

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

(AND)
Weekly Occult News.

PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS

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, AUGUST 18, 1898.

No. 7.

THE BORDERLAND.

Joseph Hoag's Vision.

This account of a vision was written by Joseph Hoag, a Nantucket Friend or Quaker, in 1803. It was republished in the Nantucket paper in my childhood some 50 years ago, and again later. There are some few copies owned by Nantucket people and I have copied this exactly from the one at hand.

It was considered an astonishing affair, but never has it been ascribed to spirits, which latter is of course the source. I have been much criticized because of saying that the "inner light" which the Friends valued so highly, was the same as my mediumship. My grandparents on one side and great-grandparents on all sides, were Friends. This is

JOSEPH HOAG'S VISION.

I was one day alone in the field and observed the sun shone clear; but a mist eclipsed the brightness of its shining. As I reflected on the singularity of the event my mind was clothed with silence the most solemn I ever remember to have witnessed, for all my faculties were laid low, and unusually brought into deep silence. I said to myself, What can all this mean?

I do not recollect ever before to have been sensible of such feelings, and I heard a voice from Heaven saying, "This that thou seest which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression. I planted them here among forests. I blessed and sustained them and while they were humble I fed them, and they became a numerous people. But they are now become proud and lifted up, and have forgotten me who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old country are guilty, and have taken quietude from the land, suffering a driving spirit to come among them. Lift up thine eyes and behold."

Then I saw them driving in great heat. This division began in the Presbyterian Society, and went through the various religious denominations, and in its progress and close the effects were nearly the same. Those who dissented went off with high heads and taunting language and those who kept to their organized sentiments appeared exercised, and were full. And when the driving spirit entered the Society of Friends, it raged in as high a degree as in any I had before discovered. And as before, those who separated went off with lofty looks, and taunting, censuring language. Those who kept to Ancient principles returned by themselves. It next appeared in the lodge of the Free Masons, and it set the country in an uproar for a long time. Then it entered politics throughout the United States, and it did not stop until it produced a civil war, and an abundance of human blood was shed in the course of the combat. The Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical government arose [plutocracy]? established a national religion, and all societies tributary to support its expenses. I

saw them take property from Friends to a large amount.

I was amazed at beholding all this, and heard a voice proclaiming, "This power shall not always stand, but with this power will I chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming to thy native land for their iniquities and the blood of Africa, the remembrance of which has come up before me."

"This vision is yet for many days."
I had an idea of writing it, "for many years," until it became such a burden that for my own relief I have so written. JOSEPH HOAG.
Nantucket, Mass., 1803.

My mediumship is quite private and my communion chiefly with my own friends, who thus cheer me on in my so lonely life here without them. My first knowledge of my mediumship or Spiritualism at all, except as a vague rumor, was after the death of my brother who died suddenly by accident when I was about 20 years of age. His transition was beautiful although so sudden as he was distinguished by great purity



M. FOLGER COLEMAN.

of character and much interest in study and investigation, with a witty way of disposing of disagreeable and troublesome things, which never descended to ridicule or bitterness.

This beautiful communion with my spirit friends which has deepened with my growth, and broadened with each bereavement, causes me to feel only sincere pity for those who defraud themselves by ridiculing Spiritualists. All my study, assisted by my friends beyond, is to do my part as well as possible to me in showing the world the necessity of more thought in life, and far less of the anxious and selfish rush and strife. A simple life with beautiful, not luxurious surroundings would be greatly more conducive to intellectual vigor and true happiness, than the awful selfishness often unconscious of extravagant expenditure. Such a life would also be so conducive to health of body as well as mind, as to prevent that sad form of selfishness which condones hideous suffering to helpless beings, if by the latter is gained any immunity from pain for oneself or family. And no true knowledge is ever gained in that way, as they find immediately they leave the body.

I am constantly, at intervals, receiving heart-rending messages from suffering spirits and from those who have lived what is considered superior lives begging and entreating that I stop Vivisection. But I can accomplish little or nothing, because of obstinate opposition and terribly mistaken ideas of science. Every least suffering we cause any living thing must react upon ourselves, and be atoned for before relief. That mysterious thing called the "life principle" is universal in the Universe. And while the tiny portion which is incarnated becomes individualized, it still is a part of the Universe. Every individual is more or less dependent upon every other, and the suffering of the most insignificant creature affects the intellectual strength and the happiness of every other, whether mankind or animal, in this world and of all worlds. Thus the vitality of the Universe is lowered distinctly, if infinitesimally by every act of Vivisection, and such acts must be bitterly atoned for.

We who have been convinced of Spiritualism should work untiringly to bring to the minds of the indifferent and unbelieving a knowledge of what life really is as revealed to us, of what constitutes that life principle which inhabits our bodies for so short a time. This life principle can never return from whence it came as it was before incarnation, and this short period of life on earth should, and could easily be, just the preparation needed for the full and beautiful life beyond which is forever.

Spiritualism is more than beauty alone, more than comfort unspeakable to the bereaved, it is Science, and should be carefully and earnestly developed intellectually, which every true medium is capable of doing to some extent. Then shall we be able to show the world conclusively the great error of any Science based upon matter so-called.

M. FOLGER COLEMAN.

Nantucket, Mass.

Was it the Sub-conscious Self?

Frank Parker, an Oakland merchant, recently visited Los Angeles, and attended a spiritual circle while there, held by a Mrs. Burdette. He was a particular friend of Dr. Muehlenbruch's, and the next day wrote the Doctor a letter, from which the following is an extract:

"We went to our first test meeting last night at Mrs. Burdette's. . . . She asked who recognized the name of Max. No one recognized the name. Finally Lillian (Mrs. Parker) whispered to me, saying, 'Max Muehlenbruch.' I asked, 'Is it for me?' She answered, 'Yes; why did you not say so before? What relation is he to you? He seems nearer to you than a brother.' I told her that we were only friends. She said, 'Such friends are few and hard to find,' and added that you were with me in thought a great deal of the time. You may imagine the surprise in that room when I told them you were still in the flesh and lived nearly 400 miles away."

Mr. Parker further states that neither he nor his wife were thinking of Dr. Muehlenbruch at the time the name was announced, and the Doctor states that on that evening he and all his forces were employed in his own circle in Oakland, hence he could not have been thinking of Mr. Parker at the time.

Cases similar to this have been cited by Col. De Rochas, in his "Exteriorization of Force;" by Dr. Baraduc and other French psychic sci-

entists, in which they assume double consciousness, or what they call the *perisprit* (astral body of Theosophy), as the explanation. It follows that the sub-conscious self sees and perceives all that transpires in the environments of every individual and remembers it all forever, while the physical consciousness is limited both in the faculties of memory and perception according to the constitution of the brain and other physical organs of sense.

The psychic, in this case, evidently received her information from Mr. Parker's sub-conscious memory.

ERNEST S. GREEN.

Experiments in Telepathy.

(Concluded from last week.)

Experiment 7.—I took a silver table knife which I held in my dress pocket, my hand clasping the handle in order to help me to keep a strong impression of the object in my own mind. Very soon Emma asked, "Is it a knife?" "See," I replied, as I took it from my pocket. She then said that was like the knife she saw in the mind-picture, except that she could only see the blade, the handle not showing. These two experiments in which the handkerchief covering the cup suggested the thought of a napkin, and my hand covering the knife handle gave a mind-picture of the blade only, are puzzling to my mind as to the proper solution, but may give some other investigator a clue to one of the underlying laws of thought-transference.

Experiment 8.—January 3, 1897. On first sitting down to experiment, I had concealed about me a small nickel clock which I had chosen because I thought its brightness would help me to keep its form and shape clearly in mind, as Emma was again the percipient; but though we sat for some time and I tried my best to impress her with the picture of a clock, it was all in vain. She said all sorts of confused pictures came into her mind, yet there was nothing at all like a clock. So this was an entire failure.

Experiment 9.—I held an orange in my hand hidden under a newspaper. Pretty soon she said she saw the picture of a small basket, with something in it which rolled (I was turning it over and over in my hand in order to fix its shape in my own mind); I asked her to try and see the contents of the basket; immediately she asked, "Is it oranges?" She said she saw two or three rolling in the basket.

Experiment 10.—In this I was the percipient; Emma the agent. She had chosen the object, after I was seated with closed eyes, from another room. I got at first several pieces of china with yellow and white figures painted on them, but as she kept silent when I spoke of them, I knew these were wrong, and I tried to see more distinctly. Then I said, "The only thing I got clearly is a flower vase." On that she laughed, telling me to look. She held in her hand a vase like the one I saw, save that its principal colors were yellow and white, like the pieces of china first seen, while the vase I clearly perceived was mainly of a bluish purple.

Experiment 11.—I was the agent, Emma the percipient. I held in my lap, covered by a handkerchief, a small cut-glass basket, almost round in form, with many tiny facets which readily caught the rays from the gas light. I said to her, mentally, "See this pretty basket, Emma. It is made of glass; notice how it shines! see how it sparkles in the light!" It was some time before she got anything, then she got the impression of something white (the handkerchief probably). Presently I noticed that she seemed to shrink, and put her hands over her closed eyes as if they pained her. Finally she said, "Is it a glass basket?" When I told her to look, she said she had seen it plainly at the last, but at first all she could see was something painfully bright, which hurt her eyes to look at, though she could not distinguish its form. This must have been the result of the emphasis I put on its brightness, which I did because I wished her to get the thought of glass shining in the gas light.

Experiment 12.—Emma the agent, I the percipient. At first I saw a dish which appeared to me like a round tureen; then I saw a similar dish containing what seemed very light-colored apples and said so, but as she said "No!" I tried to see further. Before I saw either of these the thought of eggs came into my mind, without any picture, and I was tempted to say so, but did not, because it did not seem probable that she would choose anything so easily broken, but on the third attempt I saw one white round

thing seemingly held directly before my eyes, which looked to me like an egg. I told Emma so, but said I did not think that could be right. Then she told me to look, when I found she was holding one egg in her hand. She said she had wished me to see an earthen dish full of eggs. This came as the dish full of nearly white apples.

Experiment 13.—I was now the agent, Emma the percipient. I had during the day found among some papers a bright-covered pamphlet, which I kept in my pocket for our evening experiment. It was a music-dealer's catalogue, and on the outside cover, which was mostly a flaming red, was the picture of a girl, dressed in white, who was playing on a piano, the piano being of a dark color. The colors being so sharply contrasted might, I thought, help me to get a well-defined image in my own mind for transference to the mind of the percipient. When she was in position, with closed eyes, I took this out, concealing it from the range of her vision by a newspaper, holding it so that I could look at it while trying to impress her to see someone playing upon a piano. At first she said there appeared to be a confusion of pictures, which did not remain long enough to be fully seen. I kept repeating mentally, "Do you see that girl playing on a piano? Watch how her hands fly over the keys!" I also tried to impress her to hear the music by imagining I heard it myself. First she saw bright-hued flowers (suggested, perhaps, by the bright colors on the covers); then a man dancing furiously (this may have been a secondary suggestion from the thought of music which I was trying to impress upon her mind, as was the following). Next came a man playing on a violin. As this faded from view it was several minutes before any other picture came, and I was about to say to her that we would give up the attempt, when I noticed a pleased smile of amusement lighting up her face, as, with her eyes still closed, she began to move her hands to and fro, making the motions of one playing the piano. "What do you see, Emma?" I asked. "A girl playing on a piano!" she replied promptly. Then I bade her look, and she was greatly surprised at the success of this experiment, for she did not think that that was what I was trying to make her see, as she had no recollection of ever having seen the advertising pamphlet.

I have here given the results of 13 experiments in thought-transference, as an inducement for others to try for themselves in this or any different method of investigating its possibilities. For myself I feel assured that no mere guess-work could result in giving such accurate mind pictures as we obtained. Later, we were moderately successful in obtaining suggestions, by thought-transference, of tasting pungent articles, such as salt, sugar, &c.; also in drawing certain figures. In all these different experiments we got the best results when both parties were in a care-free state of mind, when the agent could concentrate her thinking power upon the single idea she was desirous to communicate to the percipient, and the percipient, in turn, was able to keep her mind in an entirely passive state of receptivity.

In these cases we found by experience that before the pictures came upon the mental background we each felt a distinct pressure, something like a very slight touch of an electrical battery, generally on the brow, or some part of the head. Whether this was a result of thought vibrations or some occult force I am not prepared to say. I only note the fact. When in the midst of an experiment some other persons entered the room, mental disturbance was at once felt by both experimenters, and the experiment was a failure. It was as if some counter force turned and scattered the waves of thought. I can describe it no more clearly than this.

SARA A. UNDERWOOD.

Tennyson was a Spiritualist.

A life, or memoir, of the noble poet by his son, Hallam Tennyson, has lately been published in New York and London—its two volumes full of value and interest. From material gathered in a few years past, and from late notices and extracts from the biography, facts are given touching his psychical experiences and deep convictions as to the immortality of man, our divine relations and the great truth of spirit-presence.

In his preface Hallam Tennyson says of his father:

"From his boyhood he had felt the magic of

Merlin—that spirit of poetry—which bade him know his power and follow throughout his work a pure and high ideal, with a simple and single devotedness and a desire to ennoble the life of the world, and which helped him through doubts and difficulties to endure."

He saw psychics, or mediums, and gave careful attention to their varied manifestations. These matters were usually in the privacy of home, and are hardly mentioned in the biography. He said: "Spiritualism must not be judged by its quacks." Its crudities and "flummery" he disliked, but saw that these had their place as first steps with many.

Of intercommunication of spirits in its high forms, he said:

"I do not see why its central truth is untenable. If we would think about this truth, it would become very natural and reasonable to us. Why should those who have gone before, not surround and minister to us, as legions of angels surrounded and ministered to our Lord?"

Tennyson's poems were his gospels of life and immortality. From his life-work as an inspired poetic teacher he never turned aside as a public advocate or opponent of Spiritualism or of any form of organized religious faith. Sincere as he was, the simple statement just given marks his belief in spirit-return. His own experiences, the statements of valued friends, and his poems but emphasize this conclusion.

In *Blackwood's Magazine* is an interesting bit of evidence, supplied by Prof. Knight, in a paper entitled, "A Reminiscence of Tennyson":

"We then went on—I do not remember what the link of connection was—to talk of Spiritualism and the Psychical Society, in which he was much interested, and also of the problems of Theism. He spoke of the great Realm of the Unknown, which surrounds us, as being also known, and having intelligence at the heart of it; and he told more stories than one of spirit manifestations as authentic emanations from the unknown, and as a proof that out of darkness light could reach us."

In the Memoir sparing references are made to the spiritualistic experiences of the poet. There is one curious story which shows that the late Bishop Wilberforce had participated in the investigation. Tennyson spoke of the last visit of Bishop Wilberforce, of his sudden death, and of the Bishop's story of the "table-turning" when he was staying with Judge Alderson, at Farringford. A table moved towards the door where the Bishop was standing. He exercised the supposed spirit, and then the table stood still, rapping out, "I can't abide a bishop."

Clairvoyant trances may be the best descriptive name for what were probably Tennyson's leading psychical experiences. It includes a partial, or entire loss of external consciousness, an awakening of a wonderful interior consciousness, a vision into spiritual realms far beyond the range of our external senses, and usually the sense of a spiritual presence guiding and opening our interior faculties.

One night at Farringford, says *Borderland*, Tennyson, Jowett and Tyndall sat talking about the power of imagination, or intuition, as an instrument of scientific discovery. After Jowett had retired, Tyndall and Tennyson continued to converse. Tyndall thus records what Tennyson said:

"With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. It was an apparent isolation of the spirit from the body. Other persons have had, I believe, similar experiences. Walking out with a friend one evening, the poet Wordsworth approached a gate, and, laying hold of its bars, turned to his companion and said, 'My dear sir, to assure myself of the existence of my own body I am sometimes obliged to grasp an object like this and shake it.' It was at the Red Alp, and I believe by the late Prof. Bonamy Price, that this incident was communicated to me."

When a mere boy, his son tells us that his father possessed this power of abstraction from his surroundings, which enabled him to dwell with the invisible.

"As he wandered over the world or by the brook, he often seemed to be in dreamland, so that one who often saw him then called him a mysterious being, seemingly lifted high above other mortals, and having a power of intercourse with the spirit world not granted to others."

When he spoke of these illuminated seasons

to his family, or to others with whom he had deep spiritual intimacy, his words were uttered with a glow of passionate fervor, which left an indelible impression upon those who heard him. For instance, when speaking of a conversation with his father, in January, 1869, his son records what he spoke to them with deep feeling:

"Yes it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision—God and the Spiritual the only real and true. Depend upon it the Spiritual is the real. It belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence; I could believe you, but you never, never can convince me that the "I" is not an eternal reality, and that the Spiritual is not the true and real part of me."

These words he spoke with such passionate earnestness that a solemn silence fell on us as he left the room.

The poet told his son that there might be a more intimate communion than we could dream of between the living and the dead, at all events for a time.

He wrote, with Hallam in his mind:

"If the immediate life after death be only sleep, and the spirit between this life and the next should be folded like a flower in a night slumber, then the remembrance of the past might remain, as the smell and color do in the sleeping flower; and in that case the memory of our love would last as true, and would live pure and whole within the spirit of my friend until after it was unfolded at the breaking of the morn, when the sleep was over."

He dwelt in a world apart, out of which he emerged from time to time to lead the daily life of ordinary men, but it was in no sense the whole or even the most important part of his existence. *Borderland* says:

"No one can say that he was not a man intensely alive to all that concerned his material life. He lived a very full life, and his interest was unabated to the very end. He was a man of affairs as well as a poet. He was a student of science as well as a mystic, and for more than half a century he met and mingled as an equal, and more than an equal, with the foremost men of his time. This, it is well to remember, in view of the prevailing disposition on the part of materialists to argue that dwellers in the *Borderland* are necessarily incapable of taking their full share in the busy life of mortal men. Tennyson's conviction of what may be called the evanescent and transitory nature of the material universe in no way weakened his grasp of business."

At 80 years few young men could keep pace with our poet's strident gait in a long walk, and few writers have had so long and commanding a career. To "follow the gleam" is health to the body, and giving sustaining power for a long and useful life on earth. He was filled and inspired by faith in the invisible world which encompassed him, and of which he believed he had direct personal experience.

He wrote the Queen in her Jubilee Year (1887) as follows, then, as always, their letters being those of sincere friendship:

Madam:—I am grateful for your majesty's most kind letter. I do indeed feel how the sense of loneliness may oppress your majesty in the midst of these loud rejoicings. The multitude are loud, but they are silent. Yet if the dead, as I have often felt, though silent, be more living than the living, and linger about the planet in which their earth-life was passed, then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your majesty, may rejoice when the people shout the name of their Queen. TENNYSON.

After a conversation with Bishop Lightfoot, he wrote: "I believe that God reveals himself in every individual soul; and my idea of heaven is the perpetual ministry of one soul to another."

In "Idyls of the King," and elsewhere, are poems, largely transcripts of his personal trance experiences.

In 1835 an apparition—a tall man—was plainly seen by two sisters, and the next morning came a letter to the poet, at breakfast, the first news of Arthur Hallam's sudden death in Europe.

Years after Tennyson wrote an ode to the Duke of Wellington, and Lady Tennyson soon dreamed that the Duke called to see them and that she dreaded to take his hand, expecting it to be icy cold, but finding it warm and natural. She was a gifted and gracious woman, an inspiring helper and a co-worker with her husband.

Tennyson's poems are read best in the light of his trances. His deep insight of the world's needs inspired him to write "The Princess," to help the uprising of the world's womanhood, and to prophecy the peaceful federation of nations.

Gladstone wrote to Hallam Tennyson, October, 1892: "I have a great conception of your father as a philosopher. Carlyle was small in comparison. Everyone admires him. I look upon him, in his words and works, with reverence."

Tennyson, being weary, once asked his friend Jowett, Master of Balliol College, not to discuss topics of religion and philosophy, as they had often enjoyed doing, and Jowett said: "Your poetry has an element of philosophy more to be considered than any regular philosophy in England.... I believe 'In Memoriam' and 'Crossing the Bar' will live forever in all hearts." He afterward spoke to me, in 1892, says his son, of my father's "great and deep strength of soul."

The philosophy which these eminent men held of such weight and worth, came to the poet in hours of highest vision and of greatest mental power and clearness. It is spiritual, and,

"As the thoughts of men are widened
With the process of the suns,"

it will rule the world.

For years the family home was the center of world-wide correspondence, the Mecca of many pilgrims from many lands, and of diverse creeds and peoples—"the winnowing of the nations." At last, October 8, 1892, came the change—full of light and peace. He said to his physician: "How men cling to this life; so small a part of the world's whole life!"

In fit time the family and friends, and the school children, followed the flower-laden casket to the depot, whence it was borne to Westminster Abbey. G. B. STEBBINS.
Detroit, Mich.

FREEDOM'S BUGLE CALL.

On Cuba's shore where songs of praise
For Nature's gifts from lips unbidden flow,
Weak, hungry babes their voices raise,
And thousands starve by tyrant's cruel blow.

CHORUS:

What voices these which come o'er sea and land,
Stirring our souls to deeds both pure and grand?
O, listen well! it means brave work for you and me;
Dear Uncle Sam, go help to make the nations free!

From Luzon's wooded hills and vales,
And Ninandao's plains wild echoes roll
Of Freedom's voice 'midst ocean's isles:
"March onward quick!" exclaims each freeman's soul.

When hate and wrong 'gainst right still strive;
When millions bow as slaves to tyrant's will;
Truth bound in chains while falsehoods thrive—
Great God! how then can human souls be still?

B. F. FRENCH.

A Marvellous Experience.

My First Experience, in brief, was in this way:—Had been visiting an old school professor, living in Arkansas, and a Spiritualist who was a thoroughly educated person and competent to speak on the subject, and honest in his convictions of life of the spirit and consciousness after so-called death, for one and all. I at once admitted this the true, pure, divine principle of life, and if Spiritualism proves this, humanity surely must change from selfishness and crime. So I asked my professor for the proof and knowledge instead of my ignorance of life after so-called death (and crime the result of all this ignorance of humanity). He was determined, on my return trip through Chicago to Michigan, that I should call at the RELIGIO-PHILOSOPHICAL JOURNAL Office. I did so, subscribing for the paper and purchasing "Was Abraham Lincoln a Spiritualist?" and inquiring of the gentleman (Mr. Bundy, I think) for reference to some medium, he gave the address of Mrs. Eddy, 666 Fulton St., Chicago, whom he knew to be true and reliable. Accordingly, after considerable riding on the street car, I approached a pleasant cottage, with a gray-haired gentleman slowing walking with a cane in the door-yard. He informed me that Mrs. Eddy was in the house, and in answer to the door-bell a bright, healthful, elderly lady appeared, saying, "She was at liberty to give a sitting and the charges were nothing unless there was something for me, and \$2.00 if the spirits communicated."

It was but a few moments after being seated in the cosy room, the medium first making passes of hands about the head, when she spoke, saying, "I should think there was something for

you—there are so many here there is trouble getting control." The medium then burst out crying, and for a few moments I could catch such expressions as: "Oh, Charley!"—"My poor motherless babes!"—"Tell them, Charley, their own dear mother can be with them!"—"Oh, how I wish I could speak to them!"—"Tell them I am with them every day, and love them just as Mamma always did."—"Oh, tell my babes their Mamma is not dead and is always with them in their troubles, trying to help them."

When the medium stopped crying and became calm she spoke in brief as near as I can recollect—"When your sister Carrie returns to the earth—plane the beautiful spirit cannot fully control her feelings, and sorrow for her motherless children. The youngest one, a little girl babe she says named Carrie, born at her last sickness on such and such dates." I took my pencil and wrote the exact dates as given, not then knowing, nor can I recall them at present.

"The next one, a little boy, Lee, born—Then Olla, born—And the oldest of the children, Lynn, born—." In this manner the four children, their names in full, (the above the first of the given names of each commonly used, I, not even now, being able to give names in full) given, their births and something from Mamma to each, etc.

Then the Guides spoke of another lady by the name of Sarah, being very anxious to speak. I inquired if it was a sister of my father. "No,"—but I would like to know who it was, and I guessed several names, finally mentioning a neighbor friend here in South Dakota, whose given name had been Sarah, and at once came the "Yes," with a joyful recital of pioneer days in South Dakota, when we had adjoining farms, and mention of my own personal affairs, declaring: Tilla and I would yet be reconciled (I replying to this statement that I didn't believe it) and giving a recital of many experiences of Tilla and myself, etc., saying my parents were on their way to Michigan, had made a good visit with dear friends (Mr. Mason's people) when they passed Aberdeen, S. D., and if I would go to the Central Depot there in Chicago, when through with that sitting, I would see them that day. This again was news I knew nothing whatever of and was fully confirmed to be a fact. I went to the depot, as directed, but seeing my parents were not in the main waiting-room and thinking it a hoax, was completely surprised and delighted when finally looking into a lunch room to see the very first ones taking a lunch were my own dear parents, who were equally surprised to see me, as they had not learned I had left Arkansas.

When speaking of my sister and her children, at that time in the depot, and their ages, my mother, who fully knew, correctly gave their ages and births, corresponding exactly with the dates I had marked on the paper given me by the medium; so that many of the facts given by the medium could not possibly be explained as mind-reading. C. R. JOHNSON.
Frederick, So. Dakota.

BOOKS BY MOSES HULL.

- All About Devils. Inquiry as to whether great reforms come from his Satanic Majesty. 15c.
Encyclopedia of Biblical Spiritualism. Exhibits the Bible in a new light. \$1.00.
New Thought; highest Spiritual philosophy. \$1
Jesus and Mediumship. An invincible argument proving that Jesus was a medium. 10c.
Joan, the Medium—Inspired Heroine of Orleans. No novel more interesting; no history more true, 25c
Spiritual Alps. How to reach the altitude where the spirit is supreme. 35 cts.
Spiritual Birth, or Death and its tomorrow. 10c
Two in One. "The Question Settled" and "The Contrast." Occult, scientific and historic. \$1.00.

BOOKS BY CARLYLE PETERSILEA.

- Discovered Country. Experiences in spirit-life in the author's father. Cloth, \$1.00.
Mary Anne Carew. Experiences of the author's mother in spirit-life. Cloth, \$1.00.
Philip Carlisle. A deep philosophical romance by the author's band of spirit guides. Cloth, \$1.00.
Oceanides. A scientific novel based on the philosophy of life as seen from the spirit side. 50c.

Any of these books and pamphlets can 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 1429 Market St. San Francisco, California.
Between 10th 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. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

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.

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

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., AUGUST 18, 1898.

The war is over. A Peace Protocol was signed last Friday afternoon, as a basis for a Treaty of Peace between Spain and the United States. The provisions were the entire freedom of Cuba; the evacuation of all the Spanish possessions in the West Indies; and the ceding to the United States of one of the Ladrone Islands, and also the city, bay and fortifications of Manila. Orders to stop hostilities have been issued both by Spain and the United States.

Dr. F. Boegner, of Boston, wrote us, on August 5th (one week before the peace agreement was signed), that he had a vision early that morning in which he was shown those who signed the peace document, the persons who were present, the room where it was done in the White House, and the manner of accomplishing it as well as the position of the persons who took part in the ceremony. He also saw and described the furniture of the room, the color of the drapery, etc. He also detailed the scenes which occurred after the ceremony of the issuance of orders to stop the war; scenes among the inhabitants of the Islands ceded to the United States, where the people were holding a joyous celebration of their freedom from the tyranny of Spain—all of which has now become a reality.

It is the fashion now to make books on rough, unfinished paper and leave the edges rough and ragged. But it is a senseless and unreasonable innovation—one that should be frowned down. A lady went into a book-store last week and asked for a book she had seen reviewed and thought she would like a copy, but when she saw its rough edges, and unfinished paper, she refused to buy it. This should get makers of books to think that we do not need to go back 200 years to copy a style discarded when the infancy of the art of printing was passed. Give us styles in harmony with the inventions and progress of the present day.

In "the Dark Ages" under the rule of priestcraft, to dare to think was a crime for which millions have perished in dungeons, and suffered tortures the most diabolical that human ingenuity could invent.

Among the cruelties practiced by Spain, during the inquisition, the most exquisite was that by which the doors leading to the dungeon of the victim were left unlocked and the guard withdrawn. This naturally aroused some hope for one who was resigned to death. He came forth to find the prison door open and the guard apparently asleep. Hope grew stronger as he approached the outer gate. It was also open and devoid of guards. He went free. Then, just as he began to believe that the impossible

had happened, he was pounced upon and dragged back to prison and fresh torture. It was all planned to revive hope that was dead, in order that new sufferings might be inflicted upon one who had become callous to torture.

Now it is the duty of free America to liberate the world. It is her destiny as the champion of human freedom. The time has come to act, and hence her army and navy are everywhere victorious, as she defends the down-trodden, and succors the oppressed. Spain represents the old regime—America leads the new. Under the guidance of the Spirit World, the army of freedom will prevail, and the race will be uplifted.

The English *Church Gazette* has a symposium on "Is there Spiritual Evolution after Death?" This is very significant. The Churches are awakening to the fact that Spiritual Philosophy is true, and hence many excellent thoughts were expressed by the writers of that symposium. If "Spiritual Evolution after Death" is true, then some of the dogmas of the Church must be false, such as the fall, the curse in Eden, probation ending with the life of the physical, and the resurrection of the body; also, that bug-bear of the ages, a literal hell with fire and brimstone, has lost its power to frighten men into the hands of the priesthood. We hail this fresh proof of the progress of the times, and the introduction into the Churches of the Philosophy of Spiritualism.

Mental Suggestion and Thought Transference now have a representative publication. It is called *The Suggester and Thinker*, and is devoted to an investigation of the science of Suggestion and Thought: their uses, abuses, and possibilities, as curative, moral and educational agents. It is published monthly, and edited by Robert Sheerin, M. D., 523 Superior St., Cleveland, Ohio, at \$1.00 a year. In the initial number the Editor wisely remarks as follows:

"The transference of thought is an established fact and all intelligent beings know that thought exerts a wonderful influence over the body and its functions. A thing must first exist as a thought. Our minds are batteries where positive and negative thoughts are stored. This battery of ours is forever receiving and throwing forth thoughts which are continually acting and re-acting upon ourselves and associates, as long as life lasts; healing or wounding, just as they are expressed. As we think good or evil of our fellow-men, we are thinking heaven or hell into their lives, and here, perhaps, lies the secret of much sin and suffering. It at least will not hurt any of us to cultivate other than evil and malicious thoughts toward our neighbors; directing to them thoughts of love, health, kind wishes, success, etc. These will come home to you again laden with good things. Through it all, remember that suggestion is the key, ruling thought as it does all things."

Mrs. E. B. Duffy passed to "the Beyond" on April 12, 1898, at Sing Sing, N. Y. Pneumonia was the cause. Her daughter, Mrs. Elizabeth D. York, writes thus, concerning her last illness: "I think she had a premonition of her approaching transition. A short time before she was taken sick, she told me she had had a dream that always meant sickness or death—that is, dreaming of talking with the so-called dead, knowing they had passed from earth-life—and she had dreamed of talking with my father and a friend, both of whom had passed away. I rather made light of it, but it seemed to create a great impression upon her, and the day before she was taken sick (though she said she had not felt so well all winter), she filled in all the records of births, deaths and marriages in a Bible she had given me."

Peter Eckler, 35 Fulton St., New York, has just issued as No. 35 of his Library of Liberal Classics, *Voltaire's Philosophy of His-*

tory. It is an historical dissertation on the origin, customs and religions of the different Nations of antiquity; with a concise exposition of their religious superstitions. It is very interesting, and presents unanswerable arguments against the religious fanaticism of the ages. Price 25 cents. Can be had at this office.

What is Religion? The Rev. Dr. J. E. Roberts, asks in an *Exchange*, "Is it form and ceremonial, genuflection and mummery?" Religion means intelligent obedience to Nature's laws; it means walking through this world as man best can, with his light. Religion means to live well, to love justice and mercy, to be fraternal and kind.

"Faith cannot make a false thing true," said Dr. Roberts. "Respectability cannot make a wrong custom right. Long before the day of the school-house, the laboratory and the printing-press, with closed eyes and crossed hands people prayed to an unseen and an unknown God, and so they are praying still. Some believe that this is religion. Others believe that religion is rational—they would not destroy, but rescue it; they would crown it with a consummate crown; they hold it is as necessary to man's highest development as science, music and art, as natural as gravitation or the dawn."

Universal Evolution.

A new book of over 300 pages has just been issued, written by Prof. Solomon J. Silberstein, 77 East 74th St., New York; advancing a new theory of the Universe, which if it is correct, will prove Newton's law of the attraction and gravitation to be false. The author's premises and conclusions are of a startling character.

Mr. E. W. Keeler, who has written a lengthy review of the book, sums up its contents thus:

That absolute intelligence or mind fills the Universe, encompassed in the Universal essence that always was, always is and ever will be; that the impulses or images in absolute intelligence are reflected, vibrate and spiritually stimulate this essence in which the potentiality of all things that ever existed or can exist in all eternity is latent which at once through evolutionary action and re-action grades, reconstructs and affiliates with other and similarly-produced atoms until by their mutual intertwining a materialized image is objectively evolved which corresponds to the original impulse or pulsations in the pure intelligence unlimited by either time or space.

The human image thus in one sense is an infinitesimal part of the absolute, inasmuch as it contains that spark of centrality, vibration or impulse communicated not from outside the essence, but a vibration within it, linking it to the absolute; consequently all the phenomena in nature may shift, change or pass away, but this force or spirit of centrality that formed, can reform, it being a part of the absolute it never dies or is obliterated.

The action of this tender and innermost principle of centrality holds and correlates the atoms and Universe together according to fixed and immutable laws of intellectuality—this force of centrality being the emanation of the absolute intellectuality.

The Universal essence is the medium between intellectuality and matter. Through it the absolute subjective world is particularized in the physical world as it exists and the force of centrality, as manifested in the origin and combination of all atoms producing motion, causing changes in objects, becomes the central force of conservation of the absolute existence of the Universe as a whole. Thus centrality of motion can be made to account for all the indirect changes of position in space and time without basing conclusions upon a separate or distinct force, as presented in Newton's theory.

CULTIVATE THOUGHT.—Knowledge and experience are beneficial when like education they are used as a benefit and not as a show. It is a basis on which Science and the growth of the Inner-Self are founded. But like education they have a tendency to grow conceit in an over balanced person. Knowledge is the branch of thought, and thought is the growth for the mind and Soul. Let us cultivate our thinking faculties and knowledge both General and Spiritual will grow proportionately.

S.



The Editor is not responsible for the opinions of correspondents.

Anglo-American Alliance.

TO THE EDITOR:

When the curtain was first rung up, I saw a golden sign in the sky, which read: "Anglo-American Alliance, 1898." Just under the sign were Lincoln and Garfield, suspended in mid-air. They raised a double bow (or arch) over their heads, with the dates 1882-1898 on either side. It was marvelously beautiful and inspiring from end to end. To the appreciative observer, this tableau signifies the old and the new worlds united by the two hoops (as large as a barrel) of a rainbow color. It was in the play of The Transit of Venus, a copy of which I sent to the Jubilee. It was old, dated 1882, and the paper was yellow with age. The "heavenly show" seen in the skies a few weeks ago must have been very beautiful. The "mock sun," as the New York Sun called it, will be seen some evening during August. Shetfield, Mass. SARAH HOWARD.

A Pioneer Worker.

TO THE EDITOR:

Many thanks for the kind words in the JOURNAL of my condition. Already responses have come from friends far away. One letter from a very dear friend contained \$5.00. The sight of this with my dim vision caused tears of gratitude to flow freely, after which I could see clearly to read the lovely letter of sympathy and encouragement from her noble soul, although very finely written. This is something I have been unable to do without glasses for the past 40 or 50 years. How was it? Why was it? It was the only letter that I could read. I cannot see even the words that my pen is now endeavoring to write. The skeptic will say: "O, the tears cleansed her eyes." But for weeks I had used solutions and washes freely. I believe that the pure soul that penned the letter was surrounded by angelic influences, which accompanied the letter and made my eyes strong again. Mrs. Sarah Seal's controlling influences said when she called on me last Saturday, that I would again have the "Circle of Harmony," which was so much needed. I hope so. MRS. F. A. LOGAN. 1218 Railroad Ave., Alameda, Cal.

The Long-Entranced.

TO THE EDITOR:

My experience has taught me that Miss Elida Wilbur can be brought out of the trance mentioned in the JOURNAL of July 28, by psychic power. My guides say that this condition is brought about by Catholic spirit influence, and for the purpose of keeping her from marrying Mr. Dunphy. Her condition is not altogether due to the inhalation "of gas." I am satisfied that I could restore her intelligence, if I had the opportunity. DR. R. A. DAVIS. Maitland, Mo.

Letter from Los Angeles.

TO THE EDITOR:

I congratulate you on the appearance of the JOURNAL since coming out in its new dress. Do you know, as I opened and looked at its heading it seemed as though an old friend whom I had not seen for years had returned, and I should have a good old-fashioned visit. As I opened and read, I was not disappointed. It is full of choice thoughts, beautifully rendered, served up in various forms suited to the needs of all. If we wish to have a subject explained thoroughly and forcibly, we have only to look for it in the JOURNAL and surely find it. I often have a question in my mind, and as I open the paper I find my question answered; someone seems to have caught my thought and responded to it. No other paper meets my needs in this respect as does the RELIGIO-PHILOSOPHICAL JOURNAL. Long may it live and long may you continue to stand at its head. Oh, when will the Spiritualists awaken to the fact that our Cause on this coast needs just such a paper as you are sending out, and that it belongs to them to furnish means to support it? Why will they keep our workers so crippled for means that it is utterly impossible for them to feed the hungry souls that are constantly calling on them for sustenance?

The appeal made by Spirit L. B. Hopkins is reasonable, for there never was a time when there was so earnest a demand for information regarding our philosophy, as at this time. I hope the appeal will be nobly responded to.

There are three meetings held in this city every Sunday evening. Mrs. Maude Freitag presides over one, Mrs. Mary Lyman over another, and your humble servant over another; and although the weather is very hot, all the meetings are quite well attended. I see very few Spiritualists in our audience, but it is composed of a very intelligent class of people, who seem deeply interested in the truths that are presented each evening. MRS. KATE HOSKINS.

The Borderland.

TO THE EDITOR:

I congratulate you upon the changes made in the JOURNAL, thus giving greater variety and inviting new correspondence. The "Borderland" department will elicit facts from the unseen world in which all are so deeply interested, or at least should be; as we shall soon pass into that great reality on our march along the line of progression. Success to the RELIGIO-PHILOSOPHICAL JOURNAL. Truth and Spiritualism will succeed, and the workers for truth will be rewarded. E. D. FRENCH. Ensenada, Lower Calif.

Fulfilled Prophecies.

TO THE EDITOR:

As I have placed on record my second edition of prophecies in the JOURNAL of July 7, 1898, I wish to call attention to the fulfillment of three of them: Under the head of "England," written May 27, I said, "There will be trouble between England and Russia." The heading of a Press dispatch from London, dated Aug. 6, reads: "England and Russia lock horns—War may eventuate over 'the open door'—One or the other of the powers must back down—Mobilizing their fleet," etc. Also I said, under same date (May 27) "One steamboat disaster will occur, which will be very severe, with many lives lost." This will take place near London, for we feel London's influence. This was fulfilled in the disaster which occurred at the launching of the Albion, which occurred at Blackwell, a seaport of London, in which about 50 lives were lost, on June 21st. Under the heading, "The War," written July 1st, I said, "The war will practically end in August, but will not be diplomatically settled for some time." This was verified by Spain's acceptance of our terms of peace, on Aug. 12, and peace commissioners are to be appointed by both powers to settle it diplomatically. DR. M. MUEHLENBRUCH.

From an Aged Medium.

TO THE EDITOR:

I have just been reading the RELIGIO-PHILOSOPHICAL JOURNAL in its new (or rather, old) dress, and feel that an old friend has come back from the past, with glad tidings of renewed life and prosperity. I am glad to see and hear such good reports from many of our worthy mediums, that they are really in earnest in the good work of keeping their lamps filled and burning for the truth of our glorious cause—Spiritualism. I congratulate you on the improvement of the JOURNAL. Long may it live and work for freedom, truth, justice and right. I have been silent for a few months on account of poor health. These cold nights have prevented me from attending the meetings, as they are held mostly at night, but I have not been idle and in the near future will take up the work I have so long loved and practiced. I have been resting in the harbor of peace and quietness, so much needed to my overtaxed mind and body. But good friends and good angels have cared for me, and I feel I am being fully restored to again occupy my position in the spiritual work. MRS. HENDEE-ROGERS.

The Junior Spiritualist Club, of London, England, tendered a Reception to Mrs. M. E. Cadwallader on July 12th, when she gave the Official Greetings of the Young People's Spiritual Union of the United States, of which she was the duly accredited representative. The hall was gayly decorated by the United States Flag, and flowers and ferns in abundance. Speeches were made by the President, J. J. Morse; Miss Florence Morse, Secretary; Mrs. A. V. Bliss, Vice-President; and Dr. J. M. Peebles, who was present as a guest of the Club. A short musical programme followed, and the whole was a pronounced success.

The Reviewer.

Holy Smoke in the Holy Land, by Daniel K. Tenney. Chicago: H. L. Green, office of the *Free Thought Magazine*, 213 East Indiana St. Price 10 cts.

The author and other persons, to the number of over 300, made a pilgrimage lately to Palestine. This pamphlet describes Palestine in its present condition, and re-states many of the historical scenes of the past. It being the birth-place of three theological systems—the Jewish, the Christian and the Mahomedan—Mr. Tenney describes each one and contrasts it with the other, concluding: "Not being the advocate of either, I express no choice, but conclude this article by the citation of a higher authority. A Catholic priest—an intelligent and companionable gentleman—was one of our party of pilgrims. After returning to our ship at Jaffa, I asked him how the Jerusalem business struck him. He replied: 'I frankly confess, Mr. Tenney, it inspired in me far greater reverence for the present than for the past.'"

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative. The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Special Premium Offer.—We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old or new subscribers.

The *Coming Light* for August has another new design for a cover—a much more attractive one. The number is a good one. It is filled with excellent articles. Engravings of Charles Darwin, Lucy Sherman Mitchell and James H. Barry adorn the pages. \$1.00 a year. It and the RELIGIO-PHILOSOPHICAL JOURNAL one year for \$1.75.

Dr. C. W. Hidden, of Newburyport, Mass., began his annual engagement at Lake Pleasant Camp, on Sunday, August 7th. He will give three lectures in the regular course, and hold two of his famous "Hypnotic Socials," in the latter illustrating his remarkable power as a hypnotist. Dr. Hidden will remain the entire month in order to meet the large number who come to see him professionally every year. Dr. Hidden has also been invited to visit Europe to lecture and give exhibitions of hypnotism and healing.

Mrs. Crofts, whose Psychometric a few Psychometric and Graphological Reading of President McKinley was given on page 5 of the JOURNAL for July 7th, has consented to give Readings to those who may apply for them—(Graphology is reading character from hand-writing). Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you in the order they are received.

Mrs. Crofts gave the Editor a Reading last week, which was exceedingly correct and gratifying.

Mr. J. C. F. Grumbine held very successful meetings and classes at Island Lake, Mich., and Mt. Pleasant Park, Iowa, where he has lectured five successive seasons, and goes to Indianapolis, Ind., for September. In October he will be in Chicago, where at Flat 3, 3960 Langley Ave., "The Mexicana," he will conduct classes in Psychical Sciences. See his notice in another column, of the College of Psychical Sciences, and the new magazine, "Immortality," which secured 100 new subscribers in July. Address, Station M, Chicago.

Societies and Meetings.

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

California State Spiritualist Association.

HEADQUARTERS—605 McAllister St., SAN FRANCISCO, CAL.

PRESIDENT..... C. H. WADSWORTH, 293 Jersey St.
VICE PRES'T..... THOS. ELLIS, Jr., Alameda.
SECRETARY..... JOHN KOCH, 1607 Fillmore St.
TREASURER..... B. F. SMALL, 3750 22nd St.
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, Wm. M. Rider and Mrs. R. A. Robinson.

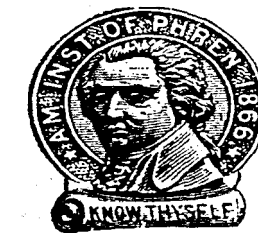
Society of Progressive Spiritualists,

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. LILLIE, of Boston, are engaged for the present season. [A vacation is taken until September.]

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

MRS. J. J. WHITNEY, Trance Test Medium, AND LIFE READER.

Answers Sealed Questions by Letter, and gives advice in regard to business and social relations. All communications by letter, \$2.00. Office 282 Stockton St., between Post and Geary Sts., San Francisco, Cal.



The American Institute of Phrenology

Opens its next session SEPTEMBER 6TH, 1898. For further particulars apply Fowler & Wells Co., 27 E. 23rd St., New York.

Subscribe Immortality. A New Now Magazine.

IS a Quarterly, Metaphysical Magazine edited by J. C. F. GRUMBINE, Lecturer and Author, and is devoted to the metaphysics of Christian Science, Mental Science, Divine Science, Psychopathy, Theosophy, Occultism, Mysticism and Spiritualism, and is the exponent of the Rosicrucians or the Order of the White Rose. List of contributors are, Annie Besant, Jerome A. Anderson, W. J. Colville, Cora L. V. Richmond, Swami Abhayanando, Swami Saradanando. The June number was devoted to "Immortality," September number to "Clairvoyance." A feature of the magazine is "The Editor's Tripod" and "The Academy," a dialogue given under illumination from the Christ, Platonic and Hermetic spheres. Yearly subscriptions one dollar, single copies 25c. Address, J. C. F. Grumbine, 3960 Langley Av., "The Mexicana," Station M, Chicago.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Primitive Christianity.

The 2nd volume is now ready for delivery—price, two dollars. Some copies of the second edition of Vol. I. (which have only a slight defect of symmetry in the binding) are now offered for \$1.25.

The Perfect Guide for healers and others (50 cents) is now preparing. Address, with postal or express order, Mrs. E. S. BUCHANAN, San Jose, Cal. 6t2

W.M.FORSTER, M.D.

Physician and Surgeon,

1059 Market St., (New Numbers 1315 and 1317) SAN FRANCISCO, CAL.

Consultation by Letter, Free

Send Postage Stamp for reply.

Special attention is given to diseases of the Nervous System, the Liver and Kidneys. Correspondence invited.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Where art Thou?

Where art thou, oh, soul-mate mine?
Dost thou dwell in realms sublime?
Dost thou linger on earth-plane,
Struggling on through sin and pain?

Can another take my place?
Is she good and fair of face?
Tell me, soul-mate, do I pray;
Shall we meet some glad some day?

It is dead—the past—forever,
And our love it cannot sever;
Think not now what might have been,
For you could not love me then.

Can you all my love return?
For my heart does wildly yearn,
Though we walk in paths apart;
Where art thou, my own sweet-thro?

BLANCHE MARGUERITE GROELL.

Lake Pleasant Camp.

The 25th annual session of the New England Spiritualist Camp-Meeting Association opened yesterday with an address in the morning by President Hon. A. H. Dailey, and a lecture in the afternoon by Miss Lizzie Harlow; tests by Mrs. Cunningham. Each day for several weeks past the trains have brought campers and visitors to the grounds, so a goodly assembly greeted the speakers of the occasion, and helped celebrate the Silver Jubilee of this the oldest camp-meeting of Spiritualists in existence.

Many of the old pioneers are now on the grounds, and it is interesting to hear them relate their experiences of the early days, when with axe, shovel and other tools they cut away the trees and underbrush and pitched their tents on the shores of the beautiful lake of pure water.

It is related that this spot was chosen as a site for a camp-meeting by the spirit world, and the message was given through a medium, at a meeting held in Greenfield, Mass., at the residence of Dr. Jos. Beals, who was the president for the first 19 years of its existence. As many as 1500 people have been on these grounds at one time in the early days, but of late years so many other camps have been started in various parts of the country that they have drawn many away from the mother camp. Some of the brightest minds of the century have stood on the platform here and given forth uplifting thoughts that have educated and enlightened the masses, and solved the problem, "If a man die shall he live again?" The talent secured for this year is also of the best.

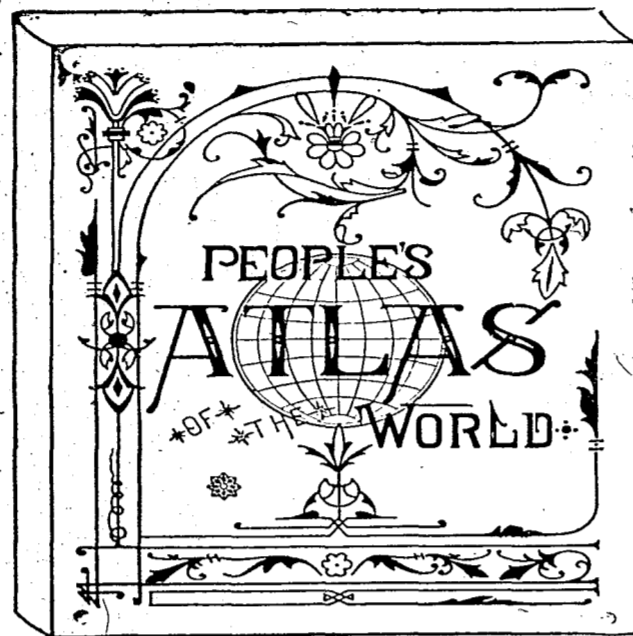
The original camp ground is on the south-west side of the lake, but about 18 years ago many built cottages in the woods on the west side, now known as the Highlands. To get from one place to the other, one had to cross the outlet of the lake and climb about 100 steps up a long flight of stairs, until the bridge was built across 12 years ago. The meetings were held in a grove of trees on the bank of the lake, or in the Pavilion in rainy weather. Both were so near the railroad track that the speakers were disturbed, and four years ago a fine commodious Temple was built on the Highlands where now all the lectures and special entertainments are given.

The season promises to be a successful and instructive one. On the program are such well-known lecturers and mediums as Hon. A. H. Dailey, Mrs. Helen Temple Brigham, Dr. C. W. Hidden, J. Clegg Wright, Prof. Wm. M. Lockwood, Mrs. May S. Pepper, Edgar W. Emerson, Mrs. Carrie E. S. Twing, J. Frank Baxter, Mrs. Tillie U. Reynolds, Miss Lizzie Harlow, Mr. F. A. Wiggin, Mrs. Cunningham and Mr. and Mrs. E. W. Wallis of London, Eng. Rev. B. Fay Mills, formerly an evangelist, but now a liberal Unitarian

minister, will give special lectures Aug. 13 and 14. The Ladies Schubert Quartette furnishes the singing at all the regular meetings.

LIDA B. BROWNE,
Lake Pleasant, Mass., Aug. 1, '98.

LARGE NEW MAPS
OF
CUBA and ALASKA
FREE.



To all who order the People's Atlas of us now we will send free maps of Cuba and Alaska, newly engraved from the latest governmental surveys and official information. Size of each map, 14 by 22 inches. A brief history of each country accompanies the maps.

The People's Atlas contains over 200 large Maps and Illustrations, and 132 pages, each page 11 by 14 inches. It gives the population of each State and Territory, of all Counties of the United States, of American Cities, by latest U. S. Census. All Countries on the Face of the Earth are shown. Rivers and Lakes, the Large Cities of the World, the Railroads, Towns, and Villages of the United States are accurately located.

This Atlas gives the Popular and Electoral Votes for President in the years 1892 and 1896, by States. List of all the Presidents, Agricultural Productions, Mineral Products, Homestead Laws and Civil Service Rules, Statistics of Immigration, Public Debt for the Past 100 Years, Gold and Silver Statistics, Postal and other Information that should be in every Home, Store, Office and School-room.

OUR CLUB OFFER.

We will supply the JOURNAL one year and this Atlas postpaid for \$1.30, including Maps of Cuba and Alaska!

Dr. Max Muehlenbruch,
PROPHETIC SEER,



**Herbalist, Psychometrist,
and Medical Clairvoyant.**

Diagnosis of disease by lock of hair (NO SYMPTOMS REQUIRED), five 2-cent stamps. ORE read psychometrically, \$2.00. Full Life Reading, by mail, \$2.00. Readings to Foreign Countries, \$2.50. Send lock of hair for all Life Readings. P. O. Box 118, Oakland, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

AUTOMATIC
OR
SPIRIT WRITING,
WITH OTHER
Psychic Experiences,
—BY—
SARA A. UNDERWOOD.

In Cloth Binding, \$1.00.
In Paper Cover, postpaid, 50 cents.
THOMAS G. NEWMAN,
San Francisco, Cal.

BOOKS

[MAILED ON RECEIPT OF PRICE.]

FOR SALE at THIS OFFICE

5 CENTS EACH.

A. J. Davis' Portrait (Steel plate).
D. D. Home's Portrait (Copper plate).
Evolution in its Relations to Evangelical Religion—B. F. Underwood.
Gravitation and What it Is—Wm. Andrew.
Heaphy's Ghost—Extraordinary apparition Spiritualism as a Science and as a Religion—Discourse by Mrs. Cora L. V. Richmond.

10 CENTS EACH.

Absence of Design in Nature—Garrison.
Bible Criticisms—Leonard B. Field.
Burnside Expedition—B. F. Underwood.
Concentration—Master Key to Psychological Development—W. J. Colville.
Cross and Steeple, their origin—Tuttle.
Doctrine of the Unknowable—David Eccles.
Duty of Liberals to Children—Wm. Salter.
Heaven and Hell—Judge Edmonds.
Hypnotism, Its Uses and Abuses—Anderson.
Influence of Food on Character—Perry.
Mental Evolution—Prof. Michael Faraday.
Mind, Thought and Cerebration—Wilder.
New Revelation—Mrs. Cora L. V. Richmond.
Outline of true sect of Buddhism—Mayeda.
Religion of Spiritualism—Dr. Crowell.
Spirit World Thoughts—Mrs. Smith.
Spiritual Body Real—Giles B. Stebbins.
Spiritualism at Church Congress—M. A. Oxon.
Three Plans of Salvation as taught in the New Testament.
Vedanta (Hinduism) in Christ's Teachings.
Vestal—Origin and Destiny—Wilcoxon.
Women's Rights and Wrongs—Underwood.

15 CENTS EACH.

Leadership and Organization—Dr. Brittan.
Practical Guide to Spiritualism—How to Investigate—Prof. Geo. W. Walrond.
Psychic Studies—Albert Morton.
Wateksa Wonder—A Narrative of Startling Phenomena, and Double Consciousness.
Woman; Physically, Mentally, Morally and Spiritually—Mrs. Dr. Hulbert.

25 CENTS EACH.

Anti-Spiritual Christianity—A Dialogue.
Bible Spiritualism—A discussion between E. V. Wilson and Elder T. M. Harris.
Bob and I—Interesting Story—Theobald.
Buckles for the Armor—Hutchins.
Capons and Caponizing—Fanny Field.
Christianity and Materialism Contrasted—B. F. Underwood.
Christianity Before Apostasy—D. W. Hall.
Circle and Social Song Book—Young.
Columbus—12 Engravings of his life, and his Wonderful Discoveries.
Dialogues and Recitations for Children's Progressive Lyceums—Mrs. Shepherd.
Epitome of Spiritualism and Magnetism.
Essence of Religion—God the image of Man.
Heaven; a Narrative of Personal Experience after death—Mrs. Duffey.
How to Cure Sick Fowls—Fanny Field.
Influence of Christianity on Civilization—B. F. Underwood.
Law of Sinai—R. B. Westbrook.
Life and Healing—Prof. Holmes W. Merton.
Lyceum Stage—Recitations, etc.—Kates.
Man of Forty Crowns—Voltaire.
Man's Immortality—Discourse by Loomis.
My Wedding Gift.
Marriage Supper of the Lamb; its reference to Spiritualism—B. F. French. (cloth 35c).
Nettie C. Maynard's Memoriam.
Mediumship and its Development and How to Mesmerize to assist Development—Bach: paper 25 cts, cloth 50 cts.
Only Hope—Time reveals all—Wright.
Order of the White Rose—Grumbine.
Petals from White Rose—Grumbine.
Poultry for Market—Fanny Field.
Practical Stage—Fanny Field.
Psychometric Dictionary—Psychic Guide.
Rise of Spiritualism in England—Coleman.
Seven Easy Lessons in Astrology—Sullivan.
Spiritism; 4 Lectures by Tiedeman.
Stories for Children—Hudson Tuttle.
Summary of Substantialism—Jean Story.
Treatise on the Horse—English or German.
Underwood's Prayer, 5c.; 1 dozen, 25c.
Vacation Time—Hints on Outings—Drayton.
Webster's Handy American Dictionary.
Will coming man worship God—Underwood.
When I Go (Song for Quartette—regular sheet music)—Mrs. Van Blarcom.
Companion to "Only a Thin Veil"—Song and chorus—C. Payson Longley, 30c.
Life in the Stone Age—Pigley, 30c.
Only a thin Veil between Us—Song and chorus—C. Payson Longley, 30c.

50 CENTS EACH.

Advancement of Science—Tyndall.
Advice to Mothers about Children.
Better World—Dr. E. B. Southwick.
Bible Stories—Young.
Breath of Life, Self-treatment. Gestefeld.
Career of Religious Ideas—Hudson Tuttle.
Chaldaic Geomantic Oracle and Game of Prophecy—G. W. Gessmann.
Childhood of the World—Clodd.
Creation vs Evolution—Ormond, paper 25c.
Debate on the Bible—Underwood-Marples.
Descriptive Mentality, from the head, face and hands—Prof. Holmes W. Merton.
Dick's Hand Book of the Garden.
Ghostly Visitors—"Spectre-Stricken."
Harmonial Man; Hints for the Age—Davis.
Historical and Mythical Jesus—Massey.
How to Bath—Dr. Miller.
Language of the Stars—Celestial Dynamics.
Liberty and Life—E. P. Powell.
Magnetic Therapeutics—James E. Briggs.
Marriage and Divorce—Westbrook.
Materialization and Other Spiritual Phenomena from a Scientific standpoint, by L. H. Dalton and J. V. Wallace.
Mediumistic Experiences of John Brown, "Medium of the Rockies."
More Forget-Me-Nots—Story by Theobald.
New Life (Aphorisms)—Wm. H. Holcombe.
Psychics: Facts and Theories—M. J. Savage.
Topson Faircliff, Fools of a Day. (A story).
True Spiritualism—Leander.

75 CENTS EACH.

After Dogmatic Theology, What?—Stebbins.
Astrea; Poems by Mrs. Thorndyke.
Backward Glimpses—John Bunyan.
Bible Marvel Workers (Miracles)—Putnam.
Burgess-Underwood Debate; Christianity.
Crisis (American Revolution)—Thos. Paine.
Divine Origin of the Bible—S. J. Finney.
Empire of the Mother—Wright.
Exciter Hall; Theological Romance.
Heroes of Faith—Burriss A. Jenkins.
How We Master our Fate—Gestefeld.
Human Life—The course of Time—Weeks.
Mind Cure—Dr. Nichols. (paper 50c).
Planchette, with full instructions, postpaid.
Poems and Rhymes—Davis.
Protectionist's Manual—Giles B. Stebbins.
Visions of Daniel and John—Monroe.

\$1.00 EACH.

American Advance Thought.
Automatic or Spirit-Writing, by Sara A. Underwood—in paper covers, 50 cents.
Between Two Worlds, the connection between this World of Matter and that of Spirit, illustrating what the Spirit is, where and how it lives, etc.—Reifsnider.
Book About Bees—Rev. F. G. Jenyns.
Brain and the Bible; Mental Science—Beall.
Celestial Dynamics—A Course of Astro-Metaphysical Study.
Dream Child, by Florence Huntley. Cloth.
Echoes from the World of Song—C. Payson Longley—postage 15c extra.
Faith or Fact—Henry M. Taber.
Girard College Theology—Westbrook.
Heroines of free thought—Mrs. Underwood.
Home, and Other Poems—Jesse H. Butler.
How She Earned \$25,000 in 11 years, by a woman who made it—204 pp.
Intuition: a Novel—Mrs. Frances Kingman.
Jesus in the Light of the 19th Century—What Was He?—Wm. Denton.
Light of Truth Album, containing photographs and short biographies of over 200 prominent Spiritualist workers, 100 pp. Price \$1.00. Postage 25 cents extra.
Light Through the Crannies—Emily Reader.
Man's Birthright, or the Higher Law of Property—Clark.
Origin and Antiquity of Man—Tuttle.
Philosophy of the Spirit World—Tuttle.
Planetary Growth or Evolution.
Psychical Research Proceedings. They are as follows: April and July 1891, and Feb., June, July and Dec., 1892.
Review of Seybert Commissioners.
Sideral Evolution and Life.
Statesman's Guide; Political Economy—Senff.
Studies in Theosophy—Colville.
Theological idea of Deity criticised—Craven.
Whose Soul have I now?—Mary C. Knapp.
Women and the Divine Republic—Miller.
World Beautiful—Lillian Whiting.

\$1.25 EACH.

Gospel of Law; miracles, etc.—Stewart.
Rational Bee-keeping—Rev. Dr. Dzierzon.
Treatise on the Five Senses—Stoltz.
Truths of Spiritualism—E. V. Wilson.

\$1.50 EACH.

All's Right With the World, by Charles B. Newcomb. Cloth.
Biography of A. B. Whiting; poems, writing; Constitution of Man—Combe.
Family Dentist; popular treatise on teeth.
Future Life, described by Spirits—Sweet.
Heads, or the City of the Gods—A narrative—Sartout. Vol 1, 50c; Vol 2, 1.50.
Ideal Republic—Corwin Phelps.
Insects and Insecticides—Weed.
Life and Light From Above—Solon Lauer.
Man and his Destiny—Tiffany.
Mollie Fancher; Psychological Marvel of the 19th Century—Judge Dailey.
Naturé Cure—Marvin E. Conger, M. D.—370 pp., English cloth, marbled edges.
Safe Side; a Theistic Refutation of Divinity of Christ—E. M. Mitchell.
Soul of Things—Prof. Denton.
Spirit Workers—Psychic Phenomena in the Family Circle—M. Theobald.
True Religion—Swedenborg.
Workers in the Vineyard; history of modern Spiritualism—Mrs. Julia Schlesinger.

LARGER BOOKS.

Divine Science and Healing—Cramer \$1.75
Apocalypse Revealed—Swedenborg, \$2.00
How the Farm Pays—Wm. Crozier and Peter Henderson, \$2.00.
Hypnotism—Its Facts, Laws and Phenomena—Prof. Carl Sextus, \$2.00.
Hypnotism—How to Win by the aid of Personal Magnetism—Prof. Anderson, \$2.00
History of Boscawen and Webster, \$2.50.
Moore's Universal Assistant and Complete Mechanic—One Million Facts—Receipts, Trade Secrets, Rules, etc. \$2.50.
Pioneers of the Spiritual Reformation \$2.50
Primitive Christianity; Vol. 1.—Prof. Jos. Rodés Buchanan, \$2.00.
Light of Egypt, or the Science of the Soul and of the Stars—Occult Mysteries of Astrology explained, paper \$1., cloth \$2.
Secret of Life, or Harmonic Vibration, Prof. King—\$2.00.
Clairvoyance, its law, nature & unfoldment by Rev. J. C. F. Grumbine Price \$3.50.

Any Book in print, even if not in this list, will be sent at the publishers' price.

DR. HIDDEN'S SONGS.

Dr. C. W. Hidden, the noted Spiritual advocate, is the author and publisher of the following beautiful sheet music:

THE ORGAN IN THE CORNER, one of the sweetest songs ever written.

I'LL SING AGAIN DOWN BY THE SEA, a dainty waltz song.

KEEP SUMMER IN YOUR HEART, a popular ballad.

The music is arranged for piano or organ, and printed in fine style. Each song bears an excellent likeness of the author.

Price, 40c. each. For sale at this office.

A Summer's Morning.

When the summer breeze is blowing / Through the trees and meadows green, / And the birds are sweetly singing, / Lending music to the scene,

Where the petals of the roses / Open to the sun's warm beams, / Where the daisies and the poppies / Nod their heads in silent dreams.

And the brook that's swiftly racing, / In its rush down to the sea, / Murmurs to the shining pebbles, / "I am going to be free."

When the bright rays of the sunlight / Melt the damp cold morning dew, / For 'tis then the landscape's blended / In one green and golden hue.

WILLIAM J. WEIDEMAN.

SECOND-HAND BOOKS.

[One copy only of each of these Books is for sale at this office. An early application is therefore necessary.]

BOUND VOLUMES.

- American Business Man's Form-Book—D. W. Beadle. 50c
Appleton's Journal—1870-71. \$1.
Arithmetical Dictionary—Young. 75 cts.
Bible Dictionary, with engravings, maps & tables. 75c
Bible—Whence and What. \$1.
Bible Words for Daily Use. 25 cts.
Boston turned inside out—Rev. Henry Morgan. 75c.
Danger—Wounded in house of friends—T.S. Arthur. \$1.
Debate on State of the Dead—Connelly & Field. 50c.
Dr. Chase's Recipe Book. \$1.00.
Hand-book of Hygiene. 75 cts.
Harper's Magazine—1870-71. \$1.00.
Infidelity—Tables of—Patterson. 50 cts.
Johnny Ludlow. 50 cts.
Lady Erntine; or Absent Lord—Mrs. Warfield. 75c.
Latin, Greek, English, German, Spanish and French Grammar—Solomon Barrett. \$1
Life and its Manifestations—Past, Present, Future. \$1
Life of Horace Greeley. Illustrated. 75 cts.
Lights and Shadows of Spiritualism—D. D. Home. 50c
Methodist Hymns. 25 cts.
Mystery of Edwin Drood—Charles Dickens. \$1.
New World Compared with the Old—Townsend. \$1.
Our Lord's Great Prophecy—Rev. D. D. Buck. \$1.
Plain Home Talk—E. B. Foote, M. D. \$1
Ravenia; or the Outcast Redeemed—Annie Nelles. 75c
Twenty Years in Wall Street—Matthew Hale Smith. \$1
Wife in Name Only—Bertha M. Clay. 50 cts.
Young America—Oliver Optic. 50 cts.

PAMPHLETS.

- Annals of Fort Mackinac—Lieut. D. H. Kelton. 25c
Ancient Emblems of Beauty—Rev. R. Venting. 10c
Authority of the Bible—B. F. Underwood. 5 cents.
Best Sayings of the best Authors—John Diprosse. 25c
Beyond—Henry Seward Hubbard. 25 cents.
Bible in our Public Schools—R. B. Westbrook. 10c
Bill Nye's Remarks. Illustrated. 50 cents.
Blasphemy—Thomas R. Hazard. 50 cents.
Cutters Guide to Mt. Clemens, Mich. 10 cents.
Dan, the Tramp—Laura Hunsaker Abbott. 25 cts.
Dr. Foote's Hand-book of Health-hints and Recipes. 25c
Discovery of the Northwest—Rufus Blanchard. 50c
Discoveries of the Great Pyramid—W. H. Wilson. 25c
Discussion on Modern Spiritualism—Fish & Dunn. 25c
Drama of the 19th Century—Voltaire de Cleve. 10c
Eternal Hope—Canon Farrar. 25 cents.
Evolution. A Scotch Verdict—Chas. F. Deems. 20c
Evidences of the Human Spirit—Hindu—Pandit 25c
Five Great Duties of the Aryans—Hindu. 25 cents.
Heart and Hand. Libretto—Chas. Lecocq. 10 cents.
House Beautiful—W. C. Gannett. 10 cents.
Hull's letters to Miles Grant on Spiritualism. 25 cents
Human Progress and Spiritual Attainment—10 cents.
Hymns for Theists. 10 cents.
Immortality—J. J. Morse. 25 cts.
Inspirational Hymns and Songs of Progress. 20 cents.
Ishmael—Mrs. E. D. E. N. Southworth. 40 cents.
Liberty and Life—Discourses by E. P. Powell. 25 cts.
Man from Mars—Thomas Blot. 25 cents.
Marriage and Divorce—M. S. Robinson. 25 cents.
Materialization and Re-incarnation—E. S. Wheeler. 15c
Mental Therapeutics—W. J. Colville. 50 cents.
Metaphysical Queries—Miss S. C. Clark. 15 cents.
Mutual Criticism—Socialism. 25 cents.
National Ownership of Railways—C. H. Vail. 15 cents
Old Melodies Spiritualized—H. W. Booser. 25 cents.
People's Hand-book—12 complete novels, Outdoor Game Minstrel Show, Comic Recitations. 10 cents each.
Prendergast's German Teacher. 25 cents.
Problem of Poverty—Wm. M. Salter. 10 cents.
Primer of Political Economy—J. W. Bencovich. 25 cts
Rhymes of the Rockies. 25 cents.
Silo and Silage—A. J. Cook. 25 cents.
Spiritual Evidences—Frank Sweet. 25 cents.
Spiritualism—Judge Edmonds, 2 vols, cloth, 75 c. each.
Stephen Girard's Will. 10 cents.
Stepping-Stones to Health—W. J. Colville. 25 cents.
Surest way of doing Good—Rev. J. F. Sunderland. 10c
Truth—Mrs. Helen C. Bushyhead. 10 cents.
The Religion of Inhumanity—Frederick Harrison. 10c
Theosophical Society—Report Proceedings, 1888. 10c
Unauthorized History of Columbus—McDougall. 15c
Wages of Sin—Lucas Malet. 40 cents.
What Christmas says to New Year—Townsend. 25 cts
Within the Veil—W. J. Colville. 25 cents.
Workshop Companion—Recipes. 25 cents

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN, 1429 Market St., bet. 10th and 11th Sts., San Francisco.

Medium Directory

[Mediums' Cards put into this directory a 20 CENTS per line per month.]

Mrs. E. A. Adams, Electro-Magnetic Practitioner, 421 Ellis St., San Francisco.

Mrs. Dr. Dobson Barker, Healer Box 132 San Jose, Cal.

Geo. W. Carpenter, M.D., 531 Alvarado street; office 935 Market st., San Francisco Cal. Cures all chronic diseases.

Mrs. Maxwell Colby, Readings, 122 1/2 Oak street, San Francisco, Cal.

Mrs. Eberhardt, 937 Guerrero St., holds a meeting every Sunday evening in Excelsior Hall, on Mission St., bet. 19th and 20th.

Prof. Eichner, Spiritual Psychometric Readings at 10c. per question and stamp. Address, 1127 Comet St., Baltimore, Md.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight St., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1; 3 questions answered, 50c. 1249 Market St.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Mrs. Katie Heussmann, Clairvoyant and Clairaudient Medium. 641 Jessie St., S. F. Sittings daily, \$1; circles Friday eve's, 25c.

Mrs. Lena Clarke-Howes, Trance and Business Medium, 361 Geary St., S. F. Sittings daily, 10 to 4; evens. by appointment. Circle, Tues. and Thurs. evenings.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, 1204 Mission St., San Francisco.

Mrs. M. T. Longley, M. D. Medical, Test and Business Medium. Cures disease and obsession—Develops mediumship—Gives readings and business advice, by mail or at office, \$1. 511 S. Olive st., Los Angeles, Cal.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Luzerne ave., San Jose, Cal.

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

Mrs. Hendee Rogers, Electro-Magnetic Healer and Test Medium, 534 Page St., S. F.

C. Mayo-Steers, 112 1/2 Oak St., San Francisco, Trance Test Medium. Readings, \$1.

Mrs. H. S. Slossan, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

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

The "Wheel-Chair" Medium of the Pacific Coast can be consulted at 86 1/2 Howard St., room 4, San Francisco, Cal.

C. Walter Lynn, Psychic and Automatic Writer, gives life readings and business advice by mail, \$1.00. 118 South First-st. San Jose, Cal.

Mrs. Carrie Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

Mrs. C. F. Waltham, Cabinet Herb Baths and Magnetic Healing, 453 Polk St., San Francisco.

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

DIVINE X-RAY.



Marvellous Development OF Mrs. J. J. Whitney THE CELEBRATED Trance and Test Medium.

She has developed Medical Clairvoyance,

and will diagnose disease and treat with revealed remedies compounded for each patient clairvoyantly. Perfect satisfaction guaranteed. In order for the controls to satisfactorily diagnose, send age, sex, and leading symptom. Send stamp for terms of treatment.

Office 232 Stockton St., between Post and Geary Sts., San Francisco, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Wisdom and Power for You!

MENTAL HEALING, Hypnotism, Psychometry, Clairvoyance and Telepathy. A course of study selected from the writings and teachings of the wisest occult and psychic scholars of America, Europe and India. The most thorough and concise correspondence course to be found in the world. Send stamp for particulars to Alfred Mintun Cooper, Station B, Oakland, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Lavinia Knowles, M.D., S.S.D. & Ph. D. Late of Cincinnati, O. Teacher of OCCULT AND MENTAL SCIENCES.

Psychometric Readings given pertaining to Health, Business and Lost Property, \$2. Residence and office: Supreme Court Building, corner Larkin and McAllister Sts., San Francisco, Cal. Special appointments can be made. Address with two 2-cent stamps.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of

Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address and be convinced of the wonders of Spirit-power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to

Mrs. Dr. Dobson-Barker,

BOX 132, SAN JOSE, CAL.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

G. H. SCOFIELD, OCCULT HEALER

621 O'Farrell St., San Francisco.

Nervous Diseases a Specialty. Office Hours, 10 to 5.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

MRS. E. A. ADAMS, ELECTRO-MAGNETIC PRACTITIONER,

Cures Stomach, Liver, Kidney and Nervous troubles. Female diseases especially. 421 Ellis St., bet. Leavenworth and Jones.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

C. E. WATKINS, M. D.

A Book on Chronic Disease Sent for a 2-cent Stamp.

Send age, name in full and two 2-cent stamps and leading symptom and we will send you a diagnosis of your case free and we will try and make the price of treatment right to you. Remember please that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any connection with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The P. JOURNAL has always endorsed

DR. C. E. WATKINS, Lock Box 10. AYER, MASS.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Rare Opportunity

FOR SALE. 27 acres of fine Fruit Land. 15 acres in three-year-old Prune Trees, a new house, barn, and a fine well of water. Will sell it as a whole, or will subdivide it into 5-acre (or more) Plots, to suit purchasers. Title perfect and will be sold on easy terms. These lands are the finest Fruit Lands in the State, situated as they are in the Santa Clara Valley, in Mountain View, and only one hour and 15 minutes' ride from San Francisco, and 20 minutes' walk to railroad depot and the postoffice.

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.

Also 5 Acres of Apricots

for sale. They are the finest and largest in the Valley, and bring fancy prices.

This property is a part of the Sleeper Trust property, and must be sold to close up the business of the Trust. Will be sold on VERY EASY TERMS, to meet the conditions of the honest toiler for homes and independence.

For particulars apply to W. H. YEAW, Trustee, Manager and Secretary of Sleeper Trust, Mountain View, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

C. E. Heywood, Telegraphic Rapping Medium.

1236 Market Street, San Francisco.

Room 36. Hours 12 to 4. WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

College of Fine Forces.

[Formerly N. Y. College of Magnetism.]

AN INSTITUTE OF REFINED THERAPEUTICS including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of Life. Chemical affinity and basic principles developed with their marvelous applications. Students in four continents have taken the course. The College is chartered and confers the degree of D. M., Doctor of Magnetism. By a system of printed questions, students can take the course and receive the diploma at their own homes. Institution removed to 253 So. Broadway, Los Angeles, Cal. Diplomas granted under either the New Jersey or California Charter. Send stamp for Catalogue to E. D. BABBITT, M. D., LL. D., Dean.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Mrs. Eggert-Aitken, Clairvoyant, Test Medium and Healer.

Sittings Daily. Send lock of hair for diagnosis, \$2.00. 320 McAllister-st., San Francisco Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

LIGHT: A Weekly Journal of Psychical, Occult and Metaphysical Research. All Orders for the paper should be addressed to the Managers; all communications to the Editor. Price, 2d. per copy; 10s. 10d. per annum. Office, 110 St. Martin's Lane, London, W. C., England.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

FRED P. EVANS, The Famous Psychic, KNOWN AS

The Independent Slate-Writer.

Office, 103 West 42nd Street, New York. Agent for Occult & Psychical Publications.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Mrs. Dr. FULTON-TULEY

TREATS all Chronic Diseases—Cancers and Tumors cured without pain—Bronchitis, Asthma, Throat and Lung Diseases, Rheumatism, Paralysis, Eczema, Blood-poisoning, Old Sores, Scrofula; Piles and Hemorrhoids cured by Mr. Clairvoyant Remedies. Tobacco Habit cured with a Vegetable Remedy. Send for Seven Wonder Lintiment—Instant relief to all pains and aches—the only Lintiment that will absorb Tumors and Blood-poison—cures corns and bunions. Diseases Diagnosed. Address

Mrs. Dr. Fulton-Tuley, 1513 Geary-st., San Francisco, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

YOUR FUTURE REVEALED—\$1.00 upwards. SATISFACTION GUARANTEED. Astrologer, Rm C. Opera House Block, Denver, Colo.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

BANNER OF LIGHT, Boston, Mass. The oldest journal devoted to Spiritual Philosophy. Eight Pages, Weekly—\$2.00 Year. BANNER OF LIGHT PUBLISHING CO., 9 Bosworth Street, Boston, Mass.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

HOW to Become a Medium in your Own Home. Will send a pamphlet giving instructions, delineate your phase of mediumship, and give a magazine. All for 15 cents. Address Mrs. Dr. J. A. S. A. BLISS, San Diego, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

LIGHT OF TRUTH, A sixteen page weekly illustrated paper devoted to Spiritualism, Hypnotism and other occult subjects. Price \$1.00 per year. Single copies 5 cents. Address

LIGHT OF TRUTH PUBLISHING CO., 313 & 315 N. Front St., Columbus, O.

The Light of Truth and Philosophical Journal, for one year—for \$1.75.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

College of Psychical Sciences.

To ensure satisfactory, permanent unfoldment in Psychometry, Clairvoyance, Psychopathy, Inspiration, Illumination, send a stamped, addressed envelope for booklet, terms, percentage of media and spiritual gifts, to J. C. F. Grumbine, author and lecturer, 7820 Hawthorne avenue (Station P), Chicago, Ill.

"Clairvoyance: Its Nature and Law of Unfoldment." A work of illumination. Teaches how to pierce the veil of sense, to see spirits and unfold adeptship. Price, \$3.50. Address the author, 7126 J. C. F. GRUMBINE.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

FOR SALE.

One of the best known and most successful teachers and demonstrators of Occult Science in the West is Mr. A. Pottenger, who together with his wife, has been traveling on the Pacific Coast for some time. They are desirous of establishing a sanitarium and school at Colorado Springs, Colo. At this school the laws governing in Occult Science and Spiritual Philosophy will be taught and demonstrated.

Mr. Pottenger's plans contemplate the erection of buildings and the improvement of grounds sufficient to accommodate several hundred people. Knowing Mr. and Mrs. Pottenger as I do, and wishing to give the enterprise my financial as well as moral support, I offer for sale four newly built and modern flats and a two-story cottage, favorably located in the city of Los Angeles, Calif. This property is reasonable at \$7,500, and rents for \$75.00 per month. Title perfect and free from encumbrances of any kind.

The money received from the sale of this property will be used towards carrying out Mr. Pottenger's plans. Now, here is a chance for someone who is desirous of promoting the cause of education in the occult line to do so, and at the same time make a good paying investment.

For further information address, Milton A. Pottenger, or Mrs. E. A. Miller, Station "C," Los Angeles, Calif.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

INSPIRATION'S VOICE.—A music book complete for the Spiritualists' every use. The finest music of any collection ever known, with suitable words. 50 cts. and postage 10 cts.

1351 H. W. BOOZER, Grand Rapids, Mich. WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

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.

1429 Market St., near 10th St.,
SAN FRANCISCO, CAL.

TO CORRESPONDENTS.

Address all communications and emittances to Thomas G. Newman, 1429 Market St., San Francisco, Cal. Your name, post-office and State should be stated in every letter.

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

Subscribers should invariably state the name of the post-office 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 it.

Those wishing the RELIGIO-PHILOSOPHICAL JOURNAL stopped at the expiration of the time paid for, should give notice to that effect, or it will be considered they wish it to continue.

Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest 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 the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Edited by M. S. NORTON.

State Convention.—The Spiritualists of California will assemble in convention, in Occidental Hall, 305 Larkin St., San Francisco, on Friday, Sept. 2, at 10 a. m. All business meetings will be held in this hall, and all social meetings will be held in Metropolitan Temple. Copies of By-Laws containing all necessary information, will be sent to any address upon application to this office.

State Board.—An adjourned meeting of the State Board was held on Saturday evening, Aug. 6, in the hall at 605 McAllister St., and was open to the public. This action was taken because of the cry, raised in some quarters, of "Star-Chamber" meetings. Although the fact was distinctly stated in the JOURNAL, only three visitors were present. It will now be in order for the croakers to hold their peace.

Ladies' Aid.—Last Friday evening this Society held its semi-monthly social and dance in Occidental Hall. Mrs. J. J. Whitney gave a gramophone exhibition while the people were assembling. Mrs. Sadie E. Cooke gave a piano solo; Mr. Wm. Rider, a recitation, and as an encore, a poetical selection from the JOURNAL. Miss Sawyer gave a whistling solo; Miss Haverly a vocal solo, and others participated whose names we were unable to obtain. Dancing followed the entertainment, and a general good time was enjoyed by all present.

State Secretary.—The present address of the Secretary of the California State Spiritualists' Association is, John Koch, 428 Tehama St., San Francisco, to whom should be sent credentials of delegates, per capita dues, donations, etc. It is time these matters were being attended to.

Santa Cruz.—Mr. M. S. Norton. Dear Sir:—I have not answered your last letter before this, for the reason that I have been waiting for developments. Well, here they are: I have succeeded in raising enough funds to pay the hall rent, and on the 7th inst. (last Sunday), re-organized the Unity Spiritual Society, of Santa Cruz.

We use the old charter granted us by the California State Association on the 23th of Aug., 1896, and hope to be able to send at least one delegate to the State Convention. Please let us know at once the date at which such convention will convene and give us any and all other necessary information.

I think what we need here is a good test medium. We have had numerous poor ones.

Hoping that the cause of Truth and Spirituality may grow in our midst, I remain, truly yours,

Dr. C. A. BONESTEEL.
Santa Cruz, Calif.

Mme. Montague.—We are informed that this estimable medium will re-open her Wednesday evening meetings in Occidental Hall, Aug. 17. The lovers of truth will rejoice, for there cannot be too many good meetings.

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

Declaration of Principles.—The Commission created by the State Spiritualists' Association to formulate a statement of principles to be adopted by the coming State Convention, has almost completed its labors. On Tuesday, Aug. 16, the Commission holds its final meeting, and hopes to be able to present to the Convention for adoption, a Statement of Principles which will give expression to the collective mind of all the Spiritualists of California, to serve as a basis for organization and propaganda.

The Local Department.—Previous to the establishment of this department under its present management, there was a great demand for a column where the mediums and workers could have a word each week. The opportunity has been given, and, as usual, those who talked most about its advantages have been most conspicuous by their silence in its columns. The lesson of co-operation is one which would be of much value to the Spiritualists of this vicinity. Each seems to be willing to allow others to do all the work, so long as honors are easy; but when the victor claims the spoils, trouble ensues at once. A local Spiritualist paper is just what the local people make it, and cannot long exist without the co-operation of at least some of them.

Mrs. J. J. Whitney's Meeting last Sunday evening was of unusual interest. The questions answered and tests given were up to the high mark of excellence this medium has established in the many years she has been engaged in the work. The audience was large and appreciative.

The State Convention.

The Third Annual Convention of the California State Spiritualists' Association will be held at Occidental Hall, 305 Larkin St., Cor. McAllister St., San Francisco, Cal., Sept. 2, 3 and 4, 1898. Business sessions at 10 a. m. and 2 p. m., Friday and Saturday. Important business of interest to every Spiritualist will be presented for action before these gatherings.

At Metropolitan Temple, on Fifth St., at 8 each evening and all day Sunday there will be public meetings with addresses, spirit communications, music, etc. Gifted lecturers and mediums will be present and participate in these exercises.

All delegates' credentials should be forwarded to headquarters not later than Aug. 27, 1898. All Societies not chartered are invited to do so at once, that they may have a voting representative at the Convention.

All delegates are requested to report at Occidental Hall, on Sept. 2, at 9 a. m.

C. H. WADSWORTH, President.
JOHN KOCH, Secretary, 428 Tehama St., San Francisco, Cal.

Universal Spiritual Association.—The subject for discussion last Sunday at 20 Eddy St., was: "Is man a free agent?" The meeting was of unusual interest, and the absence of a certain disturbing element lent an added charm to it. The subject selected for next Sunday is, "What is Idolatry?" It was suggested by Mr. Wm. Rider. The managers of this meeting have reason to congratulate themselves upon the growing interest manifested, and the outlook for the future is very bright. Storms serve to clear the atmosphere and make us appreciate the sunshine more when it comes—and it will come. The music by Miss Lee is a special feature of this meeting.

R. A. Stitt's Meeting last Sunday evening was well attended. Mrs. Ladd-Finnican, Mrs. Bird, Mr. Hargrave and Mr. Stitt occupied the platform. With such an array of talent nothing but success can be the result.

The Free Meeting at 6th and Market Sts. was packed to the door on last Sunday night. Mrs. Drew, Mrs. Griffin and Mrs. Lester satisfied the people that there "is something in it," and will continue to do business at the same old stand.

Alameda.—Last Sunday evening the local society opened a meeting in Masonic Temple. Mrs. Jennie Robinson of San Francisco occupied the platform with unqualified success. This platform in the future will be occupied by mediums from different localities, and success is assured.

Dr. Knowles' Meeting will be held hereafter at 305 Larkin St., room 50, on Thursday evening of each week. An exhibition of moving pictures will be a feature of the evening's entertainment.

Mrs. M. F. Hunt, a veteran Spiritualist and worker in the Lyceum, left on Sunday morning on a visit to her daughter in Denver. A few of her many friends gathered on Thursday evening last at the residence of Mr. and Mrs. C. H. Wadsworth, 293 Jersey street, and passed a very pleasant evening. Refreshments, music, and a beautiful poem by Mr. A. C. Darling added to the interest. With the assistance of Mrs. S. E. Cooke, a beautiful spiritual badge was "materialized" and presented as a token of love to Mrs. Hunt.

Mrs. M. T. Longley informs us that it will be impossible for her to attend the State Convention on account of previous engagements and other personal affairs which will prevent her leaving Los Angeles until after September 20th, when she and Prof. Longley intend to remove to the Eastern States. Three years ago she represented the Massachusetts State Convention at the National Convention, and if it is desired by the California State Convention, she will ably represent it at the coming Convention in Washington, next October. The best wishes of all California Spiritualists will go with Prof. and Mrs. Longley wherever they may locate.

People's Society.—The large audience was entertained last Wednesday evening by Mrs. Cowell, of Oakland, and Mrs. Ellis of this city. The interest in these meetings continues unabated.

The Oakland Psychical Society has resumed meetings at its former quarters, Fraternal Hall, Washington St. Last Sunday evening Madame Florence Montague delivered a masterly discourse upon Spiritual Astronomy, the Signs of the Zodiac, and their relation to humanity, as conveyed through the allegories of the Bible, and the symbols of the Masonic Fraternity. A large audience greeted the distinguished speaker who has been re-engaged by the Society.

What is Spiritualism Good For?

This is a question of daily occurrence by all skeptical investigators, and it is a well known fact that the spiritual philosophy is expounded in every imaginable way by its teachers and pretenders of all different spheres, but to receive a definite, impressive and convincing answer, it has to come direct from the spiritual source in a way demonstrating spirit return to benefit its investigator as an inducement. Such was the case with a lady investigator, residing at the outskirts of Santa Cruz, who happened to be present at Mme. Young's test circle, Tuesday, Aug. 2nd. Mme. Young was requested by a spirit, who was identified as a near relative, to deliver a message to her, desiring to benefit her. He told her under any consideration whatever not to sell her timber land, which she was about to sell, as he could see a valuable mine on the premises, and gave the exact locality. The lady, somewhat startled at the unexpected news, could not realize the contents of the message, but was willing to investigate and wait for future developments, promising Mme. Young on her departure that she would hear from her if there was any truth in the message. Friday, Aug. 12th, Mme. Young received a letter from the lady, stating that she had discovered the mine at the locality as stated in the message.

Would it not be a glorious thing if every worker in the spiritual field could answer the above question to every skeptical investigator in the same way as it was answered to the Santa Cruz lady as an inducement?

RICHARD YOUNG.

Personals.

Mrs. Josephine Cruikshank (once a well-known Medium of this city) under the name of "Carmelo," writes to the JOURNAL from Brooklyn, N. Y., called there by the sickness of her father. She expects soon to return to San Francisco.

Mrs. Lida Browne writes from Lake Pleasant Camp, that John Slater had just arrived.

Mrs. Jennie Robinson took a trip across the bay last Sunday and let the light of Spiritual Truth shine through her upon the pathway of our friends in Alameda.

WANTED—A complete set of volumes of the RELIGIO-PHILOSOPHICAL JOURNAL, from 1865 to 1890—vols. 1 to 30 inclusive. Write, stating price wanted, boxed and delivered at your freight depot. Address, Thos. G. Newman, 1765 Market St., San Francisco, Cal.

Spirit Communications.

Spiritual communications answered by letter and platform work promptly attended to, by Mrs. H. A. Dunham, 2254 Fifteenth Street, above Castro Street, San Francisco, Cal. 544.

Drs. Peebles & Burroughs

POSITIVELY

CURE

CHRONIC

DISEASES.



DR. J. M. PEEBLES.

Absolutely Correct Diagnosis FREE.

Let us send you the Proof. Give

NAME, AGE, SEX, AND

A LEADING SYMPTOM.

We have just issued a beautiful engraving of the Hydesville Cottage, printed on heavy paper suitable for framing, which we will mail free on application.

Address,
DRS. PEEBLES & BURROUGHS,
BATTLE CREEK, MICH.