

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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THE BORDERLAND.

Saved by a Presentiment.

In the JOURNAL dated Dec. 1, we noted the fact that Miss Maud Miller, daughter of Joaquin Miller was prevented by her spirit friends from remaining in the Baldwin Hotel on the night of its destruction by fire. She gave the following account of her experience to a reporter:

"I did everything possible, to get into dream-land, but I stayed right here. I counted sheep, said the multiplication table and thought of all the tiresome things I could call to mind. I even recited my stage parts and went through quite a long rehearsal, but for all that remained wide awake.

"Well, I grew more and more sleepless and nervous and concluded to get up. Something seemed to be in the air and I positively got afraid to stay there any longer. I dressed myself, wrapped up and left the room. In the hall I fortunately met an acquaintance and persuaded him to escort me down to the residence of Mrs. St. Mary, at the corner of Sixth and Folsom streets. There I passed the night and only knew of the dreadful burning of the Baldwin when I awoke this morning. My room in the hotel was situated far from the staircase and I tremble when I think what would have been my experience had I remained there. As it is, I have lost everything I had except the clothing I stand in. I am not generally nervous, and I am not at all superstitious, but I shall always feel that something strange impelled me to leave the Baldwin that night."

At 11 o'clock in the forenoon the people assembled at their regular rehearsal at the theater and waited in suspense for Miss Miller's appearance or definite news of her fate. Promptly she came and the story of her lucky spell of nervousness was told.

Dead Girl Raised.

The following is from a special dispatch to the San Francisco Examiner:

There is tremendous excitement among the Tauranga natives, who live near Auckland, New Zealand, owing to the reported resurrection of a Maori girl named Marata, by Te Ehan, the Maori King's tohunga, or priest. She had been one of the belles of the village, but somehow became subject to fits of melancholy and died.

When Ehan arrived at the scene of the death he found the "tangi" or native wake proceeding over the body, and told the mourners to cease crying, as Marata would be returned to them. The girl's friends stood around in a circle. Ehan then placed his hand over the dead girl's forehead and, performing an incantation, told her to rise, which she did, to the utter astonishment of all present.

The Maoris were frantic with joy and are showering presents on Ehan.

Marata at last accounts was quite well and walking about. She said she had been to Te Rangī (the Heavens). Since her recovery the evil spirit has apparently left her, as she is not subject to the fits of melancholy that formerly marked her life.

Slate-Writing Phenomena.

I recently attended a meeting where Bishop Garrison's fraudulent methods were exhibited, and was much astonished to find that the evidences we have been thinking we had of spirit communication through the most remarkable mediums of the time, in slate-writing, platform tests, etc., had turned out to be fraudulent, but I was much more astonished to witness the character of the evidence Mr. Garrison uses to expose those frauds.

In slate-writing it was simply astounding to think that a man should import himself from the East to bring before an intelligent audience in San Francisco that has had years to investigate the slate-writing phenomena by every conceivable method, under strictly test conditions, such evidence, as Mr. Garrison gave to prove that all these phenomenal manifestations were fraudulent.

He says that the slate-writing through Fred Evans consisted in having a false bottom to his



MISS MAUD MILLER,
Daughter of Joaquin Miller.

slate, on which were prepared beforehand, the messages which he had received purporting to be by spirit power. Mr. Garrison must be very simple, besides being blind, to think that his audience would swallow any such evidence when there were many of his hearers who had slates in their possession that they had taken to the medium covered with writing that came under strictly test conditions, if we have intelligence enough to know what test conditions are. I had either to pity his ignorance or condemn his duplicity, when I saw the methods he took to enlighten us on such a live subject as slate-writing.

I don't propose to defend Fred Evans, Mrs. Whitney, Dr. Stansbury or the Brockways (all Pacific Coast mediums) in any fraudulent acts. If while in possession of such undoubted mediumistic powers as these have been demonstrated to have, they have been guilty of supplementing their gifts by fraudulent practices, let them suffer the consequences of their most consummate folly and wickedness.

I have had unusual privileges for investigating slate-writing with the three mediums named and have made my own conditions in each case. Of some 20 slates covered with

writing from these mediums I will give your readers only one example from each of them.

When Dr. Stansbury was in Stockton, nine or ten years ago, on his way East, I took a pair of large slates that I had bought, hinged them together, put my name, date, and some private marks on them, written with the sharp point of a file. We sat in his room at the Commercial Hotel. I had made holes through the frames of the slates, cleaned them off and put on a complicated Yale padlock; locked the slates and hung them on the gasburners, over the table at which we sat. Dr. Stansbury did not touch the slates at all. They hung there about five or ten minutes; and on taking them down they were covered with messages from spirit friends, and 25 names of Stockton people in spirit-life.

A year or two later I attended a camp-meeting at Oakland. While there I went over to San Francisco to have a sitting with Fred Evans, taking the same slates I had used at Dr. Stansbury's, with the writing still on one side of them. I said to Fred, "Now if your guides can't write as well on those slates locked, I will not lock them, but I prefer to leave the writing from Stansbury on the other side, while I fold them back to leave one side free to write on." My wife had recently died and I was anxious for a message from her. In a few moments he said, "They say lock them, and if there is any special one you want to hear from, you might put the name on a pellet between the slates." I did so, and by his direction laid the slates on the floor, four feet from where we sat. He told me when to take them up but he did not touch them at all. On unlocking them I found one of the slates covered with messages from two very near and dear friends, and the other slate with a long message from my late wife.

I then took two slates at random from a pile on his table and asked him to have the names of my family friends written on them without my writing any names. He directed me to clean the slates off and place them on the floor on my side of the table and put my feet on them, which I did. On taking them up, eight or ten names of my family friends were written on them, and across the end of those names was the name of a dear friend of my daughter. This friend had recently passed over, and the medium had no possible way of knowing of her or that she was my daughter's friend. The medium did not touch the slates at all and these sittings were in broad daylight.

When the Brockways were here they invited me to come and test their slate-writing and report the result. I took these same slates to them, cleaned off one side and locked them, putting no names inside. There was written a message from my old family physician, Dr. Grant, on one slate, saying "Continue to investigate; we can come." On the other side was written, so that I had to take a mirror to read it, "We write on these slates to let you know we can write on locked slates as well.—Medium's Guide."

At this sitting I took two other slates, cleaned them, and sealed them together with sealing wax. On opening them one slate was covered with a very encouraging message from my brother, Elliot Bowdoin, referring to peculiar conditions with me at that time, and business that no one knew anything about.

Now do you wonder that I am surprised to hear a fraud-hunter inform me that the way slate-writing is done is by having a false bottom to the slates? Perhaps Mr. Garrison has lived in an atmosphere of fraud so much that he thinks all are frauds; if so, he a fit person to

enlighten the people on this Coast in regard to psychic matters? Is Mrs. Schlesinger wise to form an alliance with a person so poorly equipped for the work she proposes to do—to purify Spiritualism?

In another letter I will refer to an extract from an article of mine (L. M. B.) in the *Liberator*, taken from the *Carrier Dove*, and will give you the other side of the picture, and something of Mrs. Whitney's platform tests.

Stockton, Cal. L. M. BOWDOIN.

Mode of Descent.

Regarding as I do the Theosophical concepts of re-embodiment as the expressions of the religious, creedal, portion of that cult, I have a word or two to say upon the article by your correspondent in your issue of Nov. 24, by Grace L. Parkhurst, "Mode of Descent of the Life Ego and its Ascent." If the universe is illimitable then each point therein is its center, corollary, there can be no ascent or descent predicated, nor can there be any return to the "God that gave it."

"All life" is everywhere, therefore, man will stay where he is and function there forever; as there can be no better place than another, each human ego now functions in as good a place as can be—"Central source" as I see it, that is San Francisco for you and Lima, O., for me. "Infinite soul reality" the finite cannot posit the modes of the absolute, and I am content to keep on expressing the "one substance" right where I am.

I take it that the "angelic ministrants" who teach reincarnation include the departed relics of the originals of those pictures that you published not long since of Hindus in all attitudes of sacrificial penance, who now exist as obsessions of their own sub-consciousness.

Lima, O. W. W. HAWKINS.

The Theory of Obsession.

In Webster's Unabridged, edition of 1888, which I think was the last before the International came out; after defining the word *obsession*, he terms it an obsolete word; yet for several years past I have noticed the word in common use in spiritual and psychical periodicals. As I understand it, the generally-accepted idea seems to be that certain evil or malevolently-inclined spirits, by some psychical process not clearly understood, obtain and maintain a certain control over certain persons, causing said persons more or less discomfiture, and often influencing them to undesirable and even criminal acts.

With this seems to go the theory of "earth-bound spirits," and in this Theosophy and Spiritualism have a certain common ground in acknowledging that the spirit (or something at least that comprised a part of the personality of the living individual) at the death of the individual may, under certain conditions, as a sequel to the life-long acts of the individual, be held to their lower material plane by an attraction which is too great for the said spirit to resist or overcome.

And there is no reasonable doubt but that their theory approximately approaches a truth, which, when it shall be understood, will enable us to largely explain much or all of the so-called spiritual phenomena on the material plane.

As to this one thing (among so many uncertain ones) it seems absolutely certain that the earth-bound spirits (if such entities really exist) are weak and imperfect, being either unevolved and undeveloped or else degenerate and degraded. But the generally-accepted theory would only allow the latter hypothesis, for an unevolved spirit or entity could hardly be malevolent to a highly evolved degree; nor would we suppose such spirit or entity to be sufficiently potent to affect the average human being on this plane for either good or evil. Then when we consider that if the theory of obsession be accepted at all we must necessarily include the phenomena of moods and impulses that relate to strong minds and well-balanced intellects as well as to the weak and morbid; and this is tacitly acknowledging a certain potency possessed by these obsessing spirits or entities that is quite equivalent to that possessed by the good old orthodox devil of our Puritan forefathers; we see that this theory would be little less than a *polly-devilism* or *pollytheism* of devils.

But let us look at it in another light. If there

are certain spirits, unevolved or degenerate, and thus because of their weakness or incompleteness bound to this crude material plane, is it not far more probable that certain evil-inclined persons could and would gain an influence over them rather than that they should gain an influence over said persons?

Is it not possible and even probable that the exercise of an extreme passion, as anger, hatred, envy, ambition, greed or animal passion on the part of an individual mortal being might have a tendency to impregnate any spirit that was in any way attracted or attached to him, with the same passion? And as he was strong and the spirit weak, would he not obsess the spirit rather than the spirit obsess him? Then in the course of human events, when he had expended his forces on his passion, much of which force might be transferred and absorbed by the spirit, he would become weak and the spirit become strong and thus become the controlling force of the man. And the spirit would gradually give back the absorbed force to the man, (or else how can a man go beyond all bounds in the violation of every known law of health and nature?) and finally the force all being re-absorbed and expanded the body dies, would not his spirit degenerate and, earth-bound, be just the easiest victim of obsession by some evil person to whom he would most naturally be attracted by their common evil qualities?

I am satisfied of this much, that if men and women would lead pure, noble and unselfish lives, there could be no obsessed or obsessing spirits, and the word would become obsolete indeed.

East Pembroke, N. H.

CARL BURELL.

Gentleman, Buddhist, Christian.

It seems to be the impression among certain persons that the most elevating and ennobling teachings, or commandments, originated with Christ. The Nazarene was not an abstainer, neither was he, as far as is known, opposed to taking life—he was a flesh-eater. In these days a person whose example is held as in line with the highest conception of manhood, does not use intoxicants as a beverage, and is also in most instances opposed to a flesh diet. Thus the gentleman of to-day is an abstainer from intoxicants and flesh-eating—is in accord with the Buddhist religion, and consequently is of a higher type of gentleman than the Christian.

It is well known by those who are informed of the Buddhist faith that their commandments cover the same field as the Christians', with the addition of the prohibition of intoxicants. When it is considered what a terrible waste is caused by the use of intoxicants—wrecking morally and materially—it is strange that the Nazarene did not prohibit the use of them. The founders of other religions forbade their use; Buddha lived about 700 years before Christ, and the ethical code of Egypt, even antedating Buddha, is also hostile to strong drink.

QUAKER.

The Conflict of Opinions.

As an optimist I must regard all the "little unpleasantnesses" as legitimate factors in the processes of evolution, and each individual factor as essential to the totality of issues and divine ultimates. In all transitional struggles personal prejudice is at white heat. Animosity are the kindling to the fires that burn the way to freedom, justice and truth. Differences of opinion are magnified and intensified by the personal strife and bitterness that are aroused by the conflict. People see through colored glasses, and evolve "a cloud of witnesses" in their psychic aura that obscures much and colors all they look at through the spiritual cloud.

A fraud detected and exposed, leads to further implications, and each additional discovery of imposture tends to the development of a morbid suspicion, which often spreads like a contagion, until many who at first only saw a special rogue, class all alike as frauds, and lose all faith in spiritual revelations through mediums. This soon becomes a *disease* that induces moral strabismus, and like victims of certain narcotics, they become totally unreliable in anything they declare. There is danger along these lines. But a rational integrity of purpose, that will not cover or defend fraud when it is clearly proven, nor unjustly accuse, or seek to crimi-

nate any persons upon incomplete evidence, but rather hopes the accused may be able to vindicate their innocence, if maintained with fidelity and consistency, is likely to find the true and eliminate the false, without much friction of personal feeling.

"The way of the transgressor is hard," but the penalty is often tardy. For a time deception wins, and has advantage over honesty; but when the harvest ripens the situation is reversed. "Offenses must needs come, but woe unto him by whom they come." I have seen much in mediumship (or supposed mediumship) that bore strong marks of deception, some that I *knew* was deception (though it did not deceive me), and a liberal per cent that I knew was genuine. I have heard many loose and reckless statements as to the character of phenomena which I had witnessed, and which to many would appear wilful misrepresentation. But I do not think it was generally intended, but simply the habit of exaggeration, and of telling things in a slipshod way. In fact the credulity and careless habits of many investigators (?) have been a fertile source for the cultivation and practice of fraud.

LYMAN C. HOWE.

Independent State-Writing.

In the JOURNAL of Dec. 8, I noticed an article referring to Mrs. M. Francis' mediumship, and I would very much like to endorse her as a genuine medium, though I am not personally acquainted with her.

Two years ago I was very ill, and when people came to me for sittings I sent quite a number to different mediums and also to Mrs. Francis. Many returned to thank me for sending them to her, and all were pleased and perfectly satisfied.

Eight years ago, while I was residing at 617½ Post street, Mrs. Wermouth was assisting me in holding circles by giving tests while I gave automatic writing. At one of these circles while Mrs. Wermouth's guide, Rosie, was giving tests, my hand commenced to write. After the influence had passed, I stepped into the hall and saw that the message was for a doctor. I stepped into the parlor and asked if there was a doctor present, and a gentleman answered, "Yes, I am a doctor." I gave him the message, which he immediately acknowledged, and said the test was indeed convincing and from that time he would be a Spiritualist. His name is Dr. Fred D. Smith. He then asked for permission to relate an experience with Mrs. Francis, as follows:

"Two weeks ago I called on Mrs. Francis. She gave me a message signed Carrie, but I said I could not recall any one by that name. Immediately another message came that I would in a few weeks meet a dark-haired lady, a writing medium, who would give the full name, as the conditions were not favorable then." So you can understand his surprise when as I sat in the dark, a message of four pages came from that spirit, signed in full, it being the spirit of his old sweetheart. The reason he did not recognize it was because he thought the lady was still living. He wrote to England and found that she had recently passed out.

I know we have many frauds, and I am glad if you can ferret them out. But let us stand by that which we know to be genuine.

I also wish to state that I have sent a number of people to Fred Evans and all were more than delighted.

I do not wish the public or mediums to think I have written this as an advertisement. I do not need that.

I was very much pleased with Dr. Muehlenbruch's article. All mediums should take a lesson from it. If all would work in harmony, both lecturers and test mediums, we would have no cause for fraud-hunting. MME. E. YOUNG.

Life and its Lessons.

In the great area of space which surrounds earth's planet, dwell the great multitude called spirits; and it is impossible to impart through the poverty of earth language, but a faint conception of its beauty and grandeur, its great possibilities for advancement and progression, to the children of earth, who have struggled through life with such varied success, and in many instances utter failure.

In passing to this higher existence earth's

lessons are not lost, and the more severe they have been, the more readily do they advance the spiritual life and unfold its pages, so that it may be made easier for those near and dear to us, on the earth plane, to profit by our losses and unlearned lessons. In due time all that which seems unfathomable now to earth's children will be as an open book; that all who will may read and in a great measure be able to correct many of the failures which strew the sands of life with the wrecks of our hopes and ambitions.

We would counsel those of faint heart and wavering faith, to look forward to the future unfoldment of the spirit. Be not cast down and allow yourselves to throw a shadow over the life of a struggling brother. Strive to lift him up, that he may see the glory of a future existence, and help him to prepare to receive, more readily, that future education which awaits the unfoldment of our future being, as surely as the blue mists of the evening follow the sunset and close of earth's work.—Automatic writing through the mediumship of LENA YORK-BLOOMFIELD.

What we are Here for.

"Why not show up the frauds who pose as mediums?" asks an investigator.

Because we are here to show up the genuine that occurs through mediumship and teach the philosophy that results therefrom.

A church paper does not fill its pages with the doings of the frauds in its ranks, but with the good found therein. It leaves the former to the secular papers—our morning dailies who live on that kind of mental pabulum. We do the same. But because these do not report quite as much fraud among Spiritualistic pretenders as among Christian pretenders we suppose is due to the reason that the latter furnishes the larger percentage—perhaps a small matter of a thousand crimes to one in our favor.

We do not envy them this priority by any means, though, like ourselves, they perhaps disavow such as of their kind—saying a Christian is one who follows Christ, as we would say a Spiritualist is one who obeys the law of God and humanity, both meaning one and the same thing in principle.

The tree is known by its fruits—not by its barnacles or decayed limbs.

The foregoing is from the *Light of Truth*. By the same rule I should say; a paper which is run by self confessed frauds, solely devoted to hunting frauds, and supported by fraud schools, is not a Spiritualist paper!

Certainly, the vilest sinner should be given a chance of rehabilitation in the confidence of honest people, but not until he repents and abandons his sins. The treacherous betrayal of a brother or sister "fraud" is no sign of repentance.

J. MARION GALE.

Spain and Spirit Isabella.

The following is from the spirit of Isabella, Queen of Spain, written through Mrs. Bullard:

I come very quickly when the time arrives that I can indite a few words. I have much to keep me busy in the world of spirit, but that does not deter me from visiting earth scenes, when I can be of any benefit to humanity.

I would like to see greater results from the labor that I, as a spirit, am endeavoring to accomplish. But that does not prevent or hinder me from persevering, for it is only through constant effort in behalf of earth's children will great good be accomplished.

I am greatly interested in my poor and impoverished country on account not only of its late war, but also of the low standard of its morals and religion. True, the people are not wholly to blame for the unfortunate condition to which they have been reduced—but much is due to those persons in high places who care not for the degradation of a people, provided they themselves are possessed of those animal comforts which are too often satisfying to the minds of most men.

Priests and priestcraft have left their demoralizing influence upon the people, and only time and the persistent efforts of the wise and good, will ever bring them to a realizing sense of their degradation, and be the means of opening their eyes so that they may in part behold the error of their ways with a desire for greater improvement—because of the pitiable condition to which they have been subjected for so long a period.

America, the land of freedom, the hope and promise of the world. How the angels and all

the wise gone on before love to shout her praise—not only because the downtrodden of every country can find a home within her borders, but also have the privilege to work out for themselves the greatest of problems—that is, endeavor to become men and women and not remain as mere vassals of a hierarchy that is endeavoring to keep the poor still poorer, and the ignorant still more so, in order that they may dress in scarlet and wear fine raiment at the expense of a less fortunate class for whom they have neither sympathy nor respect.

Do we appreciate freedom as we ought? Do we sense in the spirit and with the reverence of feeling as we should, what a blessed thing it is to be free in both mind and body? Methinks if all did, they would be quite willing to bestir themselves, and be anxious to labor that the downtrodden and the weak ones of earth may be assisted to rise.

What if they be not of your own blood? Is that any reason why you should hesitate to lend assistance to their cries and needs? Are we not all the family of the eternal and Omnipotent Father? Though seas divide nations his love is boundless; his strength almighty. He would have all happy, and earnestly desires that all do their particular part in this world of action. And that is to labor that some one not so blest as oneself be aided in such a manner, to achieve and possess that which is so desirable to obtain, knowledge, mental and physical freedom.

ISABELLA.

Spiritualism is Spreading.

A Baptist minister said to me that his texts are given him by his brother who passed away long ago, who studied for the ministry, and even the gestures are given him that way; yet he would not say that he was a Spiritualist.

A Baptist minister's wife who lost a child some six years of age, and when she was mourning its loss, it seemed the child was near her and said, "Here I am mama," yet she would not be called a Spiritualist.

Another lady lost a niece, and as she was moving her furniture preparatory to the funeral she heard the niece whisper, "Do not take so much trouble, Auntie." The Aunt spoke aloud, "No trouble at all, Bertie;" yet she was not a Spiritualist—not all the world could make her believe that.

Another unbeliever, a widow, heard her husband say, "fasten your door, Sally." She obeyed. In a few minutes a tramp tried to gain admittance, and was furious as he could not.

I have received the *Liberator* and wondered why the address was the same as my RELIGIO-PHILOSOPHICAL JOURNAL, as that is an old address, and I have no other mail come that way. I reasoned thus: "It must have been taken from the RELIGIO-PHILOSOPHICAL JOURNAL office, and why? The sheet itself told the story—for harm." Fraud is being crowded into Spiritualism, but that only proves that there is truth in it. Who ever heard of anything good but there was an imitation?

The *Liberator* is doing harm in our vicinity. Opposers grasp it like a drowning man catching at a straw—too glad to read its pages. It is hurting the true Cause. I admire the stand you take, Mr. Editor, to sift chaff from the wheat; to condemn until you have positive proof is cruel; and to take privately from an office a list of names to injure the proprietor, in my mind tinctures the whole affair with malice.

Taunton, Mass. FANNY M. LEONARD.

The National Lyceum.

This organization was effected at Washington, D. C., October 21st, last, with J. B. Hatch, Jr., of Boston, Mass., as Conductor, and Mrs. Mattie E. Hull, of Buffalo, N. Y., as Secretary, also a full corps of officers.

As a long-time worker in the Lyceum and one of the N. S. L. A. Trustees, I feel that the time has come for me to be publicly aggressive and active. It is easy to start a Lyceum anywhere. If one adult and one child can meet in a hall or parlor, it is a nucleus—and more will be attracted soon. It is a great error to wait to be instructed.

The N. S. L. A. (National Spiritualists' Lyceum Association) will in good time send out an organizer, and afford many helps in lessons, books, music, paraphernalia, etc.

It can be made to be a very practical helper. The possible good of the N. S. L. A. cannot be foretold; and we presume that most every Spir-

itualist who endorses organization will admit of all argument we might make.

The first need is to secure all local Lyceums as auxiliaries. A beautiful charter is being prepared, and the Constitution and By-Laws will soon be in print.

Charters are only \$2.00 per Lyceum, and \$2.00 annually for dues. Individual certificates are issued to adults for 50 cents, and to children for 25 cents. These are legitimate means to raise revenue, and will be applied to the public work. (No salaries are paid officers). Let us co-operate. Apply soon as possible for charters or certificates. Each Lyceum will be entitled to delegates at the N. S. L. A. convention to be held in Chicago, October, 1899. We earnestly solicit and cheerfully greet the Western Lyceums, and trust to see them all join us in the good work.

G. W. KATES.
Rochester, N. Y.

SECOND-HAND BOOKS.

[One copy only of each of these Books is for sale at this office. An early application is therefore necessary. If wanted by mail, add 20 per cent for postage.]

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Authority of the Bible—B. F. Underwood. 5 cents.
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Bible in our Public Schools—R. B. Westbrook. 10c
Blasphemy—Thomas R. Hazard. 50 cents.
Dan, the Tramp—Laura Hunsaker Abbott. 25 cts.
Discovery of the Northwest—Rufus Blanchard. 50c
Discussion on Modern Spiritualism—Fish & Dunn. 25c
Drama of the 19th Century—Voltairine de Cleyre. 10c
Eternal Hope—Canon Farrar. 25 cents.
Evidences of the Human Spirit—Hindu—Randit. 25c
Five Great Duties of the Aryans—Hindu. 25 cents.
Foote's Hand-book of Health—Hints and Recipes. 25c
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.
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Mutual Criticism—Socialism. 25 cents.
National Ownership of Railways—C. H. Vail. 15 cents
People's Hand-book—12 complete novels, Outdoor Game
Minstrel Show, Comic Recitations. 10 cents each.
Prendergast's German Teacher. 25 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.
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.
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

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.
Great Industries of the United States. \$2.
Hand-book of Hygiene. 75 cts.
Harper's Magazine—1870-71. \$1.00.
Infidelity—Fables of—Patterson. 50 cts.
Johnny Ludlow. 50 cts.
Lady Ernestine; or Absent Lord—Mrs. Warfield. 75c
Life of Horace Greeley. Illustrated. 75 cts.
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The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

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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., DECEMBER 15, 1898.

The Board of Directors of the California State Spiritualists' Association having declared all its endorsements of mediums null and void at the end of 1898, it cannot be held responsible for any one until it issues new certificates. This ends all controversy between the Board and the "fraud-hunters." New matter only can now be considered. This affair was much like a tornado and now, being past, the JOURNAL will resume its usual course, and again give plenty of good spiritual food to its many readers.

A friend suggests that an effort be made, by circulating the JOURNAL, to create an interest in propaganda work. We supply the JOURNAL three months for 25 cents, and there are many who could send at least four copies to friends, as missionaries. We have already some started, and if this item is marked with blue, the one receiving it is informed that it is paid for three months by a friend, with the hope that at the end of that time the recipient will renew for a year, or at least three or six months. If not, it will then stop, without further notice.

The California Lunacy Commission has on file papers which show that within the past few days there have been four commitments from Southern California, in each case the cause of insanity is given as religion and each of the patients is known to have been a disciple of an alleged "healer," who is known by her followers as "Mammy" Williams. This aged colored woman claims to be the wife of Christ, and has created a great deal of excitement among the negroes in the southern part of California. It is reported that one of her disciples starved himself to death. Religious fanaticism has driven many to insanity, in all ages of the world.

G. W. Kates, Rochester, N. Y., writes: "Greetings, Brother Newman. Accept my sincere compliments for your earnest defense of mediums. There is *too much* crying fraud."

Paul Tyner and Horatio Dresser are now editors of the *Arena*. Their periodicals, the *Temple* and the *Journal of Practical Metaphysics*, are consolidated with the *Arena*. We wish the new *Arena* and the new management all possible success.

We hear a great deal said about the Children's Lyceum, and the need of more work is frequently urged. But that work is not accomplished. The Lyceum cause has lacked public workers to lead those who are repeatedly asking for instruction and help.

The Mediums of Philadelphia.

The mediums of Philadelphia, Pa., who were arrested in September, 1895, for fortune telling, were acquitted on Nov. 23, 1898. These cases created considerable interest all over the country, and though long delayed, all will be pleased to learn the outcome. President T. M. Locke gives the following, in the *Banner*, on the novel and ingenious argument of Mrs. Carrie B. Kilgore, who appeared for the mediums:

In the brief she presented to the court she contended that the indictments were illegal because clairvoyance is a natural power, governed by natural law, and is an established fact in science; hence there can be no pretense of foretelling future events by clairvoyance and the indictment presented a case of *reductio ad absurdum*. Also the defendants being possessed of the faculty of clairvoyance, it is their duty as accredited ministers of the religion of Spiritualism, to use their powers, and it is their right of the religious associations that their accredited ministers whom they have ordained shall be permitted to use their clairvoyance; and that it is their right to make use of the same for their own support, and for the acquirement of property and reputation.

Judge Gordon said that, in view of the question being a new and novel one, he would not like to decide it, and suggested that it ought to be taken to the Supreme Court, as much depended on which way it was decided. And for another very good reason—that the Supreme Court only had the right to set aside an act of the Legislature. Mrs. Kilgore, after mature deliberation and consultation with Mr. B. B. Hill and myself, concluded that she would put the mediums on trial. Wednesday, Nov. 23, the cases were called, with President Judge Finletter on the bench. The commonwealth produced but one witness, a man by the name of Weaver, and agreed to submit one case, which Mrs. Kilgore consented to do, as this man Weaver had bought all the charges against the mediums.

On cross-examination, Mrs. Kilgore brought out the fact that the witness was under indictment for larceny to be tried at the present term of court. The learned judge asked the district attorney if that was all the testimony the commonwealth had to produce to convict the defendants, and was told it was. He then instructed the jury to bring in a verdict of not guilty.

He Dreamed of Sousa.

A special telegram to the *Columbus Dispatch*, from Indianapolis, on Nov. 29, says that "John Philip Sousa, the famous composer and band leader, is ill at Hotel Bates, the result of a severe cold contracted while playing in Wisconsin. The physician in attendance says it will be several days before Mr. Sousa can resume his travels with the band."

The Band was to appear at Chillicothe, Mo., at the Masonic Opera House, but Sousa was not with the Band.

Manager Robinson declares that he had a premonition of what was going to happen three nights before. He dreamed that Sousa was not with his band and he determined at that time that if this should prove to be the case he would call the concert off. The result was that a free concert was given, and the money returned to each having tickets, so that there might be no dissatisfaction.

The Marquis of Salisbury, speaking as President of the British Association in 1894, said that, in a scientific point of view, "we live in a small, bright oasis of knowledge, surrounded on all sides by a vast, unexplored region of impenetrable mystery. From age to age the strenuous labor of successive generations wins a small strip from the desert, and pushes forward the boundary of knowledge." In spiritual truth, we may add, there likewise is a GREAT BEYOND, an invisible world at our doors, but into which we are only admitted step by step, and sometimes very slowly. The moral is, "Follow on to know," if you wish to know.—*Two Worlds*.

A Salvation Prize-Fight.

One of the most unique and astonishing things in the world, occurred last week in San Francisco, at the Salvation Army headquarters. This is a notice which the daily papers contained about it:

The power of darkness and the power of light, represented, respectively, by Privates Sawyer and Lindon of the Salvation Army, will meet in a ten-round go in the Army's barracks on upper Market street next Thursday at 8. p. m. Speaking of the event Major Winchell, the Salvation matchmaker and referee, said:

"The object of the mill is to illustrate the constant warfare that is being waged between God and the devil for possession of the souls of men. It will be no fake fight, but on the square, although, if it were permissible to bet on the outcome, it would be safest to stake your money on the power of light. There wouldn't be much of an object lesson in a victory for the other side."

Power of Darkness Sawyer and Power of Light Lindon, both of whom are in the heavy-weight class, are already in active training for the mill, and are rapidly familiarizing themselves with the virtues of uppercuts, jabs in the wind and left hooks on the jaw as factors in the struggles for a knockout and victory.

The gate receipts will be devoted to the liquidation of the Army's expenses. The purse, of course, will be the glory of the cause.

There seems to be a misunderstanding, with many persons, about what is evidence—and what is not. "*Ex parte* affidavit testimony is not evidence," says a legal correspondent, until it is submitted to a court of inquiry and is passed upon in the presence of *both parties* at issue, with the privilege of cross-examination and rebuttal." A large mass of testimony was brought to the attention of the State Board in the case of mediums charged with fraud—but it was not *evidence*! It could not be, until thoroughly canvassed by the Board, in the presence of both parties interested.

Fair play is a jewel that must not be lost sight of in the interest of anyone. The law of evidence, as laid down for the government of courts of law, is the only thing to determine such. That is the only way to adjust any difficulty satisfactorily.

If that method is impartially observed, the result must be satisfactory to all just minds. The misconception on this subject in the minds of some good people, is the cause of many unjust conclusions. "Let justice be done, though the heavens fall."

Mr. E. W. Wallis, the English trance speaker, recently lectured before a large audience in New York, and rightly claimed that humanity needed freedom, mentally, morally and spiritually, says an exchange. In the hour of trial and bereavement man needed knowledge and comfort, which Spiritualism supplied, by proving the continued existence of the departed. The great mass of toilers need equality of opportunity. Spiritualism, when rightly understood, supplied these needs by demonstrating that none can evade or escape the consequences of their deeds; that in the life after death each one goes to his own place and is happy or miserable as the inevitable result of the life lived on earth. That the way out from the miseries of this world is the path of personal purity and righteousness. What the world needs most, is men and women of integrity and cultivated intelligence. "Be thyself" is the call of the angels. The address was a rich treat, eloquent and sympathetic. It won the closest attention and approval, especially when the speaker claimed that another Nazarene is needed who would expose the hypocrites and overturn the tables of the money-changers. He claimed that Spiritualism is the science of the spirit in all its manifestations.



The Editor is not responsible for the opinions of correspondents.

The Harmonies of Life.

TO THE EDITOR:
I attended the Circle of Harmony for the first time on Dec. 4, and it was pleasant to mingle with the few that were searchers for good as well as myself. Mrs. Logan is a beautiful woman, inspiring and helpful. I felt that I wanted to make her strong in health to be kept long among us, for the young need such as she. It was a pleasure to meet Dr. Carpenter. I knew at a glance that he was occult, and a traveler to planets, and no one can guess the good I felt to be able to meet and speak with some one that knew these things—that sees into space (as most would call it).
Some time ago I wrote to you from my own home that spirits were all good, and strange to say he gave us in the circle almost the same words.
San Francisco, Cal. AGNES WHITE.

An Injury to the Cause.

TO THE EDITOR:
I have received several copies of the *Liberator*, but never had the patience to read one all through. It has done and is doing much harm to our cause. The ostensible object of the so-called *Liberator* is to oppose fraud and fraudulent mediums and so improve Spiritualism; but if they really have such a motive it is only secondary. It is quite apparent that their leading object is to injure the characters of certain persons whom they dislike, discourage mediums and upset the State Association, because they did not get control of it. They have attacked some of the best mediums in California. I hope to see the *Liberator* sink and disappear.
Summerland, Cal. A. H. NICHOLAS.

Pay Back Money Filched.

TO THE EDITOR:
I like the last RELIGIO-PHILOSOPHICAL JOURNAL "hugely." I like your strong defiance to backbiting slanderous tongues! The frauds ought to pay back the money filched, and good mediums must be sustained.
J. M. PEEBLES, M. D.

Don't want the Liberator.

TO THE EDITOR:
The more I read the JOURNAL the more I like it, and would like to shake hands with you, on the stand you take for true mediums. I have received a few copies of the *Liberator* and have made up my mind they will get none of my hard-earned dollars—either for the paper or for their exposé book. I wish you every success.
Garden Grove, Cal. MRS. M. I. BURKE.

Reply to Mr. Fred Evans, Etc.

TO THE EDITOR:
The statements of Mr. Fred Evans in the JOURNAL of Dec. 1 about myself, are a series of misrepresentations, distortions, and perversions of the facts. He says he was attacked in the *Liberator* of November 15 by a trio, one of the trio being myself. The truth is that in said *Liberator* there is not a single word from my pen about Mr. Evans, good, bad or indifferent. He says that Mrs. Francis' mediumship was at one time tasteful to me, but I have since discarded and condemned her. This is false. I have never discarded and condemned Mrs. Francis. I have never said a word in my life in denial of Mrs. Francis' mediumship.
Mr. Evans says he met me on Sutter street, and in the presence of a friend he extorted an apology and denial of what I had said and done, after I had got a good shaking at his hands. He did meet me on Sutter street, alone; no one with him. Not a word was said about apology or denial by me, nor did he touch me at all, or make any physical demonstration against me. He merely said to me that if I said anything more about his being a fraud he would come behind me some night and "lay me out." He then left me. This is the exact truth. Those who know me will, I think, have no hesitation in knowing which of us to believe in this matter. The other statements of Mr. Evans about me contain similar perversions and distortions of the truth.

One evening at the Tivoli I heard a man sitting behind me abusing Col. John C. Bundy in a shameful manner, calling him liar, blackmailer, etc. This was kept up some time. Finally I turned round and said, "Colonel Bundy is my friend, and I don't want to listen to any more such talk about him." The man replied, "I am not talking to you." I then saw that it was Fred Evans. After that he said no more about Col. Bundy.

[Further space to this personal controversy would be useless, as well as unpleasant. Each side having made a statement, that must suffice.—Ed.]

ACTION OF THE STATE BOARD.

However much I may disapprove some of the actions of the State Board at its last meeting, I do approve of its final action; namely, the revocation of its endorsement of all mediums. It is well that there should be a clean sweep and a fresh start in this matter. Care and discrimination should be exercised in the renewal of the endorsements, especially in cases of Ordination. No one should be ordained a minister of the gospel of Spiritualism who does not possess the requisite education and intelligence and who has not an unblemished character.

In justice to myself I wish to state that of the five mediums named by the Board as having fraud charged against them, I presented charges against but two of them; other persons made the charges against the other three.

The Board thinks I am honest, but may have been deceived. I am certain that I have not been deceived, and many others coincide with me in this. I have done my duty, and I await the vindication of time.
WM. EMMETTE COLEMAN.

[The requirements Mr. Coleman mentions are exactly those enumerated in the Constitution of the State Association and which have been rigidly enforced in cases of Ordination. Only eight persons have passed the investigation required, and received the ordination certificates issued by the State Board (instead of hundreds, as gossip has stated it); and they all have unblemished moral characters.—Ed.]

Much to my Disgust.

TO THE EDITOR:
The *Liberator* was sent to me; of course they got my name from your list.

Last August I was very ill, and as soon as possible went to Chicago. But the spirits directed my return in two weeks, and since then I have suffered from nervous prostration, but am now mending slowly.

I had a letter from my mother to-day. She also mentioned the receipt of the sheet that so aroused me, and said she "threw it into the fire. It is a mean thing." I don't think Garrison, or any of his ilk, will ever shake anyone's confidence in your honor or integrity. He is simply venomous.

Please excuse me for intruding; I just had to tell you my opinion of that contemptible enemy of yours.

I wish you continued success, and hosts of friends and supporters.

JENNIE P. MERCHANT.
Conway Springs, Kans.

Does not want the Liberator.

TO THE EDITOR:
The JOURNAL has been sent to me by a friend, for some time in the past. I am not a Spiritualist, but recently another paper called the *Liberator* has come to me as well as the JOURNAL. If the latter is under your management, please stop it, for I do not want it. If not, you must have given them my name and address.
MRS. H. E. ARMSTRONG.
Thomasville, La.

[No. We did not give your name and address to anyone, but our mailing-list of names of subscribers was stolen; and many of our subscribers have had copies of the *Liberator*. We have from several sources, as well as through mediums, all the particulars of the transaction, and shall, when we get ready, make it hot for the contemptible thief who did it.—Ed.]

Real Phenomena.

TO THE EDITOR:
The RELIGIO-PHILOSOPHICAL JOURNAL, I believe, has a great future before it, since the spirit world is slowly perfecting the phenomena so that these bogus bugaboos, fraud-hunters, fake mediums and humbug-holders are being left without a leg to stand on.

Your San Francisco fight is merely a guerilla skirmish that will have no permanent value or interest. We always will have Judas imposters among us but their oaths don't "cut much ice" with the public. Spiritualism is superior to all fakes and will live immortal when its enemies are in dust. I have seen spirits materialize in strong light; talked with them and seen them gradually dematerialize while held by the hand, a feat no Herrmann or faker ever pretended to do. Success to your able and fascinating JOURNAL.
GEO. E. LOTHROP, JR.

Some Facts on the Other Side.

TO THE EDITOR:
First I will call your attention to the fact that my accusers have made wholesale charges against me in the *Liberator*, not alone charging that I have substituted false for genuine mediumship, but have charged that I am not a medium and that I do not believe in a future state of existence, that I do not believe in spirits, and that my entrancement is a sham. Many of your readers know that these charges are false. You know also that my work in mediumship has extended from the Pacific to the Atlantic, and before most of the large societies and audiences where Spiritualists assemble, and at the great camp-meetings.

If such a ring existed as they claim, why I am singled out for persecution is strange to me, except that some things have transpired which throw some light on the subject. One instance is that to which Mrs. Schlesinger, in the *Liberator*, refers when she says that the story I have circulated that she tried to borrow \$500.00 of me "is absolutely and entirely false and has not a shadow of foundation."

The facts are these: A woman came to me last August, a stranger to me, and I at first supposed that she had come for a sitting. When asked, she said, "No: I have come to you as a friend and medium. There is going to be a paper published tearing down Spiritualism, and they intend to rip Spiritualism up the back and kill mediums." (These are her words). "But," she says to me, "if you will give \$500.00 your name won't be mentioned." I asked who was publishing this paper? She said, "I am not at liberty to tell, but they are no friends of yours." I said, "You come to-morrow, and go with me to my lawyer," which she refused to do, and said to me, "Mrs. Whitney, you will lose a great deal more than \$500.00."

As for Mr. Coleman, I want to say, as all can see that his testimony is all hearsay evidence. And I also wish to state that I never knew him personally and never spoke a word to him; he never had a sitting with me. I don't know who Mr. and Mrs. Johnson are, and have not the slightest acquaintance with them.

I could bring thousands to testify to the good work I have done for them through my mediumship. Since this trouble began, I have received a letter from Mr. Harrison D. Barrett, President of the National Association, in answer to one I had written him, in which he says, "As I read your letter to me, a deep wave of sympathy swept over me, and I felt as if I stood talking to you, face to face." Then he said, "I have seen several copies of the *Liberator* and was pained beyond expression to find so much stress laid on the confessions of such men as Coonley and Garrison. I am a firm believer in true mediumship and I would not hesitate to expose fraud wherever I found it, but I must have better evidence than is offered me by Coonley and Garrison, self-confessed perjurers and rascals by their own professions."

Now in view of all this, and taking into consideration the character of my traducers and the many years of my public work for the cause of Spiritualism, I trust that your readers will give no credence to gossip and hearsay testimony.
MRS. J. J. WHITNEY.
232 Stockton St., San Francisco, Cal.

From Lyman C. Howe.

TO THE EDITOR:
I reached home Tuesday from Pittsburgh, Pa., after a month's work there, in which I shared the sunshine and goodwill of many, and the special hospitality of Bro. C. L. Stevens, President; John H. Knight, Secretary; Dr. Warner and family, and Mrs. S. J. Dodge, and Mr. and Mrs. Hughes, and their kind words and personal graces are a possession I brought with me to light the winter days and cloudy moods of fate.
I found Mrs. Howe very feeble, but bravely enduring the loads of life with a sweet spirit of loyal devotion and faithfulness. My health seems somewhat improved.
LYMAN C. HOWE.
Fredonia, N. Y.

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SNAP.—In this amusing game are 60 cards, six of a kind and ten different kinds. It can be played by any number of persons from two upwards. Its name is an index to its character, and its play affords abundant field for the cultivation of ready thought, quick eye and perception. Price 50 cents.

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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.

Ladies' Aid Reception.—On Friday evening, 9th inst., this Society gave a reception to their many friends, at 305 Larkin St. It was an informal affair, and all took their good time with them; so of course everyone had a good time, both collectively and individually. Mr. and Mrs. Lillie, Mr. Rider, Miss Harris, Mrs. Sadie E. Cooke, W. T. Jones, Mr. Hall and others participated in the exercises for the entertainment of those assembled. These receptions are given on the first Friday in each month.

The Children's Progressive Lyceum, at 909 Market St., had an increased attendance last Sunday.

The committee are preparing a fine program for our 27th Christmas entertainment, which will be held on Monday evening, Dec. 26th, in the upper hall.

A fairy piece, entitled "Under the Greenwood Tree," will be the main attraction of the evening. There will be other interesting selections which will be mentioned later. The children are very happy in thinking of Santa Claus and his candies as well as the dancing. C. H. WADSWORTH.

Oakland.—An appreciative audience greeted Mrs. R. S. Lillie at Odd Fellows' Hall, last Sunday morning. Questions were propounded by the audience which formed the foundation of the discourse. In reply to one question as to what was the state of suicides in spirit life, the intelligences held that there were two classes of these: the responsible and irresponsible, the latter being by far the larger, since suicide, as a rule, results from an unbalanced state of the mind. The discourse concluded with an improvisation on the subjects "Love" and "Truth." These improvisations are an interesting feature of Mrs. Lillie's work and this was one of her best. The Oakland friends always supply a profusion of choice flowers for these meetings and these tributes are fully appreciated by the speaker. MAC.

The Mission Lyceum is increasing in numbers and interest. There were 41 children last Sunday, and a number of new faces among the visitors. The officers and leaders are punctual in attendance. The words of wisdom, recitations and songs were unusually good. The calisthenics, under the leadership of Miss Pearl Bryson, with Miss Lena Clark at the piano, are becoming attractive features. The spirit of harmony prevails, which is evidence that the angels are with us. Keep in mind the entertainment, already announced for Dec. 28. The children are preparing a treat for those who come on that evening. J. T. ROBERTS, Sec. W. T. JONES, Con.

Reception.—All the old Spiritualists of San Francisco remember well Mr. and Mrs. J. M. Matthews, who labored so long and zealously here to promote the interests of Spiritualism. For a number of years they have resided in Fresno county. Being on a brief visit to San Francisco, a reception was given them by Mrs. M. B. Dodge, at the residence of her son, M. M. Dodge, 433 Frederick street, on Tuesday evening, Dec. 6. "Our Little Minister," of the Metropolitan Temple services in times ago, Mrs. Elizabeth Lowe Watson, came up from her home at Sunny Brae to unite in the reception; and Miss E. Beresford Joy, the charming song-bird, who for quite a time delighted the audiences at the Temple services with her beautiful rendering of choice musical gems, and who has but recently returned from the prosecution of her musical studies in Europe, was also present. Their presence, as well as that of so many of the old-time workers for Spiritualism in the 30's and afterward, made the occasion much resemble one of the many social gatherings that were so common in the good old days in San Francisco Spiritualism.

A fine literary and musical program was carried out. The exquisite singing of Miss Joy and Mrs. Tuttle merit special mention. Comic and sentimental recitations were given by Ray Irvin, W. M. Rider, J. M. Matthews, Albert Dodge, Mrs. Wheelock and Mrs. Matthews.

Mrs. E. L. Watson made one of her characteristic eloquent addresses; and remarks were also made by Mrs. H. E. Robinson, Wm. Emmette Coleman, Mr. Tuttle, J. M. Matthews, etc.

Pleasing piano selections were performed by Mrs. Hohfeld and Albert Dodge; and Mrs. Matthews read an original poem written for the occasion.

After refreshments galore had been plentifully partaken of, the happy party dispersed. Among those present in addition to those already named were Mr. and Mrs. John B. Rider, Mrs. Clark and Miss Lena Clark, Mrs. Mary Irvin, Mr. and Mrs. B. F. Small, Mr. and Mrs. Baxter, Mr. and Mrs. M. H. Morse, M. E. Morse, Mr. and Mrs. B. Burnhard, Miss Hotaling, and Mr. J. D. Wheelock. WM. EMMETTE COLEMAN.

Progressive Spiritualists.—The services of this Society last Sunday evening at Occidental Hall, were opened by singing the new "Speed Away," followed by "Bringing in the Sheaves," and a solo by J. T. Lillie accompanied by Mrs. Cooke, "Beautiful Life."

Mrs. R. Shephard Lillie delivered a short address on the "Spiritual Outlook." The speaker took an optimistic view of the subject, and claimed that the truths of spiritual philosophy have permeated every avenue of life, literature, poetry and the pulpit, as well as the lives of the common people. She spoke of the work of Ingersoll, Susan B. Anthony and Mrs. Stetson, and closed with a kind tribute to the sterling worth, and brilliant career in spiritual work of her fellow worker, Mrs. Elizabeth Lowe Watson, who was seated in the audience.

Mrs. Watson then came to the platform and taking for her theme the words of the song "Beautiful Life," delivered an eloquent address. She said among a multitude of other good things, that life can be made beautiful here, for beauty is in everything; and the soul is the great painter which gives color to life and all that pertains to existence. Heaven is born in the human soul, and not the soul born in heaven, and the mistake that many Spiritualists make, is waiting for spirits to come from some exterior heaven, and do the work which we ought to do ourselves. Good lives must evolve from within, from the fringes and the home circle. She closed with an earnest appeal for Spiritualism that will spiritualize life, making it beautiful, and a passport to the spiritual life beyond the veil. With words of gratitude for her cordial reception and the kind words of welcome from Mrs. Lillie, she said "Good night." The meeting closed with America by the audience, and a benediction by Mrs. Lillie.

Universal Spiritual Association.—"What are noble Sentiments?" was the theme last Sunday at 20 Eddy St. Dr. W. S. Hall, Mr. J. N. Young, Mr. Oldwine, Mrs. Usher and many others spoke. These meetings are very interesting and instructive. No better music can be heard at any meeting in the city than is furnished by Miss Lee, of Santa Rosa.

Circle of Harmony.—At Mrs. Logan's meeting last Sunday afternoon, Dr. Carpenter and others spoke along Spiritual lines, and Mrs. Sophie Siepe gave psychometric readings—one to the writer which was very remarkable for accuracy. Mrs. Logan will not hold any more meetings for a few weeks, as she will remove her residence from Alameda

to this city in the near future, when she and Mrs. Siepe will resume meetings in parlors, where conditions will be better, and opportunities for their peculiar class of work greater.

Meetings in Pythian Castle.—There were three Spiritual meetings in this building last Sunday evening, conducted by Mrs. L. S. Drew, John Slater and Dr. C. H. Rin-Es, respectively; also a meeting of the Mormon Church and a medical lecture by Dr. Kergan. All were well attended. They managed to make the old stamping ground assume an air of activity along lines of spiritual and educational work, which reminds one of old times.

Dr. J. L. York gave a lecture recently at 117 Larkin St., San Francisco, on the "Progress of Free-thought." The following is a brief synopsis of it:

The trend of modern free-thought shows most clearly the decadence of religious superstition. The great majority of thinking men no longer even effect a religion or belief in the old meaning of these terms, and retain "morals" as the only thing worth saving from the wreck of priest-craft and superstition.

The martyrdom, toil, and hardships of Spinoza, Bruno, Hess, Paine, Bradlaugh, and other brave spirits, have left us the legacy of hope for the future and painted our skies with the rainbow of promise.

What influence has the clergy with the thinking men of the day? What power has the church to-day, as compared with the past or even our boyhood days? Disguise it as they may, the world of mind is fast sliding away from religious faith, dogma, and technical theology, and the Church has lost its hold on the leading nations of the world.

The fact is, that the expansion of the human intellect under the light of reason and natural science is drifting away from the old religious anchorage and has opened the long-closed question of creeds and of priestly rule, showing the dawn of a new age and progress in the exact ratio as the speed of education and the diffusion of knowledge among the people.

The better classes of the Church of Rome in France, Italy and Austria while they still call themselves Catholics, refuse that blind obedience as of old, and do not hold that practical communion with the Church as in the past. And the Pope of Rome is little better than a prisoner in the Vatican divested of all temporal power.

Religious faith and dogmatic theology are no longer the mighty force they once were. Creeds are crumbling. Shackles are breaking, showing the decay of religious superstition and the onward march of cultivated mind is to the higher levels of a broader, better civilization, in which the cathedral shall give place to the schoolhouse, and the teacher of knowledge and morals will make it possible to dispense with that useless army of priests and clergy who fatten at the crib of credulity and superstition. Hail the day when morality and true Spiritualism shall characterize our individual and national life.

F. P. Rickards, Midway, B. C., writes thus: "I am in receipt of a copy of the *Liberator*, and am at a loss to understand how my address has been obtained, feeling sure that you never gave it to such a paper. Perhaps you are right in claiming your mail list has been stolen. I hope and trust that all Spiritualists, having the Cause at heart, will have nothing to do with that paper. Its attacks on Maude L. Freitag and Mrs. J. J. Whitney are as silly as they are untruthful."

Stories for Children, by Hudson and Emma Tuttle. Price 25c. This contains 62 pages, with the following list of contents: Budding Rose, Parrots, Planting Apple Seeds, A Dream that was True, The Sylph of the Air, Eudocia, The Beautiful Lady, An Escaped Lie, The Fable of the Stork, Claribel, A New Year's Story, How an Acorn Becomes an Oak, Military Instinct of Insects, The Bridegroom of Death, A Winter Night Ballad.

From now until after the Holidays we will mail these pamphlets for 10 cts. each, or \$1.00 per dozen. Present them to your young people, and thus make them happy during the Holidays.

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

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Society of Progressive Spiritualists,

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

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month.—Semi monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p.m. Take Elevator.

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