, for it has spirit for its background and basis, and the fact of demonstrated immortality for working factors to build up a grand religion. It has done much since its modern advent; its teachings have already solved great problems, chiefest among which is man's destiny when this earthly tabernacle is deserted by the indwelling "I Am."

To learn and intelligently view the whole problem of creation and progression, is something all yearn for. Spiritualism has taught much already which has thrown open the causeways, to these mines of coveted wisdom; but it must press on, step by step, as the sense unfoldment of men enables them to receive and rightly use their knowledge upon these problems.

Man has learned that the force which enables him to breathe, walk, talk, think and reason, is the same in quality, if not in quantity, that holds planets in their orbits and supports all worlds with their great systems for constant creations and supplies. But we hear it said from the mortal side of life that these strife-conditions should have been prevented among men and things on earth.

Friends, one and all, when you once learn yourselves, in your weakness and in your might, as to composition and relations, these perplexing questions will have answered themselves to your satisfaction; for all these exercises are included in the program. The laws of nature and evolution require them. Upon man's individual chart, each

and all of nature's degrees must be represented to show that he has passed through them and drawn a benefit by contact and experiences. We know these are trying, sifting and severing processes, but individual evolution and completion have need of them all.

How often is wafted into the atmosphere by mortal the plaint "Why were we not made perfect, etc.?" We answer, man is perfect in essence. The finer as well as cruder properties have a perfectly assimilated chemical correspondence and these endowments are related to all sources in the Universe. Therefore to develop these attributes composing the "I am" or individual ego, man must begin at the bottom of corporeal things and climb the ladder of progress, round by round. He is buffeted because he trespasses here and there, upon the rights of others; but by this process he learns, likewise draws strength for necessary development and service. In accordance with his development and service he establishes his claims to universal wealth and force-exchange, and becomes a rounded-out individuality which endures forever, and made an heir to immortality, by reason of these very developing processes.

Van Wert, O.

Mrs. M. KLEIN.

## The Fox Sisters.

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Of these Leah, who became Mrs. Underhill, and while retaining her remarkable gift, did not give it publicity, lived past the average length of life. Margaret, whose attractive personality was sufficient to win the love of Dr. Kane, the eminent Arctic explorer, and Kate, who married Mr. Jencken, of England, were both compelled by adverse circumstances to support themselves by their mediumship. In consequence they were overwrought, and constantly suffered on the verge of nervous prostration.

The so-called "confession" was made by a Catholic priest gaining hypnotic control of Margaret, and with a manager scheming to give a money-making show. They gave only one, for after explaining just how the raps were produced by the medium, the sounds began and were so distant from her, and peculiar, that deception was shown to the most skeptical to be impossible.

The show was not repeated, and some leading Spiritualists of New York City, becoming acquainted with the facts, and that her failing health demanded that they should assist her, gave her home and care until her departure to the spirit land—the existence of which she had done so much to prove to others. Yet to the last the rappings came to her bedside, and those in attendance were cheered by the answers received.

HUDSON TUTTLE.

Mr. and Mrs. E. W. Wallis, as before stated, are now on the ocean coming to America. The following is just received referring to their visit:

Mr. E. W. Wallis, the able and esteemed editor of the *Two Worlds*, accompanied by his devoted wife, Mrs. M. H. Wallis, leave England by the steamship "Cestrian" on July 30th, and it is sincerely hoped will safely arrive on the American shores. Long and close application to work, especially in the case of Mr. Wallis, has rendered a change and rest absolutely necessary for a considerable time.

At the ordinary monthly meeting of the Directorate of the *Two Worlds*, held a week ago, the unanimous felicitations of the Directors present were accorded to Mr. and Mrs. Wallis, and through them they desired to extend their heartiest good wishes to their American co-workers and at the same time commended Mr. and Mrs. Wallis to their kindly sympathies and attentions, in the hope that they would receive a hearty welcome; render efficient service to the Cause, and in due time return to their native country, renewed in health and vigor; with a more extended knowledge as the result of their travels, fitted in all respects to recommence at home the noble work of human elevation and redemption, which is so dear to their hearts and lives. I am, yours faithfully,

PETER LEE, Acting Editor *Two Worlds*.

PROF. MARSH, of Yale University, the well-known anthropologist, states, as the result of his measurements of the Cerebral organs of the civilized races of mankind, that the brains of the Japanese exceed in volume those of any other nation on earth. Now, as the editor of *Le Progres Spirite* pithily puts it, the whole of these forty millions of Japanese being Spiritualists, what becomes of the allegation that all believers in Spiritualism are lunatics?—*Each.*

## IMPORTANT BOOKS

FOR SALE AT THIS OFFICE.

- After Her Death, by Lilian Whiting. \$1.00.  
Among the Rosicrucians, by F. Hartman, M. D. Visit to a Rosicrucian Monastery, and the topics expounded by its adept inmates, etc. 75 cents; paper covers 50c.  
Astrology, Seven Easy Lessons in—Sullivan. 25c.  
Constituents of the Universe, by J. E. Atwood. 75c.  
Dematerialization (a partial case) of the Body of a Medium, by Count A. Aksakof, Scientist, Philosopher, Litterateur, Ex-Prime Minister of Russia. Translated from the French by Tracy Gould, LL. D. Cloth, 75c.,  
Echoes of Thought, a melody of verse by Emily E. Reader, comprises about 50 Occult Poems, mostly in the Oriental style, 3 of them being translated from the Chaldaic of the poet Memphis. Cloth, 75 cts.  
Fall of Lucifer, and other Essays and Poems, by Wm. Sharpe, M. D. 250 pp. This book contains rich and pithy essays on the mystery of God-likeness, the Renewal of the Temple, Socialism, the Egyptian Monuments, Symbols of the Circle and the Cross, Khandalla and Nature Worship, Modern Idolatry and the New Life, Superstition, Nirvana, etc. \$1.  
From Dreamland Sent, by Lilian Whiting. \$1.25.  
Gates Ajar, by Elizabeth Stuart Phelps. \$1.50.  
Hypnotism: Its History and Present Development, by Frederick Björnström, M. D., Head Physician of the Stockholm Hospital, Professor of Psychiatry, late Royal Swedish Medical Councillor. \$1.; paper 30 cts.  
Influence of the Zodiac upon Human Life, by Eleanor Kirk. \$1.00.  
In Search of a Soul—by Horatio W. Dresser, author of "The Power of Silence," and "The Perfect Whole." This is a series of essays in interpretation of the higher nature of man. Cloth, \$1.50.  
In Tune with the Infinite—or fullness of peace, power and plenty—by Ralph Waldo Trine. The title page states: "Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it." Cloth, \$1.25.  
Kabalistic Astrology, by Sepharial. 75 cents.  
Law of Psychic Phenomena. A working hypothesis for the systematic study of Hypnotism, Spiritism, Mental Therapeutics, etc., by Hudson, \$1.50.  
Law of Vibration—12 lessons in "I-am" science, by T. J. Shelton. 25 cts.  
Living Christ (The)—by Paul Tyner. Designed to show that the perpetuation of life, in ever-increasing strength, fullness and beauty of manifestation, is entirely within the powers of man when fully awakened to a consciousness of his true nature. Cloth, \$1.00.  
Magic—Natural—by Henry Cornelius Agrippa, Counselor to Charles V., Emperor of Germany, and Judge of the Prerogative Court. Agrippa was the famous mystic of the 16th century, and his works on occult philosophy are available only through the present edition. Cloth, \$5.  
Magic—Doctrine and Ritual of Transcendent—by Eliphas Levi. A complete translation of "Dogme et Rituel de la Haute Magic," by Arthur Edward Waite, with original engravings and portrait of author. \$5.00.  
Mediumship; an Essay by Prof. J. S. Loveland, who has for half a century been an inspirational speaker and seer, and this book is the crowning effort of his life-long investigations and study of the subject of mediumship in its scientific, physiological, mental and ethical aspects. Price, 25 cents.  
Miracles and Modern Spiritualism, by Alfred Russell Wallace, England's noted Scientist. \$2.25.  
New Philosophy of Health; a study of the science of Spiritual Healing and the philosophy of life—by Harriet D. Bradbury. 75 cents.  
Ormsby's Almanac, with Ephemeris. 50c.  
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## The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

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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., AUGUST 4, 1898.

Last May, Eusapia Paladino went to St. Petersburg, Russia, having been invited by the Czar of Russia, who is himself a medium. Spiritualism finds many adherents among the more conspicuous members of his Court, as it does, also, among the Professors of the University, who have been convinced by the hard logic of facts.

Cardinal Moran, who is *en tour* in Europe, is evidently troubled about the growth of Spiritualism, says the *Harbinger of Light*. He alludes to the "ten million Spiritualists in America," and speaks of the Devil as their father. If the Devil is their father, they show him very little respect, and evidently think less of him than "mother" church does.

By the transition, at Naples, Italy, at the age of 80, of Professor Damiani, the author of a drama entitled "Spirit and Matter," which was translated into English, French, Spanish and German, Spiritualism, on this side of the dividing line, has been deprived of one of its most fearless advocates and defenders. He was largely instrumental in developing the mediumistic faculties of Eusapia Paladino. He has been merely translated to a sphere, in which he will continue to labor for Spiritualism with larger powers and a wider outlook.

The Rev. John Page Hopps, speaking of the creeds of Christendom, says: "I know them all, and their makers—from the Popes to Calvin, from Calvin to the Westminster divines, from the Westminster divines to the Wesleys, from the Wesleys to Mr. Spurgeon, with bishops and inquisitors, crucifiers and councils, synods and star-chambers, all the way;—a ragged regiment!" Yes; and it would be a sorry day for the world if any of the credal systems should ever again have the power to rule the world. Any one of them would enact the same reign of terror. A divided church is the only safeguard.

Mrs. Sarah Seal, who has for years had such wonderful psychical experiences, has engaged to write some of them up for the JOURNAL, and the first of them will appear next week. She writes thus: "Oh! how vast have been my privileges of intercourse with the spirit world, and yet I have not related it to the public, but with the help of the friends, I will endeavor to do so now."

Mr. John Bull, of Chicago, an old subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL, having taken it continuously ever since July 17, 1876, writes: "Orthodox bigotry and ignorance rises like a wall at any attempt to instil liberal ideas into minds warped by early training in orthodox Sunday Schools. Blessings on A. J. Davis and the Progressive Lyceum. Verily there is a great work for Lyceums to do."

Now if Mrs. Piper's organism represents one end of a line, the other end of which is in the so-called "Spirit World," or if there is a recognizable possibility of this, it seems to me eminently desirable that we should try to find out what will improve the line and the transmitting and receiving apparatus, and if possible obtain knowledge concerning the methods to be used in making and improving other similar machines—RICHARD HODGSON, LL.D.—Report on Mrs. Piper.

Jealousy among psychics is not only unreasonable and unjust, but demoralizing. It prevails so generally and disgusts people with a sense of justice and a disposition to be fair and generous. Every one should be satisfied to live their own lives, and let others do the same. We cannot all have the same gifts, but we can all be natural and do the work of our lives without treading on the toes of those with whom we come in contact. Let us all try to reform in this matter.

The war between Spain and the United States now appears to be about ended. Peace negotiations are well under way and the conditions may all be settled very soon. It has continued but three months, but has shown a wonderful record. The battles have covered the United States Army with imperishable glory. Spain has not won a single one. This shows that the time had fully come for her complete humiliation. As it has been stated in these columns, this is evidently the plan devised in the spirit world. This being the case, it has been an easy task—everything being apparently fully prepared in advance for the successful outcome. The reign of terror and cruelties practiced by the Spaniards have brought their own reward—the ruin of the nation, both in a financial and military point of view. The newest of the nations is doubtlessly destined to wipe out oppression and cruelty as represented by Spain and other antiquated nations, and be the real deliverer of the race—the one to inaugurate the *new time* of "freedom" for the world. It has existed but a little over a century, but has now cast off its swaddling-clothes, put on its military garb and assumed the work intended for its performance by the band of guides in the spirit world who have in charge the work of ushering in the *new time* of the Twentieth-Century freedom, civilization and progress. As such it is the world's deliverer and emancipator.

Some 12,000 Jews seeking refuge, have arrived at Alexandria, Egypt, having been driven from their own countries by misery and religious intolerance. Nearly all are completely destitute. Telegraphic news state that those arriving from Yemen, (Arabia) come in bodies of 50 to 70, wan, emaciated, half clad, in rags, their physiognomy reflecting the intense physical and moral persecution they have endured at the hands of a population which is still barbarous and cruel in that part of Arabia. Their appearance is painful to see and their misery defies all description. Among them are very young women, with black and languid eyes, refined and regular features, of a deep brown but agreeable hue.

A terrible famine is raging in the region they came from, and the nomadic tribes penetrate into the towns and villages, robbing the weak and defenseless Jews. Women too, are often outraged and girls abducted. Jerusalem, to their imagination, seems to be an inviolable asylum from the torments they suffer, and it is while on their way there that they pass through Alexandria.

"The Evolution of Religious Ideas" was the subject of a lecture on Sunday, July 24, at Los Angeles, Cal., by Mrs. Mary C. Lyman. The *Herald* gives a digest of it thus:

It has taken ages for man to learn the dignity of a human soul, and that the various religious beliefs are a result of physical and mental growth upon

our planet. Through the student of nature we learn of prehistoric man. Man has worshipped at the different altars of nature. Sticks and stones, sacred rivers and mountains, all have claimed his reverence. He has sought his God in every conceivable manner, in the outward frame of nature, until out of the depths of his own soul he has been led captive by the hidden presence; that voice of his conscience which bids him be good and help complete the divine plan of which he is a chosen part. To have a heaven we must endeavor to be universally beneficent in behalf of all, for such are a part of the great evolution in perfecting the kingdom of wisdom and love, as developed from the undying soul of every human being.

### Treasure found by a Vision.

From Port La Vaca, Calhoun County, Texas, comes a report of \$4,000 being found on account of a vision. The *Galveston News* of June 18, has the following account of the result of following instructions given by the spirit of a murdered woman:

Orson N. Jayne has a cotton field just above town on the west side of Linn's Bayou. A night or two ago he had a vision in his sleep, a woman appearing to him with a ghastly cut running diagonally across from her left shoulder to her right side, completely disemboweling her, who asked him what he was worrying about. He replied that hard times and loss of money were making him anxious and fearful of making a living for his family. She replied: "You have plenty on your land, and there is no use worrying; and if you will begin at the west corner of your field and count off fifty rows of cotton, and then go to another end of the row and step back thirty steps and dig, you will find enough to make you independent."

In the morning the vision was so clear that he followed the directions, and getting his plow and team turned up a furrow at the point indicated, when he found a fifty-cent silver coin dated 1861, and dropping everything he brought it to town and showed it to divers persons, the writer among others, and was advised to continue his search. In company with Mr. James Sterry he went back and found \$3.75 more in silver, and the woman appeared and told him to dig more to the southwest. He and Sterry becoming alarmed, left the place and did nothing more until the next morning, when he unearthed \$4,000 in gold, all of San Francisco mintage of the fifties.

### Explosion Shown in a Dream.

The following account of a very vivid dream was given by a correspondent in *Intelligence*:

I have an uncle, only brother of my mother, who builds and superintends powder and dynamite factories for Noble and Co., of Paris. As he travels very much we often do not hear from him for a long time, and are anxious at times, fearing that something serious has happened to him.

One night in February, 1897, I was dreaming an ordinary, trivial dream in Omaha, Neb., when suddenly I heard a fearful detonation, saw green and blue fire spurt in all directions like lightning, and felt myself as if I had been annihilated. It required a few minutes till I realized that I was not dead and that all had been a dream. I thought at once of my uncle and that one of the factories had exploded.

In the morning, at the breakfast-table, I told my brother of the vivid dream, which had not the least connection with the trivial dream, and I said that I was certain that one of uncle's factories was blown up. Two days later, a cable despatch appeared in the morning paper, saying that Noble's dynamite factory near Ayrshire, Scotland, had exploded, killing half-a-dozen men and breaking window panes for 40 miles around. Upon investigation the fact developed that the factory blew up at the same time I had the dream, considering the difference in time between Nebraska and Scotland. My uncle was not near the factory at the time, but in France.

In the *Chautauquan* for August Wm. E. Griffith, D. D., has an article on "The Spanish in the far East." He says the Spanish ideas of commerce are to rob all new comers and foreigners. He adds:

At Manila we see the worst. The newcomer has his pockets searched and his trunk tumbled over,



for Mexican dollars of a certain date and pamphlets criticising the priests are under ban. There is a network of restriction upon anything like trade. It is a wonder that the British and Chinese have been able to develop business, even as they have already done. Everything seems to be under the control of the clericals. The archbishop is practically the supreme ruler, for nothing is done without his consent. From him down through bishops, priests, monks, nuns, and native catechists, runs a vast and intricate network stretching over humanity from the cradle to the grave and holding within it everything that belongs to the political, commercial, and social life of both native and foreigner.

Under this terrible state of affairs, is it any wonder that Revolutions occur? The rule of priestcraft is tyrannical and demoralizing.

### Exhumation of a Man in a Trance.

Paris medical men are much perplexed over the case of a man named Poisson, 36 years old, who died and was duly buried two days afterwards at the expense of the Parish. The undertaker's men were surprised at the absence of rigidity in the "corpse," which was also singularly warm at the time of burial. One of them happened to mention this fact to an acquaintance of the "deceased," who thereupon related that only about a year ago his friend had fallen into a lethargic sleep, and remained so for nearly a month. The undertaker's man communicated this information to the authorities, with the result that the body was hastily exhumed. It was found to be still comparatively warm. There were no traces of decomposition, neither was the "corpse" stiff. Several doctors have seen it, but hesitate to say whether the man is dead or alive. He will now be kept in the hospital until positive proof one way or the other is obtained.—DALZIEL.

In constructing their system of theology, which in some important respects resembles some of the older systems of mythology, especially that of ancient Egypt, the Jewish priests, etc., have made a very clumsy attempt at claiming that the Sabbath was instituted by their God, Yahveh (Jehovah). Although this particular "divinely-appointed day" has been rejected, Christians observing the first instead of the seventh, preferring apparently one of their own choosing, yet a strange anomaly exists which forces us to show the weakness of this claim. The strange anomaly referred to is, that although the orthodox have ceased to acknowledge and to observe the Jewish Sabbath or seventh day, yet they point to certain passages in the Old Testament—which do not, of course, refer at all to our Sunday—as their authority for "keeping" it and for attempting to force their neighbors to do likewise.—HUGH KERR.

What a grand thing to be loved! What a grander thing, still, to love! The heart becomes heroic through passion. It is no longer composed of anything but what is pure; it no longer rests upon anything but what is elevated and great. An unworthy thought can no more spring up in it than a nettle upon a glacier. The soul lofty and serene, inaccessible to common passions and common emotions, rising above the clouds and shadows of this world, its follies, its falsehoods, its hates, its vanities, its miseries, inhabits the blue of the skies, and only feels more the deep and subterranean commotions of destiny, as the summit of the mountain feels the quaking of the earth. Were there not some one who loved, the sun would be extinguished.—*Erch.*

*Dawning Light*, our excellent contemporary in San Antonio, Texas, gives the JOURNAL the following complimentary notice, in its last issue: "The RELIGIO-PHILOSOPHICAL JOURNAL, published at San Francisco, Cal., by Thomas G. Newman, has recently been enlarged and very greatly improved, if such a thing were possible. San Francisco alone should give the JOURNAL a handsome support, while the entire Pacific slope should be proud of such an able exponent of the spiritual philosophy. We note this evidence of the JOURNAL'S prosperity with sincere pleasure."

Don't be afraid to change your opinion. Such changes indicate progression.

### Spiritual Thoughts.

All glorious and beautiful  
Are the messages of love,  
Sent from our friends  
Who have passed on above.

Progression is the law  
Of Nature's own hand,  
Which we must abide by  
Till the great change has come.

So prepare now the way  
Whilst you're here on earth  
For the change called death,  
To the spiritual birth.

For we will all know  
And meet as of yore  
All the dear loved ones  
Who have passed on before.

MRS. MAY COLVER.



The Editor is not responsible for the opinions of correspondents.

### Wrangell, Alaska.

TO THE EDITOR:  
Mrs. S. J. Lenont, the gifted psychometrist, has gone to Nanaimo, B. C., where she is doing a good work. A metaphysical club has been organized, which meets every Tuesday evening, when one or more members read original papers on psychical subjects. Rev. G. W. Kennedy, pastor of the Second Presbyterian Church, is a regular attendant. He quit the Methodist ministry on account of his liberal views, and is now an independent, although filling a pulpit. P. M. Smith, of Garfield county, Washington, a healing medium, is trying to organize a developing circle among the Klunket Indians. Their ancient religion was a species of Spiritualism, and their curiously carved totem poles are erected in honor of their departed ancestors. So far the immigration into Alaska is mostly composed of a densely material class of persons, who seem to be totally dead to spiritual things. July 16, 1898. B. A. STEPHENS.

### The New Era Camp.

TO THE EDITOR:  
This camp closed on July 24, and was a success. Much good work was accomplished. The officers and local workers did their share to compel success, while Charles J. Anderson, the "boy orator" and Mrs. Loe F. Prior, lecturer and test medium, won for themselves fresh laurels. Mrs. Prior commanded the respect of thoughtful minds by her eloquence, and of skeptics by her clinching tests which bore evidence of their genuineness. Some were almost sensational in their effects, and all were calculated to awaken thought and lead to inquiry. Dr. Geo. Wigg, of Portland, delivered an able address on "Spiritualism," which was instructive and edifying. Sunday, the 17th, was largely devoted to the N. S. A. The writer followed the morning lecture with half an hour's talk on the subject. In the afternoon, Mr. E. A. Marshall, one of the State Agents, and Mrs. Loe F. Prior, gave excellent addresses followed by a collection for the National Society. Mrs. Prior also gave a test seance for the benefit of the Jubilee fund and Mr. Walker, during the last week. Mrs. Kate Obrock, a spiritual healing medium, did good work throughout the meeting. Mr. J. G. Dollarhide, a slate-writing medium, was present. Mrs. Ella Royal Williams, of Salem, occupied a tent with her two little girls and Mrs. Prior. She gave an evening's entertainment for the benefit of the camp, consisting of readings and music, which was a success. She also lent her aid to promote the cause, giving tests and addresses, serving on the program committee, acting as organist and assisting in the lyceum. The lyceum was organized and conducted by Mrs. Prior, who takes great interest in that work, and was a complete success. The marches and flag-drills in the open air on Sundays attracted much attention and many favorable comments from persons ignorant of lyceum work. The officers for the ensuing year, are: George Lazelle, president; Mrs. Kate Obrock, vice-president; Mr. Wm. Penman, secretary; B. F. Fuller, treasurer; and the writer,

corresponding secretary; Mrs. Irvine, of Barlows, and Mr. Burgoyne of New Era, trustees."

The last Sunday was the great day of the meeting. For one hour and a half the large audience was held in quiet attention by the address delivered by Mrs. Prior's guides. It was comprehensive in statement and scope profound in thought, logical, eloquent, an appropriate closing address that will long be remembered by the hundreds who were privileged to hear it. Mrs. Prior's guides demonstrated their ability at the very first lecture of the meeting, rose in public esteem as the meeting progressed, and in the closing lecture surpassed all that had preceded it. Such is the verdict of an auditor.

The "boy orator" acquitted himself well, made many friends, and gives promise of much useful work in the future.

This is the only camp in the Pacific Northwest and should be sustained. Membership in the association costs but 75 cents annually, and there are hundreds of Spiritualists in Oregon and Washington who should aid in its maintenance for the general good, even if they cannot attend all its meetings. If they would co-operate, the management could employ more workers, have more variety, and open the gates free to all. That is what we should like to see. W. P. WILLIAMS, Cor. Sec. Salem, Or.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 22t13

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Also 10 Acres of Prunes, in bearing, a beautiful new house, barn, nice well of water and wind-mill. Will be sold cheap and on easy terms.

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Mrs. D. N. Place, Spiritual Medium, 247 Oak street, near Market, San Francisco.

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Mrs. S. Seal, Spiritual, Healing, and Business Medium, 1116 Broadway, Oakland Cal. Readings and Treatments daily.

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Mme. E. Young, 605 McAllister street, Circles Tues. Thurs. and Sunday eve's, 10c.

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### Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLE, of Boston, are engaged for the present season. [A vacation is taken until September.]

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 305 Larkin-st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 305 Larkin-st., San Francisco.

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## Consolation.

Come gentle, come quiet,  
In our midst this night.  
Every hamlet in the land  
Feels the touch of spirit's hand.

Come, O come, bring a blessing;  
Bring the comfort and the light.  
Come gently, teach those lessons  
Which will comfort us at night.

O, how heavy are those burdens  
Human beings have to bear,  
If we only knew their meaning  
We would not grieve or care.

O, how wondrous are the trials,  
But what wisdom is bestowed  
In the brightness of the day,  
While we say, "Thy will be done."  
CARL EBERHARDT.

## Confucianism and Buddhism.

It is pleasing to note the following descriptions in a "Tract," of the two chief systems of religion, prevailing in China:

"Confucianism (which is practically the religion of China) is not so much a faith as a negative philosophy. It is a religion without a revelation, a code of morality without an ultimate personal authority."

A thing which Christian advocates have assured us could not exist, but which seems to suffice for nearly a fourth part of the race, and these possibly as civilized (if not so vigorous and warlike) as any other section.

"Buddhism teaches that 'every man must be his own savior.' And from thyself deliverance must be found." And 'deliverance' is, after many transmigrations of soul, Nirvana, 'the state of a blown-out flame'—escape from personal identity and conscious existence, the end of sorrow and the end of joy!"

Which no doubt seems dreadful to the crude and poorly-trained intellects of the missionaries, who never seem to recognize that their own Christianity embraces the very same divergences of faith, from the Broad Churchman who accepts Nirvana (though without the transmigrations of souls) to the crude materialist of the Salvation Army, who believes in a real and substantial heaven with golden streets for himself and an equally substantial burning hell for outsiders.—*Secular Thought.*

That a great city need not be a noisy one is proved in Berlin, which is said to be the least noisy city in Europe. Railway engines are not allowed to blow their whistles within the city limits. There is no loud bawling by hucksters, and a man whose wagon gearing is loose and rattling is subject to a fine. The courts have a large discretion as to fines for noise-making. Strangest of all, piano playing is regulated in Berlin. Before a certain hour in the day and after a certain hour in the night, the piano must be silent in that musical city. Even during playing hours a fine is imposed for mere pounding on the piano. In this way the nerves of the inhabitant are less strained and nervous breakdowns ought to be less common.—*Exch.*

A transatlantic wit, the other day, said that Spain probably wished she had never discovered America. Certainly her presence in the Western hemisphere was always a curse to everyone concerned. From the time when the great Columbus introduced slavery there, down to the present, when Spanish government in Cuba means wholesale torture and murder, Spain has been a perpetual blight to her colonies and dependencies. In their own country the Spaniards, at least in the provincial districts, appear to possess a good share of the simpler virtues. They are said to be temperate, truthful, honest and hospitable. But the same may be said of the Turks. Yet the Turks are a curse to all who fall under their power, and this is equally true of the Spaniards. Both races have been trained up under despotism and superstition, both are capable of the wildest fanaticism, both are proud of their very deficiencies in civilization, and both have a certain savagery in their natures which flames into unspeakable cruelty in the face of opposition.—*Free Thinker.*

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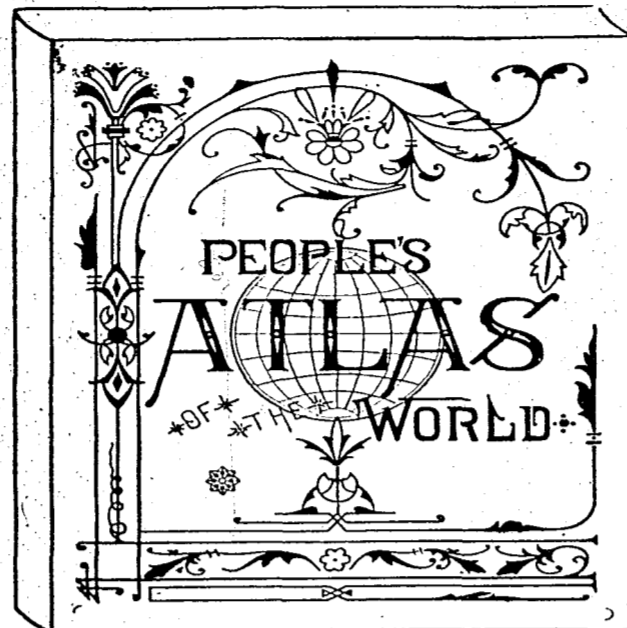
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## Local News Summary.

Edited by M. S. NORTON.

### Campo, San Diego Co., Cal.

In response to a request from the JOURNAL to send names and addresses of Spiritualists in California, I send all I know.

Dulzura: Mrs. Small and 2 daughters, Mr. and Mrs. J. B. Smith and 2 other ladies, names unknown.

Potrero: Mrs. McAlmin and son. Names of 5 or 6 others unknown to me. Campo: T. O. Ross, Mr. and Mrs. Aitken and son, Alfonsa Grigsby, 2 sons and daughter-in-law; Luman Goskill, 2 sons, 2 daughters and son-in-law; Amos Buckman and family. In the McCain family there are 10 Spiritualists; Hills family 2; Gray family 8. 10 Spiritualists have recently removed to Arizona.

There are quite a number of those who are proud to uphold the banner of spiritual progress scattered through the territory tributary to the following postoffices: Descanso, Alpine and Jamul.

A conservative estimate of the number of Spiritualists in this vicinity would be about 100. Out of 150 people who get mail at Campo, only 10 are members of orthodox organizations, and only 2 of the rabid kind. T. F. LIVINGSTON.

### Abraham Lincoln.

On Sunday evening, July 24, as Mme. E. Young was standing on her platform, 605 McAllister St., giving messages from spirits to the large audience assembled, Abraham Lincoln appeared before her and requested that a message be given to a lady in the audience whom he pointed out, reminding her of an incident which occurred when she was a child, but which was impressed upon her mind so strongly that the many years of life's vicissitudes have not been able to obliterate it. He called her attention to a visit he once paid to her father in their log-cabin of pioneer days, when himself and her father sat beside the old-fashioned fire-place, whittling tobacco pipes, and engaged in a conversation about a medium and a message which had been given to Mr. Lincoln not long before. The message was to the effect that he had a great mission to perform through a coming war, which would spread over the whole country. During the conversation, this lady and her sister (mere children) were playing about the floor and listening to these stories about messages from the dead, until they became frightened and ran out of the room. The message in every detail was acknowledged by the lady present, which goes to prove that our martyred President was a believer in spirit communion long before he entered the White House, and was in the habit of consulting mediums. This is but one of many wonderful manifestations which are constantly occurring through the mediumship of Mme. Young and many others who have been commissioned to go forth bearing "tidings of good" to a doubting world. RICHARD YOUNG.

**The Sleeper Trust.**—Having promised to give you a short history of the "Sleeper Trust" from its formation, I will begin by correcting an error that has crept into the popular mind. There is no connection between the "Sleeper Trust" and the "Progressive Spiritualist Trust." They were organized at different times for different purposes, with different officers, and Mrs. Sleeper has never, to my knowledge, intimated that they should be combined; in fact, she has protested against it when the subject has been broached. Another error which I wish to correct is this: the Sleeper Trust was never organized as, or named, the Golden Gate Trust. The officers of the Golden Gate Printing & Publishing Company did organize the Sleeper Trust through the suggestion of Mrs. Eunice S. Sleeper, who will always be admired and beloved for her noble generosity. Having corrected some of the popular errors in regard to the matter under discussion, will later on proceed with my historical sketch. W. H. YEAW.

**Surprise Party.**—Mr. W. T. Jones, President of the Mediums' Protective Association, and one of the best and ablest workers for the Cause of Spiritualism, was given a surprise party, July 23, in honor of his birthday, at the home of Mr. and Mrs. G. H. Coons. The evening was pleasantly spent, and the music enjoyed by all. Prof. Reck's orchestra rendering sweet music, as did Prof. Young. Those present were: Prof. and Mme. Young, Master E. Young, Prof. Reck's orchestra, Mr. and Mrs. B. F. Small, Mr. H. W. Matthews, Mrs. Mayo-Steers and daughter, Mr. and Mrs. E. Duden, Mrs. and Miss Plumber, Misses J. and A. Pamperin, Mrs. Pamperin, Miss Adams, Capt. Heusfelt, Miss M. Coons, Mr. and Mrs. G. H. Coons, Mrs. Cleveland, Mr. and Mrs. Waltham. Mr. Jones received

several presents and many well-wishes for his future, after which refreshments were served. MR. & MRS. GEO. COONS.

**Dr. Knowles' Meeting.**—Dr. Lavinia Knowles, the prophetic seer, located at 305 Larkin St., gave an interesting lecture, with psychometric readings, followed by stereopticon illustrations. The readings were very fine; the views excellent, and the audience, though small, was very appreciative. You cannot afford to miss these meetings. They are held every Wednesday eve., at Occidental Hall, corner of Larkin and McAllister Sts. Take elevator. J. T. LILLIE.

**State Convention.**—The Committee of Arrangements for the coming State Convention is actively at work. The business meetings will be held in Occidental Hall, 305 Larkin St., the social meetings in Metropolitan Temple, Friday, Saturday and Sunday evenings, and all day Sunday. Begin to make your plans now to be in attendance at the meetings, for we cannot get along without you. We mean you. At a meeting of the Board of Directors, held July 2nd, it was decided to allow one delegate at large from every county where no auxiliary society exists. Spiritualists from such counties who desire to attend the Convention, who will communicate with the Editor of this department, will receive all information required, and credentials, which will entitle them to seats in the convention.

**Don't Shoot.**—It is said that in the theatres of Arizona, they keep posted the following: "Don't shoot at the performers; they are doing the best they can." When you see something in this department that don't just please you, remember that "we are doing the best we can," and perhaps if you would help us more, we might do better. Behind all, there are unseen forces at work, shaping the destiny of individuals. "Judge not that you be not judged."

### Ladies' Aid—Madame Montague.

Last Friday evening Occidental hall was well filled with guests of the Ladies' Aid Society; the occasion being the regular semi-monthly social and dance, for which the ladies are famous.

The first part of the evening was occupied by Mme. Florence Montague, who answered questions both universal and particular, to the number of nearly two hundred, in about 75 minutes. The work of this phenomenal psychic along these lines is without parallel in the history of the unfoldment of occult science. To perform these wonders without the aid of higher intelligences, would require over 500 years of close application and constant study of human nature.

This Society will be favored in the future with the presence and work of the Madame, and whatever the JOURNAL can do to help, will be cheerfully done.

The music for the occasion was furnished by J. T. Lillie and Mrs. Sadie Cooke and the musical critic of the JOURNAL would like to say that the music suits us. We can hear it for days after the performance.

### Mediums' Protective Association.

—On Wednesday evening of each week the Society holds meetings at 112½ Oak St.—the admission is free—presided over by W. T. Jones, who makes spiritual songs a special feature. At the last meeting Mrs. Steers, Mrs. Robinson, Mrs. H. A. Griffin and Dr. Davis, entertained the people assembled. The officers and members of this society are not in favor of long speeches or tiresome tirades. They are not working for money or glory, except that glory which crowns those who do their duty without hope of reward or fear of consequences.

M. S. NORTON, Sec.

**The Young People's Society** has removed to Justice Hall, 909 Market St., and on Saturday evening, Aug. 6, there will be an entertainment and dance. A good time is expected. The organization is keeping pace with the onward march of this progressive age.

Mrs. LOUISA S. DREW, Pres.

**Universal Spiritual Society.**—The interest in the discussion at 20 Eddy St., continues unabated. The question last Sunday was, "Can we work without a motive?" The conclusion arrived at was, that our motives are the result of human experience. The debate was participated in by Mr. Rider, Capt. Burns, Mr. Leonhouser, Mrs. Usher, Mrs. Gillie, Mr. Jones, Mr. Lee, Mr. Oliver, Dr. O'Brock, Dr. Hall and others. The music which "soothes the savage breast" was furnished by Miss Lee of Santa Rosa.

**Mrs. J. J. Whitney** held a meeting in Occidental Hall last Sunday evening, and as usual the hall was well filled. A gramophone entertainment preceded the lecture, which was followed by tests and questions were answered. Mrs. Whitney has secured Metropolitan Temple for the Winter, and will begin a series of meetings there on Sunday, Sept. 11.

**The I. F. T. B. Society,** at 909 Market St., held three meetings last Sunday. In the morning Mrs. Seeley, Mrs. Barclay, Miss Hoskins and Dr. Rin-es participated. At 2 p. m., the same, and Mrs. Lester, Mrs. Vigers, Mrs. Davidson and others. In the evening Dr. Carpenter lectured; subject, "Death," followed by the mediums of the afternoon. The interest and attendance continues up to high-water mark.

W. T. PEEBLES, Sec.

**The Free Meeting,** held at 6th and Market streets was "an overflow" last Sunday evening. Mrs. Robinson, Mrs. Griffin, Mrs. Drew and Mrs. Tobias are conducting these meetings with remarkable success.

**A Helping Hand.**—The first Wednesday evening in each month will hereafter be devoted to the RELIGIO-PHILOSOPHICAL JOURNAL by Mme. E. Young, at her hall, 605 McAllister street. The first of these Testimonial Benefits is to be given on Wednesday evening Aug. 3. The co-operation of all friends is solicited.

**Free Thought Society.**—The JOURNAL has given this Society every help possible since its formation, and has always given favorable notices of their meetings. On last Sunday evening we were met at the door with the information that no reporters were wanted. We hope to be able to survive.

### San Jose, Cal.

The First Spiritual Union of this city has re-engaged Mrs. Cowell for one or two months more by popular demand. Her meetings continue to increase. Her convincing and incontrovertible tests inspire interest and a spirit of investigation. The committee on speakers, feel it would not be right to change on a flood-tide. Never let go of a good thing, unless sure of something better.

On August 9th the Society will give a social and dance, to which the public are invited, and the young people will, we hope, enjoy themselves. A good time is anticipated. The ladies will attend to the refreshment part.

On August 14th there will be an all-day meeting, for social intercourse, speaking, tests, etc., and we hope to see a full attendance of the local mediums, to whom an invitation is extended, and to any others who may desire to favor us. The Spiritualist Liberals and their friends should turn out en masse. All who wish can bring a basket of lunch. Those who do not will be furnished by the Ladies' Aid Society for a small fee.

On the same day the Board holds its monthly meeting, and a called meeting of the membership will be held, to elect delegates to the State Convention and transact other business. A full attendance is desired.

While our meetings continue to grow in numbers, the financial department continues to exercise the minds of the Board to keep even. The public seem to forget that "It is more blessed to give than to receive," but we hope for improvement when times get easier. *Aurevoir.* W. D. J. HAMBLEY.

### An Old Worker.

It may seem strange that I am not rolling in subscriptions for the beautiful RELIGIO-PHILOSOPHICAL JOURNAL, but sore eyes have confined me to the house in darkened rooms for the past two months, and now I can barely see the paper on which I write by guess and at random.

The last day of August will remind my many friends in San Francisco, Oakland and Alameda, of the many anniversaries at my humble home. I could then entertain the friends, and golden moments were they of renewed friendships and holy resolves.

In the years ago I could serve the public, and pleasant are the memories of unfoldments and developments into the truth; but now I hope I shall not be forgotten and forsaken by them in this trying ordeal, and still cherished in kindly remembrance on my 76th birthday, as in the past. I will still send forth thanksgivings from an overflowing soul. Mrs. F. A. LOGAN. 1218 Railroad Ave., (Broad Guage), Alameda, Cal.

[Mrs. Logan's many friends are by the foregoing letter informed, of the illness of this poor old public laborer in the Cause, during the past 30 years, as lecturer, healer, organizer and author. Let her heart be made glad by kind and material remembrances on her 76th birthday. She has been an earnest and honest laborer, and we know that she needs the help of her friends just now to keep the wolf from the door.—Ed.]

Mrs. Dr. H. Wyant has lately removed to 2116 Cherry St., Toledo, O.

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DEAR DOCTORS:—I am well. I have no ache, no pain, no bad feeling or symptom of disease, and I will not need any more treatment. Hoping that God will spare you long for the relief of suffering humanity, I am, Your grateful patient, J. B. WALKER, July 13, 1898. Caddo, I. T.

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