

RELIGIO THE PHILOSOPHICAL JOURNAL

THE NEW YORK
PUBLIC LIBRARY,
ASTOR, LENOX AND
TILDEN FOUNDATIONS.

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, APRIL 20, 1899.

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

No. 16.

THE BORDERLAND.

Indian Medicine Men and Seers.

LANGUAGE OF SYMBOLISM.

The Oklahoma Legislature has passed an act forbidding the further practice of incantations by the Indian Medicine Men. The Indians claim that it is an attack upon religious liberty and enter their protest, saying: "You may move us and take our lands, but you must leave us our religion." The *Chicago Tribune* says:

The Indian regards deity as a complex spiritual agency, manifested in all the phenomena of the material universe; as dual in nature, representing the forces of both good and evil, and as affecting alike the lives and fortunes of man and beast. It was in the warding off of the influences for evil supposedly exerted by deity in its malign moods that the medicine man found his greatest field of activity, and through this he gained his power over his followers.

Not by heredity, as in the case of chiefs and other officers in the tribal organization and government, did the Indian become a medicine man, but by adoption or initiation into a mystic organization known as the medicine lodge, of which the secrets were guarded as carefully as are those of the Masonic order. Its language was the language of symbolism. In the pictographic writings of the medicine men, which served them as an index for their weird and mystic incantations, the Indians placed implicit trust. They believed in the incarnation of supernatural agencies in wild animals, and even in inanimate objects, and in the rattles, charms, and implements used by the medicine men in their barbaric orgies, the simple-minded red men believed they saw the only means that could save them from the blighting effects of ever-threatening evil spirits.

Wizard, necromancer, clairvoyant, seer and prophet—all these and more was the medicine man to his followers. In every violent expression of the forces of nature, such as earthquakes and thunderbolts, abnormal growths in the vegetable kingdom, strange actions of animals or insanity of men, the Indians believed they saw the expression of malevolent purpose on the part of deity, and to save them from these they looked to the medicine man. In the influences surrounding the life of the individual there was thought to be a perpetual combat between good and evil forces. To invite the former and propitiate the latter required the offices of one gifted with a knowledge of the supernatural.

Perpetually the Indian mind was the victim of wild mystery, unending suspicion, and paralyzing fear. His only conception of joy was freedom from suffering; his only idea of a means of securing it, the continual warding off of the forces that threatened him harm. The good spirit and the evil spirit each had a host of subordinates appearing in varied and constantly changing forms. His supposed ability to recognize these, to have communion with them, and to direct them for the good of his people or the undoing of their foes, was what gave the medicine man a power that has persisted against all the efforts of a higher civiliza-

tion to uproot it and replace it with something more uplifting.

In the manner in which he fulfilled his office the medicine man is no less interesting for study than in the conditions that afforded the reasons for his existence. And here a distinction must be made between the various classes of medicine men, for in this group, as understood by the white men, there are classifications which it is important to understand. The two great institutions that pervade all the North American Indian tribes, from the Atlantic to the Pacific, and from the Gulf of Mexico to the arctic circle, are the practice of the arts of medical magic and prophecy. These are distinctly separate, though co-ordinated through the one fact that the Indian belief ascribes spiritual agency as the chief cause of physical ills.

This separateness of classification is illustrated in the case, for example, of the Ottawa tribes by the fact that they have two names for

men brings into his incantations the themes of love and the animal passions. To keep the young braves and maidens of the tribe from falling under his influence and from being led thereby into immorality was one of the chief offices of the good medicine men in the early days of tribal organization. In the later days it has been an office much more needed and much less practiced, for the tribe of the bad medicine man has increased, while the good medicine man has become a rarity.

The law as passed prohibited not only the practice of incantations but also the sale to Indians of the mescal bean, from which they make a liquor resembling in its effect pure alcohol. The chieftains, who painted themselves in gorgeous colors and called on the Governor of Oklahoma, asking him not to sign the law, said they were willing to be deprived of the bean and the liquor, but not of the services of the medicine man. Knowing the fondness of the Indian for fire water, it is not difficult to see that the medicine man still has a strong hold on the tribes in Oklahoma.

Spirit Phenomena—A Story.

Some years after the events mentioned on page 2 of the *JOURNAL* for March 23, I was stationed at Lyndon, Vt., and near by me was stationed a Bro. Packer at St. Johnsbury. Bro. Packer was somewhat famous for his connection with a money digging enterprise, which had not a few wonderful spirit manifestations in connection with the affair. He was well booked up in the traditional literature of Methodism and gave me many interesting histories of what had occurred in families of his acquaintance in the line of spirit manifestations. I will give one of the remarkable ones, in this article.

These strange happenings covered many months of time during which period three of the family died, and many of the occurrences were supposed to be warnings of approaching death. Various sounds would be heard in different parts of the house indicating the presence of a person but no person would be there. Then, in a room where no person was present, there would be a tremendous crash as though all the crockery and furniture was smashed to pieces. At others as though it were all piled together. On going into the room not a single article would be found displaced or injured. Everything would be as still and quiet as ever. At the commencement of the disturbances it was suspected that some one outside was making the groans and other noises. But as it was a farm house it was easily watched, and it was found that no one was around to produce the phenomena. After the death of the first member of the family it was more of a conviction of the spiritual origin of the disturbances.

On one occasion, the neighboring women were gathered at the house for a quilting bee. While they were merrily engaged, as is usual at such meetings, there was a loud detonation in the fire place as though a musket had been discharged. Nothing was moved, or in any way disturbed. Nothing but the deafening sound. Thus the whole neighborhood was witness instead of the one family. Explanation was out of the question.

But the most decisive spiritual phase was the final one which occurred after the death of the third member. One of the remaining ones of the family, a married sister, felt a strong desire that one of the departed sisters should manifest her presence to her. It was a longing desire to



Indian Magician, Clairvoyant and Seer.

the two classes of practitioners. The priestly medicine man is called the medawinee; the one who actually applies therapeutic agencies in the treatment of disease, muskekewinee. By white people both are called medicine men.

These are the great classes of medicine men, but there have been among the Indians, as in all other races, false prophets, messiahs, and quacks, and these too have their names. In the Algonquin tribe, for instance, different from the practitioner of medical magic or necromancy is the high prophet, jossakeed, who deals not with material symbols, but holds communion in solitary places with the Great Spirit, whom he sees while in trances or dreams, and from whom he brings to the people commands that are accepted as divine. There is also the wabeno, who is the bad medicine man, the wolf in sheep's clothing, who exploits his false doctrines in midnight orgies, using the tricks of darkness with the aid of colored fires and sleight of hand. He it is who alone of all the classes of medicine

once more gaze into the face of the departed loved one. One night she had just retired in a room, which opened out of the kitchen, which was very common in the old-fashioned New England homes. She had just extinguished the candle and lain down beside her husband when looking through the door into the kitchen, it was lit up and the sister stood there looking lovingly toward her. As soon as perceived, the spirit sister started toward her, but the old superstitious fear overcame her and she hastily covered her head with the clothes, thus losing the chance to hear from those gone before. But the notion of ghosts was too strong in those days to allow any one to see a spirit form without being terrified. This woman was a medium, and very likely the medium for all that had transpired before.

These, and kindred facts were what convinced me of the reality of spirit return and manifestation, and nothing, I have ever witnessed since the Rochester rappings, has made my convictions on that point one whit stronger. But I was not a Spiritualist any more than John Wesley was one; or than the many in the churches are Spiritualists, who believe in the return of spirits. I was a Methodist, just as Methodists, Catholics, Hindus, Chinese, Indians and others are still groveling in their bondage in spite of their faith in spirit return. And to convert all mankind to that conviction would not make them Spiritualists, or any better people than they are at present.

My New England ancestry and my theological studies naturally led me, at the very outset, to seek for the bedrock—the fundamental principles of Spiritualism. For that reason I am a Spiritualist instead of a mere Spiritist.

J. S. LOVELAND.

Experiences in Psychic Healing

In order to avoid confusion in the mind of the general reader, it is but fair to state that the writer is a physician engaged in the practice of regular medicine, albeit at times prone to overleap conservative bounds in order to utilize methods of healing which, for want of a better name, may be called psychic.

The principles governing psychic healing were discovered during my boyhood, but, in all probability, the system employed would have been eliminated from my practice had it not been for the chance remark by the professor of anatomy that "anything is regular that saves the patient." There and then I made up my mind to heal by psychic means whenever opportunity offered, and have never had any reason to regret this decision.

My first important case was about as serious as the average young practitioner is ever called upon to face. The patient was nearing confinement. By reason of a fall she was paralyzed from the waist down. The paralysis was complete, being accompanied by a total loss of sensibility. In addition, her stomach was unusually sensitive and would only retain the lightest food; she also had a severe cough attended by frequent hemorrhages. This state of things had continued for months; the woman was in a deplorable state.

I found her stretched on an old couch, racked by cough and fever, her lips stained with blood which dripped slowly to the floor. The room was cold and bare, and poverty, wretchedness and despair were written all over the place. Discouraged? No! assuredly not! Looking down into her face there welled up from the center of being an irresistible impulse to throw drugs aside, stretch out my hands and heal her! Let the woman tell the rest:

"And now comes the crowning—what shall I say, miracle or what? Knowing that no medicines, (other physicians had proven that) and that no external applications, (many had been tried without avail) could bring life to my dead limbs, the Doctor decided to try the effect of the healing gift he is possessed of. The treatment began. In less than 15 minutes my limbs were alive!

"We read of the great joy of those whom Jesus healed—I understand that now. Words cannot tell it—it must be felt to be understood. First there came a sensation as if drops of dew were falling on my limbs; then a feeling like the little ripples we see when a stone is thrown in a pond of quiet water; then a sense of great weight, as if an addition had been built on my body too heavy to be carried, and I cried out, 'Why there's life there—I can feel warmth!'

Imagine if you can, for I cannot tell, the great rush of joy, of gratitude, of wonder, of intense thankfulness that a physician lived who could and would from his own being, by his touch, give new life to me—bringing me back from a living death to fresh life. Think of feeling warmth where cold had reigned so long—sensation where death had been—of feeling the blood bounding once more through arteries and veins!"

The full report of the patient, prepared solely that a record of the case might be saved to psychic literature, goes on to relate her gradual, yet complete restoration to health, including painless delivery, in a few weeks time—a cure performed by psychic power, pure and simple.

Among the interesting discoveries which I have made in connection with psychic healing is how to project self, so to speak, in treating patients at a distance. The reader may not regard distant or absent treatment as in any way remarkable, but my method is unusual in that I go to the patient, while my body remains locked hard and fast in the deep somnambulant sleep. In this state the writer has traveled long distances, and manifested his presence so plainly as to be seen and felt in sick rooms hundreds of miles away. Here in my home we realize the importance of non-interference in such experiments, exquisite care is taken to prevent noise or other disturbance, and no one is allowed to touch my body under any circumstances until the hour of awakening has come. This form of healing is practiced but little, owing to the danger attending interference with the writer while he is far away from home.

There are times when the healing does not seem my work, that is to say, there are times when I seem to be merely an agent in the transaction. And again there are moments when I am in touch with an outer realm or source of power which I am not in conscious contact with ordinarily, yet nevertheless it is mine to command, or at least to make use of, when I attain the degree of exaltation essential to success in my case.

Though wedded in large degree to medicine, the writer's long experience in psychic healing has taught him to incline charitably to any and all forms of treatment which promise relief for human ills. Practice, training, observation have taught us that there is no monopoly of the healing art; that there is virtue in all the prevailing schools of medicine or forms of healing; that some day a great medical genius will grasp all there is of truth, strike the long-sought-for golden mean, and banish disease from the earth.

We cannot believe that drug medication was ever designed or intended to afford the sole and only means of relief in every case of sickness and pain. We believe that man possesses within himself latent faculties, forces, powers, which, properly developed, may be made available in the treatment and cure of many diseases; and we believe further, that the time is coming when the Christ-gift of healing will be restored in all its pristine glory to help make the world healthy, happy and strong.

A PRACTICING PHYSICIAN.

Facing the Facts of History.

The hostility and opposition of Christianity to science were nowhere more apparent than in the history of Bacon, Galileo, Bruno and Copernicus. Those men were great thinkers—lovers of truth who began to understand the methods to attain it. But the opposition of the church confronted them at every step. When they made some new discovery they scarcely dared announce it, so bitter was the hostility. Let us be honest and face the facts of history to understand what was the attitude of Christianity toward science and philosophy a few hundred years ago.

It was no friend to intellectual development, but a real enemy. With its word of absolute authority it condemned "all physical sciences" as "dangerous" and "the work of Satan." It suppressed all attempts to study the laws of nature, and the man who published a scientific work ran the risk of being brought under suspicion and excommunicated or imprisoned or put to death. The design of the church was to keep the people in mental darkness, which was successful in a great measure.

The sin of Roger Bacon was not disbelief of Christianity, but it was in his ideas about natural laws. The priests cried, "Down with the magi-

cian," and the authorities threw him into prison, where he remained 14 years; the Pope declaring he was "too dangerous to be at large."

Galileo was imprisoned and tortured and made to retract, and promise to cease his scientific studies.

Bruno was burned alive.

Copernicus only escaped being put to death by not allowing his book to be published until he lay on his death bed.

Newton was bitterly attacked for "dethroning Providence."

Kepler was accused of "throwing Christ's kingdom into confusion with his silly fancies."

It is unjust to cast special blame for all this resistance to science upon the Roman church. The Protestant church, though rarely able to be so severe, was even more blameworthy. Christianity of all kinds in Europe was hostile to intellectual progress, and the sects vied with each other in denouncing the Copernican doctrine as contrary to Scripture.

The Arabians accomplished much more in scientific discovery in comparison with their Christian contemporaries, because they were less fettered by the letter of the Koran than the Christians by the letter of the Bible, and because of the interest they were known to take in scientific research.

The attitude of Paganism toward science is shown in the history of the great Pagan masters, Plato and Aristotle. They gave scientific freedom, they interdicted no new paths, interposed no barriers to the extension of knowledge, threatened no doom against investigators, and left the world free to seek any new methods which thinking men could find.

Why did intellectual stagnation settle down on Europe? The attitude of the church toward the sciences was indifferent and even contemptuous and it arrested their normal development for hundreds of years. The discoveries made by scientific methods did not come into existence because of Christianity, but in spite of it. It was not until science discovered the power of steam and invented machinery—not until the laws of nature were understood for the service of man, that Europe began to rise in the realm of material life. The Christians, however, were not wholly devoid of inventive genius, for they could and did invent machines for torture.

Christianity is fast passing away, and the world will find great relief when it is gone. It is involved in a maze of contradictions, being divided and subdivided and represented by over 500 denominations, all claiming to be branches of it. They are black and white, brown and spotted, striped, ringstreaked and speckled systems of religion. If this is not modern Christianity, in the name of reason, what is it and where is it?

Jesus was evidently a great medium and reformer who said and did many good things; yet, in our estimation, he was no greater or better than a thousand other great reformers, philosophers and scientists that the world has known. He was no more a son of God than any other reformer. He taught things that had been taught by Confucius, and things which he said were "of the law and the prophets," consequently not original with him. He said his disciples should do the things he did and even greater. Perhaps they did. Many of the miracles he performed occur now in the presence of good mediums, all over America.

Religion never taught a man how to navigate the sea, open a mine, build a bridge, nor how to construct a wheelbarrow, cook-stove or locomotive. Physical wealth, railways, manufacturing, mills, marts of trade, are not the results of any special form of religion, but are the outgrowth of personal ambition to achieve wealth, coupled with financial ability.

Intemperance is a great evil—a cancer on the social organism which exists in Christian lands and goes abroad as carried by Christian civilization. The drink habit is well sustained by the Bible, and Christianity has shown a friendship for this social custom. When Christians came to America to be free to enjoy their religion, they brought this custom with them, and Western civilization bears this accursed attachment.

Why is it that countries where the religion of Mohammed has sole sway, the drink habit has no existence and the saloon is unknown? It is because that wherever Mohammedanism prevails this habit of drinking intoxicating liquors is not allowed and does not exist. Gambling is also forbidden.

Spain is zealously Christian. No prominent infidel ever lived within her borders; but she is

the most cruel and unprogressive nation in Europe; excepting Portugal; and she, too, is Christian. The Abyssinians are Christians and have been since the fourth century, but they are lower in the scale of progression than their neighbors, the Mohammedan Arabs.

Europe dates its intellectual growth from the rays of light it received from the Mohammedan schools in the East through the opening made by the Crusaders. It is especially evident, if the testimony of history is to be taken as authority, that the presence of Christianity in Europe, down to the end of the seventeenth century, was a mill-stone hung to the neck of the Anglo-Saxon race. A. H. NICHOLAS.

A Great Scientist Gone.

On March 18, occurred the death of Prof. O. C. Marsh, of Yale University, in which he had been for a number of years professor of paleontology and curator of the geological collection of that institution—a collection of rare size and value. Newspapers that give a whole column to the death of a pugilist or of a millionaire, were satisfied to give five lines to the death of Prof. Marsh, if indeed they noticed it at all.

Yet Prof. Marsh was one of the most distinguished scientific men of the century—a century remarkable for the number of its scientists and for the extraordinary character of their discoveries and of their contributions to the sum total of human knowledge. Prof. Marsh's discoveries in paleontology and his elaborate treatises and lectures on the subject gave him a reputation which in scientific circles and among students of evolution was world-wide.

Prof. Marsh reconstructed the skeleton of the dinosaur, a monster of prehistoric times, which made its first appearance, so far as is known, on this continent, when the arm of an ancient sea covered the area of the Rocky Mountain region and when the red sandstone was deposited.

Prof. Marsh's reproduction of the dinosaur was the result of nearly a quarter of a century of travel and research. Some of the heads of this creature found by the professor measure ten feet in length. Prof. Marsh was the first to point out that members of the lizard family caused those famous footprints on the Connecticut sandstone which, though birdlike in appearance, were made before birds had appeared on the earth.

The inference of Prof. Marsh, sustained by his brother scientists, was that some of the half-bird, half-reptilian monsters weighed from twenty to thirty tons.

Prof. Marsh in 1862, after making some of his earlier discoveries, including that of a reptilian form in the coal formation of Nova Scotia, went to Europe and continued his studies in the highest German universities.

It was upon his return to this country, after a four years' absence, that he accepted the chair of paleontology at Yale. Later he led many scientific expeditions in the West. Twenty-one times he crossed the Rocky mountains and several times under a military escort.

He discovered extinct vertebrae to the number of a thousand or more. He discovered skeletons of the largest land animals that have been found on the earth.

His works descriptive of his discoveries are the best records of extinct animals that have yet appeared. It was Prof. Marsh who found the connecting link between the progenitors of the horse and later forms of the genus which Prof. Huxley, in his New York lectures, said must have existed and might some day be discovered.

Prof. Marsh was a member of the leading scientific societies of the world. He was a nephew of George Peabody, of London, by whose generosity was established the Peabody Museum.

Men like Marsh, whose genius and patient industry contribute to the knowledge of mankind and help to broaden and liberalize the race by replacing crude and mythical notions with accurate observation and careful, reasoned thought, are benefactors whose influence is far-reaching and uplifting.

Peace indeed hath its victories no less renowned than war. Among these victories must be included the discoveries and reconstructions of paleontologists, like Cope and Marsh, of whom America has reason to be proud. Their names will live in the history of science when most of those who are now talked

about and praised with so little discrimination, shall have been buried in the dark, deep sea of oblivion. Popular honors in these times of revived militarism are for the heroes of physical warfare, though the wild dervishes of the Soudan, of whom 10,000 were killed a few months ago by English rapid-fire guns, and Filipinos armed with bows and arrows, mowed down by American Gatling guns, were as brave and self-sacrificing as any men that ever faced a foe in cruel war.

Sometime the world will come to see that the mind that opposes popular error and sheds abroad the light of knowledge, is a far higher type than that which finds gratification and aspires to fame in the destruction of human life.

B. F. UNDERWOOD.

An Answer to "The Man with the Hoe."

Read at the Oakland Anniversary Celebration.

'Tis true that man bowed down with centuries of woe,
And leaning on that implement—the hoe—
Does gaze unto the ground.
But ever and anon he raises up his head and listens
In an expectant attitude,
For hark! what does he hear,
Borne to his listening ear
Through nature's channels of communication?
"Man is no slave! Man was not born to die!"
"No, no! I'm but a slave, and so must be content!"
And bending all his efforts to the task
He labors on to fill his master's coffers to overflowing,
While around his own poor life
Has dropped the darkness of despair;
When lo! athwart this blackness,
In living flame, there flashes out in writing
On his vision's wall, these words:
"Man awake! and know that I am God!
And through the centuries of the past
You and I have worked together,
Hoping at last to be personified thro' thy great soul!"

A pause—the hoe drops to the ground,
And raising up his head he gazes 'round,
Expecting some great shape to next appear,
For was his mind not trained to gods and demons fear
alike.

By the world's so-called lords and rulers?
But hark! the voice is speaking yet again,
And softer than a strain of music is the tone;
And as it echoes thro' the empty chambers of his brain,
The waiting angels listen, and catching up the strain,
Key their harps to the new song
Of Freedom—Freedom to mankind.

Then like a mighty whirlwind thought awakes
In this dread thing whose awful shape
Has bent and swayed beneath the load of care and woe
of centuries,

And whose only happiness was to know
That somewhere in the stretch of time
It might be possible, in his weary climb,
To find a heaven of rest.
But even this poor hope has been so set about
With creeds and dogmas by the ruling class
That soon, alas!
He finds that he must pay a goodly price
If he would hold a thought
So fraught with comfort to his weary soul.

But the voice speaks yet again,
And now his ear, grown more accustomed to the sound,
Feels that some mighty secret
Will be now revealed to teach the mysteries of life,
And why he must remain amid the strife of greed
And hatred, malice and despair,
While all about him earth and air
Seem hushed into a silence born of power.
"Man awake! and know that I am God!
Too long thy soul hath slept beneath the sod
In ignorance of thy true fate.
Thou hast but self to blame
That all these centuries of pain
Have warped and twisted up thy sinews,
And slanted back thy brain.
Thou wouldst entrust thy welfare to the care
Of lords and rulers in all lands,
And share, nay give thine inheritance away
To escape but for a day
Thine own responsibilities.
But thou must now awake
And straighten up thy shape
And take back the upward looking and the light—
Rebuild anew the music and the dream of immortality."

For God in man has spoken;
And behold passing away a vast array of phantoms.
Soon masters, lords and rulers
And their sisters three—Want, Greed and Malice—
Will be gliding down the slant of time,
Leaving behind the Man, yea, woman too,
Grown strong enough to stand alone,
With the light of a new life shining on their brow.
The swinging of the Pleiades,
The reddening of the rose,
The radiance of the seraphim,
No longer daunts their growing power,
For God in man has spoken;
And as the whirlwind of truth shakes the world,
Kings and kingdoms disappear,
Never more to rear
Their false standard of ruling o'er mankind,
For man is born to live and not to die;
To trace the stars and search the heavens for power;
To feel the passions of eternity,
To break the bond of ignorance,
To set the nations free—
Thus shall the answer be,
After the silence of centuries.

Oakland, Cal.

MRS. IRENE SMITH.

The Mistakes we Make.

Years ago the simple phenomena of nature were an unsolved mystery. Every thing was judged by appearance. The earth was said to be flat. The sun crossed the sky daily. The lightning was God's mighty arm of wrath which often struck dead the hardened sinner. The deafening peal of thunder was his terrible voice of warning. The sun's eclipse was a superstitious omen of evil.

The earthquake's rumble and shake was an awful realization of God's power to crush the earth as we might crush an egg shell. Then it is no wonder that these poor ignorant people had a religion of fear, a God of wrath, a place of torment like the livid fire of the great volcanos, and a heaven of peace, rest and security away off in the serene depths of the tranquil sky. Though we all realize that nature's phenomena are far from being what they seem, yet a great many people still hold to the old superstitious religions.

It would be amusing, if it were not so sad, to relate how the different religious sects dispose of their dead. The Adventists put theirs, soul, body, tooth and nail into the casket. This they consign to the grave and there they must sleep until Gabriel blows his trumpet, (and the Lord only knows when that will be) all because the Bible confirms their belief. However, the majority of our Christian friends consign the body to the grave, but the soul, which they call the spark of life goes to the God who gave it. There it is pigeonholed, as it were, until the resurrection morn when the dry bones shall arise, be clothed in flesh and blood, meet the soul, somehow, somewhere, then return to the judgement seat of God, there to learn its everlasting fate of joy or torment. Then "woe be unto us" for there shall be weeping and gnashing of teeth! Now isn't this a pleasant state of affairs to look forward to?

Thus you see the poor victims to the inevitable change called death, have been killed deader than smelts, by theological doctrines because the Bible says, "The dead know not anything!" And Christians emphatically declare that a statement found in the Bible is true even if it isn't true!

Yet truth is eternal and must come uppermost, regardless of creeds, Bibles or bigots! Graves and sepulchers never did and never will contain the liberated spirits who like Hamlet's ghost, "will not down!" They have ever kept up a mighty effort to be seen, heard and recognized as immortal beings!

But superstitious fear and blind ignorance closed down on their phenomena like the jaws of sharks on small fry! They were called ghosts, hobgoblins, imps, devils, anything uncanny and unnatural to frighten them away and so never had a chance to vindicate their honor or prove their identity.

Thus centuries rolled down the steps of time into the eternity of the past until through the curiosity of little children they obtained a hearing at Hydesville, N.Y., 51 years ago. Through these little children older minds were led to investigate the phenomena and Modern Spiritualism sprang into existence. We are not what we seem but are of a truth immortal beings living in mortal bodies. All nature is transformed! "Behold all things have become new!" Things are not what they appear to be! There is no death! what seems so is transition!

MRS. M. E. VAN LUVEN.

A Spirit Message.

One from the spheres sends greeting to all who would be emancipated from not only the errors and evils of all old orthodox church teachings, but also to be freed from that influence which is far worse than sectarian bigotry and formulas, viz., self-conceit and the vexation of spirit that arises from self-sufficiency, and which often finds vent in impotent wrath and double dealing on the part of those who fail to progress by resisting the good impulses of their better natures and the higher teaching of those who have progressed above the material plane of mere animal existence. Thus the self-seekers fall far below the standard of real reform, so necessary for teachers of domestic, social and political improvement to possess, in order to remedy the ills of misdirected energy, called evil, in the weaker members of the human family, through the false teachings of the "blind leaders of the blind," who cause all affected to

be liable to fall into the ditch of human degradation sooner or later, if not rescued.

The more progressive spirits show by their actions that they wish mortals, as well as themselves, to keep abreast, if not ahead of those notable times when the thinking portion of every community requires mental stimulus from association with kindred minds. They thus assist those who are pining to get out of the "ditch" of the dark past, of chicanery and vain-glorious display of power and brief authority, which results in a wide-spread class-war, and which is admired by a certain set of similarly-constituted sycophants who, like their par-blind leaders, worship that modern Moloch—The Golden Dollar—to the inevitable submergence of their higher spiritual natures, and so throw out an evil influence, by reason of bad example, upon the multitude of ignorant beings. They help foster prostitution of the human intellect to the danger of social revolt, through these legally irresponsible individuals being allowed to perpetuate vicious, nefarious teachings. This is especially true in the ranks and from the platforms of many of the so-called "Spiritual" societies, whose meeting houses should (as did the Nazarene of old) have the "money-changers and sellers of doves cast out," particularly the human firebrands who continually try to tear down useful institutions of the day and build nothing in place thereof.

The foregoing is a portion of a stirring message which was received through my hand from one who in earth life was looked upon as a Magdalene.

DON MCLAINE.

Suggestion.

When we have been arrayed in the brighter garments of light and truth; when falseness cannot soil the spotless purity with its blood-stained guilt, we will look back over our pathway of life from our standpoint of higher philosophy and will then be more lenient with the weakness we see exhibited everywhere. This weakness we now condemn as a low stage of morals and as we see plainer we can comprehend to a fuller extent that there are devious paths of right.

We now look at what we term "the wild oat period" of man and woman, as a very degrading weakness of moral humanity. But in our newer field of philosophy we say, "Tis but the beginning." Like the unborn babe there must be conditions to foster the forming brain of the future child. The children of the world, men and women alike, are fostered in the arcana of nature and succored by the unbendable laws that govern all life, be it physical, spiritual, moral or mental. The "wild oat period" is but the ungovernable law working through a system, seeking elements to grow and better the future of earth's children. So little is gained by such philosophy now. We can see but the words and not the meaning conveyed therein. We judge it with a severe judgment, seeing it as our baser selves suggest.

Life is a collection of adhesive atoms and suggestive relations. Through suggestion is the act of hanging realized; through suggestion is the right of the Divine Law of Nature—God—admitted, and in the intermediate the causes for every act of the human family can be traced to the law governing suggestion.

Through a systematic arrangement of forces we get life. This life originated from protoplasmic particles of force substances. And in the arrangement of these cohesive atoms of force-power we get suggestion. Through this power of suggestion we get the greatest of all thought forces—the divine power of God centered in one common center, producing rays of light, scintillating, sparkling with life like the life-producing rays of the sun.

Our thoughts, let them be suggestive thoughts, are felt by the many thinkers who are in sympathy with the law that governs all things. They feel it, sense it, and the power of atomized matter, representing force, suggests the possibility of a reasonable solution. Then we investigate and suggest investigation. Our zeal is imparted to others through our suggestive aura. The good work goes on, regardless of the obstacles placed in our path by bigoted observers. They are impregnable; we are porous, and we exist above that world of denseness that so characterizes the common observer. We fly to fields Elysian while they dig deep in the dung-holes of past-dissected theories and are fossilized for the present.

They beat their poor heads against adamant walls and howl over the dogmas of past generations. Ours is the blessing of free-born thought, and as we are borne aloft by the divine will of God we realize to a fuller extent the rich mine of treasures wherein we eagerly search.

Onward, upward, Brothers, Sisters of the faith, and truth, justice and the spotless lily of wisdom are ours to share, and perchance with our lesser neighbor. Let our tongues resound with truth, our pens with inspiration, and with our souls filled with universal love, we will gain the victory over death, disease and ignorance.

STELLA B.

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., APRIL 20, 1899.

In Detroit, Mich., the Cause is prospering. Moses Hull was there on April 6 and 7, and gave some lectures, and at the same time ordained Dr. C. W. Burrows as a teacher and demonstrator of the Spiritualistic philosophy and phenomena. This was the first public step towards the building of a Spiritual Temple in that city. To a reporter Dr. Burrows said:

"Our aim is the building of a Temple here. There are 2,000 or 3,000 Spiritualists in Detroit—people who belong to all the various societies. We have 200 in our Central Union, of which I am president. These meetings in halls are not satisfactory. A Temple building would add a dignity to our cause and our gatherings that they deserve, and so we will try to build an edifice as soon as we can get our people sufficiently interested. We have men among us who have plenty of money to build."

Occult Hall was crowded to its utmost capacity, to witness the unique ordination ceremonies, and to listen to the eloquence of Bro. Hull. We hope that Detroit may soon have a Spiritual Temple, from which the light may radiate on the people and lead them to the comprehension of the truth, and the enjoyment of its mental illumination.

A Professor of Astrology and Mental Science, in a public lecture given in San Francisco last week told his audience that he had visited the Occult Book Store at 1429 Market St., San Francisco, and there found the largest and best assortment of Astrological, Metaphysical and Occult Books, that he had seen west of New York and Boston, and that he had visited all the large cities on the continent. We did not learn his name, though we remember a customer who said he was surprised to find such a large assortment as we exhibited to him. He then remarked, as we gave him a copy of our Catalogue of Books, that it was certainly the best collection he had seen this side of the Atlantic Coast Cities. Our citizens, and patrons all over the country, should make a note of this testimony volunteered by a complete stranger. Any book not in stock can be procured to order.

Theosophical Congress.

That branch of the Theosophists who seceded from the loyal body of which Col. Olcott was and continues to be the President, held a congress at their building on Point Loma, San Diego, Cal., last week.

The San Diego papers say that a large number of enthusiastic people congregated there from all parts of the world. The grounds at Point Loma were dotted with tents and the hotels at San Diego were crowded to their utmost capacity with the people attending the ceremonies. A large amphitheater was erected in which the congress was held. The largest excursion train ever arriving at San Diego, brought many of the attendants on Thursday.

Mrs. Katherine A. Tingley, the official head of that self-styled Universal Brotherhood, was present with her cabinet officials. The American flag, accompanied by the flags of all lands, waved over the amphitheater.

The congress opened on April 13. Dr. J. A. Anderson, of San Francisco, gave the address of welcome, and speeches were made by Mrs. Elizabeth Mayer, H. T. Patterson and M. A. E. S. Smythe.

The re-dedication of the "School for the Revival of the Lost Mysteries of Antiquity" occurred in the evening with torchlight procession and ceremonies.

Mrs. Harriet H. Somers, one of the delegates, writes to the San Francisco Call the following statement concerning this Universal Brotherhood:

This organization declares that brotherhood is a fact in nature. The principal purpose is to teach and demonstrate this fact and to make it a living power in the life of humanity.

The subsidiary purpose of the organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the occult powers latent in man.

It is entirely non-sectarian, every member having the right to believe or disbelieve in any religious system or philosophy, each being required to show that tolerance for the opinions of others which he expects for his own.

To accomplish the objects different methods are being gradually introduced for the purpose of simplifying and presenting mystical knowledge in a practical manner.

The Theosophical Society is the department of teaching of universal brotherhood, where any one may obtain a philosophical and ethical basis for the practice of brotherhood, for be it remembered that there is no higher object in any of its departments than to make brotherhood a living power in the life of the individual.

Though Theosophists talk of brotherhood, a teaching as ancient as the Vedas, and as modern as the Unitarians, they are quite as unbrotherly and just as much divided among themselves as are those whom they condemn. It seems that they have several different kinds of Theosophists even in San Diego, including Loyalists, Secessionists, seceders from the Secessionists, and some se-se-seceders from the W. Q. Judge-Secessionists. And that they are not above misrepresentation and false statement, the following from Dr. Peebles' pen, published in the San Diego Sun of April 10, will show:

ORIGINAL THEOSOPHY.

In a recent morning paper, in connection with other errors touching Theosophy, I find this glaring misstatement:

"Nearly 25 years ago H. P. Blavatsky founded in New York the Theosophical Society, or Universal Brotherhood."

This is not true. The Theosophical Society, the headquarters of which are in Adyar, India, was founded by Col. Henry S. Olcott and Madame Blavatsky in concert, while I was filling a three months' lecture engagement in New York. They were both personal friends of mine, and I insist that so far as I am capable, justice shall be done them both, inasmuch as one is absent in India and the other is in the higher life.

I had met Madame Blavatsky previous to the

organization of the New York Theosophical Society in Cairo, Egypt. She was then a decided Spiritualist, and had there organized a Spiritualist seance, the Coulobms being members. This I reported at the time to James Burns' London weekly, *The Medium and Daybreak*. Later I spent two weeks with Madame Blavatsky and Col. Olcott at the residence of the Eddy mediums in Chittenden, Vermont. When the Theosophical Society was first organized, Col. Olcott was elected president, and Madame Blavatsky corresponding secretary. Mr. Felt was their first lecturer, but failing to produce the spiritual phenomena that he had promised, he was dropped. Madam Blavatsky was a powerful physical medium. Some day I shall publish a portion of her startling manifestations, some of which I witnessed.

Holding my Theosophical diploma direct from the loyal head, Adyar, India, I write as one having some authority. On my recent third journey around the world, I spent nearly two months in Adyar, sitting in the shrine, reveling in the choice and massive library, listening to the readings of the Upanishads in both English and Sanskrit, and taking part in both the discussions and the readings. Further, I accompanied Col. Olcott on one of his lecture tours to the one hundred and more children's schools that he had established in Ceylon in the interests of education and Theosophy.

It may not be amiss to say that the American Theosophical Society, or Universal Brotherhood, seceded from the original Theosophical Society of which Col. Olcott was and is the president. Mrs. Besant when here gave the causes of the secession. Since then there has been one (report says two) secessions from the W. Q. Judge-Tingleyites. The Universal Brotherhood Theosophists consider Mrs. Tingley as the light of Theosophy, the queen of nations and the mother of purity. She is now in our midst—let the earth keep silence! Loma trembles! The Congress is in session.

It is not pleasant to state these facts, especially as our chief cornerstone is brotherhood—universal brotherhood. During the coming Point Loma Congress, cannot the three branches of this city so bridge the river and so cable the ocean of discontent and division as to come together, thus showing that our profession of brotherhood is not a mere name with which to conjure?

This Secession Theosophy is a sort of hair-lip Mahatmaism donning the garb of the ancient mysteries.

With the exception of Mrs. Besant all of the original Theosophists of note were Spiritualists, and between a rational, philosophical Spiritualism, and a reasonable, spiritual Theosophy, there is but little difference. Spiritualism demonstrating a future existence, is the ancient truth of truths and the wisdom religion of the ages; and considering the depravity of humanity, it is not so very strange that different cliques and clans steal from its great treasure-house of truths and attach weird names to their plunder.

J. M. PEEBLES, M. D.

The Imperiled Republic.

In reference to the picture shown on the first page of the JOURNAL for March 30, with the above title, John Brown, Sr., "the Medium of the Rockies," writes as follows:

That picture is a complete panoramic view of what was shown to me years ago, when my guiding-star, Mopoloquist, took me to his province in the heavens and there placed before me a sublime view of which that picture is a true copy. Were I an artist I could not paint a better one.

I have been leaning on the gate of death for years, but the good angels have drawn me back, that I might bear testimony to the truth that they bring us.

A short reference to that picture can be seen on pages 98 and 99 of my book. The men and women seen on it drew pictures before they went to their new home, and they can do so still. All they want is mediums possessed of true moral sensitiveness, to blend their forces with those of the spirit world in a way that will cause the bud of charity in their souls to blossom like a rose in May, until the "tree of liberty" shows signs of better fruit. Such things are marvelous to many, but when they realize that spirits are men and women with the old dress laid aside, possessed of the

knowledge their industry has won for them, the marvelousness will fade away and things will appear just as they are—nothing mysterious.

Those whose likenesses and names appear on that picture are this day at work with millions of others, making known their plans to a few for a change to take place that will shock the nations. Already many pages are written, but prudence prevents their mention now. Their standard bearer is chosen; the fruit of the tree of liberty is ripening for the sustenance of the poor of this nation, and it will be distributed to them when the hour comes.

A controversy is now going on as to when the twentieth century begins. Some say, at the beginning of the year 1900; others say it does not begin until a year later. Here is the opinion of a prominent astronomer, verbatim:

The next century will begin on Jan. 1, 1901—the last year of the present century being 1900. The present era begins with the year A. D. 1, and the year before being B. C. 1, there being no year 0. This is inconvenient for chronology, but it is the accepted mode of reckoning.

Mr. W. J. Colville's engagement in Philadelphia this season closes in May. In June he is to be in Boston, and will attend the different Camps during the summer. Miss H. M. Young thinks of spending the next winter in California. Her many friends here will be delighted to see her again.

The Reviewer.

FROM DREAMLAND SENT, Verses of the Life-to-Come, by Lilian Whiting. 16mo. Cloth, \$1.25. White and gold, \$1.50. Boston: Little, Brown & Company, 254 Washington St. For sale at this office.

This is a new edition of Miss Whiting's beautiful poems, with additional verses. The "white and gold" edition is suitable for a present to a friend—it is so delicate and elegant. The poems are tender and noble, and manifest the same lofty and pure spirit which is the distinguishing feature of all the writings of this fair author—appealing to the best feelings of the human heart, and giving a full realization of the nearness of the spirit world.

THE LOGOS of the New Dispensation of Time, by Sara Thacker, Applegate, Cal. 107 pp. Price 75 cents. For sale at this office.

This book consists of four lessons, embracing the following subjects: Statement of Being; Denial; The Word and its Power; The Six Sacred Centers of the Human Body and their Functions. It teaches Divine Science, which the author defines as follows: "Divine Science is a knowledge of life in the lowest element of creation, even as it is a knowledge of life in the personal Christ consciousness of a perfected soul. Divine Science covers all those branches known as Christian Science, Mental Science, Mental Therapeutics, Psycho-Therapeutics, Psychopathy, Theosophy, etc., and all material sciences as well as all other sciences. In fact, Divine Science covers all knowledge."

El Porvenir del Obrero (The Future of the Workingman) is the title of a little paper published in Mahon, Spain, being the organ of the cooperative society of that name. It criticises the Spanish Minister of War and the Cortes, and strongly denounces compulsory military service, referring to the United States as an example of a country with a small standing army, and asks what good Spain's army of 200,000 poorly-armed and poorly-fed soldiers did them on the battle fields of Cuba. It is published at Calle de la Reina, Num. 53.

"The Prophet" is the title of a pamphlet issued for the "Brotherhood of the Eternal Covenant," by Kenneth Sylvan Guthrie, A. M. Ph. D., an apostate from the Episcopal Church. The "Brotherhood" and the "Prophet" are both an appeal for freedom from the bondage of promiscuous religious association; an effort for the attainment of a higher life, and the assurance of immortality previous to transition.

"Liberty" is the title of a pamphlet containing about 40 pages, published by the McMillan Company of New York. Price 10 cents. It is the sixth chapter from a book entitled "The Gospel for an Age of Doubt," by Rev. Henry Van Dyke, pastor of the Brick Church in New York City. It is an able argument for "free will," as against "predestination." Although the premise is that of Christianity, yet there are many good thoughts for liberal thinkers who have an exalted conception of man and his relation to the universe.

The *Metaphysical Magazine* for April contains many important articles. Among them we may mention, "The Germs of a Greater Religion," by B. Fay Mills; "The Ideals of Culture," by S. K. Davis; "Is the Devil Dead?" by H. E. Orcutt; "The Sources of Genesis," by Quæstor Vitæ, etc. Price 20c. Published at 465 Fifth Ave., New York.

The office of *Immortality*, the new quarterly edited and published by J. C. F. Grumbine, has been removed from Chicago to Syracuse, N. Y. Correspondents will please make a note of this. This new quarterly has made quite a record, and is now firmly established. Each number being a symposium on a given subject, gives an exhaustive treatment of the theme and enables investigators to form correct opinions and arrive at conclusions that could not be obtained from less complete articles of the subjects treated. Mr. Grumbine is to be congratulated on the success which has come to it during its first year of existence.

Mr. Geo. Redway of London, England, is publishing a new book, written by Mrs. D'Esperance entitled, "Northern Lights." As soon as a press copy of it is received we shall review the same. There are 10 chapters in the form of stories, but they are facts—not fiction.

We have received the Report of the Acting Superintendents of the Yosemite National Park, California, by J. W. Zevely with a map of the Park. It contains a large amount of information.

Popular Clubbing Offers.

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

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 SEND this rare and valuable Occult book and the RELIGIO-PHILOSOPHICAL JOURNAL a year, to old or new subscribers, both for \$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.

We club this with the JOURNAL and send it one year and this book for \$1.50.

Universal Fountain.

Let pure love for one another
Be the mission of to-day;
Bury all the old forever,
Live the new and better way.

Follow closely in your calling
All the truths of the Divine;
Remember all the holy teachings
You will gather from the shrine.

From the shrine—the universal—
From the temple of the light,
Flowing forth the truth eternal
From the fountain there so bright.

From the universal fountain,
Crystal well forever bright,
Streaming forth and never ceasing—
The peace, the wisdom, and the light.

CARL EBERHARDT.
937 Guerrero St., San Francisco, Cal.



The Editor is not responsible for the opinions of correspondents.

Materialized Forms.

TO THE EDITOR:

We, the undersigned, in deference to the mistaken idea that it is the *medium* who needs investigation, in place of the truth for which he is the instrument, testify that we attended a seance of Mr. C. E. Winan's on March 27, at Grand Rapids, Mich., where the medium sat enclosed in a mosquito netting bag, nailed securely to the floor; all of which passed a thorough previous examination by a competent, skeptically-inclined committee, with the result that twenty-two spirit forms appeared. A large number of these were recognized. Several were seen under the full glare of a Weilsbach gas light; some of them came into the room six to ten feet from the cabinet opening; many of them lifted the trumpet before the company and talked to us and their respective individual friends; dematerialization was seen; one form first appeared from an adjoining room in no way connected with the cabinet; flowers were materialized, seemingly from the air, as were also lace fabrics; and handkerchiefs grew into shawls, then went back to their normal measure in plain sight. Signed by Mrs. Robert W. Merrill, Alvin D. Porter, Bertha Heath, J. A. Sanford, Mrs. Bert J. Hall, Mrs. S. M. Sanford, Mr. J. E. Walker, Thos. J. Haynes, Mrs. J. Fortier, Ernest Briggs, John B. Fortier, Mrs. E. Briggs, Grace A. Hall, M. V. Himes, A. Hembling, Margaret Spencer, Richard Spencer, Clara Boozer, Hattie M. Heath, Miss Mabel Spencer. H. W. BOOZER.

Augusta, Ga.—The Society of Spiritual Science held a delightful anniversary social the 31st of March, at which was rendered a literary and musical program, after which the evening was spent in disposing, by auction, of numerous pound packages which were sent by the different members of the Society for that purpose. Bidding these packages in, was quite furious at times, and merriment ran high. Through this method a neat little sum was realized by the Ladies' Harmonical Club, which is an auxiliary to the Society of Spiritual Science. A delightful supper was served by the ladies, which had a tendency to mellow all hearts, after which young and old alike indulged in many old-fashioned games, until a late hour, when all went home feeling that the 51st Anniversary of Modern Spiritualism had been appropriately celebrated by the Spiritualists of this city.

The Anniversary Lecture was delivered by Mrs. Prior on Sunday evening, April 2nd, to a large and appreciative audience, which proved that Spiritualism is in an onward, upward move, contrary to the claims of all Spiritualistic pessimists. At this meeting, our allegiance to the National Organization, was manifested by the taking up of a collection.

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.

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. 232 Stockton Street, San Francisco, California.

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

Mrs. Dr. Dobson-Barker, Healer, Box 182 San Jose, Cal.

Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

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.

Dr. J. A. Eichwaldt, Magnetic Physician, Removed to 14 McAllister St., San Francisco.

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. 503 Jones-st., San Fran.

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

Prof. James Hilling, Seer, General Delivery, Boston, Mass. Two questions, 10 cents silver.

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 Palmbaum, Trance, Test and Healing Medium, 856 1/2 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, 112 1/2 Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

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.

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

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfolding of the Subjective Powers—A thorough training of the eye—Strengthening and revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

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

Turkish Baths at Home.

A Portable Bath complete—with Heater, and Vaporizer—for \$5.00.

Saves Health, Suffering and Doctors' Bills.

OVER 30,000 NOW IN USE.
Portable Turkish Baths cure Skin Diseases, Insomnia, Rheumatism, Gout, Asthma, Eczema, Piles, Syphilis, La Grippe, Colds, Female Complaints, etc.

WESTERN BATH CO.,
1429 Market St., (between 10th and 11th Sts.)
SAN FRANCISCO, CAL.

DR. MAX MUEHLENBRUCH,



Prophetic Seer,
Herbalist,
Psychometrist,
and
Medical
Clairvoyant.

Diagnosis of disease by lock of hair (NO SYMPTOMS REQUIRED), 25 cents in stamps.

Written Delineations, past, present, and one year in the future.....\$2.50
The same, to Foreign Countries.....\$3.00
Full Life Delineations, including a Spiritual Horoscope.....\$5.00
The same to Foreign Countries.....\$5.50
Locks from Mines read psychometrically, \$2.50
Six Questions answered by mail.....\$1.50

Send lock of hair for all Psychometric Life Readings. No date of birth necessary for Spiritual Horoscope. Box 118, Oakland, Cal.

IMMORTALITY.

IS a Quarterly, Metaphysical Magazine, edited by J. C. F. GRUMBINE, President of "The College of Psychical Sciences and Unfoldment," and is devoted to the Metaphysics of Mental, Divine Science, Psychopathy, Occultism, Theosophy, Mysticism and Spiritualism.—It is the exponent of the Order of the White Rose, or Rosicrucians, and Universal Religion.

List of contributors, are, Annie Besant, J. A. Anderson, W. J. Colville, Cora L. V. Richmond, Lillian Whiting and Swami Sadananda.

March number devoted to "Psychometry," June to "Illumination," September to "The Philosophy of Harmonics."

Features of the Magazine are "The Editor's Tripod," "The Dialogue," and "Lessons on Spiritual Unfoldment." Yearly subscriptions \$1. Single copies 25 cents. Address, J. C. F. Grumbine, Syracuse, N. Y.

OCCULT FORCES.

DEVELOP your latent powers and accomplish what would otherwise be impossible. This knowledge not only increases personal influence but fortifies one against designing and unprincipled persons.

"Concentration; the Master Key to Psychological Development," by W. J. Colville, contains valuable matter of intense interest, on this subject, to all who desire *any way* to benefit their condition in life. It is a marvel of condensed thought and brilliant ideas pointing a new way to success in all undertakings through the mastery of subtle forces. Price 10 cents. Address,

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

W.M. FORSTER, M.D.

Physician and Surgeon,
1059 Market St.,
SAN FRANCISCO, CAL.

Consultation by Letter, FREE.
Send Postage Stamp for reply.

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

Your Life Told by the Stars

Parts of the Grand Man Relating to the Zodiacal Signs	Signs	Domain of the Signs	Date of the Signs
Fore Head	♈	Fire	Mar 21 to Apr 19
	♉	Earth	Apr 19 to May 20
Fore Head	♊	Air	May 20 to June 21
	♋	Water	June 21 to July 22
Fore Head	♌	Fire	July 22 to Aug 23
	♍	Earth	Aug 23 to Sept 23
Fore Head	♎	Air	Sept 23 to Oct 23
	♏	Water	Oct 23 to Nov 22
Fore Head	♐	Fire	Nov 22 to Dec 21
	♑	Earth	Dec 21 to Jan 20
Fore Head	♒	Air	Jan 20 to Feb 19
	♓	Water	Feb 19 to Mar 21

In Which of These Signs Were You Born?

Send date of birth and 25c. for true reading of your life and possibilities. Reliability guaranteed. Address, E. G. R. FIN, 696 Greene Avenue, Brooklyn, N. Y.
Ask for sample copy of that inspirational monthly publication, ELEANOR KIRK'S IDEA.

College of Psychological Sciences.

To ensure satisfactory, permanent unfoldment in Psychometry, Clairvoyance, Psychopathy, Inspiration, Illumination, send a stamped, addressed envelope for booklet, terms, percentage of medial and spiritual gifts, to J. C. F. Grumbine, author and lecturer, Syracuse, N. Y.

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

College of Fine Forces.

(Formerly N. Y. College of Magnetism.)

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

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

PERSONAL MAGNETISM, key to health, wealth, happiness and success. 130 page book 10 cents. Prof. Anderson, P. J. X97 Masonic Temple, Chicago.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

FRED P. EVANS,

The Famous Psychic,

KNOWN AS

The Independent Slate-Writer.

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

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

C. E. WATKINS, M. D.

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

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

The P. JOURNAL has always endorsed DR. C. E. WATKINS,

406 Massachusetts Ave., BOSTON, MASS.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

AUTOMATIC

SPIRIT WRITING,

WITH OTHER
Psychic Experiences,

—BY—

SARA A. UNDERWOOD.

In Cloth Binding, \$1.00.
In Paper Cover, postpaid, 50 cents.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

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

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

HOW to Become a Medium in your Own Home. Will send a pamphlet giving instructions, delineate your phase of mediumship, and give a magazine. All for 10 cents.
Address MRS. DR. JAS. A. BLISS, San Diego, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

YOUR FUTURE

REVEALED—\$1.00 upwards. SATISFACTION GUARANTEED.
Prof. Geo. W. Walrand,
Astrologer, Rm 6, Opera House Block, Denver, Colo.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

LIGHT OF TRUTH,

A sixteen page weekly illustrated paper devoted to spiritualism, Hypnotism and other occult subjects. Price \$1.00 per year. Single copies 5 cents. Address
LIGHT OF TRUTH PUBLISHING CO.,
305 & 307 N. Front St.,
Columbus, O.

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

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
MUNN & Co., 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

MRS. E. A. ADAMS,

ELECTRO-MAGNETIC PRACTITIONER,

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

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

BOOKS

FOR SALE AT THIS OFFICE,
1429 Market St., between 10th and 11th Sts.
If to be mailed, add 10 per cent. for postage.

ASTROLOGICAL BOOKS.

Celestial Dynamics. \$1.
Complete Arcana, Simmonite. 40 cts. each.
Degrees of the Zodiac Symbolized. 50 cts.
Elements of Astrology, L. D. Broughton. \$1.75.
Esoteric Ephemeris for Solar Biology. 25c.
Faces and Signs of Zodiac, Raphael. 35 cts.
Farmers' Calendar, Prof. J. MacDonald. 10c.
Influence of the Stars, Rosa Baughan. \$2.
Influence of Zodiac on human life, Eln. Kirk. \$1.
Heliocentric Astrology, White. \$1.
Kabbalistic Astrology, Sepharial. 75 cts.
Language of the Stars. 50 cts.
Libra—Astrological Romance, Eleanor Kirk. \$1.
Light of Egypt—cloth. \$2.; paper covers, \$1.
Lilly's Astrology, by Zadkiel. \$1.75.
Practical Astrology, Alan Leo. \$1.
Raphael's Almanac, 25c. With Ephemeris, 35c.
Raphael's Guide to Astrology—2 vols. \$1 each.
Raphael's Book of Fate. 50 cts.
Raphael's Key to Astrology. 50 cts.
Raphael's Horary Astrology. \$1.
Science of the Stars, Pearce. \$1.50.
Secrets of Astrology Revealed, MacDonald. \$1.
Seven Easy Lessons in Astrology, Sullivan. 25c.
Spherical Basis of Astrology, J. G. Dalton. \$2.
Solar Biology, H. E. Butler. \$5.
Tables of Houses, Karl Anderson. \$1.
Universal Zodiac, Colville. \$1; paper 50 cts.
Zadkiel's Astrological Almanac. 25 cts.
Zadkiel's Astrological Ephemeris. 25 cts.
Zodiacal Influences, C. H. Mackay. 25 cts.
Zodiacal Indicator, H. E. Butler. \$1.

HYPNOTISM, MAGNETISM, ETC.

Education During Sleep, Sydney Flower. 10c.
How to Hypnotize, Sydney Flower. 10 cts.
How to Magnetize, Wilson. 25 cts.
Hypnotism, its uses and abuses, Anderson. 10c.
Hypnotism up to Date, Sydney Flower. 25c.
Hypnotism, Jas. R. Cooke, M. D. \$1.50.
Hypnotism—History, etc., Bjornstrom. 30 cts.
Hypnotism—How to Win, Anderson. \$2.
Somnambulism, Arthur L. Webb. 25 cts.
Vital Forces and Magnetism, Chavannes. 25c.

PALMISTRY, PHRENOLOGY, ETC.

Character in Handwriting, Gorrie. 15 cts.
Cheiro's Guide to the Hand. \$1.
Cheiro's Language of the Hand. \$2.75.
Chiromancy, Frith and Allen. 50 cts.
Descriptive Mentality—head, face, hands. 50c.
Dick's Mysteries of the Hand. 50 cts.
Face as indicative of Character, Story. 50c.
Handbook of Palmistry, Rosa Baughan. 50c.
How to learn Phrenology, L. N. Fowler. 15c.
How to read Character in Handwriting. 50c.
How to read Character by Phrenology. \$1.25.
Indian Palmistry, Mrs. J. B. Dale. 50 cts.
Mouth and Lips, Story. 15 cts.
Palmistry and its Practical Uses. \$1.
Practical Palmistry, Saint-Germain. 25 cts.
Palmistry—Guide to, Mrs. Henderson. \$1.
Phrenological Dictionary, Fowler. 15 cts.
Phrenology—Heads and Faces, Drayton. 50c.
Physiognomy and Expression, Mantegazza. 30c.
Sivarth's Book on Palmistry. 35 cts.

MENTAL SCIENCE AND HEALING.

Bottom Plank of Mental Healing, Kirk. 25c.
Brain and the Bible; Mental Science—Beall. 50c.
Breath of Life, Self-treatment. Gestefeld. 50c.
Divine Science and Healing, Cramer. \$1.75.
Educator, Cause and Cure, Dr. Congar. \$3.
First Lessons in Christian Science. 25 cts.
Glimps of Wisdom, W. J. Colville. 50 cts.
Heal Thyself, Ryvo. 25 cts.
Healing—Causes and Effects, Dr. Phelon. 50c.
How Nature Cures, Dr. Densmore. \$2.
Ideals for Invalids, Mead. 25 cts.
Law of Correspondences—Healing, Colville. 50c.
Life and Healing, H. W. Merton. 25 cts.
Magnetic Therapeutics, Briggs. 50 cts.
Mind Cure, Dr. Nichols. \$1; paper covers, 50c.
Mind, Thought and Cerebration, Wilder. 10c.
Nature Cure, Dr. Congar. \$2; cheap ed'n \$1.50.
Philosophy of Mental Healing, Whipple. \$2.
Practical Methods, Butler. 10 cts.
The Logos, Sara Thacker. 75 cts.

OCCULT AND METAPHYSICAL.

After Her Death, Lillian Whiting. \$1.
Among the Rosicrucians. 75c; paper, 50c.
Beyond the Clouds, Patterson. \$1.
Book on Mediums, Allen Kardec. \$1.25.
Brother of the Third Degree, Garver. 50c.
Concentration—The Master Key to Psychical Development—W. J. Colville. 10 cts.
Constituents of the Universe, Atwood. 75c.
Crystal Gazing, John Melville. \$1.50.
Dashed Against the Rock, Colville. 50c.
Dematerialization, Count Aksakof. 75 cts.
Etidorpha, John Uri Lloyd. \$2.
From Dreamland Sent, Lillian Whiting. \$1.25.
Greatest Thing Ever Known, Trine. 35 cts.
Harmonics of Evolution, Florence Huntley. \$2.
Heaven; a Narrative of Personal Experience after death—Mrs. Duffey. 25 cts.
Heights of Himalay, Van der Naillen. 50c.
Her Bungalow, Nancy McKay Gordon. \$1.25.
Hidden Way Across the Threshold. \$3.50.
In Higher Realms—Spirit Life. 25 cts.
In Search of a Soul, Dresser. \$1.50.
In the Sanctuary, Van der Naillen. 50c.
In Tune with the Infinite, Trine. \$1.25.
Law of Vibration, T. J. Shelton. 25 cts.
Law of Psychic Phenomena, Hudson. \$1.50.
Lessons in Truth, 3 booklets, Cady. 25c. each.
Living Christ, Paul Tyner. \$1.
Metaphysical Essays, C. C. Post. 30 cts.
Mediumship and its Development—Bach. 25c.
Mediumship—Essay by Prof. Loveland. 25c.
Metaphysics of Balzac, Gestefeld. \$1.
Magic—Doctrine of Transcendent, Levi. \$5.
Narrow Way of Attainment, H. E. Butler. \$1.
Occult Philosophy, by the famous mystic Henry Cornelius Agrippa. Natural Magic, \$5.00.
Occult Science Library. 15 cents each.
Other World and This, Dr. Fletcher. \$1.50.
Paracelsus, Hartmann. \$2; paper, 75 cts.
Perfect Whole, Dresser. \$1.50.
Practical Occultism, Loomis. \$1.25.
Power of Silence, Dresser. \$1.50.
Psychic Studies—Albert Morton. 15 cents

Psychology—Old and New, Colville. \$1.
Psychic Philosophy, V. C. Desertis. \$2.
Psychics: Facts and Theories—Savage. 50c.
Psychometry, Law of, Grumbine. 50 cts.
Researches in Spiritualism, Sir Wm. Crookes. \$2.
Scientific Demonstration of Future Life. \$1.50.
Seeking the Kingdom, Patterson. \$1.
Seven Creative Principles, H. E. Butler. \$1.50.
Shadowland, Mme. d'Esperance. \$2.50.
Sixth and Seventh Books of Moses. \$1.00.
Some Philosophy of the Hermetics. \$1.25.
Some More Philosophy of the Hermetics. \$1.50.
Spirits' Homes, Dr. Miller. 25 cts.
Spirit Teachings, M. A. Oxon. \$2.
Spiritual Consciousness, F. H. Sprague. \$1.50.
Spiritual Body Real—Giles B. Stebbins. 10c.
Spiritual Truths Roughly Told, Dr. Miller. 30c.
Spiritualism, Judge Edmonds—2 vols. \$1.50 each.
Sweets—extracted from poetic flowers—10c.
Through the Invisible, Paul Tyner. 75 cts.
There is no Death, Florence Marryat. \$1.
Through the Mists, R. J. Lees. \$1.75.
Unforgiven, Mrs. Reifsnider. \$1.
Vibration the Law of Life, Williams. \$1.25.
Voices from Many Hill Tops. \$1.
Voices of Hope, Dresser. \$1.50.
What all the World's a-Seeking, Trine. \$1.25.
Where you Are, Eleanor Kirk. 25 cts.
Woman's Circular, H. E. Butler. 25 cts.
Zelma the Mystic, Alwyn M. Thurber. \$1.50.

BOOKS BY DR. J. M. PEEBLES.

Critical Review of Dr. P. E. Kipp's Five Sermons Against Spiritualism. 15c.
Did Jesus Christ Exist? Is he the Cornerstone of Spiritualism? What spirits say about it. 30 cts.
Hell; a critical review of Dr. P. E. Kipp's Sermon upon "What is Hell?" 25c.
How to Live a Century and Grow Old Gracefully. The vital importance of air, food, clothing, drink and sleep. 25 cts.
Immortality and our Employment Hereafter—What 100 spirits, good and evil, say of their dwelling places. \$1.
Ingersollism or Christianity, Which? 15c.
Magic; a lecture before the medical class of the San Francisco College of Science. 10c.
Modern Spiritualism, pro and con, by Dr. Hartt and Dr. J. M. Peebles. 15c.
Lectures upon Salvation, Prayer and the Nature of Death. 25c.
The Soul; Its Pilgrimages and Destination. Did it pre-exist? 10c.
The Christ Question Settled; or Jesus, Man, Medium, Martyr. Cloth; 400 pp. \$1.25.
Three Journeys Around the World, or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental countries. It abounds in facts about the people of far-away lands—their religions, magic, life, etc. \$1.50. Postage 20c.
Three Jubilee Lectures—at Hydesville, Rochester and London. 35 cts.
Who are these Spiritualists and What is Spiritualism? 10c.

BOOKS BY MOSES HULL.

All About Devils. Do great reforms come from his Satanic Majesty? 15c.
Encyclopedia of Biblical Spiritualism. The Bible a Spiritualist Book. \$1.
New Thought; Spiritual philosophy. \$1.
Jesus and Mediumship, proving that Jesus was a medium. 10c.
Joan the Medium—Inspired Heroine of Orleans. No novel more interesting. 25c.
Spiritual Alps. How to reach the altitude where the spirit is supreme. 35c.
Spiritual Birth—Death and its to-morrow. 10c.

BOOKS BY HUDSON TUTTLE.

Studies in the Outlying Fields of Psychic Science. The laws and conditions of Man's spiritual being. 75c.
Religion of Man and Ethics of Science. Belief in the divinity of Man and his eternal progression. \$1.
Life in Two Spheres.—The Spiritual Philosophy and the real life of spiritual beings. 50c.
Arcana of Nature.—History and Laws of Creation. \$1.
Philosophy of Spirit and the Spirit World. \$1.
The Origin and Antiquity of Man. The latest investigations and discoveries. \$1.
From Soul to Soul, by Emma Rood Tuttle. Contains the best poems of the author, and some of the most popular songs, with music by eminent composers. \$1.
The Lyceum Guide, by Emma Rood Tuttle. How to organize progressive lyceums spiritual or liberal societies, etc. 50c.
Career of Religious Ideas—Hudson Tuttle. 50c.
Stories for Children—Hudson Tuttle. 25 cts.
Cross and Steeple, their origin—Tuttle. 10c.

BOOKS BY CARLYLE PETERSILEA.

Discovered Country. Experiences in spirit life of the author's father. \$1.
Mary Anne Carew. Experiences in spirit-life of the author's mother. \$1.
Philip Carlisle. A philosophical romance by the author's band of spirit guides. \$1.
Oceanides. A scientific novel based on the philosophy of life as seen by spirits. 50c.

BOOKS BY DR. J. H. DEWEY.

The Way, the Truth and the Life—Har Book of Metaphysical healing and psychic culture. \$2.
New-Testament Occultism, or Miracle-Working Power the Basis of Occult and Mystic Science. \$1.50.
Pathway of the Spirit. A guide to Inspiration. Cloth, \$1.25. Paper, 75c.
Open Door—Spiritual Mastery. \$1. Paper, 75c.
Dawning Day.—Exposition of the methods of the Brotherhood of the Spirit. 30c.
Genesis and Exodus of the Human Spirit. Cloth, 50c. Paper, 30c.
Sons of God and Brothers of Christ. 25c.
Seer and Master. Key to Psychic Vision and Spiritual Mastery. 15c.
Walking with God. Secret of Divine Communion and Fellowship. 15 cts.
Signs which Follow, or Power from Above. 15c.
True Illumination. Christ-Theosophy. 15c.
Master's Perfect Way, or Prayer of Silence. 15c.
Pentecost—opening of a new school of Inspiration and Brotherhood. 10c.
Regeneration—Gate to spirit emancipation, 15c.
Scientific Basis of Mental Healing. 10c.

Miscellaneous Books.

5 CENTS EACH.

A. J. Davis' Portrait (Steel plate).
D. D. Home's Portrait (Copper plate).
Duty of Liberals to their Children—Wm. Salter
Evolution, its relation to Religion—Underwood
Gravitation, and What is it—Wm. Andrew.
Heaphy's Ghost—Extraordinary apparitions.
Spiritualism as a Science and as a Religion.

10 CENTS EACH.

Absence of Design in Nature—Garrison.
Bible Criticisms—Leonard B. Field.
Burnside Expedition—B. F. Underwood.
Doctrine of the Unknowable—David Eccles.
Deaton's—Christianity no Finality—Common Sense Thoughts—The Deluge in the light of Modern Science—Garrison in Heaven—God Proposed in the Constitution—Man's True Saviors—Is Spiritualism True? 10 cts. each.
Ethical—Does the Ethical Society take place of Church?—Ethical Congress—Faith and our Duty—What to Believe. 10 cts. each.
Government Ownership of Railways, Gordon.
Good Roads, contented labor and honest money.
Heaven and Hell—Judge Edmonds.
Influence of Food on Character—Perry.
In Hell and the Way Out—the Social Problem.
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. 10 cts. each.
Living Word, Dr. Geo. A. Fuller.
Man's Immortality—Discourse by Loomis.
Merrie England, Robert Blatchford.
New Revelation—Mrs. Cora L. V. Richmond.
Outline of true sect of Buddhism—Mayeda.
Reciprocity—Essay by Spirit J. G. Blaine.
Religion of Spiritualism—Dr. Crowell.
Science of Spirit Return, Dawbarn.
Some Little Rhymes, composed by W. E. Nevill.
Spirit World Thoughts—Mrs. Smith.
Spiritualism at Church Congress—M. A. Oxon.
Three plans of Salvation of the New Testament
Uncle Sam in Business.
Utopia—History of an Extinct Planet.
Vedanta (Hinduism) in Christ's Teachings.
Vestal—Origin and Destiny—Wilcoxon.
Women's Rights and Wrongs—Underwood

15 CENTS EACH.

Familiar Lessons in Astronomy, Fowler.
Hints on the Reproductive Organs, Dr. Jackson.
Hymnal, for circles and meetings, Budington.
Leadership and Organization—Dr. Brittan.
Light Science for Leisure Hours, Proctor.
Man's Place in Nature, Thomas Huxley.
Matrimony, Phrenology and Physiology.
Practical Guide to Spiritualism—Walron.
Romance of Astronomy, W. K. Miller.
Royal Road to Beauty and Health, Le Favre.
Waisaka Wom of Wealth, Narrative of Startling Phenomena, and Double Consciousness.
Woman;—Physically, Mentally, Morally and Spiritually—Mrs. Dr. Hulbert.
Wonders of the Heavens, Camille Flammarion.

25 CENTS EACH.

Anti-Spiritual Christianity—A Dialogue.
Ariel, Mary Platt Parmele.
Bible Spiritualism—Discussion, Wilson, Harris
Bob and I—Interesting Story—Theobald.
Brighter Climes—Life in Socioland, Chavannes
Buckles for the Armor—Hutchins.
Capons and Caponizing—Fanny Field.
Car Conductor's Dream, Wallace E. Nevill.
Christianity and Materialism—Underwood.
Christianity Before the Apostasy—D. W. Hull.
Circle and Social Song Book—Young.
Columbus—12 Engravings of his life,
Co-Opelian, Zebina Forbush.
Concentration of Wealth, Albert Chavannes.
Debate on Spiritualism—Psychic Wallis.
Dialogues and Recitations for Lyceums
Future Commonwealth, Albert Chavannes.
How to Bathe—Dr. Miller.
How to Cure Sick Fowls—Fanny Field.
Liberty and Life—E. P. Powell.
Lyceum Stage—Recitations, etc.—Kates.
Marriage Supper of the Lamb; its reference to Spiritualism—B. F. French. (cloth 35c).
My Wedding Gift.
Only Hope—Time reveals all—Wright.
Order of the White Rose—Grumbine.
Pentateuch, Bishop Colenso.
Petals from White Rose—Grumbine
Poultry for Market—Fanny Field
Practical Turkey Raising—Fanny Field.
Prize Recitations, Geo. H. Angell.
Psychometric Dictionary—Psychic Guide.
Rise of Spiritualism in England—Coleman.
Spiritism; 4 Lectures by Tiedeman.
Ten Commandments Analyzed, W. H. Bach.
Three Addresses, by Rev. M. Bercovitz—Jewish and Christian Atonement—What think ye of Christ—What does the Talmud say of Christ?
Treatise on the Horse—English or German.
Underwood's Prayer, 5c.; 1 dozen, 25c.
Vacation Time—Hints on Outings—Drayton
Webster's Handy American Dictionary.
What Ormond Thinks on Evolution, 25c.
Why I am a Vegetarian, J. Howard Moore.
Will the coming man worship God—Underwood
World's Ready Reckoner.

THIRTY CENTS EACH.

Greek-English Lexicon to the New Testament.
Life in the Stone Age—Pigley.
Uplands—A Novel, by Aida.

50 CENTS EACH.

Advancement of Science—Tyndall.
Advice to Mothers about Children
Better World—Dr. E. B. Southwick.
Bible Stories—Young.
Chaldaic Geomantic Oracle and Game of Prophecy—G. W. Gessmann.
Childhood of the World—Clodd.
Creation vs Evolution—Ormond, paper 25c.
Debate on the Bible—Underwood-Marples.
Dick's Hand Book of the Garden.
Marriage and Divorce—Westbrook.
Materialization and Other Spiritual Phenomena from a Scientific standpoint, by L. H. Dalton and J. V. Wallace.
Mediumistic Experiences of John Brown, Medium of the Rockies.
More Forget-Me-Nots—Story by Theobald.

New Life (Aphorisms)—Wm. H. Holcombe.
Topson Faircliff, Fools of a Day. (A story).
True Spiritualism—Leander.
Visions of Daniel and John—Monroe.

75 CENTS EACH.

After Dogmatic Theology, What?—Stebbins.
Astrea; Poems by Mrs. Thornbury.
Backward Glances—John Bunyan.
Bible Marvel Workers (Miracles)—Putnam.
Burgess-Underwood Debate; Christianity.
Crisis (American Revolution)—Thos. Paine.
Divine Origin of the Bible—S. J. Finney.
Empire of the Mother—Wright.
Exeter Hall; Theological Romance.
Ghostly Visitors—"Spectre-Stricken."
Heroes of Faith—Burriss A. Jenkins.
How We Master our Fate—Gestefeld.
Human Life—The course of Time—Weeks.
Planchette, with full instructions, postpaid
Poems and Rhymes—Davis.
Protectionist's Manual—Giles B. Stebbins

\$1.00 EACH.

American Advance Thought.
Automatic or Spirit Writing, by Sara A.
Underwood—in paper covers, 50 cts.
Between Two Worlds, the connection between this World of Matter and that of Spirit, illustrating what the Spirit is, where and how it lives, etc.—Reifsnider.
Book About Bees—Rev. F. G. Jenyns.
Dream Child, by Florence Huntley. Cloth.
Faith or Fact—Henry M. Taber.
Girard College Theology—Westbrook.
Heroines of free thought—Mrs. Underwood.
Home, and Other Poems—Jesse H. Butler.
How She Earned \$25,000 in 11 years, by a woman who made it—204 pp.
Ideal Republic—C. Phelps, \$1; paper 50c.
Intuition; a Novel—Mrs. Frances Kingman.
Light of Truth Album, containing photographs and short biographies of over 200 prominent Spiritualist workers, 100 pp. Price \$1.00. Postage 25 cts. extra.
Light Through the Crannies—Emily Reader
Planetary Growth or Evolution
Psychical Research Proceedings. They are as follows: April and July 1891, and Feb., June, July and Dec., 1892.
Review of Seybert Commissioners.
Sideral Evolution and Life
Statesman's Guide; Political Economy—Senff
Studies in Theosophy—Colville.
Theological idea of Deity criticised—Craven
Women and the Divine Republic—Miller.
World Beautiful—Lillian Whiting

\$1.25 EACH.

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

\$1.50 EACH.

All's Right With the World, by Charles B. Newcomb. Cloth.
Biography of A. B. Whiting; poems, writings
Constitution of Man—Combe.
Family Dentist; popular treatise on teeth.
Future Life, described by Spirits—Sweet.
Heads, or the City of the Gods—A narrative—Swartwout. Vol 1, 50c; Vol 2, 1.50.
Insects and Insecticides—Weed.
Life and Light From Above—Solon Lauer.
Man and his Destiny—Tiffany.
Mollie Fanner; Psychological Marvel of the 19th Century—J. W. Dalley.
Safe Side; a Theistic Refutation of Divinity of Christ—R. M. Mitchell.
Soul of Things—Prof. Denton.
Spirit Workers—Psychic Phenomena in the Family Circle—M. Theobald.
Workers in the Vineyard; history of modern Spiritualism—Mrs. Julia Schlesinger.

LARGER BOOKS.

Guizot's History of France, 8 vols. cloth \$10
How the Farm Pays—Wm. Crozier and Peter Henderson. \$2.00.
History of Boscawen and Webster. \$2.50.
Moore's Universal Assistant and Complete Mechanic—One Million Facts—Receipts, Trade Secrets, Rules, etc. \$2.50.
Pioneers of the Spiritual Reformation \$2.50
Secret of Life, Harmonic Vibration, King \$2
Clairvoyance, its law, nature & unfoldment by Rev. J. C. F. Grumbine Price \$3.50.

BOOKS BY SPIRIT FARADAY.

Relation of spiritual to material Universe; Law of Control. 15 cts.
Origin of Life, and Evolution of Spirit. 10c.
Development of Spirit after transition. 10c.
Mental Action; or How we Think. 15 cts.
How Evil Spirits Influence Mortals. 10 cts.
Progression; or how a spirit advances in Spirit life; Evolution of Man. 15c.
Dissolution, or Physical Death. 5 cts.
Relation of Science to the Phenomena. 10 cts.
Mental Evolution; or Process of Intellectual Development. 15c.
Postage on the above, 1 cent each.

BOOKS BY DR. BABBITT.

Health and Power. 25c.
Human Culture and Cure. Part 1—The Philosophy of Cure, 75c. Part 2—A treatise on Marriage, sexual development and Social Uplifting, 75c. Parts 3 and 4—Mental and Psychological Forces and the Nervous System and Insanity, \$1.50.
Principles of Light and Color; including Harmonic Laws of the Universe and General Philosophy of the Fine Forces. 200 engravings and colored plates. 551 pages. \$5.
Religion, as Revealed by the Material and Spiritual Universe, including the Wonders and Beauties of the Diviner Life. Cloth, \$1. Paper 50c.
Social Uplifting, Co-operative Systems and happiness and ennoblement of humanity. 15c

BOOKS BY ABBY A. JUDSON.

A Happy Year; or, Fifty-two Letters to the Banner of Light. Leatherette, scarlet and gold. 178 pages. 75 cts.
Bridge between two Worlds. \$1; paper, 75c.
From Night to Morn. 15 cts.
Why She Became a Spiritualist. \$1.
(Each has a portrait of the author.)
Development of Mediumship by Terrestrial Magnetism. 50 cts.

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.

Progressive Spiritualists.—A half hour was devoted to song service last Sunday evening, at Occidental hall, led by Mr. and Mrs. Lillie, Sadie Cooke, Mrs. Nevill, W. T. Jones, Mrs. Jolly, Colonel Morse and Wm. Rider. Songs were selected from the Jubilee Song Book. Mrs. R. S. Lillie followed with a lecture on "Religion in the Realm of Reason." Mrs. Lillie spoke of the wonderful change that has taken place in religious thought, and the Age of Reason, so long foretold by Thos. Paine, which is dawning upon the world to-day. That class of spiritual phenomena which is so easily counterfeited should not be presented to promiscuous audiences, and the line of gross materiality must be passed before we can discern spiritual things. Mrs. Lillie gave a poem from the word "Welcome," and the meeting closed with the usual good night word.

Mme. Young's Meeting.—The Madam seems to have solved the problem, how to attract the young people and skeptics. Oriental hall, 605 McAllister St., is filled, three times every week, with youthful and unfamiliar faces, eager for a word from the spirit land.

Occult Science.—Dr. M. E. Pottenger, the representative of the Order of the Magi on this Coast, will be the guest of Mr. and Mrs. Lillie on Tuesday evening, April 25, and will deliver his famous lecture, "Symbolism in a deck of Cards," in Occidental Hall under their auspices. The Doctor is genial and entertaining, and has a message for the people.

Mrs. White, Mrs. Eberhardt's mother, returned from Grand Rapids, Mich., on April 5th. The visit was pleasant and she feels much refreshed and invigorated, and will be welcomed by many friends.

The Circle of Harmony meets every Sunday, at Occidental hall, 305 Larkin St., at 1 and closes at 4 p.m. Music, speeches, messages and a general good time. Admission free.

Mmes. Drew and Robinson have opened a meeting at 909 Market St., in Fraternity hall. This building has been thoroughly renovated and refurbished, and conditions should be good for sensitives. Last Sunday evening the hall was well filled, and the mediums were assisted by Dr. Davis and Mrs. H. A. Griffin. Free admission to these meetings.

The Mission Lyceum had a very interesting session last Sunday, with an increased attendance. The platform exercises consisted of 16 numbers. An original poem—recited by a young man—a member of Mrs. Seal's group—written under spirit influence, deserves more than a passing notice and will be offered to the JOURNAL for publication. Our next entertainment will be given on Wednesday evening, the 26th of this month, at Excelsior Hall, Mission St., between 19th and 20th streets.
J. T. ROBERTS, Sec. W. T. JONES, Con.

Ladies' Aid Reception.—On Friday evening, April 14, this Society held a reception at their headquarters in Occidental Hall. Owing to the many changes of program the attendance was not as large as usual, but the time was passed pleasantly and profitably. An immense circle was formed and Mr. H. E. Hargrave read psychometrically, and White Rose, one of the guides of Mrs. Jennie Robinson, gave messages. Many familiar songs were sung by those assembled. Mrs. Small was the presiding genius and W. T. Jones floor manager. Dance music by Mrs. Sadie Cooke and J. T. Lillie. Everyone seemed to enjoy the dance and have a jolly good time. On the last Friday evening of this month the Ladies give a musical and literary entertainment and dance, to which an admission fee of 10 cents will be charged.

The Children's Progressive Lyceum had a very good attendance last Sunday, and with the newly-decorated hall and the new carpet, presented a fine appearance. Mrs. Seal has taken charge of group 10, and entered into the work in earnest. Among the visitors were Mr. Scholes, who gave a humorous recitation, and Mr. Olewine, who gave an interesting and instructive address to the children. He also gave great credit to Spiritualism for the good work it is doing. Next Sunday will be observed as a memorial session and a number of mediums are expected to be present and have a chance to speak for the spirit friends who formerly met with us in the body. We cordially invite all friends (old and young) in the spiritual or material body to be present. Another entertainment is in course of preparation. On Sunday, May 14, the Lyceum will picnic at El Campo, leaving on the 10:30 boat. Come along with us, friends, and bring your lunch. C. H. WADSWORTH.

Election.—The annual meeting of the Society of Progressive Spiritualists of San Francisco was held last Sunday, and after receiving the reports of officers for the past year, the following were elected for the ensuing year: Wm. M. Rider, Pres.; G. W. Hawes, Vice-Pres.; John Koch, Sec.; B. F. Small, Treas.; Mrs. H. E. Robinson, Jas. B. Chase, A. D. Hall, Victor Becker, Harry E. Hargrave, Directors. Mr. Victor Becker, agent of Sleeper Real Estate, Auditing Committee, Mr. Jas. B. Chase, A. D. Hall, Victor Becker.

Mediums' Protective Association.—This Society of which W. T. Jones is president, has a membership of over 40, over 20 of whom are public mediums. They hold their annual election of officers, on Sunday, May 14, at 11 o'clock, at the office of the Society, 1346 Market St. This will be the 4th anniversary of the organization.

Dreams and Visions is the subject of a lecture by Mrs. Bell on Wednesday evening, April 19, at 1412 Mission St. Admission free. All welcome.

Oakland.—On Thursday evening, April 6, a number of Spiritualists assembled at 504 Eighth St., to celebrate the 51st anniversary of Modern Spiritualism. The house was decorated with flags, flowers and birds. The latter enlivened the occasion with their sweet warble, as if also celebrating with the rest. The opening remarks were made by Mrs. Mary C. Pratt, concluding with tests from Prof. Geo. D. Winslow, which were all recognized. X.

Universal Spiritual Association.—"How to overcome present conditions." For 4½ hours individuals gave expression to their convictions on this subject in the third person plural number, without arriving at any conclusion. The subject was continued for discussion next Sunday, and if each individual present will analyze the question in the first person, singular number, each will receive an answer which will be of great benefit to them all, although not fitting the conditions of their neighbors. 20 Eddy St., from noon to 4:30 p.m.

Prof. W. C. Bowman, South Los Angeles, Cal., would like to arrange with Societies between Los Angeles and San Francisco, to deliver one or more lectures at each point on his way to Salem, Oregon, to attend the New Era Camp Meeting, to open July 8. He can begin to fill such engagements at once, and would like to correspond with Societies with that view.

By an oversight the date of the opening of this camp meeting was, on April 6, stated to be June, instead of July.

Dr. and Mrs. Chesbro are at Fresno, and report that their audiences are good, and that there is considerable interest taken in Spiritualism by thinkers.

Passed to the Higher Life, on April 3, the beloved mother of Mrs. Sol. Palmbaum, at her residence, 856½ Isabella St., Oakland, Cal., after a lingering illness. She was 70 years of age.

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 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.

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1898, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—15¢ per year, (40¢) post free. Florence House, 26 O'neburgh street, Easton-road, London, N.W. Eng.

THE LYCEUM, published weekly by Tom Clifford, 1905 Pearl St., Cleveland, Ohio. Fifty cents per year, invariably in advance.

The Spirit of Truth.

A Monthly, devoted to the Prophetic Truths of Spiritualism, that now is the time for building up the Kingdom of Heaven on earth—the fruitage of Spiritualism. Each number contains testimony from Angelic Spirits in proof thereof. Subscription, 50 cts. Specimens FREE. Address the editor.
THOMAS COOK,
Box 386, Hot Springs, Arkansas.

A REMARKABLE OFFER.

For a Short Time Only.

To those writing us, giving us name, age, sex, and one leading symptom, in their own hand writing, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

"FOODS FOR THE SICK, AND HOW TO PREPARE THEM;"—a valuable volume, giving proper diet, how foods should be cooked, also the proper care of invalids. This volume contains recipes for the hygienic preparation of foods for general consumption. It is, in fact, a Hygienic Cook Book. It contains a list of antidotes for common poisons. It is a guide to right living, a counselor in sickness or emergency—concise, yet plain and readily understood; and

"WOMAN;"—a medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable medical work, and should be in the possession of every woman. It will be sent FREE to ladies writing us under this special offer.

It has cost us hundreds of dollars to publish these volumes. They are nicely illustrated and are standard works.

➔ A correct medical diagnosis and the two valuable volumes ABSOLUTELY FREE of all cost. This offer will hold good ONLY while the present editions last.

Address — DRs. PEEBLES & BURROUGHS,

BATTLE CREEK, MICHIGAN.

Rare Opportunity.

FOR SALE.—A 15-acre PRUNE RANCH—Trees four years old.

Will sell it as a whole, or will subdivide it into five-acre Plots, to suit purchasers. Title perfect. These LANDS are the finest Fruit Lands in the State, situated as they are in the Santa Clara Valley. Sold on very easy terms.

For particulars apply to W. H. YEAW, Trustee, Manager and Secretary of the Sleeper Trust, 629 Ellis Street, San Francisco, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

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, BINGHAMTON, N. Y. 10tf

HOW TO USE THOUGHT FORCE to obtain health and succeed in everything. Booklet giving methods, 15c. Dr. Eichwaldt, P. J., 14 McAllister St., San Francisco, Cal. 16tf

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. 8t13

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

ASTROLOGY.—Send 20c, sex, place, date and hour of birth, for your past and future by the stars.

J. S. THURMOND,

6tf Beaver Creek, Colo.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.

Mrs. DR. DOBSON-BARKER,
Box 132, San Jose, Cal.

FAT FOLKS. TWO YEARS ago I 47 lbs. by following the suggestions of departed friends; no gain, no starving, nothing to sell.—Inclose stamp for particulars. Mrs. E. P. Molesworth, 116 Clymer St., Brooklyn, N. Y. 16t4

"LICHTSTRAHLEN"

(RAYs OF LIGHT)

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechentlich. Probenummern gern versandt. Zum Abonnement ladet freundlichst ein West Point, Neb. [13mtf] MAX GENTZKE.