

RELIGIO THE PHILOSOPHICAL JOURNAL

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THE BORDERLAND.

Spirit Presence.

There's a presence in the room!
I can sense it as perfume
Wafted to me through the gloom
From a flower grown on a tomb;
O, a friend is in the room!

Mystical and sweetly dear
Is the angel stooping here
From Heaven's clearer atmosphere—
Would the presence might appear;
We have loved him many a year.

Often in the years ago
Friendship in his blue eyes shone
Lit by wisdom which had grown,
Broadening by each stepping-stone
Up toward Justice's sacred throne.

Ever an uplifting guest
Anchoring in our home to rest,
Coming laden with his best,
Faking cheer with honest zest,
Happy blessing, being blest.

Oh, we know him as of old!
Welcome him with joy untold;
Memory's tender notes unfold,
Writ in letters all of gold—
Would we might his face behold!

But alas, we have no choice,—
Hark! I hear his angel voice!
"Where the roses ne'er shall wither,
Nor a cloud of sorrows gather,
We shall meet, we shall meet,
Where no wintry storm can roll,
Driving summer from the soul;
Where all hearts are tuned to love
On that happy shore above;
Where the roses ne'er shall wither
Nor the clouds of sorrow gather;
Angel bands will guide us thither
Where the roses ne'er shall wither."

Thankful for the sweet refrain,
Trusting Heaven has brought him gain—
Good bye, singer—come again.

An Occult Presentiment.

Captain Geo. F. Ellis, of Santa Barbara, who left San Francisco on Feb. 28, for Alaska, has had the experience of being saved from death by a presentiment, to become a Klondike millionaire. The *San Francisco Daily Chronicle* gave the following details of the affair:

Four years ago Ellis was a poor man and gained a livelihood as master of a small craft employed in sea-otter hunting along the California coast. To-day he owns several of the most valuable claims on El Dorado and Bonanza creeks, and he is known to the world as one of the miners of the far northern gold fields to whom fortune has been kindest.

This flight from the deck of a steam schooner to the owner's stateroom of the finest private yacht that can be built, should Ellis choose to own such a craft, is all because he obeyed a mysterious mental warning that kept him, in 1895, from becoming a member of the crew of the schooner, E. E. Webster, that was lost with all on board.

Ellis at that time was financially stranded in Santa Barbara, with a family to support. He secured a position of otter hunter with Liebes & Co., of San Francisco, and signed a contract to go to the coast of Alaska on the Webster. For several days before he was to start, the presentiment haunted his waking and sleeping hours that the voyage he was about to make held death for him. He is a strong, fearless man, but finally he yielded to his fears and secured release from his contract. The fate

that overtook the Webster entirely vindicated the occult admonition that had reached Ellis, for in a terrific gale off Lazy harbor the schooner foundered and the 20 men on board perished.

Ellis worked his way to Alaska, toiled over the icy trails, and reached the Yukon in time to locate some of the richest claims in the Klondike. During his recent visit to San Francisco he brought his family here from Santa Barbara and established them in a home worthy his present affluence. Ellis has returned to the Yukon country to look after his interests there. He will be absent a year, and will then come back to his family and make his home permanently in San Francisco.

A Spirit Voice.

I read with interest the many statements of those who have seen, spoken with, and received tests from their long-departed friends.

I have in my possession a little paper, worn,



CAPTAIN GEORGE F. ELLIS,
Who owes his Life and Wealth to his Presentiment.

faded, and in some places torn by age, which to me is worth more than all other tests I have ever seen given or received.

This paper was found pinned in a fold of my grandmother's dress, after she departed from this life, and the prophecy it contained had been fulfilled to the letter. It reads as follows:

"On the 24th of December, at midnight, or near it, the well-known voice of my dear Edward called 'Mother!' It startled me. At first I did not answer. He called 'Mother!' again. I replied: 'Well,' but kept my eyes closed. He says: 'I was sent to warn you to be in readiness, that you would be sent for on the 15th of January.' He says: 'Will you be ready?' I answered: 'Yes.' I asked him: 'At what time?' 'In the fore part of the day?' he answered. I said to him: 'Depart! thou holy child!' He says: 'Reveal this to no one till after death.' This is but one of the many instances when the

foretold events, that were to happen, did occur, and at the exact time stated. She was one of the best of women, and a member of the Methodist Church. T. R. MEADER.

Prince Bismarck.

Spirit Heinrich Heine, the poet and compatriot of the "Iron Chancellor," thus describes the condition of that late statesman in the spirit world, in a communication received on Sept. 17, 1898, and published in the *Spiritualisme Moderne*:

As the lion of the desert, held in strict bondage behind the iron bars of his cage, roars, and with his formidable claws endeavors to displace the obstacles which restrain his freedom; As the eagle, captured by the daring trapper, vainly beats against the walls of his prison-house, and wounds by his desperate efforts his noble pinions; As an unbroken horse rages and rears, with lacerated flanks and nostrils reddened with blood, beneath the stress of bit and spur; So does this powerful and terrible spirit, this vast intelligence, this colossus, stricken down to-day by death, vainly struggle within the circle of his destiny. For him all is dark and funereal. Everything calls up the image of force—of the force that destroys; of the force that is sterile. A narrow valley where black rocks seem to meet overhead and defy the light of heaven to penetrate;—such is his abode.

Torrents of water precipitate themselves with terrific din from lofty heights, where fragments of rock are dragged downward by the devastating cataract. A few lichens and a few stunted shrubs alone venture to spring up on these desolate rocks; and the wind scarcely stirs the dry leaves which painfully wither there. To the pallid day, succeeds the mournful night. The light avoids this sojourn. A solitary star, like a compassionate eye, sparkles and glitters above the head of the prisoner and speaks to him of heaven.

O Bismarck, this solitary valley, over which broods an impression of awful desolation, an abyss of horror and shadows, is thy pride. Thy restless soul agitates its wings with a heavy movement, but the rocks touch the sky. Thou dost invoke the sound of some human voice, for the oppressive roar of the torrents creates a sensation of fear, which appears marvelous to thy proud spirit; but there is no response to thy appeal. Only, like a silver tear, sparkles that mysterious star; a tear of penitence, a tear of humility, falling from a mighty heart.

Dost thou at length recognize the Divine Hand? Dost thou listen to the voice of the poet, O great spirit? It will dominate the thunder of the cataracts and the cry of the screech owls. Superb oak, laid low by the hurricane, be submissive, be submissive! Earthly empires pass away, and the breath of ages scatters them into impalpable dust. Conquerors, arrogant politicians, and great statesmen, vanish like shadows. Wealth, power, command—all are vanity; everything but love, pity, justice, humble resignation.

The insect is of as much worth as thou; the grain of sand is thy equal, O Iron Chancellor, reduced to dust, which the wind wafts hither and thither. Thy worth is now measured by that of thy heart. Hast thou loved? Hast thou suffered? Hast thou thought of some one, even if it were only thy dog, more than thou hast of thyself? If so, issue from the abyss! It is so, I believe. That star, a humble diamond, tremb-

ling in the blackness of the sky, is it not, perchance, born of thine own heart—of thy terrible heart? Friend, I believe it to be so.

Why do I speak to thee, lion, eagle, unbroken horse, raging prisoner, beating thyself against the walls of thy cage? It is to bid thee hope. Hope and humble thyself! And when thy pride is subdued, the obstacles which interpose themselves between thee and the world of spirit, shall disappear at every step.

Clairvoyance and Prophecy.

While visiting Mr. and Mrs. Frank Plaisted near Folsom some ten years ago, one Monday morning just after breakfast, I went out to the back yard, and looking toward the Southeast I saw a young man standing on the side of a mountain, leaning on some mining implement and looking towards me. I went into the house and told them what I had seen clairvoyantly. They both exclaimed "That is our son, Lee; you have described him exactly." I immediately said "He will be home a week from to-day." They said it could not be possible, as he was in Mexico, mining. I repeated that he would be home a week from that day.

When the next Monday morning came Mrs. Plaisted came running into my room and said she had a telegram from Lee, that he was in Sacramento and would be home on the noon train. Sure enough he came, a great stalwart looking fellow, precisely as I had described him. I asked him what he was doing when I saw him a week ago, and he said, "I went to work that morning in the mine and took up the sledge and struck one blow. I said 'That is the last blow I will strike. I am going home.' I came out of the mine and was standing looking toward home when you saw me, and here I am."

This young man had been in Mexico for five years and was not expected home, as they had not heard from him for some time. His father and mother are now in Los Gatos and will testify to what I have told.

MRS. HENDEE-ROGERS.

Anniversary Thoughts.

Spiritualism is the foundation of religious belief. When the raps and voices first came man ran from them in terror; but down through the intervening years there has come a convincing power which has educated the people to realize that behind these sounds, forms and voices which they see and hear, there is an intelligent power, and they no longer flee from them, but turn and welcome that which means to them a new life—a belief which satisfies that indescribable longing that cannot be satisfied by any creed or religion other than spirit-return. The beauty of this system is that it is founded on facts—and whatever men may think, say or do, the phenomena continue unabated. Many who admit their occurrence now do not accept the construction placed upon them by the Spiritualist, and yet they offer no theory that satisfactorily explains them.

From the beginning at Hydesville and Rochester we have gone on contending and defending our positions against opposition from every quarter, while Spiritualism, seemingly unmindful of the strife, has silently and surely made its way, presented its indisputable evidence in thousands of unexpected forms, and through various convincing manifestations and despite all opposition, contention, deception, scientists in many instances have acknowledged it as a science itself; religionists in large numbers have accepted it, and materialists have become its converts. Its apparent mission is to correct materialism, to redeem declining spirituality, to rationalize religion by correcting its theology, to naturalize the thoughts and actions of mankind, and eventually to assure the world that death is but the doorway to life eternal.

The thought that death ends all, that there is no such thing as after life is the outgrowth of myths and mysticism. The theological miasma which had its origin in the chaotic mass of misrepresentation and folly of the ages, has in some degree, held captive the mind of man down to the twilight of the 20th century. But the theological nightmare is being dispelled. Man is no longer satisfied that "Man goeth down to the grave to come up no more," and is beginning to doubt the assertion that "Man entereth a bourne whence no traveler returns." We begin to realize that man is a spiritual as well as a

physical being, moved upon by soul-force, the guiding, controlling principle in life, living in the body as a temporary dwelling place.

The foreboding and gloom of the past have led many minds away from the simplicity of what is known as life and death. The body is the casket, not the jewel. The casket is valueless to us when the jewel has been removed. We treasure it for awhile because it retains the outward semblance of the one we love. This body, obedient to the law governing decomposition, will be resolved into the elements, but the spirit will live on forever. This life is a vestibule, a crystal of being in training for the after-life, that brighter, broader, better life which is yet to be.

Spiritualism has rolled the stone from the sepulchre and illumined the valley of death with a brightness which fades not away. Our spirit friends come like a cloud of witnesses in the air to bring us glad tidings of great joy and tell us that they live and love us still. A knowledge of spirit return removes the fear of death. The life to come is not a misnomer—not a dream—it is real, it is earnest, free from sickness and death. Death is not the finis, save to the physical—it is the opening of a new and grander volume. "It is not all of life to live, nor all of death to die."

The sneer of the skeptic avails nothing. There was a time when the smile or frown of supposed learning ruled the world of thought. That day is passed and gone forever. Discovery follows close on discovery without as well as within the pale of learning. What men laughed at yesterday is the admitted fact of to-day. The mists and doubts of to-day will be cleared away by the golden sunlight of truth to-morrow.

A. H. NICHOLAS.

Spirit Progression.

It seems hard for some to comprehend spirit progression or advancement. Spirits return and tell us they are progressing, getting more light, becoming more contented and happy; and when any one says, "Spirits do not and cannot progress," there must be some explanation given. Spirits return and tell us they are perfectly happy. If this was true there could be no progression, for there is nothing beyond a perfect state. The explanation to my mind seems simple, and I wonder it is not so to others.

A spirit returning to earth and taking on earth's conditions, whatever his character may be, advances into those conditions of a material and earthly nature. Our physical life inherits bad tendencies; they come up from the tiger. When this tiger or animal race was young, it incorporated into its life the tendency of aggression to obtain its food, even destroying other animals to obtain this. So this spirit to encroach and destroy became a power in the animal life, and when this animal organism, through the laws of development, became perfect in the higher forms of life, such as the gorilla and orang-outang, the human spirit became incarnate by putting on another story called the cerebrum, or spiritual brain. Therefore all our evil tendencies in this life come from the animal condition. It could not be avoided and reach desired results in the material life.

We pass to the spirit world in this condition. Is it reasonable to suppose that with our last breath we would enter the primary condition (Nirvana) of spirit life? Not at all. We as spirits progressed into this earth condition. It was a life work to take it on, and it requires time to throw it off. So when a spirit returns and says, "I am progressing," it evidently means it is passing out of the earth environments or animal condition.

Let us now draw aside the curtain that divides the two worlds and see what there is on the other side.

At first sight there seem to be two spirit worlds; really there is but one, with two conditions. We behold the second or intermediary life of the spirit. We see all forms that were on the earth, but more perfect and beautiful. There are great cathedrals of worship and schools of learning, where moral philosophy is taught. Music and art are shown in wonderful perfection; in fact, all of earth is there in form and type. Spirits are unlearning and getting rid of something acquired during earth-life. They are progressing out of the earth-life. They are earth-bound spirits; not bad, but having the love and imperfections of this life, as a condition, to work out. The devout Catholics are

here praying to their God. They would not be happy if deprived at once of that privilege. It is an earth condition and does not belong to the higher life. When they are free from all these earth-bindings or tendencies, they ascend to spirit life proper, to their home of the first or eternal estate.

In the second or intermediary life there is no punishment, but reform. This is what the Catholics call Purgatory. It is a spirit-condition with a surface on or near the earth. It is the abiding place of the noble Indian race. It is the home of "Spirits in person" which Jesus went and preached unto. It is a natural condition of life—a world of reformation where conditions are most favorable for the tired ones having sin-stained garments, and the weak ones of earth to gain the perfect condition again. Time and the love of the sweet souls that come from the higher life as ministering angels, always sounding the trumpet of truth "Come up higher," help them to gain this condition.

The spirit in its inner life and entirety in passing through Devachan or the earth-bound conditions, did not progress as an entity, but the entity passed out of the cloud it went under when it took on the earth tendencies the tiger had to manifest through.

A. M. STODDARD.

Our Children and Spiritualism.

Spiritualism is the only religion that claims it can scientifically prove a future state of existence—life after death.

Why is it, then, that among the many thousands of earth there are not more acknowledged followers? Why is it that the Cause is so divided? Why is it that in this enlightened age mediums are so often accused of possessing diseased brains? Why is it that children of Spiritualists are often made to feel insignificant in the school-room, social entertainment, etc.? Why should they be subjected to the criticisms and ridicule of those who believe differently?

These questions arise in the minds of all honest spiritual families, and as yet seem unable to be answered, explained or prevented. It is very hard for parents to force their children into a spiritual society when they know the above conditions exist and that their daily associates, instructors and friends are openly opposed to Spiritualism.

One reason why the children of Spiritualists are often found in the Sunday schools of Orthodox churches is to escape the taunts, the insults and ridicule that are heaped on them. So parents, all of you must wake up—gird on your armor and be prepared to fight for the future rights and thoughts of your children, for as surely as the stars twinkle, the future of Spiritualism depends on the knowledge given, interest taken, and development of our children in this, the vital subject of the age.

All skeptics and unbelievers look to the mediums for the proof of future life, but in my opinion Spiritualism is made a laughing-stock by mediums. We all dislike to admit this statement, but nevertheless it is true. Public platform mediums are constantly giving evidence of this. Who would think of employing a dressmaker who was not first-class in every particular—an engineer who did not understand the mechanism of an engine, or a physician without experience? Then why employ mediums who are not capable in every direction?

Dressmakers, engineers, doctors and mediums must all learn their respective work—they must thoroughly understand and have experience before coming into public life, and prove they are what they represent themselves to be. A dressmaker who starts in business before being capable, is soon known by the results of her work, and is not successful nor recommended. Experience and application may make an expert, but knowledge should be gained before undertaking work for the public, thus avoiding censure and criticism, on account of inability and inexperience. Just so with the mediums—they should develop in their own homes, in private circles and gatherings, reaching always for the highest and best, and demanding intelligence and truth.

I can assure you it will come; time and development will prove that mediums are intelligent and honest instruments through whom wisdom and truth will be uttered. The people of the earth do not lack interest, but they must listen to that which will elevate and instruct, to become interested, and investigate. Investigation devel-

opes the spirit and prepares it to accept or reject whatever may be presented to it.

A public medium possessing a spiritual or physical phase, perfectly developed, need have no fear of lack of interest or small audiences, and until our spiritual rostrums are filled with moral, intelligent, developed mediums, Spiritualism will go backward instead of forward. We must all try to develop ourselves. Put ourselves in a passive condition to receive, ask the angel friends to come, ask for those who can handle our organisms, to do the most good to self and others. Compel them to be truthful by being truthful, compel them to be intelligent, moral and progressive.

Devoting 10 or 15 minutes of each day for this growth will develop your spirit so that it is in time capable of receiving the correct impressions from those who have gone on. I do not think Spiritualism will ever reach its highest point till the philosophy and phenomena go side by side. A medium for honest phenomena who can lecture intelligently on the law producing it, will never fail to interest and instruct an audience. And when mediums can publicly demonstrate this in an intelligent manner there will be no more criticisms or ridicule, but an earnest search for light and knowledge—which will be accepted by all, no matter what the creed or station in life.

San Jose, Cal.

ELLA YORK.

Some Metaphysical Thoughts.

Perhaps a letter from "Dixie Land," with greetings to our many loving friends in sunny California, would not be amiss. Hence, across the dreary waste of miles, at this hour, our mind travels. Ah, would that the body could overcome distance as fully as can the mind. Would there not be a great saving in railroad fare, and would we not be nearer to the spirit world?

We feel that the time is not far distant when those who are endeavoring to study the esoteric religions will be able to thus encompass distance, perhaps, not by the body moving from place to place, but why not becoming masters of the physical plane to such an extent that we can make our friends conscious of our spiritual presence? Omar Khayyam says,

"I sent my soul through the Invisible,
Some letter of the After-life to spell;
And bye-and-bye my soul returned to me
And answered, "I, myself, am Heaven and Hell."

If this applies to the soul when dis-embodied, why can we not apply it to the soul embodied, and thereby become masters of self? It seems when reading of the past, that with all our boasted knowledge of to-day, there are few of us (ah, how few) who have reached into the occult and can understand the esoteric teachings of religion as have the masters of the past.

The Pyramidal Priest of Egypt, the Parsee Devotee of Persia, the Buddhistic Adept of India, were all far more advanced thousands of years ago, in occultism, than are any of us to-day; and yet, we look upon those ancient peoples as barbarians and pagans. Were they not nearer right than we are?

I beg pardon for forcing this metaphysical thought upon the readers of the JOURNAL, but when we are blindly groping for a path which may lead out of the wilderness (of thought), we follow every little will-o'-the-wisp that may be sparkling ahead, and perhaps some one of your readers may assist me to unravel some of my perplexities.

Spiritualism here is on the upward move. The members of the Society are doing all they can to make my engagement a pleasant one.

The JOURNAL is received and read every week. I send greetings to all my friends in the Sunset State. With best wishes.

Atlanta, Ga.

LOE F. PRIOR.

What Book will you Buy?

I want to make one more earnest appeal to Spiritualists to rise above the fraud atmosphere by the virtue process. I can but deprecate the well meant but mistaken advice of those who are urging the buying and studying of fraud books and trick business. The money and time can be much better spent by buying and studying that which is genuine and true.

The whitest hand that ever began mud slinging, soon became a grimy hand.

The caution to erring humanity—"We first endure, then pity and lastly we embrace"—is as

true of vice and tempted humanity as when the immortal Pope gave it. The loving father who was pleading with his daughter to shun bad company, well illustrated his argument when he offered her a coal of fire; and when she dared not touch it for fear of being burned, he quenched the fire and again offered it to her; she took the coal and complained that her hand was blackened. It will be just so with every one who gets down to the low level of the fraud business; by paying the smart frauds for betraying the silly ones.

Every one of my Spiritualist papers contain lists of better books for my money. I would rather have one book illustrating virtue, than all the books of frauds, with an armful of virulent cartoons in the bargain.

The law of suggestion is a wonderfully potent influence in this life. The more our minds dwell upon wrong acts and wrong *per se*, the more will the suggestive force of wrong sway our lives; whether we will or not. I have long believed that the daily and weekly publication of crime tends to duplicate and multiply similar crimes. Much as I will be condemned by the self-righteous—I would rather shut my eyes against the lapses of my fellow mortals than to elect myself their judge. I expect to judge myself in the future as I try to do in the present, and I mean as far as possible to accord that privilege to all others. But while I judge not any person, I hold it my duty to condemn fraud and seek every honorable means to counteract it; not by getting down on its level to study it; nor by buying the experience of any one who does; for such a course is not calculated to inspire confidence, if common sense is still a factor.

J. MARION GALE.

Washington, Lincoln, Grant.

The claim is often made that Washington and Lincoln were Christians—Christians of the sectarian school. In response to an enquiry concerning the religious opinions of Abraham Lincoln, Prof. J. E. Remsburg, of Atchison, Kans., the scholarly writer, lecturer and author of a book dealing with Mr. Lincoln's religion, wrote as follows:

"If Washington, Lincoln and Grant acknowledged the divinity of Christ it ought to be an easy matter to prove it. As an incentive I make the following offer: 1.—I will give \$100 for a sentence in Washington's writings or speeches acknowledging the divinity of Christ. 2.—I will give \$100 for a sentence in Lincoln's writings or speeches acknowledging the divinity of Christ. 3.—I will give \$100 for a sentence in Grant's writings acknowledging the divinity of Christ. My book, 'Abraham Lincoln—Was he a Christian?' contains everything that could be obtained both pro and con on the question. It gives the testimony of 100 witnesses. — J. E. REMSBURG."

Every one conversant with the teachings of Christ is aware that in his response to the question, "What to do to be saved," he directed the enquirer to keep the Law—the Commandments.

That was pure Theism, and of this school was Washington, Jefferson, Franklin, both of the Presidents Adams, President Fillmore, Chief Justice Marshall, Edward Everett, Fisher Ames, Daniel Webster, Chas. Sumner, Stephen Girard, Peter Cooper, Ralph Waldo Emerson and many of the foremost scholars and original investigators of the world. Jefferson sharply condemned commentators and theologians who had "defaced the simple moral teachings of Christ," and predicted the destruction of the rubbish with which the traditionalists had encumbered the law of Moses.

"Love the good God and be good," is the compact creed of a great reformer and it is not only in entire accord with the dictum of the Son of Man, but of the other great religious teachers of all ages and races.

QUAKER.

Spirit Power and Force.

Spirit power and force of soul are like the bloom from a seed, which when held in the light of the eye, is almost seemingly an inertiate or lifeless object, but when once it comes in contact with the elements of its necessity, it shows lie in the earth's substance which it attracts when planted. Why should not the human soul (as well as the seed of plants), be capable of various and grand expressions, incarnate or ex-carnate? In many embodiments, the

soul, grand though it be, is hindered by its environments, and the struggle against conditions is great, but time changes the soul to better, higher and loftier ideals.

Truly, like the seed, we as souls express ourselves, as we draw our energy, great or small. Materialization of souls ex-carnate is as true as conditions will permit, in energized ethers.

PROF. JAMES HILLING.

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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.

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

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THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

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

No notice can be taken of anonymous communications. 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 16, 1899.

A Press dispatch from Scranton, Pa., on Feb. 15, says: "This morning in Holy-Cross Church, Bellevue, Willie Delacy, a 15 year old altar boy, sprang to his feet, went to the pulpit and cried: 'Stop, I am the son of God.' Father O'Donnell called an usher, who endeavored to eject the boy. Although three times the boy's size, he was unable to do so. The priest began to reason with Delacy, and soon led him into the vestry, where the boy became violent, and it took seven men to hold him." This was evidently a case of obsession—when seven men could hardly hold a boy 15 years old, or an usher three times his size could not eject him from the church—an evidence of the gigantic power of spirit.

Fred Bell, the notorious orator, is now in Boston, Mass., lecturing under the auspices of the Faith and Hope Association. The *Banner of Light* says that "he can be a Baptist, Spiritualist, or Theosophist, as occasion requires, and carries conviction to many of his hearers, no matter what his theme. Handsome, magnetic and possessed of unusual ability, he finds it easy to win the confidence of men, women and children—only, alas, to abuse it. One wonders why he does not put his talents to better use." He is well known in California.

Dr. J. L. York, in a late lecture in this city, on the "Great Conspiracy,"—to combine Church and State in this country, spoke of the amount of church property exempt from taxation and said it amounted to more than a billion of dollars. One church in New York holds upwards of fifty millions of dollars worth of property in that city from which it has an enormous income and pays not one dollar in taxes. The load is borne chiefly (90 per cent of it) by persons having no connection with the church in question. The Doctor spoke of the necessity of throttling the attempt now being made to remove the taxation of church property, which is to be voted upon at the next election, and that organized efforts must be made to defeat the scheme.

Dr. Emil G. Hirsch, of Chicago, has received a call from Temple Emanu-El, of New York, and will probably accept. The position carries with it a salary of \$14,000 a year and a \$50,000 life insurance.

How few are there who perceive the greatest length of time they can conceive is but as a moment to that duration which never has had a beginning and never will have an end.

Resurrection of the Body.

The great Augustine, who had much to do in molding the theology of the Christian Church said "That the flesh of every human being shall be restored to the individual wherein it first became human flesh, regardless of the changes it may have passed through."

Among the most important words of the Episcopal creed are these: "I believe in the resurrection of the body, and the life everlasting." The Rev. Mr. Young, in a funeral sermon, said: "Every component particle of the body, from the crown of the head to the soles of the feet, will be resurrected, and in this flesh will men see and converse with God face to face." This same doctrine of the resurrection of the physical body is taught in all orthodox hymn books. Here are samples:

Thus he arose, ascending high,
And showed our feet the way;
Up to the Lord our flesh shall fly
At the great judgment day.

Then let the last loud trumpet sound,
And bid our kindred rise;
Awake, ye nations underground,
Ye saints ascend the skies.

This Christian-church doctrine is not only opposed to science and reason and philosophy, but to the apostolic teachings. Paul distinctly said: "We sow not that body which shall be. . . . There is a natural body and there is a spiritual body." These natural physical bodies correspond to the chaff of the wheat—the husks of the corn. Harvest time separates them forever; because the end for which they were united has been subserved. So with the earthly and spiritual bodies. The death-angel divides them. There was no need of Theosophists ringing in the word "astral" to convey the idea of a refined spiritual organization within the physical.

Just as well expect the blade of wheat to return and re-enter the kernel; the oak to return and re-enter the acorn, the butterfly to enter the chrysalis; the songful bird to seek the shell of the old nest, as for living immortal spirits to return grave-ward in some future period, and take on and re-inhabit their earthly bodies. Some of the Adventist sects believe that man has no immortal soul; that when a man dies he dies all through, as does the scorpion he treads on, but if he believes in Christ at the resurrection he will be waked up and will receive immortality. These people are often called "soul sleepers." They are few in numbers, but they have infinitely more faith in the devil than they have in God. They believe when God "breathed into man the breath of life," that this breath was wind—wind and nothing more.

A number of years ago, when it was talked of putting a suitable monument over the place where was buried the body of Roger Williams, upon digging down into the charnel house, it was found that nearly everything had passed into oblivion. The shape of the coffin could only be traced by a black line of carbonaceous matter. The rusted remains of the hinges and the nails, with a few fragments of wood and a single round knot of the shape of the human skull, could be gathered from this grave. It seems that the roots of a tree—a fruit tree—standing near the grave, reached to the spot occupied by the skull of Roger Williams. There making a turn as if going around the skull, it followed the direction of the back bone to the hips. Here it divided into two branches, sending one along each leg to the heel, the whole bearing a very close resemblance to the human form. Now then, the roots of this tree absorbed the matter, the dead substance of this human body, and lifting it into the blossom, ultimated in fruit, fruit which was again eaten and assimilated into other human bodies. The question is, therefore, who, in the resurrection of the body,

will legitimately and legally own these particles of dead animal substance?

Sailors and passengers on board of steamers are buried in the ocean; fish devour them, and men in turn devour the fish. Who will own these fleshly atoms in the resurrection? According to the old records, Methusaleh, living over nine hundred years, must have had some sixty or seventy different bodies. Which is to be the resurrected body when the angel sounds his trumpet? In certain islands of the ocean savages termed cannibals, killing their enemies, devour their flesh; so that the same earthly materials form the component parts of different individualized human beings. Which will they belong to at the resurrection?

This whole theory—this unreasonable, irrational church doctrine, is hardly worth a serious consideration. The simple truth is, that man is dying daily and being resurrected daily. Every lifting of the foot, every motion of the body witnesses the death of atoms, molecules and cells. The old are thrown off, as excretory substances; the new are taken on in foods, drinks and the air we breathe, giving us day by day new elements, and as the years roll on, new, (and if we properly live), better and more spiritualized bodies. At death the physical body returns to earth, and the spiritual body is resurrected out of this physical body into the etherealized spheres of immortality. And according to its purity or its impurity; according to its rarefaction and etherealization, it enters the aural sphere to which it is adapted. Worms crawl on the surface of the earth; fish swim in the waters; birds fly in the air, which is much lighter than the earth or the water. So, noble and exalted spirits in passing from their bodies, pass to those better, brighter fields of blessedness; while the depraved, the selfish, and the grossly immoral, who have lived in dens and slums of crime—those spirits at death are earth-bound spirits, atmospheric spirits. These often seek to live their lives over again, by psychically attaching themselves to the auras of sensitives—joying in their joys, and so far as they can, they re-enact the earthly conditions from which they have not as yet outgrown.

A True Spiritualist.

M. Arthur d'Anglemont passed away lately in France. His widow gives a grand tribute to his memory, showing his goodness of heart. One example she gives shows his sense of justice and right:

"One of his father's sisters had married against the will of her parents, who disinherited her. Wishing to remedy this act of injustice, M. d'Anglemont sought out the heirs of his aunt, and having found some of them in reduced circumstances in Paris, he bequeathed to them the whole of the money which he considered to have been wrongfully devised to his father by his grandfather."

He was evidently one whose Spiritualism was more than a theory. It was the main-spring of his life. He may well be called a *spiritual* Spiritualist.

We wish most heartily that all may be able to comprehend the great responsibility resting on those who have received the sublime truths of Spiritualism, and practice its teachings. To do right and be just.

One generation passeth away and another generation cometh; but the earth abideth forever.

This is a mighty period of disintegration, and all obsolete ideas must give place to the new and better. Everywhere we see the evidences of the breaking up of the old. The Celestial Consciousness is awakening. The first streakings of the sunrise of the New Cycle are visible.—LUCY A. MALLORY.

Dr. Peebles' New Book.

That book, "The Christ Question Settled," is causing quite a sensation, not only among Spiritualists, but all the orthodox denominations. The first edition is already nearly sold. Another edition will soon be issued. The following are some letters of commendation from our most prominent writers and speakers:

This handsomely bound book, by Dr. J. M. Peebles, "The Christ Question Settled, or Jesus, Man, Medium, Martyr," will prove a valuable acquisition to my library. Never did we need an exhaustive work of this kind more than at present. I am sick and tired of the cavilling, iconoclastic Spiritualism of the past. Give us affirmation—give us truth.—DR. GEO. A. FULLER, Worcester, Mass.

I am constrained to regard this latest work of the Spiritual Pilgrim as the crowning effort of his life, and a work of permanent value to the world, to all scholars and religious thinkers of whatever shade of faith.... The evidences seem to be irresistible and unanswerable that Jesus of Nazareth, as known in the gospels and writings of Paul, did exist.—LYMAN C. HOWE, Fredonia, N. Y.

"The Christ Question Settled" is a masterly work, and must put a very important check upon the wholesale slaughter of history by the hitherto overconfident and bold materialists given to unjustifiable destruction. The historical part is well done. Dr. Peebles' evidences cannot be controverted, and his genius flames up with all the freshness and intensity of his younger days.—PROF. E. WHIRPLE, Lakeside, Cal.

Though all his works are interesting, this last book of Dr. Peebles is to me the most valued. It is a storehouse of knowledge. He has handled Ingersoll with the graceful sharpness and critical acuteness that he deserves.—SILAS BOARDMAN, Lacrosse, Wis.

I am more than delighted with that valuable book, "The Christ Question Settled." All sides are represented. The doctor's style is racy, clear and strong. I like the volume exceedingly.—DR. FRED L. H. WILLIS, Rochester, N. Y.

"The Christ Question Settled," by Dr. Peebles, is all gold, like a crown enriched with gems of varied luster and beauty. The work is done with skill and strength. Like a wise general, the Doctor has called to his help the forces near at hand; and he has a mighty backing in our scholarly friend, W. E. Coleman. They are like elephants trampling the cane-brake; and are very giants in war. The subject was worthy of being treated in this masterly manner.—REV. WM. BRUNTON, Malden, Mass.

It was given to Dr. Peebles to do one of the most valuable and effective pieces of work that has ever been performed for true Spiritualism; and I congratulate him upon this most valuable contribution to our literature.—ABBY A. JUDSON, Arlington, N. J.

"The Christ Question Settled" is the right thing at the right time, in the right place, and is bound to fill a need if not a want, if read and studied. I like it. It is admirable. It is truly refreshing to turn from the crazy fabrications of Unveiled Antiquities and read of the proofs of a type of manhood which could not fail to make the world vastly better if it followed. Why, then, attempt to destroy the noblest type of the race?—REV. F. A. WIGGIN, Brooklyn, N. Y.

The book on the Christ Question, by Dr. Peebles, ought to be a clincher as to whether Jesus existed or not.—DR. E. D. BABBITT, Los Angeles, Cal.

Permit me to say that if Dr. Peebles had never written another book this one, "The Christ Question Settled," would have made him immortal. His criticism and keen review of Col. Ingersoll is the only one that ever satisfied me—and he, while not denying, admires the character of Jesus.—JUDGE A. PARKER, Montgomery, Ala.

"The Christ Question Settled" is above all price, and I thank Dr. Peebles for giving it publicity. His arguments in proof of the personality of Jesus, as well as those of Rabbi Wise, W. E. Coleman, J. R. Buchanan, and Moses Hull, cannot be overthrown.—REV. G. E. PERKINS, Dubuque, Iowa.

This book, "The Christ Question Settled," by Dr. Peebles, is certain to take high rank, and for many years to come will be looked upon as a standard classic regarding the subject of which it treats. To the non-Spiritualist it is quite as interesting as to the Spiritualist. The spirit messages in the volume are such as Dr. Peebles' scientific and literary standing regards as worthy to be presented to the world as evidence. This great, handsome volume retails at the marvelously low price of \$1.25. We wish it a sale reaching to hundreds of thousands of copies. It deserves a very distinguished place of honor in every well-stocked library.—W. J. COLVILLE, Brooklyn, N. Y.

We have many more testimonies of a similar character, and equally interesting, but want of space prevents presentation. This book is for sale at this office. Price \$1.25. Postage 20 cts.

In answer to many inquiries concerning books on Symbolism, any of the following list can be obtained at this office. If wanted by mail, add ten per cent for postage.

Mystic Masonry; Symbols of Freemasonry, by Buck. \$1.50
Rosicrucians; their rites and mysteries, by Jennings. 2 vols. \$8
Primitive Symbolism, by Holder M. Westropp. \$2.50
Christian Symbolism, by Thos. Inman, M. D. \$2
Metaphysical Emblems, by Elisha Flagg. Paper. 20 cents.
Sacred Symbols of the Rosicrucians, by Franz Hartmann. \$6

The Close of the Cycle.

The year 1900 ushers in a New Cycle. From 1890 to 1900 marks the ending of a Great Cycle, at the close of which the sun passes into a new constellation in the zodiac, says the *World's Advance Thought*. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. So writes Mr. W. E. Copeland who then adds:

When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year.

According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Chrisna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. And what is of special interest to us, this new God-Man is to appear on the Pacific Slope; some saying that he is already born. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few.

When a Cycle comes to an end there are always changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are impending.

Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the Cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.

In Oklahoma the legislature has passed a bill prohibiting the practice of medicine, except by regular physicians having a diploma. This was a blow aimed at mediums, healers, etc. The Governor has vetoed the bill on the ground that it interferes with religious liberty. Good for the Governor.

The Reviewer.

A HAPPY YEAR, by Abby A. Judson, Arlington, N. J. 178 pp. Price 75 cents. For sale at this office.

This book consists of fifty-two articles, one published in the *Banner of Light* of each week for the year 1898, on Spiritual topics. In the Preface the author says: "The underlying and all-pervasive reason for happiness the author has had for 11 years—the fact that Spiritualism is true. Without that, this world were a desert, death a terror, and life beyond all uncertain. With that, blindness were endurable, this life a joyful journey, death, natural and beautiful, and the Beyond tinted with the rosy hues of early morning, to melt into the transcendent glory of eternity's perfect day." The book is a perfect gem on the Spiritual Philosophy.

TEN COMMANDMENTS ANALYZED, by W. H. Bach, Lily Dale, N. Y. 88 pages, 25 cents. For sale at this office.

The criticisms and arguments are concise and pointed, and any candid person cannot but acknowledge the justice of the conclusions. He shows that the author continually contravened both the spirit and the letter thereof.

Mind for March contains excellent articles on Individualism, by Mrs. A. O. Commelin; The New Century; The Soul Age, by Mrs. E.

M. Keatley; The Art of Concentration, etc. Alliance Pub. Co., 19 W. 31st St., N. Y. 20 cts.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The life of Agrippa, up to the time of writing his Occult Philosophy, is also given, drawn mostly from Henry Morley's excellent "Life of Cornelius Agrippa."

The part of the volume credited to Mr. Morley may be designated as an honest skeptic's contribution to Mysticism, and his chapters are produced entire, as justice to both him and Agrippa cannot be done otherwise, and they are an especially valuable part of Mystic literature.

The cost of translating and issuing this rare book amounted to over \$2,000.

This statement is from the Preface: "In the last half of 1509 and the first months of 1510, Cornelius Agrippa, known in his day as a Magician, gathered together all the Mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, in three books, known as Occult Philosophy, the first book of which—Natural Magic—constitutes the present volume. Agrippa published his Occult Philosophy, with additional chapters, in 1533.

"The table of the Kabala, newly compiled for this volume, will be found to possess superior features over all others.

"The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant."

We have secured the only remaining copies of the English edition of this rare and valuable Occult book, and now offer it as a premium with the RELIGIO-PHILOSOPHICAL JOURNAL, sending both the book postpaid and the JOURNAL one year to old or new subscribers for the price of the book alone, \$5.00.

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.

The Anti-Spiritualists have started a little monthly of 8 pages, at 50 cents a year, edited by J. D. Hagaman, Adrian, Mich. It is of course filled with abuse of Spiritualists generally, as well as Occultists, Theosophists, Hypnotists, Mental Scientists, etc.

Our War with Aguinaldo, the Ratification of the Treaty, the Army Investigations, the Samoan Troubles and several other important subjects are the topics in the "Progress of the World," in the March number of the *American Monthly Review of Reviews*.

Manhood.

The young man looks to the time to come
For what he e'er hopes there will be,
For love and companionship and home,
For these are a man's trinity.
The old man looks to the time that's past,
To the love and the trust of youth,
And his eyes are ever backward cast,
Since he seeks for no farther truth.

The young man lives in to-morrow's day,
His hope and his love and his trust
Are all in the future far away,
And look to the future he must.
The old man lives in the days gone by,
Of the past alone does he speak.
He lives in the past with flashing eye
And a flush on his pale thin cheek.

The young man wishes he might be old
And the old that he might be young;
But there is a time in life untold,
Unwritten, unpainted, unsung;
When man has reached his highest estate,
Nor forward nor backward looks he,
But stands as the master of his fate
To serve God and humanity.

Then is he worth the most to himself,
And the most to the world at large,
When scorning to live alone for self,
He lives his life full to its marge;
Nor future nor past, nor ease nor strife,
Have parts in his hope or his plan,
He lives for the joy there is in life
And for love for his fellow-man.

East Pembroke, N. H. CARL BURELL.



The Editor is not responsible for the opinions of correspondents.

Automatic Writing.

TO THE EDITOR:

I have read the book entitled "Automatic or Spirit Writing," by Mrs. S. A. Underwood, which you sent me, and I like it very much.

I see that Mrs. Underwood advises those who get this phase of mediumship to let it be known for the good of the Cause.

I am almost alone here, as to any associates in psychic experiences or investigation. This is a very orthodox city and Spiritualists are afraid to let it be known.

I get automatic writing almost every evening, sometimes four or five sheets of paper covered with different writing, signed by different names, and there is scarcely one repetition among them all. They take control of my hand when I am alone or when others are at the table and keep me writing for two hours or more at a time. I seem to be perfectly under their control and do not know what is being written until I am through.

I do want to help spread this glorious truth through all the land—that our loved ones are with us, and to lighten the burden of some poor broken heart, that may be mourning for loved-ones gone. I did not know this was true until my loved-one was taken and I was left alone to battle with the storms of life. I was almost crazy till the voice of my loved-one kept calling me away from my troubles and I decided to go where I could ascertain if there was such a thing as spirit return. Since then, I have been better satisfied to wait and listen to their loving words of cheer and helpfulness. I would not give it up for all that could be found in the orthodox church. I was a member of the M. E. Church ever since I was ten years old; am now 55 years of age, and have had more comfort from Spiritualism in a year-and-a-half than in all the rest of my life.

Grinnell, Iowa. Mrs. S. E. INMAN.

Constantly Improving.

TO THE EDITOR:

In renewing my subscription I would like to say that I think the RELIGIO-PHILOSOPHICAL JOURNAL is the best Spiritual journal in America. I have always liked it very much, and I think it is constantly improving. The Borderland Department contains much of interest and much of really great value to any honest psychic student. Very best wishes for your deserved success.

East Pembroke, N. H. CARL BURELL.

From an Agnostic.

TO THE EDITOR:

Six or seven months ago I began to read your JOURNAL, and to me it seems that Spiritualism can be substantiated by reasoning and by analogy, just as much as any system of thinking that I know of. I am practically an agnostic. Mr. Garrison says there is nothing in the phenomena. If this is so, Spiritual-

ism is no better than the orthodox belief. Spiritualism is a grand belief, if true. There is one test that would prove its truth to me. That would be for me to have my own slates, not letting them out of my hands for an instant; in full possession of my senses, and in broad daylight, and then to get a message.

By the way, Dr. Max Muehlenbruch, by a lock of hair, told my physical condition perfectly. CLIFF C. RILEY.
Eddy, Nebraska.

Spiritual Food.

TO THE EDITOR:

The RELIGIO-PHILOSOPHICAL JOURNAL is the most valued by us of any paper we get, and we eagerly await its arrival. We have no lecturers through this section, so of course get no spiritual food except by reading. ISAAC S. BUCKLEY.
Branch Co., Mich.

Hygienic Book.

The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," for sale for the benefit of its Treasury. The book retails at \$2 per copy, but the able and gifted author—who generously presented these copies to the N. S. A.—has given permission for them to be sold for \$1 per copy. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned.

MARY T. LONGLEY, Sec. N.S.A.,
600 Penna. Ave., S.E., Washington, D.C.

Man in Early Times—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant; private and chronic diseases cured with revealed remedies; cancers removed without pain; letters promptly answered; send stamp for reply; sittings \$1.00; diagnosis free. 252 Stockton Street, San Francisco, California.

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

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

Mrs. Maxwell-Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Dr. Alice Carstens, Electro-Magnetic and Psychopathic Healer, 148 Sixth St., S. F.

Geo. W. Carpenter, M.D., Psychic Physician, cures all chronic diseases—makes a specialty of cancers. 531 Alvarado St., San Francisco.—Office 935 Market Street.

Mrs. H. A. Dunham, Business and Test Medium, 14 McAllister St., (Rm. 61). Readings daily.

Mrs. Sadie Eberhardt, 937 Guerrero Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Spiritualism—Questions answered by mail, 10c. per question, three 25c. postage 2c. Prof. Eichner, P. 1127 Comet St., Baltimore, Md.

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

Mrs. H. A. Griffin, readings \$1.00; circle on Thursday Eves, 25c. 1027½ Market-st., S. F.

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

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

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

Sol Palumbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Hendee-Rogers, Electro-Magnetic Healer 1004 Market St. (near Powell) San Francisco. Circles Tuesday and Friday evenings.

Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 1346 Market-st., San Francisco

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 1065 Market St., S. F.

C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. Stoddard, 305 Larkin Street, Circles, Tuesdays and Fridays. Sittings daily.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 280 Valencia St., S. F., Cal. Readings and Treatments daily.

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

Mrs. Bessie Van Syckel, Spirit Artist. 3743 Twenty-Third Street, San Francisco, Cal.

Mme. E. Young, 605 McAllister street, S. F. Circles Tues. Thurs. and Sunday eves, 10c.

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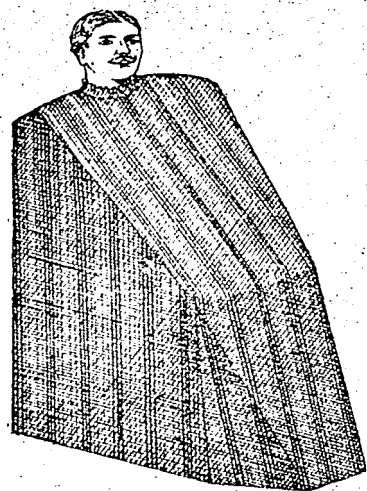
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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Edited by M. S. NORTON.

Anniversary Celebration.

The 51st Anniversary of Modern Spiritualism will be celebrated in Scottish hall, 107 Larkin St., on Sunday, April 2, instead of Friday, March 31, as previously announced. The conference meeting will begin at noon and continue two hours. From 2 until 5 p. m., will belong to the test mediums, and all are invited to participate. In the evening there will be a musical and literary entertainment and lectures. The admission will be free.

Progressive Spiritualists.—After an involuntary vacation this society and its many friends assembled again in Occidental hall last Sunday evening to listen to a lecture by Mrs. E. S. Lillie on "Our Divine Heritage." After taking "account of stock" of our inheritance, the speaker took a peep into the future, aided by the light of the past. She could see more brilliant achievements in time to come, when humanity shall be free from the slavery of fashion and custom. The excellent music at these meetings is a special attraction.

Mrs. M. Bird occupied the rostrum at Fraternal Hall, Oakland, on Sunday evening, March 5, and was greeted by a large and appreciative audience. All her readings were fully recognized, and many were heard to express the desire that she may be with us again in the near future. Mrs. Bird is not a stranger to Oakland, and has many friends in this vicinity. Mrs. H. A. Griffin has been engaged for March 19. T. ELLIS.

San Jose.—Under the auspices of the First Spiritual Union, a free meeting is held every Thursday evening at San Jose, presided over by Joseph Murray, an earnest worker. On March 2, Bro. Johnson opened the meeting with a short lecture. Mrs. T. J. Stone followed with an improvised poem. Then an inspirational lecture by Ella York; and tests from Mrs. Stone and Mrs. Lester, all of which were recognized. Closing address by Mrs. McMeekin. X.

Circle of Harmony.—After a week's vacation, on account of repairs to the elevator, Mrs. Logan resumed her meeting last Sunday at 305 Larkin St. Bro. Walter and Sophie Seip, Mr. McNorton, Mrs. H. Wren, Mrs. Evans, Rhoda Grey, Mrs. Duncan, and a reporter of the JOURNAL, with others, participated. These meetings are a prime factor in the development of the spiritual sense, and a quiet retreat from the noise and bustle of every-day life. From 1 to 4 every Sunday afternoon.

Mme. Young's Meeting.—A goodly number of old friends and new ones greeted the Madame last Sunday evening in Oriental hall. It was the occasion of her first appearance in public after a severe illness. The JOURNAL joins in congratulations, and hopes for immunity from such severe afflictions in the future.

Passed to Spirit Life.—On Saturday, March 11, Capt. John E. Burns, of 843 Santa Clara Ave., Alameda. He was one of the best known and most fearless exponents of the Spiritual philosophy in this vicinity, and was loved by all who knew him. His life was a benediction, and his epitaph "Well done—come up higher." His funeral took place at his late residence under the auspices of the Masonic order, of which he was a member. He leaves a wife and several children.

The Mission Lyceum.—There was an unusually large number of children and visitors in attendance last Sunday. In the absence of some of the officers Misses Pearl Bryson, Mabel Pfeifer, and Etta Werner assisted in conducting the exercises and acquitted themselves in an efficient manner, much to the admiration of all present. W. T. JONES.

The Moran Family.—This family of mediums held another meeting in Memorial Hall, Odd Fellows' building, last Sunday evening. The attendance was not as large as last week, and upon this occasion Mrs. Moran and her daughter were the mediums. The fraud-hunting mania that has seized upon some of our people seems not to be subject to the rules of common decency. Let us have fair play.

From San Jose.—I hope to be able to attend the anniversary celebration in San Francisco, and will do so if I can—but the annual meeting of the First Spiritual Union will be on March 26, and the election of officers on April 2. We are having very lively meetings here, and have been for months past, as the readers of the JOURNAL have been informed. On Sunday, March 5th, Mrs. Cowell was greeted by a full audience. At 11 Dr. H. Johnson, Mr. Hubbard, and Mrs. Fuller spoke. Mrs. Fuller is one of our old pioneer workers. She is well along in years, but imparts messages from the spirit side of life, and all are willing to listen to her. W. D. J. HAMBLEY.

Universal Spiritual Association.—The subject for discussion last Sunday at 20 Eddy St., was, "How Best to Build up Society." A spirited discussion followed, ending in the conclusion that, "Society is benefited by the refinement of all its individuals." Next Sunday, "How to attain equilibrium or self poise." The best of these meetings is missed by those who come late. From 12 to 4:30 p. m. every Sunday. Admission free. No collection.

Alameda.—Mrs. Jennie Robinson ministered to the Alameda Society last Sunday evening. These meetings are very popular and satisfactory to all concerned. There should be at least one of them in every village and hamlet in Cal., and there will be in the near future.

Mrs. Drew's Meeting, at 909 Market St., was well attended, as usual, last Sunday evening. She was assisted by Mrs. H. A. Griffin, and many hearts were made glad with messages from friends gone before.

Dr. York's Lecture.—The Doctor still continues his radical lectures in lower Scottish hall, every Sunday evening. His lectures are always interesting and instructive, and contain the accumulated wisdom of the age of liberal thought.

The Mission Lyceum.—The next entertainment to be given by this association will be held at Excelsior hall, on Mission St., between 19th and 20th, on Wednesday evening, the 29th inst., under the management of six young ladies, members of Liberty Group, as follows: Miss Lena Clark, Miss Pearl Bryson, Miss Lottie Davidson, Miss Eva Smith, Miss Lizzie Dradtz, and Miss Flora Dunn. It is generally admitted that this committee will prepare a program equal to any in the past. The interest in this Lyceum is unabated and the officers are trying to conduct its affairs on progressive lines. And we bespeak for these young ladies your help and encouragement. J. T. ROBERTS, Sec. W. T. JONES, Con.

I would like to acknowledge, through the JOURNAL, the receipt of a "reading" from Mrs. Jennie Robinson, of San Francisco, Cal. She was selected from names in the JOURNAL and is an entire stranger to me. As regards personal matters the reading is absolutely correct. I consider it a remarkable reading in every respect and wish to thank her for promptness. I consider her wonderfully gifted, and sincerely hope the good angels will prosper and guide her in the divine work. Linn Creek, Mo. STELLA B.

What Next?—It does seem as though the seedsmen would stop somewhere, but here comes a work of art. Think of it, 24 pages lithographed in colors, not gaudy chromos, but from photographs in colors, upon an entirely new plan. This, in itself, is enough to turn every woman's

head. Then follow about 100 more pages, filled with handsome half-tone illustrations of Flowers, Fruits and Vegetables, photographed from nature, all printed on fine paper and enclosed in an elegant cover of white and gold. Vick's Garden and Floral Guide also contains full descriptions and directions for planting Flowers and Vegetables, Plants, Small Fruits, etc. It explains a new departure in selling Vegetable Seeds by weight in place of old style of packets; also a grand offer giving customers credit for full amount of purchase to apply on order for implements and useful articles. This splendid work of art will be mailed with a Due Bill good for 25 cents worth of seeds, for only 15 cents. Write JAMES VICKS SONS, Rochester, N. Y.

Mrs. Cora L. V. Richmond will return to Chicago on April 1, to take up the work again with the "Church of the Soul." Her address will be 3802 Ridge Ave., Station Y, Chicago, Ill.

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.

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.

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HEADQUARTERS—1429 Market St.,
SAN FRANCISCO, CAL.

PRESIDENT.....M. S. NORTON, 1429 Market Street
VICE PRES'T.....W. D. J. HAMBLEY, San Jose.
SECRETARY.....T. G. NEWMAN, 1429 Market Street.
TREASURER.....B. F. SMALL, 3750 22nd St.
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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.

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.

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