

RELIGIO THE PHILOSOPHICAL JOURNAL

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. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 9, 1899.

1429 Market-st.
Between 10 & 11th-Sts.

No. 10.

THE BORDERLAND.

HAPPY BROWN.

No matter how Smith felt, if weary and worn,
And Jones ne'er felt worse since the day he was born,
Ask Brown how he felt and with joy he would say:
"I never felt better than I do to-day."

No matter if Black came down town with a pout,
And White was unhappy because of the gout,
Ask Brown how he felt, and if early or late,
He always replied: "I am feeling first rate."

If business was dull, and old Bowzer felt bad,
And because stocks were down Mackenzie felt sad,
Ask Brown how he felt, and it seemed his delight
To say with a smile: "I am feeling all right."

If Brooks were complaining about his hard lot,
And Watson was grumbling because it was hot,
Ask Brown how he felt, and he quickly would vow:
"I ne'er felt as well as I'm feeling right now."

No matter what came, thunder, lightning, or rain,
If good times are hard, Brown would never complain,
And this is the story the neighbors tell:
That when Brown was dying he said he felt well.

—Boston Globe.

Psychic Experiences.

Pres. Harrison D. Barrett, who was lately in Chicago attending the Mass Meeting of Spiritualists, was interviewed by a reporter of the *Chicago Inter-Ocean*, and gave the following account of things which came under his personal observation:

AN EXPERIENCE IN TEXAS.

"Three years ago I was on a trip through Southern Texas," said Mr. Barrett, "and I visited an old friend, a medium, who, however, has not practiced professionally for years.

"Would you like a slate-writing?" asked Mrs. Fink.

"Certainly," I replied; "nothing better. But do you think the spirits will come?"

"Oh, yes, I know they will," said the old lady. She then gave me a thin board table about two feet square. Well, it was hardly a table—just a thin board. On this board were several slates. I took the slates and examined them thoroughly, even running my knife around the edge to make sure they were not covered with rubber. Then I washed them clean and dried them in the sun. I did that because if there is any chemical writing on a slate, invisible under certain conditions, the sunlight is likely to destroy it. I examined the board to see that it was not double and had no secret receptacle of any kind. Then the medium held the slate under the table with the left hand, while I placed my left hand on top of hers. I held her right hand on top of the table. Mrs. Fink said:

"Should you not like to see the spirits write?"

"Oh but if I look they will quit."

"Try it?"

"So I raised the thin tablecloth and looked under. I saw a manifestation which I have never seen or heard of before. Of course, no one else saw it, and it rests on my word alone. The medium lowered her hand so that there was a wide space between the slate and the table.

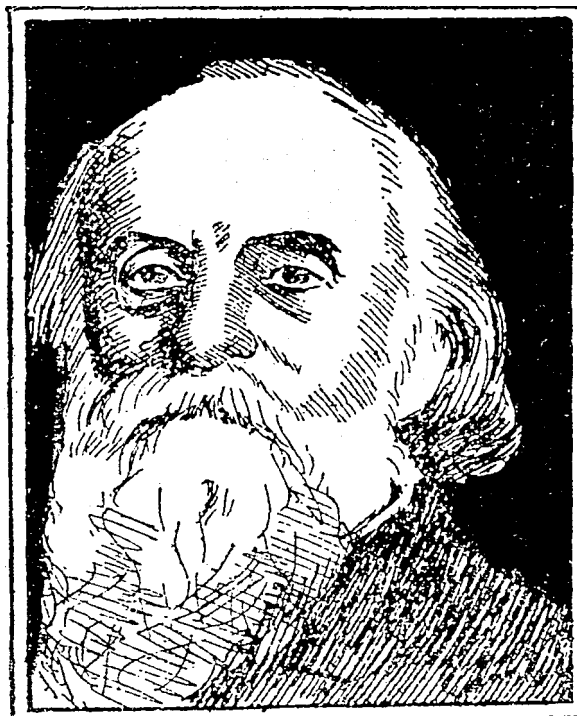
PENCIL FROM SPIRIT LAND.

"What looked like a beam of light shone through the window, tapering to a point between

the slate and the table. As I looked this revolved rapidly, turning over and over and tapering to a smaller point. Finally this took definite shape as a pencil and began to move across the slate. As the pencil moved a fluid diffused itself over the slate in waves. When the message was finished I found the slate was covered with moisture and I dried it in the sun. Then I could not read the message. Mrs. Fink gave me a small mirror, and holding it up before the slate I was able to read the writing very well. It was a communication from a young woman who had been dead several years, and in whose family I boarded when a student at an academy in Pennsylvania. It was signed, and mentioned incidents which convinced me the communication was genuine. Besides, I know the Texas woman had never heard of her. But the strangest part of it all was this: The pencil that I had seen form, remained, a real pencil that I could handle. It looked like pumice stone, and did not resemble the ordinary slate pencil.

"I shall keep this," I said, wrapping it up in a bit of paper.

"That won't last long," said the medium.



Dr. Lyman Abbott is a Spiritualist.

[See Page 4.]

"I held that paper tightly clenched in my hand for probably five minutes. When I opened my hand the pencil was gone."

EXPERIMENTS BY A SCIENTIST.

"The head of the Pasteur Institute at New York," says Mr. Barrett, "told me recently of an experiment in Spiritualism which he conducted in his laboratory. He is a Frenchman, a scientist of high repute, and a student of psychical problems. He is not a Spiritualist. He had a professional medium, a woman, come to the laboratory and undertake to materialize spirits. He constructed a plain, stout board screen. In the middle of this he tacked a little cushion, boring holes through the screen on each side. The medium was then seated in a chair behind the screen. A cloth was tied over her forehead, her head pressed against the cushion, and the cloth passed through the screen and tied on the opposite side. The medium's hands were securely bound, her dress was tacked to the screen and floor, and she was gagged. She then caused three spirits to materialize before the eyes of the professor and his assistants. They talked French and con-

versed with the scientists in such a manner as to convince them that no fraud was being practiced. They had an apparatus ready to take photographs, but, owing to some defect in the chemicals, this part of the experiment was a failure. It all took place in daylight."

Mr. Barrett added the information that the medium who had been employed is known to him as a fraud, but that he has always believed she has real powers of mediumship. Mr. Barrett also gave instances of very little children whom he has known to possess rare mediumistic power. They have had playmates to whom they were devotedly attached to whom they would talk for hours. None of the family can see these spirit playmates, and the children are invariably shy about it.

LITTLE CHILD'S QUEER POWER.

"About three weeks ago," said Mr. Barrett, "I was called to attend the funeral of an old friend in Western New York, and his daughter told me this story. Her little daughter, the grandchild of the dead man, had a playmate she called Tomboy. This playmate was never seen by the rest of the family, although little Mary talked and visited and played dolls with Tomboy by the hour. Mary is a shy and delicate child, with a face like an angel. On the Wednesday before her grandfather died she said, 'Tomboy told me to-day that Grandpa Hill is coming to live with her. She says he is going to leave at four o'clock, Saturday morning.' 'Good-by, grandpa, Tomboy says you are going away,' remarked the child to her grandfather when next she saw him. On Saturday morning at four o'clock precisely the grandfather died."

AN AGREED SIGNAL.

Mr. Barrett relates another incident which happened in his own family. His uncle, for whom he was named, said one day to a favorite niece: "Now, when I die, if I can come back I will." And a signal was arranged between the uncle and niece. The uncle agreed that he would put his hand on the back of his niece's neck and push her head forward forcibly, with ghostly fingers. He died a few years afterward, unknown to the niece. One day as she sat sewing she felt the touch of an icy hand on her neck, and her head was pushed down on her breast. She wrote and found that her uncle had died not long before.

A CUBAN SOLDIER.

"Excuse me, but who is your friend?" inquired Mrs. Harmon of Mrs. Austin, as the two Spiritualists sat chatting at the meeting Friday.

"My friend?" queried Mrs. Austin, looking around.

"Yes, the tall man who came in the room with you? There he stands now."

Mrs. Austin looked again, and saw by her side a young man, a member of the First Regiment, who died in Cuba.

The Passing of the Spirit.

I had a lady patient, a Mrs. Beckman, whose husband is still living in Sacramento—Senator William Beckman. Mrs. Beckman had been sick for a long time with what proved to be an internal cancer. She had been treated by Dr. Burns' Water Cure and now desired to come to me, but Mr. Beckman not being a Spiritualist, was not willing. After a counsel of physicians had pronounced her case hopeless he sent for me. She improved in strength and decided to come to my home, where she could be with me.

She improved wonderfully and felt that she would get well, but the disease was too far advanced and the change came suddenly. I was called to her bedside just as the sun was rising and noticed a faint blue smoke or mist rising from her head as she gasped for breath. When the last breath was drawn, the mist left her head and rose above it, forming itself into the shape of the body on the bed and floated over it for some time, then slowly passed out of the room.

MRS. HENDEE-ROGERS.

Spiritualism in Oregon.

The date of the New Era camp meeting has been fixed for July 8th to 23rd inclusive. If any mediums expect to be in this vicinity during that time, I wish they would send me their names, addresses, and phases of mediumship. It is hoped all Spiritualists and liberal-minded people throughout the Northwest, will remember this camp and make an effort to attend. We hope to have a harmonious and successful meeting.

I learn that Mr. J. W. Riley of Marcellus, Mich., ("Farmer" Riley) is now sojourning in the State of Washington for his health. He is widely known as a materializing medium.

The Brockways have been at Seattle for some time. While I do not like the way they advertise altogether, I have not yet heard or seen anything to shake my confidence in the genuineness of the phenomena occurring through Mrs. Brockway's mediumship, called independent slate-writing. I recommended her to a correspondent in Eastern Washington as a reliable medium for that phase. Finding it inconvenient to visit her personally he sent for a sitting by mail. After his letter had gone to Seattle he had a little seance with some neighbors and obtained communications by table tipping. A spirit niece reported herself present and was asked if she would not go to Seattle to Mrs. Brockway and give him a message in that way. She signified her intention to comply with the request, and the matter dropped. A few days afterward my friend received some slates from Mrs. Brockway, containing messages, all entirely satisfactory he said, and among them was a message signed by this niece saying, in effect, that she was with him at the seance in — and gave the writing as he had requested. He says in his letter to me that he did not address any questions to this niece in his letter to Mrs. B., and there was no opportunity for anyone to have communicated the information to the medium in the meantime. How did it happen? Will Garrison or anyone else who denounces all phenomena as fraudulent, explain how it was done? There is only one way left for them that I can see. It is the old method adopted by an editorial writer in the Portland *Oregonian* recently who said that many of these things could be accounted for by simply saying, "the witness lies!" Such talk seems puerile.

I have carefully read many methods of producing fraudulent slate-writing and have observed some of them, but not an explanation that I have come across thus far comes within a thousand miles of explaining the phenomena I witnessed in Mrs. Brockway's presence on two occasions. Last August I offered to pay any "exposer" who would duplicate this phenomena according to my ability. The offer has not been withdrawn. If any one will furnish an explanation of how it was done by fraudulent means that will "hold water," so to speak, he or she can have five dollars for doing it. If I have been the victim of fraud or deception I would like to find it out.

Mrs. Ella Royal Williams gave a seance last Friday evening at a private residence for the benefit of the Ladies' Aid Society of the Unitarian church of this place. It was a success in every way.

Recently a well-known "regular" physician attended one of our home seances at which the above named medium presided. I explained to him that one of the "controls" claimed to be the spirit of a physician and he would be at liberty to ask any questions he saw fit. It was the doctor's first seance. He asked the "control" several technical questions and received unhesitating replies which he pronounced not merely satisfactory but spoke very highly of the excellent language in which the answers were couched. The doctor does not believe in Spiritualism, and remarked that he should like to become better acquainted with the medium, for she "certainly possesses a remarkable fund

of information" for a woman occupying her station in life. He is a gentleman of excellent literary attainments. This interview was a good "test" for me, whether it was for the doctor or not.

Speaking of doctors reminds me that at our recent legislative session the "regulars" had a bill introduced to amend existing law relative to the practice of medicine and surgery, containing a section making it a misdemeanor punishable by fine and imprisonment for any one to practice medicine or surgery without first obtaining a license.

It provided that any person should be regarded as practicing medicine who should "claim to possess a knowledge of the cure of diseases, or a knowledge of physiological processes, and offer gratuitously or for a fee to apply such knowledge for the cure or treatment of diseases or for the regulation or management of physiological processes, or * * * prescribe, direct, or recommend, or offer to prescribe, direct or recommend, for the use of any person, any drug or medicine or agency for the treatment, cure or relief of any wound, fracture, bodily injury, etc."

It excepted dentists and government medical officers and "persons rendering aid in actual and pressing emergencies where the services of a licensed practitioner cannot be obtained." The bill was introduced in the Senate by a doctor (Joseph) and passed that body, but the daily *Oregonian* denounced the measure in its editorials, and correspondents assailed the law and the "regulars" so vigorously and effectively in its columns and through other papers that on reaching the House it was referred to a committee who buried it. The doctors evidently expected to smuggle the bill through both houses, but a friend of freedom put his finger on the objectionable clause before it reached the printer and it was held up to public derision. It will sleep for at least two years.

Salem, Ore. WALTER P. WILLIAMS.

Hell and the Devil.

We do not tell you there is no hell, no punishment, no consequences following upon the transgression of law; on the contrary, a truly spiritual philosophy, while it denies the dogma of God's wrath; while it pictures before you an infinite spirit of kindness, working through immutable laws; while it harmonizes justice with mercy, it points you to all the consequences following upon transgression as inevitable, telling you God does not remit a penalty; because were he to do so he would undo his own work, and take from you the opportunity of preparation for a holier and happier state of being.

If justice is satisfied in having the innocent instead of the guilty suffer for the sins of the latter, will it not be eternally contrary to justice for the wicked to suffer for their own sins, after Jesus has suffered all they deserve? If you deserve to be eternally punished, and Jesus has endured that punishment for you, and you are still to endure it yourself, how can the punishment suffered by both be according to your deserts? Will not the punishment inflicted upon Jesus and yourself be double the amount deserved? And if God inflicts double the sum of punishment that sin deserves, and also lets some escape unpunished, will our orthodox neighbor please explain how and why their "God is wise, merciful, benevolent and just?"

They believe in a hell of fire and brimstone after death for others, but not for themselves and friends. We have such confidence in the divine goodness that if we deserve to go to hell, we hope we shall get there; because if we were not to go to hell when we deserve to go there, we shall not find ourselves in a condition to enjoy heaven. Hell, to us, is nothing more than that condition of mind where the spirit is made conscious of its wrong-doing. The fires of hell are the divine fires of cleansing and purification, and instead of God's love being in heaven and his wrath in hell, as theologians have said, he cannot be wrathful, for wrath is a mean, contemptuous impulse which is manifested in the lowest barbarism, but outgrown in the progress of humanity.

Not only do we disbelieve in the wrath of God, but the idea of the wrath of an angel, or even the wrath of a perfect man is one we cannot entertain. We believe that when you are perfect you never feel angry, never feel insulted, never wish to retaliate. When you have envy,

hate and selfishness, you have devils in your own soul, but when love becomes the abiding law these devils will vacate their throne.

To him who violates law, comes punishment slight or intense in proportion; but this punishment is remedial, not arbitrary. Nature's penalties are always just, and they are as necessary as just. They teach the ignorant and recall the careless, as well, to the sense of duty. The book of nature we may read and learn; and failing to heed it we are admonished through pain to be obedient. The thought that there is continuity of life cheers us on, and if we know we must pass through retribution and suffering the grand climax must be grander for us.

How would you feel if you believed that your dear friends had passed away to a region of eternal burning, or into nonentity, or had sunk down to a region of everlasting despair, where the soul would always be torn by sin and sorrow, without the least mitigation of the suffering? It is this cruel doctrine of damnation that has wrecked so many souls, notwithstanding the sweet influences of nature's laws which give light and hope to the transgressor. There is no fixed day of judgment at some future time, but the natural law of cause and effect is operative now and hereafter, and every one will reap what he or she sows. And so, when the great vista of spiritual existence opens before the eye of the spirit who has left the material form, when all these dark states impinging upon the material, which have been termed purgatories and hells are revealed as the means of your discipline, even though they be painful, they are acknowledged as being educational, redemptive and reformatory; for there is a divine law that works in all.

We do not say there is no hell—no place of punishment in the spirit-world. It is the theological hell and mythical devil we oppose. We are taught there are spheres or miserable places and dark conditions in that world as real as they are in this—that when we pass from this mortal life each one will gravitate to the place he or she is fitted for, according to spiritual condition or unfoldment, and that all will certainly progress above and beyond these places and conditions into higher planes and spheres.

Every spirit when asked, and when able to do so, will give a description of the spirit-world as he experiences it—as he or she realizes it. Suffering ones, or such as are tormented by regrets for follies of the past, wrongs committed against their fellow mortals, are not unlikely to regard the spirit-world as a veritable hell in some respects, and would gladly exchange places with the mortals or mediums with whom they come into communication, and even warn us against wrong-doing that we may escape like suffering.

Some persons confound heaven with the spirit-world. The spirit-world is a locality; heaven is a condition, which is another name for harmony. But in one sense of the word it may be a place, and a very small one indeed, which is in the heart of every true and honest man and woman wherever they are and whoever they may be. Those who are really in harmony with themselves and the world are in heaven; those who are at discord with themselves are in hell, and there are many thousand people occupying that locality at the present time. It is an unusual thing to find a person in harmony with himself—unusual to find one who is always speaking and acting kindly.

To find the kingdom of heaven one must conduct himself so as to merit the approval of his own conscience, win and strengthen his self-respect, as well as bring him spiritual peace, in promoting and beholding the happiness of others—must so conduct himself that he will create an atmosphere of harmony and peace around him that others may sense and inhale, and thus become happy in his presence, because he cares not so much for the laudation of the world as he does for the approval of the angels and influences of diviner life. One who exercises such an influence will of a necessity be cheerful himself and find happiness in the joy that he brings to other lives. Although his surroundings are lowly and his circumstances on earth prove humble indeed, yet will he find a well-spring of quiet contentment bubbling up in his heart and flowing out into other lives.

Spiritualism has encouraged humanity to action and aspiration, instead of discouraging with theories of inability, depravity and endless punishment. Its mission is to cleanse us from the grossness of error and habits that degrade and destroy, by teaching the right way of living

as a preparation for finer spiritual unfoldment. It comes not to teach the human family how to die, but how to live just and true lives; not that God will damn them if they do not or bless them if they do, but by a wayward course they will damn themselves, and the blessings which they desire will be put farther away from them. The sinner will feel his sins and degradation in all their keenness; yet that suffering is not eternal, though it will not be removed entirely until all the sins and errors and faults of life have been atoned for in good deeds, thoughts and words emanating from an aspiring heart.

Spiritualism is a savior to rescue from the fear of death by giving a knowledge of life; to save from the fear of hell by the teaching that there is no hell except what the erring soul has within itself, and from that hell there is no purification and deliverance, except as the soul progresses toward the kingdom of heaven which is within. It is as impossible to escape from ourselves and the consequences of our lives as it is to live without breathing. A spirit weighed down by its consciousness of misspent days, misapplied powers and energies, bowed down by its load of past wrong-doings and follies, darkened by its work neglected and duties unfulfilled, may be able by its own desire and by the aid and sympathy of others, to rise out of this darkened condition into the light, to work his salvation from sin and his way to righteousness.

This is a work of progression beyond church creeds and superstitions, out on liberal ground, from under the dark shadows of orthodoxy and Catholicism. It is a work of progression upward and onward toward that which is right, pure, true, just and wise; and that which a spirit or mortal acquires in achievement is all his or her own to have and enjoy, according to capacity or merit. All human kind will finally progress to a holy and happy state in the spiritual realms.

The power that knowledge brings strikes off the fetters forged by ignorance, fear and superstition, and frees man from the bonds with which credo-theology had bound him. It is this knowledge that makes men free indeed and casts out all fear regarding our future state, for it shows us clearly that each individual possesses and must exercise the power that determines his future condition—it shows us that there is no savior to bear the consequences of our wrong acts for us; neither is there an angry God to condemn and punish. It teaches that to our own conscience and to the divine within us, are we alone to look for judgment. It would be a vain and useless thing to set up a higher authority than man's own conscience, for that is the final tribunal at which he is judged.

Orthodoxy does not give time enough; it narrows all opportunity for development down to this little earth-life. Instinctively the soul knows it needs more time to perfect itself—Spiritualism comes to tell us that time is given—all time, yea, all eternity is ours for future development.

Spiritualism is in the air. Men may shut their eyes, may stop their ears, may turn their backs, yet such is the power that it does, despite all opposition, take hold of the human heart. There is a mighty spirit power aiding in breaking down the massive walls of old theology, for they must crumble and fall and pass away. This mighty truth shall conquer and its light must shine and penetrate a creed-bound world.

A. H. NICHOLAS.

The Burning Question.

The trouble with Pacific Coast Spiritualists at the present time is one that has followed our truth ever since its 1848 inception. When came the spirit world's re-discovery at Hydesville, it was the theory of those who had "interests," that Spiritualism was either a delusion or an imposture; and the desire to crush it generally made it the latter. From that time on, the tocsin cry of outside enemies has been "fraud!" This, however, is the natural outcome of a new truth's introduction.

If this were all, it would have nothing to fear; but unfortunately we have a large class posing as believers who make it their especial business to help these enemies by working on exactly the same lines. Without perception of the difference between a truth and a crime, all their investigation is conducted on the theory that mediumship is some sort of a crime and the medium is the criminal. It is not the truth of spirit existence and return that seems to be wanted, but some flaw in the medium's character.

The same persons when purchasers of any material necessity will only ask if the article is good for the use designed, without calling in question the character of the salesman. It is certainly very desirable that all persons through whose agency is given to the world a knowledge of the future life, should be clean in every respect; yet the matter of evidence is there, or it is not; it is either positive, doubtful or absent from the manifestation.

This class insist on what they call "test conditions," which are proven to be fads or whims only, by the fact that if successful the projectors are no more satisfied than before, but invariably plan others. They seem not to know that all evidence is contained within the manifestation itself and not in safeguards against deceit, planned by those who are ignorant of the *modus operandi*.

There are two methods of investigation: the scientific and the police-detective. In the first, the investigator is in the position of a guest—does not pretend knowledge, but is there to learn. He concedes for the time being, the claim made, expects the operator to manage the entire experiment and reserves only the right of judgment on the results shown.

With the latter method it is put down as a basis that the whole thing is deception; and every device of cunning and lies is brought to bear on it for the purpose of crushing it—on the theory that if it should be true it would stand the ordeal. The would-be investigator desires to "run the show;" and on the same principle that he would deny the photographer his dark room and the telegrapher his connecting wires, he would deny every condition the spirit operators require in proving the continuity of life.

It is shameful that at the present time the person who but once attends a seance, or who is only affected by the influences from police-detective methods, can often have a hearing in the Spiritual press, while those who actually know from long and patient investigations, are refused a place because their conclusions are a strong endorsement of mediumship. Why is this? It is because our editors, much as we love and respect them for what they have done and are doing for Spiritualism, have made a grave mistake in misleading their readers through the admission to their columns of articles on the subject of fraud. Where can we find a case of like insanity among Christians? Do we ever read in their journals of fraud in the churches, immorality of the clergy or dishonesty of their members? It should certainly be our business to spot any wolves in sheep's clothing, and specially give names, places and dates for everybody's protection far and wide; but the subject of fraud as one for a paper posing as an educator, has no place. It is the truth—its facts and the infinity of details connected therewith that it is the province of a paper to give its readers. And this is why the whole subject of Spiritualism's evidence is honey-combed with the poison of misconception, so that the energies which should be given for the upbuilding of a great truth are spent uselessly in contracting this poison.

There is only one bright thing connected with this murky subject—the cause moves, in the hands of the spirit workers, despite our unreasonable blunders.

H. W. BOOZER.

Grand Rapids, Mich.

Spiritualism and Christianity.

For several years I was an orthodox Christian, but I began to study the wonders of Spiritualism, and it is needless to say, soon became convinced that it was far superior to Christianity. I believe that if our orthodox friends would investigate the Spiritual philosophy with unbiased minds, they would become its firm supporters.

Many suppose that to become a Spiritualist one must give up all that is good, noble and righteous, and lead a miserable, ungodly life. But such is a sad mistake, for a Spiritualist must be pure and noble, or is not worthy of the name. I do not see why we should be persecuted and ridiculed. Have we not a right to our views? I am sorry to say that many would like to deny us this privilege; and we must beware lest our rights are taken from us.

Let us fight nobly and bravely for the freedom of our race; not calmly fold our hands and let our sublime cause languish, but do all in our power to advance and upbuild the most noble philosophy known to man—Spiritualism. The

battle is on, so let us band together and conquer the foe. If not, we will perish, and our cause will be no more.

E. D. JONES.

Saw a Ring in his Pocket.

We have lately read in the RELIGIO-PHILOSOPHICAL JOURNAL several accounts of tests given by the well-known and truthful medium, Mrs. Hendee-Rogers, and it has put me in remembrance of an incident that occurred at one of her seances nearly thirty years ago.

It was a few days before the 1st day of May, 1870. On that occasion she said to me: "I see a ring in your pocket—a wedding ring." I had just purchased such a ring that day, and am sure that no one but myself knew it was there. My wife still wears that ring, which is as bright and beautiful as when my spirit friends first betrayed my secret.

J. M. MATHEWS.

Oleander, Cal.

SOME OF THE RECENT BOOKS

FOR SALE AT THIS OFFICE.

THEOSOPHICAL BOOKS.

Astral Plane, by C. W. Leadbeater... 40 cents
Birth and Evolution of the Soul, Annie Besant... 35c.
Buddhism, by T. W. Rhys Davids... \$1
Building of the Kosmos, by Annie Besant... 75 cents
Death, and After, by Annie Besant... 40 cents
Devachanic Plane, by C. W. Leadbeater... 40 cents
First Steps in Occultism, by H. P. Blavatsky... 50 cents
Introduction to Theosophy, by Annie Besant... 10 cents
Karma, by Annie Besant... 40 cents
Key to Theosophy, by H. P. Blavatsky... \$2
Man and his Bodies, by Annie Besant... 40 cents
Reincarnation, by Annie Besant... 40 cents
Self and its Sheaths, by Annie Besant... 50 cents
Seven Principles of Man, by Annie Besant... 40 cents
Studies in Theosophy, by W. J. Colville... \$1
Theosophical Essays, by Annie Besant... 75 cents
Theosophy of the Vedas, cloth 60 cents, paper 30 cents

P. B. RANDOLPH'S BOOKS.

After Death—Disembodied Man.—\$2.25
Eulis, the History of Love.—2.00
Ghostly Land—Supplement to New Mola.—50 cts
Hermes Mercurius and Asiatic Mysteries.—\$3.
Love, Woman, Marriage.—\$2.
Love, the Master Passion.—\$2.50
New Mola, or Secret of Mediumship.—50 cts
Pre-Adamite Man.—\$2.00
Ravalette, and the Rosicrucian's Story.—\$2.
Seership—Magnetic Mirror.—\$2
Soul and the Soul World.—\$2.

RELIGION OF SCIENCE LIBRARY.

Ancient India. — Science of Language.—25 cents each.
Double Consciousness, by Alfred Binet.—15 cents
Gospel of Buddha, by Dr. Paul Carus.—35 cents
Religion of Science, by Dr. Paul Carus.—25 cents
Philosophy of Ancient India.—25 cents
Theory of Organic Evolution, by Carl von Nageli.—15cts
Thoughts on Religion, by Geo. J. Romanes.—50 cents

FOWLER & WELLS CO.'S BOOKS.

Character in Handwriting, by Eugene Gorrie... 15 cents
Face as indicative of Character, by Story... 50 cents
How to learn Phrenology, by L. N. Fowler... 15 cents
How to read Character in Handwriting, by Frith.—50c.
How to read Character by Phrenology.—\$1.25
Lectures by Mrs. L. F. Fowler.—Eye and Ear—How to Preserve the Skin—How to Feed a Child—How to secure a Healthy Spine—How to secure Good Bones—Dress, its uses and influence—The Heart and its Influences—Brain and Nervous System. 10c. each.
Mouth and Lips, by Alfred T. Story... 15 cents
Phrenological Dictionary, by Fowler... 15 cents

FREE-THOUGHT BOOKS.

Asmodeus, or the Devil on two Sticks.—50 cents
Bachelor of Salamanca.—50 cents
Blue Laws of Connecticut. 25 cents.
Christian Paradoxes, by Francis Bacon.—10 cents
Father Tom and the Pope.—25 cents
History of a False Religion, by Bulwer.—25 cents
Hore Sabbatica, by Higgins.—25 cents
Life and Immortality of Man, by Gabrielle.—50 cents
Men, Women and Gods, by Gardner.—50 cents
Reasons for Unbelief, by Viardot.—25 cents
Short History of the Bible, by Keeler.—50 cents.
Sunday under Three Heads, by Charles Dickens.—25c.
Superstition in all Ages, by Meslier.—50 cents
Talleyrand's Letter to the Pope.—25 cents
Vanillo Gonzales, or the Merry Bachelor.—50 cents
Vicar of Savoy, by Rousseau.—25 cents
Wisdom of Life, by Schopenhauer.—25 cents
Paine.—Age of Reason, 25c. Common Sense, 15c.
Crisis, cloth, 75c. Rights of Man, 25c.
Ingersoll.—About the Holy Bible, 25c. Blasphemy, 25c.
Ghosts, 50c. Gods, 50c. Myth and Miracle, 25c.
Patriotic Addresses, 25c. Rome or Reason, 25c.
Why I am an Agnostic, 25c.
Voltaire.—Christian Religion, 25c. Man of Forty Crowns, 25c. Ignorant Philosopher, 25c. Micromegas, 25c. Philosophy of History, 25c. Sage and Atheist, 25c. Zadig, or Fate, 25c.

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.

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., MARCH 9, 1899.

Dr. Lyman Abbott a Spiritualist.

On our first page will be found a portrait of Dr. Lyman Abbott, successor to Henry Ward Beecher, and pastor of Plymouth Church, Brooklyn, N. Y., from 1887 to 1899.

On Feb. 25th, the members of Plymouth Church listened to his remarks made at the last prayer meeting he attended as pastor of that church. He declared that the dead are not far away, and that spirits are near. All in all, it was a remarkable talk, and made a deep impression upon the members of Henry Ward Beecher's old church.

Dr. Abbott, in the course of his remarks, said: "I don't know; Who does? What can we do outside the realm of corporeal presence? I know I can pray for help, strength and guidance for another, and by some spiritual reality to reach another with wisdom better than my own. There is a spiritual presence which runs beyond the physical. I believe there is a spirit which death does not quench, but which it releases and makes efficacious." He adds:

I derive my belief partly from the Bible, partly from the testimony of others, and partly from my own experience.

I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open, who knows but that we could see those who have gone from us and yet have not gone from us?

This is remarkable testimony from one of the brightest minds of the present age. Surely the whole thinking world is convinced of the truth of the philosophy of Spiritualism.

Mr. Paul Gillette, Secretary of the Nebraska State Spiritualists' Association, recently gave a lecture on Spiritualism at West Point, Nebraska, and the interest was so intense that the Opera House was filled and chairs had to be brought in from neighboring halls to accommodate the audience, and then, the West Point Advertiser says, over a hundred people stood up during the entire lecture. At the close, the people thronged the platform and kept Mr. Gillette there answering questions and giving tests for over an hour. Why would that not be a good field to send some lecturer on an errand of propaganda?

Anyone sending in four new subscribers for one year, at \$1.00 each, will be entitled to a copy of this JOURNAL for one year free, by mentioning it at the time of sending the subscriptions. They need not be sent all at one time, but must all come within three months, to get this premium.

Eusapia, the Medium.

In London Light of Feb. 4, we find the following, which will interest our readers:

Eusapia is reinstated. It is a curious object-lesson. When the Cambridge experimenters, guided by a conjurer, dismissed her with something like contempt, and when the Psychical Research Society seemed disposed to find her no place for repentance, certain very competent scientific men on the Continent received her and were convinced of her genuineness. Upon this, a member of the Spiritualist Alliance Executive, at one of the Psychical Research Society's meetings, asked whether Eusapia's case would be reconsidered. In so far as any reply at all was given, the answer seemed to be in the negative.

The Society, however, has thought better of it, or Mr. Myers, with his splendid pertinacity, has been too strong for it. At the invitation of Professor Richet, who was convinced of Eusapia's genuineness, Mr. Myers went to Paris, and there, as he told us at the last meeting of the Psychical Research Society, he was himself entirely convinced.

This is interesting indeed. But Mr. Myers is as certain that Eusapia cheats as that she is genuine, and Professor Oliver Lodge, who also spoke at the last meeting of the Society, thinks so too. This is still more interesting. But most interesting of all is the fact that Sir William Crookes, Professor Richet, Professor Lodge and Mr. Myers all agreed that fraud was not a valid scientific reason for dropping a medium;—or at all events, that the coincidence of fraud and genuineness ought to be co-ordinated with all other considerations. We have long tried to persuade the Society that this is necessary, and now we, of course, are gratified at this sign of progress.

Mr. Myers, in one of his curious oblique speeches, made an onslaught upon those who condone frauds. Probably this was to take the edge off the axe which will assuredly be wielded by those who will try to make out that by surrendering to Eusapia and justifying her at Westminster, he is himself condoning fraud. We gratefully welcome every exposure of fraud, and every denunciation of attempts to condone fraud, but we entirely agree with the great men we have named, that in professedly scientific investigations, cheating is not a good reason for entirely flinging over a palpable medium. But then, what is cheating? The next lesson the Psychical Research Society has to learn is related to this very subtle and interesting point.

It may assist the Society if we suggest a few questions—to begin with.

In experiments of a psychical nature, and at psychological moments, where does mediumship end and normal personal volition and action begin?

A medium is a sensitive. How far may a sensitive be dominated, at critical moments, by unseen operators who, one way or another, insist on the "performance" going on?

It is quite certain that the unseen operators know the precise effect of what they are doing? The long reports of seances with Mrs. Piper suggest nothing so much as that they do not. If this is so with writing, why not with other attempts to use the medium's body?

This is precisely what the JOURNAL has contended for. The fact that mediums have been caught in some cheating does not prove that they are fraudulent; nor does it prove that all are fraudulent because of one seemingly so. The unseen operators may be to blame for some of the phenomena not genuine; and the fraud-hunters themselves may also indirectly be the cause of some fraudulent manifestations.

Dr. C. W. Hidden, of Newburyport, Mass., who contemplates visiting California next winter, is becoming well known outside the spiritual ranks. Papers from his pen are sought for by prominent magazines, while his services as an orator are in demand whenever he is able to spare time from his practice. He is to deliver the Memorial day oration this year at Portsmouth, N. H., for the third successive time, which speaks well for his ability and power to please. Societies on the Coast, as well as in the

large cities en route, should write to the doctor now, in order to make certain of securing him for the fall and winter season.

History of Spiritualism.

Modern Spiritualism has stirred up the religious world during the past 50 years, more than anything else could have done. It has modified the tone and reformed the theology of our day so that the old theologians of a century ago would hardly recognize it. Its marvelous history ought to be written out while some of its pioneers who witnessed its birth in New York are still in the physical form. The following suggestions from Dr. J. M. Peebles on this subject, are worthy of careful consideration, and receive our full endorsement:

As fifty years have passed since the electric rapping at Hydesville, N. Y., and as a great movement with millions of devotees has evolved therefrom, is it not quite time that we had a careful, consecutive and well written history of American Spiritualism? Such a volume is certainly demanded, and it should be written while some of the old pioneers are yet living in their bodies. These were witnesses of the beginning of the phenomena that at first startled, and have since converted the brainiest portion of the world to a knowledge of a future existence. The fact itself is above all price.

Mrs. Britten's "Nineteenth Century Miracles," useful in its time, was excellent, though its first three chapters were devoted to Spiritualism in Germany, France, and Great Britain, and its last chapter to American Spiritualism, a complete reversal of the order of time, relating to the Hydesville manifestations.

Spiritualism, conceived in heaven, was born in America. Here it passed through the struggles, trials, and persecutions of all great reform movements. It is now a power, a mighty power, annihilating creeds, modifying old theology, and building for itself a temple, towering and immortal. Its history should be written, carefully and impartially, critically and conscientiously. And who shall do it? Harrison D. Barrett, the efficient president of the N. S. A., in one of his official reports suggested that Lyman C. Howe be the man to undertake this project, and I think it met with the unanimous approval of all present at that gathering of the National Spiritualists' Association. Personally I felt that it was just the thing to be suggested, and to be by Lyman C. Howe accomplished. Mr. Howe is one of the old pioneers; he has never shrunk from the battle, and when wounded or scarred in the various skirmishes with the enemy, the disfigurements were all in front. He is a medium, a scholar, a logical writer, and a most eloquent platform speaker—just the man to write this history. Will he undertake it? I have no assurance that he will, because in doing it he would necessarily have to leave the public platform where he is so much needed in defense of a true and generous Spiritualism. But would he not drop his platform work for, say two or three years, if he could be assured of a fair and satisfactory remuneration for the time occupied in writing the proposed history?

I know nothing what his idea of this thing is or would be, but I am sure that funds could be raised from these millions of Spiritualists to amply reward him for his labors. Such a book would not sell at first as would some shallow, silly novel, all afire with love and murder, or as would some illustrated tale of adventures in darkest Africa—although the book would pay in the end. Not at all timid in assuming responsibility, will Lyman C. Howe inform the public if he would undertake this work providing the necessary finances are raised to enable him to support himself and family during the time occupied in writing such a volume? Let us hear from him?

A correspondent wants us to say what the "0" means after the month on the address-label of the JOURNAL. It means 1900; thus "16mar0" means that the JOURNAL is paid for until March 16, 1900—a year in advance.

The laws of Nature are only the necessary connection of certain effects with their causes.

WHEN I DIE.

When I die! be it when the flowers bloom,
When nature wears her garb in bright array!
Pick in thought a flower—but not at noon—
Wait until the evening of its decay.

When I die! be it when the leaflets fall;
When cold winds blow and make the forests bare!
Pick in fond remembrance—a leaf—that's all!
But let the leaf be one that's green, though sere.

When you pluck the flower let it be one
That grows wild in some unknown shady dell;
And when you pick the leaf, let it be none
That flutters in the wind, but one that fell.

WILLIAM J. WEIDEMAN.

Mental Healing.

A good story is being circulated among the medical men—a story which was started by the victim himself. He is a physician of considerable repute, and some time ago was called to attend a gentleman of advanced years, who was suffering from a slight complication of disorders. The doctor went to work with a will, and soon had the patient on the road to recovery. In fact, two weeks from the time he undertook the case he was cured.

As he left the house after announcing that further visits would be unnecessary, the daughter of that restored man accompanied him to the door.

"Doctor," she said, in somewhat tremulous tone, "I want to tell you—"

The doctor, who supposed she was anxious to express her gratitude for his skilled attention, waved her thanks aside.

"Don't mention it madam," he affably said: "we always try to do our duty."

"But, doctor," she persisted, "it is something that will interest you. 'I feel that—'"

"Say no more, madam," cried the doctor, much moved by the woman's agitation.

"It is something I must tell you, doctor," she continued. "Please listen."

The doctor halted, with his hand on the door knob.

"Yesterday," said the woman, "I was down town and met Mrs. Pugsley, the mental healer, and she told me she had been giving father 'absent treatments' for two weeks. Isn't it just too wonderful?"

"Good morning," said the doctor, dryly.

Spirit Handel, Conductor.

Mr. T. P. O'Connor's paper, "M. A. P." gives an extraordinary story of Miss Regina de Sales. "It appears that Miss de Sales aroused unusual enthusiasm recently when singing the principal part in the 'Messiah' at Liverpool.

"During her singing she became very excited, forcing the time here and retarding it there. 'Why could you not follow my beat?' demanded the conductor afterwards in the artists' room. 'Why,' responded the fair singer, 'because Handel himself was present in the hall, and he gave me the correct tempi. I saw him quite plainly.'

"At this retort the conductor laughed, and Miss de Sales retired to her hotel with the well-known harpist, Miss Edith Martin, who had accompanied the singer to Liverpool. Being fatigued after the day's excitement, they were soon asleep. In the middle of the night Miss Martin was awakened by a loud cry of 'Brava!' Opening her eyes, she was spell-bound to find an apparition of a burly man at the foot of the bed. It was Handel in full-bottomed wig, lace frills, and wristbands, with a roll of music in his hand, evidently conducting.

"On Miss Martin turning to arouse the singer at her side, she was surprised to find the latter sitting up in bed and making all the gestures of singing, but without uttering a sound.

"After this phenomenal occurrence had gone on for some time, Handel's portly form disappeared, and Miss Martin remembered no more till she awoke the next morning. At breakfast Miss de Sales related to the company a wonderful dream she had had the night before. Strange to say, it coincided exactly with what Miss Martin had actually seen."—*London Light*.

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

Woman Rescued from Death.

The New Orleans *Times-Democrat* says that on Feb. 7, 1899, "a woman came near burning to death, and the story of how she happened to be saved from destruction is a strong exposition of the existence of a sixth sense." One of the leading lawyers of that city gives the following account of it in that paper:

"I had been attending to some business for a person living next to the number in question," said he, "and, although there was no earthly reason why I should have reported to my principal the results of the negotiations I had just concluded, but might have much more conveniently awaited another time, I had an irresistible, well-defined prompting, not materially connected with my business, to go to the home of my client and make known what I had done.

"I got on the car and went directly up there, and it seemed to me that I was going thither on business far more important than that which I had in hand—that is to say, that needed more urgent, immediate attention. As I was leaving the house of my client, after finishing my business, I heard the screams of a woman from the adjoining house. I rushed in and beheld a woman enveloped in flames on a side gallery, while another woman was standing by her who, having lost her presence of mind completely, was asking her desperate companion with the burning clothes how she had done it. I pulled off my overcoat and immediately set to work to save her, and finally succeeded in subduing the flames, she being apparently very badly burned and being unconscious by reason of the pain and shock when I left the house.

"The curious coincidence is that I should have had such an inexplicable prompting to go at once to attend to business which called for no particular haste, and which could have been just as well and much more conveniently deferred to another day."

The "strong prompting" to go there, was no doubt by a spirit friend of the woman, for the very purpose of her rescue. Spirits have much more to do with our movements than many imagine, often causing us to do things which we consider useless or even foolish, until the result appears.

In the struggle for life how prone we are to pass unheeding by as the cry for help is wafted to our ears, too intent in the pursuit of gain or imaginary honors to pause for an instant to extend a helping hand to one to whom the world has been unkind, says *Dawning Light*. A time will come when all these riches and honors we have so eagerly pursued will slip away from us and in their place will come vain regrets for lost opportunities for doing good. Too late then to wish for the return of the days when these mistakes can be corrected. How are we building for that to-morrow which comes to all? Think you when that day comes you can say you have done all you could to elevate and help humanity? See to it that the house you are building will be fair to look upon.

JERUSALEM.—People often ask how it is that the future of Palestine presents such difficulties. The reason is simply that Jerusalem—you cannot separate Jerusalem from Palestine—is the sacred city of so many creeds and warring faiths. Not only is it the holy place of all the Christian churches, and two of them quarrel bitterly over it—the Greeks and the Latins—but it is also one of the most sacred places in the Mohammedan world. Mecca and Medina are hardly more sacred than the Mosque of Omar. That is a fact which is often ignored by Europeans, who forget that to turn the Mohammedans out of the temple enclosure would disturb the whole Moslem world from the Straits Settlements to Albania. We must never forget that Mohammedan pilgrims from India visit Jerusalem just as Christian pilgrims visit it from Europe. Lastly, Jerusalem is profoundly sacred to the Jews, and the Jews are beginning to be locally numerous and important.—*The Spectator*.

The Reviewer.

"LAUREL WINNERS"—Portraits and Silhouettes of American Composers, published by the John Church Company, Cincinnati, New York, Chicago.

Under the above title the John Church Company have issued a beautiful art production, which contains biographical sketches of the leading American composers. This work of art of 120 pages will remind American artists of the ample resources of this publishing house for emphasizing American works of art in preference to eulogizing foreign composers.

The *Musical Times* of Chicago remarks as follows concerning this work: "Every composer in the country should be grateful for this tribute to native worth. It will bring before the public the fact that in art, even as in commerce, America already assumes an exalted position, and has developed genius that in the minds of many seems still to be peculiar to the old world."

:o:

PROMESSI SPOSI, Storia Milanese del Secolo XVII (a difesa della verità), by Alessandro Manzoni. 305 pp. Price 50 cents. Carlo Dell'Avale, Lugano, Switzerland.

This is a history of Italian Socialism from the 17th century, and the Italian revolution, and as the words in parenthesis, under the title, indicate, it is "a defense of truth." The author gives a history of several Socialistic congresses recently held in various cities, and severely criticises the present Italian Government.

:o:

SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocapher. Price \$1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, sexual and conjugal adaptations from date of birth. Fully illustrated.

It also contains fortunate and unfortunate days, how to avoid sickness, accidents and poverty, and many charts, maps and calendars.

Those who look lightly on this subject or refuse to buy the book, spite themselves, for the author can afford to do without the small sum he would receive from them, while no one can afford to be without this work at any price.

We club this with the JOURNAL and send it one year and this book for \$1.50—a saving of 50 cents to each subscriber.

"Rev." Amos T. Whitman, the camp-meeting elder and horse thief, who was released from the Ohio Penitentiary Jan. 27, at the expiration of a two-years' sentence from Darke county, O., for receiving stolen property, and who was re-arrested at the prison door by the sheriff of Miami county, under an indictment for stealing a horse in 1893, was returned to the pen under sentence of one year.

Whitman has also done ten years in the Michigan City, Indiana, penitentiary. He has a collegiate education and was at one time a school teacher. At the same time he was conducting camp meetings he was leader of a gang of horse thieves who operated among his parishioners on information obtained by him while their guest.—*Columbus Dispatch*.

A new religious sect, called by the name of "Doukhobortsi," from Russia, under the direction of Count Tolstoi and a committee of interested gentlemen, are about to be planted on these shores. The Doukhobortsi have very peculiar religious views. The literal translation of the name is "Champions of the Spirit." They do not believe in a personal God. They assert that each man rises or falls by his own acts. They admit the existence of Christ as a good man only. They believe in neither hell nor paradise, resurrection of the body nor destruction of the visible world, but hold that the physical nature will exist forever, the difference between now and the future being that the good will overcome the sinners eventually and possess the world to themselves. That is to be their millennium.—*Exch.*

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 remittances 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.

Anniversary Celebration.

There will be a celebration of the 51st Anniversary of the advent of Modern Spiritualism, on Friday, March 31st, afternoon and evening, in Scottish hall, 107 Larkin St. Admission free. Circulars and programs will be distributed in due season. We hope to make this a celebration of Spiritualism by Spiritualists. The management has been placed in my hands, and those who desire to co-operate are invited to consult with me at the JOURNAL office from 7 to 8 every evening. Fraternally, M. S. NORTON.

Occidental Hall Meetings.—On account of repairs to the elevator in the building, on the fifth floor of which Occidental hall is located, Mrs. Lillie's lecture and Mrs. Logan's Circle of Harmony for Sunday, March 5, were postponed until next Sunday.

Alameda.—Mrs. Jennie Robinson has accepted an engagement with the Alameda Spiritual Society for the month of March. This society is holding very successful meetings, and we hope in the future to be able to report details, and extend to our fellow workers across the bay the credit and encouragement due them.

Universal Spiritual Association.—"What is True Religion?" was the subject of discussion last Sunday at 20 Eddy St. The question is one which appeals to every human heart, for religion has played a very prominent part in the lives of men in all ages. The conclusion arrived at was that the true religion of humanity is co-operation—the Altruistic spirit in man. The hall was crowded and much interest was manifested. Next Sunday the question will be, "What is the best way to build up Society?" The subject gives promise of some spirited discussion. Remember the time—12 m., sharp.

Mme. E. Young who has been very seriously ill for some time past, is rapidly improving and will resume her spiritual work in a few days.

Passed to the Higher Life, on Feb. 19, Jennie, wife of Dr. Hipkins, dentist, of San Francisco, at their home in Oakland, Cal. The grippe was the immediate cause. She was cremated on Feb. 21 at 3 p. m. The doctor and his wife were old Spiritualists from Canada. Mrs. S. Cowell officiated at the funeral.

Mrs. Drew's Meeting.—Mrs. Louisa S. Drew, assisted by Mrs. H. A. Griffin, held her usual free Spiritual test meeting in Pythian Castle last Sunday evening. The attendance and interest continue unabated. A pugnacious stranger who tried to run the meeting in his own way, was gently assisted from the hall by a reporter who happened to be present. We are determined to have peace if we have to fight for it.

Meeting of the State Board.

The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association was held at headquarters on Saturday, March 4. All the members were present except Mr. Hambly and Mrs. Kellenberger. President Norton called the meeting to order and the minutes of the last meeting were read and approved.

The Investigating Committee's report was read and accepted.

Applications approved so far are: Mrs. R. S. Lillie, Mrs. Sarah Seal, Mrs. Addie L. Ballou, Mrs. D. N. Place, Mrs. E. Sloper, Mrs. H. A. Griffin, Mrs. Hendee-Rogers, Mrs. Kate Hoskins, Mrs. C. J. Myers, Mrs. L. S. Drew, Mr. O. A. Kraus, Mrs. G. W. Shriner, Mme. E. Young, Mrs. Jennie Robinson, Mr. R. A. Stitt, Miss Meda Hoskins, Mr. H. H. Hargrave, Mrs. Sadie E. Eberhardt, Mrs. S. Cowell, and Mrs. Wermouth. When the proper certificates from the local societies of which they are members, are furnished to the Secretary, the Certificates of Endorsement or Protection by the Board will be issued.

Communications were read and ordered placed on file from Prof. W. C. Bowman, Prof. Fred Evans and Mrs. M. C. Price.

It was decided that the State Association should hold an Anniversary Celebration, and President Norton was appointed with full power to act, to make all the arrangements therefor.

After some routine business, the Board adjourned *sine die* at 11 p. m.

THOS. G. NEWMAN, Sec.

Fraternal Hall, Oakland, was well filled by an appreciative audience on Sunday evening, Feb. 26; the occasion being the third public appearance this season of Dr. Max Muehlenbruch, the renowned and highly gifted prophetic seer and psychometrist. The doctor is an old resident of Oakland, and his work and popularity here shows that a prophet is not always unappreciated at his home.

In the afternoon the subject for discussion, "How can we best improve our Condition?" brought out such old-time workers as Mrs. Gunn, Mrs. Briggs, Prof. Conner, Dr. J. W. Brown, Prof. Lowe, and M. E. Van Luven, and proved very interesting and instructive. These meetings partake of an educational character, and will be strictly confined to Spiritualistic thought. They are free to the general public. The subject for March 5 was announced to be "Mediumship and Clairvoyance."

The Ladies' Aid Social for the second Friday in the month will be due next week and Mrs. Hickie and Mrs. Hickock were to provide the program. On account of putting in a new elevator at the building, that entertainment is postponed until Friday, April 13.

Removal Notice.—Mrs. H. A. Griffin has removed from 1027 1/2 Market, to 503 Jones St. Her spiritual meetings and circles have been suspended for the present. She is prepared to give private readings in the afternoon of each day.

Dr. York's Lecture.—Dr. James L. York, the "Ingersoll of the West," delivered his famous lecture on "Ingersoll and his Critics" in lower Scottish hall last Sunday evening. His voice gives forth no uncertain sound, and in order

"To break the bonds of priest and king,
And lift the burdened out,
Some one must lead the way
And to the people shout."

Mrs. S. Cowell began another month's engagement on March 5 with the First Spiritual Union, of San Jose, Cal. She has been so successful in her work in San Jose during the past nine months, that it is hard for the society to give her up. She expects to go to Oregon next month to work for a society there, and may also attend the New Era Camp.

The Moran Family.—Last Sunday evening in Memorial Hall, Odd Fellows' building, Mr. and Mrs. D. J. Moran and their son Eddie, recently from Colorado, held a public meeting for the demonstration of spiritual phenomena. The hall was well filled, principally by curiosity seekers, making very poor conditions for spiritual work. The first part of the evening was occupied by the boy, Eddie, who performed some remarkable feats. Owing to the fact that this class of phenomena is produced in a closed cabinet, we were unable to determine the source of power. Mrs. Moran followed with psychometric readings, and did very well considering the conditions present. The JOURNAL extends a welcome to these strangers in our city, and the kindly consideration which all have a right to expect under similar circumstances.

Vapor Baths open the pores of the body and cure eruptions and pimples, which are the result of impure blood. A dollar Turkish bath can be taken at home at a cost of five cents. See advertisement on the 7th page.

Transition.—Warren Hutchins recently passed from this life at his home, 973 13th street, Detroit, Mich., at the age of 83. He was an ardent Spiritualist and believed that the change called death is only the casting off of the physical body, and that the spirit may still remain near its loved ones, to influence, guide and assist them.

The Castle Dancing Club gave an entertainment on Saturday evening, March 4, in Pythian Castle. The program consisted of music, fancy dances, and a cake walk. Piano solo, Mr. Lerant; bass solo, Mr. E. J. Loughery; fancy dance, Miss Triphena Pritchard; club swinging, Louis Bullinger; solo, Mr. Reid. Then came the cake walk. All participants received prizes, but Mr. W. E. Williams and Miss Wagner "took the cake." Misses Mabel Thompson and Mabel Shriner, Harold Palmer and Gertrude McDonald, Everett Brown and Mr. G. Brown, Mr. Blue and S. Gerard, Mr. F. Moore and Mrs. F. Philips, Mr. Geo. Jones and Miss Mabel Griffin participated. Professors Fedderson and Warren furnished excellent music for dancing. Refreshments were served in an adjoining room. The attendance was large and the whole affair was a success.

Oakland.—One of the most enjoyable events of the week was a birthday party given by Mrs. W. Weir at her home, 1567 Seventh street, on Thursday evening, Feb. 23. The house was very prettily decorated with potted plants and flowers. The evening was spent in games and music, dainty refreshments were served at a late hour. Among those present were: Dr. Max Muehlenbruch and wife, Prof. S. E. Baldwin and wife, Mr. and Mrs. E. B. Smith, Mr. and Mrs. Knott, Mr. and Mrs. Chas. Muehe, Vivian Baldwin, John Sloane and Thomas Ellis. The hostess was at her best, and the party broke up wishing her very many returns of the happy event.

The Numbers on Market street are terribly mixed up, causing much confusion and annoyance. New numbers to correspond with the opposite side of the street were put up by order of the Board of Supervisors. Then that order was rescinded, and the old numbers reinstated. Some changed the numbers back, but others took no notice of the matter. The result is that it is very difficult to find any store by the numbers. The number of our store is, and has been for years, 1429, between Tenth and Eleventh streets. The new but discarded number for the same store being 1765. The Supervisors should see that consecutive numbers are maintained, and that all incorrect numbers are removed.

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—1429 Market St., SAN FRANCISCO, CAL.
PRESIDENT..... M. S. NORTON, 1429 Market Street
VICE PRES'T..... W. D. J. HAMBLY, San Jose.
SECRETARY..... T. G. NEWMAN, 1429 Market Street.
TREASURER..... B. F. SMALL, 3750 22nd St.
DIRECTORS—Mrs. R. I. Johnson, Hollister; Mrs. H. E. Robinson, San Francisco; Mrs. M. E. Coleman, Oakland; C. H. Wadsworth, San Francisco; Mrs. I. M. Kellenberger, Alameda.

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 805 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 preceeding the Socials and Entertainments, at 2 p. m. Take Elevator.

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Fridays, at 2 p. m. Private consultations daily; letters answered, a specialty. 1346 Market Street, San Francisco, Cal.

ASTROLOGY. Know Your Destiny, Your future scientifically foretold by planetary influence at date of birth. Astrology shows all the important periods in life, your proper location, occupation and adaptation to business, marriage, etc. It is not fortune telling nor clairvoyance. A valuable new book on Astrology free. Address, Prof. MACDONALD, BINGHAMPTON, N. Y. 10tf

THE LYCUM, published weekly by Tom Clifford, 61 Willowdale St., Cleveland, O. Fifty cents per year, invariably in advance.

Eclectic and Magnetic Sanitarium,

ROCKY REST HEIGHTS.

Post Office, Shelton, Conn.

G. C. BECKWITH-EWELL, M. D.
SARA L. HARD, M. D.

Send lock of hair, age, sex and leading symptom for *clairvoyant diagnosis*. All remedies purely vegetable. 8c13

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

HAVE you suffered from lesions which have become chronic? Has life been robbed of its brightness, the body tortured by pain and the mind clouded by disease? Have you sought relief of your family physician and found after months of patient suffering, that in chronic and obscure diseases he was inexperienced and unsuccessful?

Have you ever thought of consulting an educated psychic physician?

Drs. Peebles & Burroughs have received the best medical educations that colleges give; they have given their lives to the study, treatment and cure of chronic diseases. Extensive foreign travel and medical research have ripened and supplemented their educations—added to which, is the greatest of psychic gifts, enabling them to read the human body as an open book. This experience, education and ability is placed at your disposal, and, gratuitously. By sending your name, age, sex and one leading symptom in own handwriting, an absolutely correct diagnosis will be mailed free.

Ladies who write, will be sent an elegant booklet of rare value.

Remember to address

DRS. PEEBLES & BURROUGHS,
Battle Creek, Michigan.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

SPIRITUAL ESSAYS.

In rhythmic song, *Inspiration's Voice* has many of the best standard compositions genius gave the world; while adaptation of beautiful words arrests and enthuses singer and audience alike. Price, postpaid, 60 cts.

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

A Rare Opportunity to buy half interest in a well advertised Psychological and Educational Institution. For particulars inquire at this office. 4tf

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