

Parts the silent river, And I stand upon the shore Of the strange Forever, Shall I miss the loved and known? Shall I vainly seek mine own?

Can the bonds that make us here Throw ourselves, immortal Drop, away like foliage sere At life's inner portal? What is holiest below Must forever live and grow.

He who plants within our hearts All this deep affection, Giving, when the form departs, Fadeless recollection, Will but clasp the unbroken chain Closer when we meet again.

Therefore dread I not to go O'er the silent river; Death, thy hastening oar I know; Bear me, thou life-giver! Through the waters to the shore Where mine own have gone before.

LUCY LARCOM.

# Three Prophetic Dreams.

The following article appears in the February number of *Mind*, from the pen of Mrs. Alice D. Le Plongeon, better known to our readers as Miss Dixon, daughter of an old and highly respected London Spiritualist, the late Dr. Dixon, says London Light : Prophecy, though a very rare gift in its higher phases, is less uncommon in a limited degree than is generally supposed. But prevision usually comes in flashes so exceedingly brief that the seer scarcely realizes it before it is gone; and if the impression is not at once related or recorded, the light flees, evading all pursuing thought. In dreams, coming events certainly cast their shadow, and in some cases regarding matters that are quite unimportant. Atmospheric and magnetic conditions have much to do with dreams. When these, as well as the mental and physical conditions of the sleeper, are favorable, interesting results sometimes follow. As an instance of this I will relate a personal experience, first describing the conditions under which the dreams occurred. In the peninsula of Yucatan, famous for its ruins, one of the most fascinating places in Chichen, the site of what was, in olden times, a city of considerable extent. There, centuries ago, deserted temples and palaces became shrouded in dense foliage, and the former abodes of haughty priests and princes sheltered only wild creatures of many a form. While making archæological researches, Dr. Le Plongeon and I found it convenient to occupy the upper portion of what had been an extensive palace, built of white stone and richly ornamented with sculptures. The room in which we slept had no window, but its portal was without a door, and we left it uncurtainedhaving always to sleep dressed, ready to resist hostile Indians—so that the cool night breezes fanned us just a little. The room opened upon an extensive terrace, 40 feet high, composed of

fail to observe when dwelling in the northern hemisphere-we could still look out into the glorious space, breathe the pure air, and rejoice in the inspiring silence.

Such were the conditions. It may be added that our fare was severely simple; that our days were spent in hard work beneath a scorching sun; and that, our lives being in constant danger from hostile Indians, leopards, snakes, and insects, we had acquired the faculty of sleeping very lightly. At daybreak, between 5 and 6 o'clock, we were always astir.

The three dreams I am about to relate occurred in each case just before waking-on alternate mornings of the week. The first was in



coat or vest. Another was of medium stature, clad in only two white cotton garments, just as the Indians dress, though he was a white man. The third party was a small man, and had a brown linen jacket. but no vest."

That very morning these three men put in an appearance at the place of excavation. Later we learned that they were petty officials from a neighboring town, and their object was to do a little spying. They asked Dr. Le Plon-geon if they might visit the rooms we occupied at the palace. He assured them they would do well to keep at a safe distance from them, as he had a very reliable sentinel on duty there, and that no one would be allowed to intrude upon the Senora (the writer) who was at home in those rooms.

Knowing nothing of what had occurred at the place where the work was going on, I was walking on the terrace, when, glancing down, I saw the men of my dream, exact in all details. approaching the palace. Had they looked up they would have seen me, but they did not. Besides myself, the sentinel was the only person who had not gone to the scene of excavation that morning. This man was pure Indian, and spoke only his native tongue—the Maya. I hastened to where he stood—at the head of a steep stairway, the one ascent to the terraceand said, in a suppressed voice : "Three men are arriving. They are not to come up these stairs. You understand ?" His orders were to shoot any person that would attempt to force his way without a permit from Dr. Le Plongeon. Bey, Colel (all right, lady), the sentinel stolidly rejoined, nodding his shaggy pate. I withdrew from view, and soon heard the Indian growl out a surly "Down!" in his Maya language, with which all the people there are familiar. A moment later the order was repeated, more menacingly, accompanied with a sharp rap of the butt end of the rifle on the stone platform. The intruders were on the stairs. The sentinel raised his weapon to his shoulder. The click of the lock sounded on the still air. Convinced that the Indian "meant business," the three men lifted their voices in joint protest and quickly descended. Again I looked over the terrace and saw them making a hurried departure; but they did not see me.

BARON CARL DU PREL, The noted German Author and Occultist. [See Page 4.]

connection with excavations that had resulted in the unearthing of several ancient sculptures and other interesting antiquities from the tomb of a certain high priest. Among other things, we had brought to light nine large stone snakeheads. finely chiselled and colored. In my dream I directed our laborers to remove a lot of rough stones from one spot, telling them they would find, concealed beneath, three more snakeheads.

When I related my dream to Dr. Le Plongeon, at that time unable to leave his hammock owing to an injury he had received, he said : "If it pleases you to have the men look there, direct them to do so." At mid-day I returned to him with the news that the three heads had been brought to light, just as foreshadowed in the dream.

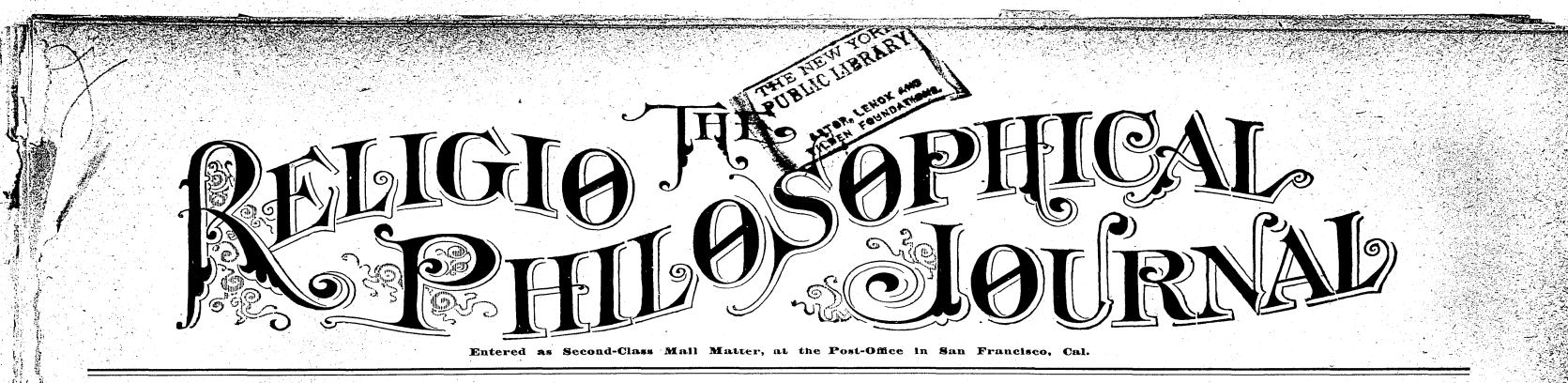
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"You saw double, \_\_\_\_ Dr. Le Plongeon, 'only 15 men are due here."

At 10 o'clock that morning, however, 30 soldiers came in single file along the narrow path. I stood on the terrace and counted them. Fifteen were to remain with us; the others were going on duty at another outpost. It may be added that these are the only prophetic dreams the writer has experienced. What is the explanation of these psychic phenomena?

There is no darkness but ignorance.



🗯 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. 🚝

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NOT LOST, BUT GONE BEFORE.

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great blocks of stone. Strolling along that broad elevation, it was easy to become enthusiastic over the gorgeous sunsets and serenely beautiful nights. At our feet the tree-tops of the forest that extended away to the horizon swayed and murmured, and among their dense foliage the fluttering fire-flies seemed, as it were, a reflection of the countless stars above. From our hammock, hung so that our heads were to the north—a rule of health that no one should fail to observe when dwelling in the northern hemisphere—we could still look out into the glorious space, breathe the pure air, and rejoice in the inspiring silence.

Such were the conditions. It may be added that our fare was severely simple; that our days were spent in hard work beneath a scorching sun; and that, our lives being in constant danger from hostile Indians, leopards, snakes, and insects, we had acquired the faculty of sleeping very lightly. At daybreak, between 5 and 6 o'clock, we were always astir.

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the museum at Merida. As it is, heavy rains have washed off the colors.

The second dream was on the day Dr.LePlongeon was able to return to the scene of his labors after a fortnight's confinement to our room. While he was dressing, I said to him: "Just before waking. I dreamed that three men came to this place. They did not see me, and I did not know who they were, but I can describe them fully. One was tall and thin, and wore no coat or vest. Another was of medium stature, clad in only two white cotton garments, just as the Indians dress, though he was a white man. The third party was a small man, and had a brown linen jacket. but no vest."

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#### 2

# Religio + Philosophical Journal.

# Phantom on a Bridge.

Our house stands about 300 yards south of the Wallawalla river, Wash., by way of a footpath that leads to it, where it is spanned by a foot bridge about 140 feet in length, A road runs up from the house eastwardly through the place and passes the foot bridge about 120 yards from the end of it on our side of the river.

On the evening of the 10th of August, 1898, a few minutes after sundown, myself and four daughters were coming down the road toward our house and had approached the nearest point to the end, when we saw a woman on the foot bridge and near the middle of it, dressed in a light garment with a white hat. She saluted us by waving a brown cloth or scarf and my little girls replied by waving their fans. She kept moving back and forth near the middle of the bridge and saluting us, and my girls answering her, and now and then would pause and lean against the railing and look down at the water as she passed back and forth.

A part of my little crowd wished to go to her, thinking it was one of our near neighbors. But I thought if she wished anything she could speak or hallo to us. She continued in motion in the same manner near the center of the bridge for about five minutes, when she disappeared by sinking out of sight down towards the water, and immediately after F. Goodwin stepped up and on the farther end of the bridge and crossed over to us, passing through the same space the woman had occupied on the bridge, but said he had not seen nor met a person on or near the foot bridge when we questioned him.

Mr. G. D. Goodwin prefaces the above with these remarks: "The persons who send you the experience herein described are my son's wife and my four grandchildren. Mrs. Goodwin was impressed that the apparition was that of the widow of T. J. Peabody. They lived here about 15 years, but removed some 18 years ago. They were old-time Spiritualists when the name was a reproach. She was found dead in Lake Washington, close to Seattle, two days before the apparition was seen on the foot bridge near Wallawalla."—Light of Truth.

# Catching a Thief in Zanzibar.

The English Consul was robbed of a silver dinner service and the police advised him to call in a medicine man if he wanted to get it back. So he sent for the medicine man and invited his friends in to see the fun.

The day came and with it the medicine man, who was a little, old, squat, repulsive-looking wait to be accused, but blurted right out: "I did not do it alone! There are others in it too." Well, sure enough, there were others in it, who at once confessed. The dinner service was recovered.—*Chicago Tribune*.

## A Dream Fulfilled.

A Sunderland solicitor, Dr. Haswell, recently related some remarkable dream experiences to a representative of the Northern Weekly Leader. The authenticity of the narrative, coming as it does from Dr. Haswell, is beyond question. He says: "In the night, between Tuesday, 21st and Wednesday, 22nd September, whilst at Norwich, I dreamed I saw my boy Philip, aged between nine and ten years, fall and bruise his face near his left eye. It seemed to be done while he was at play, but more I was not conscious of, except that the scar produced in the fall was near the left eye, and was in size somewhat larger than the socket of the eye. On the afternoon of the 22nd I travelled from Norwich to Ely, and, not having heard from home since the Saturday previous, wrote a short letter to my wife, adding when finishing : 'N. B.-Had a queer dream last night about Philip; thought he fell and hurt his face.'"

"I felt uneasy the next day, and wired to my wife, asking her to say whether all was well at home, adding a message referring to office work. An answer by wire came in due time 'All well;' but I still continued to feel uneasy.

"I returned to Sunderland the next day, Friday, 24th, and to my astonishment found that my boy had fallen the day before while in the High School playground, slightly injuring his left eye and cheekbone. I also found other circumstances at home sufficiently serious to justify my apprehensions of the previous day, and to which I need not refer. The 'All well in the telegram was inserted to prevent my feeling unduly anxious, my speedy return home, too, being expected. My boy's accident, 1 found, had taken place about noon on Thursday, 23rd September, or about some 32 hours after the time of my dream. A mere theory of coincidence seems to me insufficient to account for what I have related."-Northern Weekly Leader. England, Jan. 27.



we could do to relieve her of her burden. With a sad smile and a negative shake of the head, she informed us that there was not, and seemingly shrunk within herself. No desire had she to attract the attention of her fellow passengers. Conscious, did she seem that she was a denizen of another sphere. and the second second

We took one sweeping glance of the coach; that glance informed us that each passenger was intent upon his own affairs. The brightly, fashionably dressed young ladies, chattering nonsensically, on their way to the city on a shopping tour; the trimly dressed matron with her little ones by her side, to whom all her solicitations for comfort and care were vouchsafed.

The typical traveling man, intent upon his Order Book, and no doubt studying how best to approach the next customer. In yon seat, a clergyman, bible and text-book in hand, very devout, and eyes for none in the coach but himself. Only one other beside us seems to have noticed the old lady to whom we refer. That, a man from the plains of Texas. He is seated near, rough, uncouth and poorly dressed, but the stamp of noble manhood upon his brow, expressed by the sympathy which he bestows upon the woman. Reaching over, he asks if he can take the crippled child in his arms for a little while and thus rest the grandmother. A smile illumines the features of the old lady as she relinquishes her burden. Then she turns to us and says, oh, such a plaintive tone in her voice: "Tis the first time that she has been out of my arms for more than 12 hours." Tears gather in hereyes as she looks into our face and murmurs, "I am taking her home to die. All her life long has she been a cripple, injured when a wee-bit of a babe. I reckon 'twas God's will, but some things are mighty hard to bear." We can never forget the plaintive ring of her voice, the pathetic look of those eyes, sunken with age and dimmed by many tears that had been shed, nor the trembling hand and fertive anxious look that she gave to all.

A human soul encased in that decrepid form; a human soul waiting to be freed from such a hut as that frail body. What then?

As we gaze upon the picture of the old woman and her grandchild, and then look into the smiling faces of the brightly dressed young ladies, we can but ask, "Is God just?" What did the parents of those who are seated there in all their royal plumage, that they are thus environed? And what did the parents of this one who sits in her poverty and rags, that she must suffer? Is it just? Have these pictures been painted by the same artist's hand, a personal God, or has each soul chosen for itself the expression of life, and does that soul gain an experience needful for its environments? We repulse the first thought, and cling with a tenacious faith to the last. Ah, we long to know if that soul which has suffered three score years and ten, and which has been cramped by a weak. crippled body, may sometime, somewhere, somehow, enjoy in the fullness the happiness of life.

negro, so small as barely to escape being a dwarf. The only things that the medicine man brought with him were four little sticks 12 or 16 inches long and as thick through as my little finger. He asked for a small, low table, squatted down before it Turkish fashion, held two of the sticks, one in either hand, and ordered the Consul to sit opposite him and hold the other two sticks, allowing the tips to rest gently on the table. All the servants were in the next room with the door closed. The medicine man rolled his eyes ceiling-ward and began muttering some gibberish that we took to be an incantation.

I soon noticed that the Consul looked distressed and uneasy, and bending over him I asked him the reason. He said : "Why, I can hardly hold these sticks; they tug as if some one had hold of the other end and was trying to pull them away from me." He was joked a bit about his vivid imagination. One of the men offered to and did relieve him, only to find that it was no joke; the magic power of the medicine man's incantation made holding the sticks a real physical effort. Did I try holding them myself? Yes, but I can tell you little of that satisfied me. What do I think it is ? O, I don't know. Devil worship or something else, but let me go back to catching the thief.

One of the servants was admitted and ordered to place his two hands on the table. He did it, nothing happened, the medicine man kept on his incantations for a minute or more, then said to the servant: "You can go; it is not you." One after another was called, with no result. The performance was beginning to grow monotonous, when in came the coachman, a man who had been in the Consul's employ for years. Scarcely had he put his hands on the table when the sticks held by his master gave a mighty tug and closed around one of his wrists, while the two sticks in the medicine man's hand snapped hold of his other wrist. The coachman did not

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## A Human Soul.

'Twas in a rapidly moving train; the day was hot, and the smoke from the engine, combined with the dust, filled every crevice of the coach. The passengers were willing to undergo such inconvenience for a breath of air.

An early Spring day, but it seemed the weather-god had forgotten himself and had placed at our disposal, hot, summer weather. The clanging of the bell, the shrill signal of the whistle for stopping, and the train moved into a station.

A typical country town ; one where the young swain and blooming maiden, the matron and middle-aged man, all hurried to the station to see the "Express" pass by. The stop was but a short one. The only passengers to embark were an old lady of some 70 years, bowed and bent with the weight of sorrow and poverty, which were depicted in every line of her features. In her arms she carried a sleeping child of at least ten years of age, whose little form was crippled with disease. At once, in looking into the faces of these passengers, our ennui left us, and we were attracted by the old lady's attitude which was one of pain and despair. These lines of Edwin Markham's impressed themselves upon our mind :

"Is this the thing the Lord God made and gave To have dominion over sea and land; To trace the stars and search the heavens for power? To fill the passion of Eternity? Is this the Dream He dreamed, who shed the suns And pillared the blue firmament with light?"

We could see the traces of tears upon the woman's face, and we instinctively felt that some secret sorrow was hers. With much care and love she gazed into the face of the crippled child, and pressed a kiss upon the pallid lips; worn, tired and weary, seemed she. So we stepped to her side and asked if there was aught "Oh yet, we trust that somehow, good May be the final goal of ill, To pangs of nature, sins of will, Defects of doubt, and taints of blood.

"That nothing walks with aimless feet; That not one life shall be destroyed Or cast as rubbish to the void, When God has made the pile complete."

"When God hath made the pile complete," will we meet our fellow-passengers, and will not their souls be highly illumined, a recompense for all that they have passed through—will not "the first be last, and the last, first?"

MRS. LOE F. PRIOR.

# The Need of Sympathy.

Never before in the history of the world has there been so great a need of sympathy as at the present time. We see around us the sorrow and misery, the suffering and despair, and what do we do to alleviate these sufferings and bring joy and sunshine into these care-laden and saddened hearts? It is with regret that I answer, comparatively nothing; we think only of ourselves and rush recklessly on, turning neither to the right nor left, to offer a helping hand to our fellow man! Our only aim is to benefit self at the expense of others. We boast of being a free and Christian people. Are we? Even the church which boasts of her purity and goodness, is almost destitute of this great essentialsympathy.

## Religio - Philosophical Journal.

We follow the teachings of the old Mosaic law and not those of the gentle Christ. True many profess the Christ love, but do they possess it? What is Christianity? Is it going to church and offerings up prayers to an unseen God? or is it doing to our fellow men, as we would they should do to us? I know not which course others may choose, but I choose the latter-call it morality or what you will. It is far better to be strictly moral, than to profess that which you do not possess. We need a reform in religious as well as social or political affairs, and unless there is reform in the church, her ultimate overthrow is certain. We must practice what we preach and preach only that which is pure and noble. Let us do all within our power to bring joy and peace into the hearts of people. Lift up the fallen and do not kick them farther down the slippery path of ruin, and our reward is certain, be we Christian or moralist.

ED. D. JONES.

Voices.

Across the border line that separates the world of seen and unseen forces—comes strange whisperings, voices that bring a message to the hungry souls who wait beside the gate, which never open swings unless some dearly-loved one stands upon the misty shores beyond; shores unexplored as yet by none unless by these same loved and gone, and unto them belong the evanescent tones wafted on magic breezes, from environment suited to their range of action; else would they, speaking thus, be heard, since it is not known that anything from nothingness proceeds. Granted, as well as that in her vast and inexhaustible storehouse nature has nooks and crannies yet to be discovered. That she yields her treasures grudgingly at evolution's positive demand and that involution has not yet begun except in comparatively few cases.

Macrocosm grander than the Rock of Ages if within the bursting bosom of infinity, there still remains this miracle whose unfoldment just begun mystifies the saints as well as sinners of to-day, causing them to seek for some reasonable excuse to believe the evanescent assurances that from time to time are wafted through their listening ears, for not a few are following the mystic thread that leads thither, who can say, except he who hath followed to the end the same. Hath any done this? I answer one whose thorn-crowned brow received a chrysm which hath been shared by many. One whose bleeding feet pressed painfully the stony path which led toward crucifixion's agony; whose meek and lowly life became a synonym of rare perfection and whose name to-day is reverenced and adored. "And Mary coming at the dawn found the sepulchre was empty and saw and heard with joy the angel who proclaimed a risen Lord." Matt. Again and yet again, upon the mountain by the sea where multitudes were gathered, unseen by all except the few, the blessed few, whose unsealed eyes beheld; whose unstopped ears could hear—and yet how slowly, painfully the truth is being born through travailings, whose agony is only less intense as hope at intervals burns fitfully only to die away and be obscured by the dust and ashes of materiality. Again and again has the struggle been resumed only to be discontinued as its futility was demonstrated until at last, science allpowerful to rescue and to save has sounded a cry of forceful-strength, the key-note of the age. That it heralds advance as it has always done, goes without saying. That it teems with subject matter both valuable and interesting, since to prove immortality thus is to fulfill a prophecy of nearly a quarter of a century ago; to place within the grasp of all, the knowledge which will enable them for themselves to safely demonstrate, relying on their own experience which is most consistent, since individuality is on both a mental and physical plane clearly defined. I now arrive at a synthesis whose gradations require wise considerations. In fact, I am prepared to assert that the relationship between spirits (life-principle) and matter is not always a reciprocal one. Amid the protestations and of conscience you must aknowledge this, that the ego struggles toward a higher expression of existence is consistent still with evolutionary law. Why struggle, if not to rise? Wherefore idealism, if not an incentive to such action, and whence cometh the same? Questions easily answered if we pre-suppose a higher, grander sphere of conscious life whose borders overlap

the mental plane and from whence, through avenues of mentality, may be borne in upon human understanding the same.

Voices breathing rather, in upon our spirits sick and sore, assuring us "There is no death; what seems so is transition." Beautiful thought of our poet repeated again and again, still falling upon our ears:

Until 'mid darkling shadows We shall not longer stray, With a perfect knowledge of the way."

## The Brotherhood of Man.

AIDA.

Are we not a spark of the divine, incomprehensible (to our finite understanding) God, Good, Jehovah, Allah, or call it what you will? We claim to be Spiritualists. Do we live it? Do we act it? I am very sorry to say we do not, in the full sense of the term. Have we not the divine self within us? Why not unfold it, instead of letting the physical, petty jealousy take charge of us? This is often found among Spiritualists and mediums. Why should we have this feeling toward each other, when we know that the beautiful philosophy and phenomena teaches us to do to others as we would have them do to us? Do we not in our philosophy acknowledge that we are all from this same universal source?

Practically, in the spiritual sense, we are all brothers and sisters, and we should treat each other as such. We should not draw the line at nationalities or color, and this point I wish particularly to emphasize. I have been called "radical" for publicly expressing this idea, but my answer is that God, or Good, is in all life, and hence we dare not draw the color-line. I know this is hard to accept, because of our physical pride, yet if you claim to be a Spiritualist or a Liberalist you must have a progressive mind. Do not build a fence around yourself, because you are a Spiritualist, and think you know it all. If you do you will stop progression. There is no limit or space to our philosophy. It teaches eternal progression.

Here is a little advice to both old and young mediums, as well as Spiritualists and Liberalists in general: When you have reached a certain stage of unfoldment, do not think you have it all; no, but go on and on, seeking for more. But as you do so, you must leave your mind open and free from prejudice, for that would hinder unfoldment and retard the soul's progression.

Let us be liberal in expression, for none of us have a corner upon this philosophy or phenomena. It belongs to all, and this means, not to the white race alone, but to all races. I am in all. You are in all. God is in all life-all things are one. As Spiritualists differ, let us cultivate the spirit of kindness and tolerance, and let our beautiful philosophy and true phenomena go hand in hand. They are closely interwoven and cannot be separated. They have always existed and will ever exist. We find the phenomena and philosophy mentioned in the Bible from Genesis to Revelations. What a blessing Spiritualists have in these two-a great deal more than any other people. Having this blessing, we should not envy, but cultivate a DR. MAX MUEHLENBRUCH. spirit of love. Box 118. Oakland. Cal.

of its untruth or unreality. The intent may be to injure another or to protect self or some other motive. It is better to suffer the consequences of a wrong action than add another sin by trying to lie out of it. It is a sin to lie, but it is an equal sin to charge another with lying when not sustained. An insult may be as bad in effect as a lie uttered.

"But, suppose a person states things that are false or unreal, would you say they are lies and that he is a liar?"

No; I would seek an explanation that might modify such an opinion or idea. If I could I would present the truth of the matter, which will always upset and defeat a lie or an error. Every untruth is not a lie. A person may say what is untrue from ignorance or misconception. He may endeavor in all honesty of purpose to tell the truth, but fail to do so and say what is false from a misunderstanding of what he is trying to tell; or he may be joking, which is not a commendable habit. How often persons have been accused of lying when they were innocent of the hateful imputation! It sometimes happens that a man will charge his neighbor with lying when he has not a full understanding of what was said, to find at last that his neighbor is right and himself in error.

"If my neighbor really lies, is it not right for me to say so?" Not always, though it may be in rare cases. There are many ways of expresing yourself without using offensive language, without saying he or she has lied, or is a liar. The word untruth is sometimes used as a softened expression when we do not wish to make the charge of lying in the grossest form. You could say he is mistaken—he is wrong—he is in error—incorrect—might say he has got a wrong impression—he has a misunderstanding—is mistaken in his judgment—he has a misconception or misapprehension. You may say the thing spoken is false, or it is not so, or it is untrue; especially if you can present the truth or show how, why or wherein the statement is untrue. There are many ways to avoid bitter epithets.

"Suppose a person lies about me with the intent to insult, slander or injure me in some manner, would I be justified in calling him a liar?" That is a personal affair in which each one is free to exercise his or her own judgment. To say that a person lies is to charge him with the highest dishonor and take on yourself the higher resposibility. This, too, is a dangerous experiment. Nations and individuals have often got into war that way. When you feel like calling a big man a liar be sure you are right, then use the telephone. Don't be too hasty in calling one a liar; it sometimes amounts to slander or scandal, and it is bad manners. Many individuals are altogether too excitable and sensitive to a real or imaginary affront. Don't get on your dignity, get off your balance and explode. Equanimity is the one thing needful on such occasions. The better way is to ascertain if there may not be some justifiable cause for the misdemeanor. You may find yourself to blame, in part. Shun a reckless or rash use of the little word *lie* as applied to persons and statements. A statement may be true in part and partly false. Certain things may come to your ears from a second or third party-for instance, a thing claimed to have been said or done by you, which you in your haste say "is a lie;" whereas, on tracing the matter back to the first party, you ascertain that the thing first spoken was quite different from what you heard, and perhaps true in part, and no offense may have been intended. Reports are often exaggerated and colored greatly. A person in relating a statement he hears may add to, take from, or in some way change it; a third party may tell it still differently, so that a wrong impression goes forth. When we talk about other folks it is not always best to express all we know, and if we are disposed to repeat what we hear, be accurate and truthful; careful what we say, if we want to keep out of trouble. In saying we do use believe a thing, is not equal to saying it is a lie. We do not say it is false, but only say we do not believe it, although it may be true, or it may not. People do not believe things that are true in many instances. Truth will triumph and endure while falsehood must eventually sink and disappear. If statements on any subject are false, no knowledge is gained thereby; nothing is learned but darkness, error and damage to those who believe, receive and act upon them, and those who originate them. An error or lie is unreal, has no existence, no foundation in fact. Yet, in

## The Troublesome Lie.

There are times and circumstances in which it may be proper and right to say of a statement, "It is a lie;" of a person, "He is a liar;" for the purpose of counteracting the evil effects of a falsehood. In a case of this kind the charge should be well sustained. Very often people make an improper use of the word in saying of a proposition "it is a lie" when they only mean to say it is an error, it is untrue, or that they do not believe it. We indulge the thought that if they knew the true use, meaning and consequence of this little word they would use it more cautiously and less frequently. It is really a venomous, hostile word which, on baleful breath of thought, may carry a sting and inflict a wound that does not heal. Few things are more offensive than to be called a liar or to be accused of lying.

A statement may be false or untrue, yet not a lie, necessarily. To be a lie it must be an intentional violation of truth—must be uttered or expressed by the person with the intent to mislead or deceive and with his or her knowledge

# Religio " Philosophical Journal.

one sense, a lie may be a reality, a principle, a thing that can steal happiness and pleasure, kindle flames of madness in the brain, turn the springs of love into the bitter waters of hate, breed dissension and crime, do harm in many ways. It is a stain on character. "If we undertake to find and destroy the lie it is as intangible as the wind, though terrible as the hurricane, unthinkingly let loose through the portal of sweet lips." A. H. NICHOLAS.

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

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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 inspec-

tion, 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., JUNE 1, 1899.

The watchword of every true Spiritualist is progression. To stand still is to die. New truths are revealed to our consciousness, as we are ready to receive them. We should therefore cultivate the spiritual nature, and be ready to progress day by day.

Spirit Mothers has been consolidated with the Medium of Los Angeles, Cal., and will now be a department of the latter, conducted by Spirit Lucretia Mott. Mrs. Olivia F. Shephard has now become assistant editor of the Medium. Uniting the forces, instead of scattering them is wisdom, and we are glad to record this union, as a move in the right direction. The Medium should be well supported. **the** "World Philosopher" and occult author, occurred on April 3, 1899, and was celebrated in Munich, Germany, on April 6th, by the Association for Scientific Psychology, says the Uebersinnlichen Welt. Prof. Max Seiling gave the opening address upon "The Soul-Teachings of du Prel and other World Philosophers," in which he included Schopenhauer, Mainländer and other German celebrities. Dr. Bormann, in a short address, showed how beautifully du Prel had illustrated, in his writings, the workings of the human spirit.

"Belief in lmmortality" was the subject of a recent discourse by Rev. Minot J. Savage. In it he gives the following on the Christian theory of endless hell-torment:

I have studied all the old religions of the world, but Christianity is distinguished from all others,—and it is a lamentable distinction, to my view,—as being the first religion on the face of the earth that ever taught immortal, hopeless anguish. The other religions have their hells, —infinitely horrible tortures such as we cannot conceive of; but they always think of time as made up of cycles, and those cycles come to an end. So the hells end sometime, all but the Christian hell. There is no other hell that I know of that does not come to an end.

The German Occult Union held its fourth annual convention in Berlin, on May 21 and 22.

It is said that the Spanish party of Carlists have struck a popular chord by intimating that if they succeed in their revolution they will exile every Jesuit in the Kingdom. This will be striking at the root of their troubles. They are always a menace to liberty and prosperity.

The Chattanooga, Tenn., *News*, thus speaks of Mrs. Loe F. Prior's meeting in that city :

A large and interested audience was out last night to hear the discourses delivered by Mrs. Loe F. Prior on subjects handed to the speaker after she had reached the platform, thus showing that she had no time for preparation. For over one hour, Mrs. Prior eloquently and convincingly handled each subject given her. The logical conclusions deducted, as well as the beautiful diction, filled her hearers with wonderment. The six subjects were treated as though the lady had many hours of preparation instead of the spontaneous thoughts she accorded them. After the discourses Mrs. Prior gave a number of messages to strangers, which were fully recognized.

# Union Meeting at San Diego.

Last Sunday there was a reunion at Lafayette Hall, under the management of Mrs. Ella Custer, president of the First Society; Mr. McPheters, president of the National Avenue Society, and Mrs. Samuel Smith, president of the National City Society—these three Societies having united in the celebration. The platform was occupied by Col. Dryden, Mrs. Maude L. Freitag, and other mediums and speakers, to the enjoyment and appreciation of the large and enthusiastic audiences. There are a large number of Spiritualists in and around San Diego, and they work in harmony. The mediums are generally agreeable and united, setting a good example to\_those in other localities. In proof of this we find the following in a late issue of the *Medium*, written by Mrs. Maude L. Freitag :

There are a great many Spiritualists in San Diego, and the number is steadily increasing. The two societies are very harmonious. Mr. McPheters is the president of the society which meets in its own hall at National Ave. and 28th St. Col. Dryden, a most eloquent speaker, and a broad-minded and progressive man, speaks for this society every Sunday morning at 11 o'clock

In National City, four miles from here, the First Spiritual Society holds regular meetings, Mrs. Samuel Smith president. This society has been in existence for a number of years; it was organized by Dr. Hammond, of Kansas City.

Of late years the society owes the fact of its continued existence, even under difficulties, caused by the removal of members, trouble in getting mediums, etc., to Mrs. Jane Mullen. Mrs. Mullen is a gifted medium, a successful magnetic physician, and a noble woman. She is thoroughly devoted to the cause of Spiritualism. She is well known in this vicinity, and loved, not only for her mediumship, but for her true womanly worth as well.

Mrs. Mary Morrill is another well known and faithful worker. She has occupied the platforms of the various societies of this locality. Many souls have found the light through her mediumship, and she is everywhere spoken of in terms of the warmest praise and admiration.

# The Church is Languishing.

At the Philadelphia Conference of the Luth-

Theosophists have lately held a convention in New York for the purpose of forming a new and independent Theosophical Society. Mr. John M. Pryse, who called the meeting by the aid of a printed circular-letter, gives these reasons for the present movement: "Several of the oldest workers of the society have without trial, been expelled from the organization called the Universal Brotherhood, and a large number of members in Greater New York have resigned from it. Not only do personal motives, in the main, rule the so-called Brotherhood, but the present methods employed are clearly designed for the destruction of the Theosophical cause and the liberty of conviction among members." Lack of harmony will disrupt and ruin any cause, and is to be deplored in this instance. Theosophists have much truth, but they are human and imperfect, like all other human beings.

The Psychological Society of Birmingham, Ala., held a meeting, says the News, and invited Dr. L. Schlesinger who was in the city to deliver a lecture on Psychology, and much interest was felt on that account. The News adds: "The society has heard lectures from a number of noted men, but no one seems to have ever visited Birmingham who aroused so much interest as has Dr. Schlesinger."

Evidently the people are ready to receive light on the higher thought, and spiritual philosophy. The Camp-Meeting at Briggs Park, Grand Rapids, Mich., will be held from July 2 to 30. Prominent lecturers and mediums are engaged. For programmes address, Thos. J. Haynes, Grand Rapids, Mich.

Gautama Buddha, quoted in *The Awakener* of *India*, Madras, gives this excellent advice to his followers:

Do not believe in what ye have heard; do not believe in traditions because they have been handed down many generations; do not believe in anything because it is rumored and spoken of by many; do not believe merely because the written statement of some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached by habit; do not believe merely on the authority of your teachers and elders; after observation and analysis, when it agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it.

Boston, Mass., wants the addresses of T. R. Boston, Mass., wants the addresses of T. R. Meader and A. M. Allen, whose names are appended to articles in the JOURNAL for March 16 and April 27, 1899. These articles were sent to us in print, without addresses, so we are unable to give them to Dr. Hodgson. eran Synod, held last month, the non-churchgoers were vigorously scored by Rev. J. D. Huddle. He declared that "the old-time fervor is lacking in the mid-week prayer meeting. Only something on the sensational order will bring out an attendance. When people have nothing else to do they go to prayer meeting." He added :

Another cause of the non-attendance at church is the multiplicity of religious services. There are now two or three times as many as there were a decade ago. So the mid-week service must suffer. Young people delight in moonlight rides on the bicycle. They breathe in the cool air, which is much more refreshing than that of the prayer meeting room, and they seem to think the heavens declare more of the glory of God than the preacher does.

Rev. Dr. Wm. M. Baum, pastor of St. Matthew's Lutheran church, Philadelphia, argued that part of the subject treating of the morning service, and he spoke in that vigorous fashion to indicate that he did not wish to be misunderstood. He said :

And besides, time was, down in Virginia, when a person was put to death, if he absented himself from the house of God three times in succession. If this rule was applied at the present day wouldn't there be a lot of first-class funerals?

Dr. Baum declared that the trouble at the present day is the substitution of something else for the Bible in the pulpit. He said :

There ought to be no distracting music or ritualistic fads. There should be less of the spectacular in the pulpit. If we can move the laity and official rulers of the church we may not restore the church to its condition of years ago, but we may exert an influence that will make the gospel as mighty and as strong as ever.

## Religio - Philosophical Journal.

It is admitted all around, that the church is losing its hold upon the people, for so many now have their eyes open to see and realize that the creeds of thousands of years ago are utterly inconsistent with the thought of this ever-advancing and progressive age. In other words, the philosophy of Spiritualism has completely upset the theories of by-gone ages.

# Doctrine of Spiritualism.

Prof. W. C. Bowman has occupied the platform of the Harmonial Association of Los Angeles, during the month of May. The following is a digest of a lecture delivered there on the above subject, as given in the *Medium*:

The doctrines of Spiritualism are its teaching in regard to the great question of philosophical and religious import, which have been dealt with by all the religions of the world and in all ages. It is a mistake to suppose that a new system of religion or philosophy has a new set of subjects to deal with. As all systems of physical science and philosophy have had the same heavens to study all along the ages. making constant advancements in the discovery of new truths and the abandonment of old errors, so spiritual science and philosophy have likewise all along the ages, had to deal with the same problems about gods, devils, heavens, hells, life, death, soul, spirit and destiny. It is a grand help in our studies of life to know that the very law of progress is that of putting new meaning into old words, new spirit into old forms, and new life into old institutions.

Spiritualism handles all these old religious questions, and it is so all-inclusive in its broadest sense, that it comprises not only all spiritual subjects, but all spiritual movements, with all their prophets and seers—all Bibles, revelations and religions and spiritual cult, Even Theosophy is only a branch or school of Spiritualism. They will not object to this statement, because they believe in universal brotherhood. In fact, Theosophy was born in the ranks of Spiritualism, and its existence made possible by Spiritualism alone. Madam Blavatsky herself was a great medium to begin with. So we are all members of the universal brotherhood.

The Spiritualist doctrine of God or Deity, is that of the universal soul and life, and not a personality in any form of limitations or locality. The only thinkable personality in Deity in any manner analagous to human personality, is to conceive of God as possessing an infinite body -the physical universe and an infinite soulthe indwelling life of the universe. The Spiritualist doctrine of creation is that of evolution and transformation of spirit and matter which, as entities, had no beginning. It repudiates of course, the irrational absurdities of creating something out of nothing. Its doctrines in regard to the origin of physical death and the existence of evil in general, wholly rejects as crude and childish the theological dogma of the "forbidden fruit" and the literal "fall of man" into mortality as the result of eating said fruit. It is a shame in this enlightened age that the minds of helpless children should be stuffed with such fables, as the word of God. Both physical death and all forms of what is called evil are an absolute necessity in the very constitution of the universe. Without a duality of opposites or antagonizing forces, there could be neither growth, development, motion, progress; without darkness there could be no conception of light, and so of all other opposites. Âgain, the Spiritualist doctrine of the soul and the future state is wholly at variance with the irrational dogma of crowding all souls into only two places—heaven and hell—regardless of character. The spirit world is natural in its conditions—not unnatural or supernatural, and spirits find their place and their level there as mortals do here, by grades of development and types of character.

To talk about the misdeeds of others, whether fancied or real, lowers your own moral tone. To seek revenge is a spiritual violence on yourself. But cheerful forbearance and forgiveness even to wrong doers, will react for good on yourself. Good thoughts are always a blessing.

see It is beginning to dawn upon advance thinkers, Spiritualists and Psychical Researchers, that fraud may attend certain phenomenal manifestations, without discrediting the verity of certain phases in which both genuine and fraudulent characteristics appear to be closely allied. Eusapia was accused of fraud, and dismissed with contempt, but singular enough she has been reinstated. Prof. Myers and Prof. Oliver Lodge, both able and eminent scientists, having satisfied themselves of the genuineness of certain phenomena, have reconsidered their first judgment, and now express the belief that she is both genuine and fraudulent. Is this inconsistent? The same might be said of a large part of the human race, in every department of business life. Fraud and fact, like wheat and tares, grow together in the same organism, and each manifests according to conditions and opportunities. Why not the same in mediumship?—*Cassadagan*.

## The Reviewer.

LONGLEY'S Collection of Beautiful Songs (with music) for Public Meetings and the Home. Price 15 cents. Postage 5 cents extra. For sale at this office.

There has long been a demand for a collection of choice spiritual songs, adapted to the needs of the home, the family circle and social assemblies. We now announce the publication of the first number of such a book of songs by that well-known composer and singer, C. Payson Longley, whose compositions are known and sung throughout the land. No words are needed to praise the compositions of this spiritual singer, for they commend themselves to all who listen to them.

THE DREAM CHILD, by Florence Huntley. Cloth, 12mo. \$1.00. For sale at this office.

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This is a mystical romance of two worlds, which is defined by the author as "The Poetry of the Law." In further explanation Mrs. Huntley says:

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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. Price \$5.00.

In 1509 Cornelius Agrippa, known in his day as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated cost \$75.00. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, will be found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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For the convenience of those who cannot send all the money now, we will hold the Book for them, if they send us 75 cents, and allow them to pay 50 cents per month, until the \$3.75 are paid, when the Book will be mailed.

A Lyceum was recently organized in Toledo, O., by Mrs. Elizabeth Schauss, with a membership of more than 100. Mayor Jones, of that city, has donated the use of his hall for the sessions. Mrs. Schauss has named the organization "Golden Rule Lyceum." Toledo Lyceum, conducted by Mrs. Dr. Wyant, is also doing well. Toledo is large enough to maintain a half dozen Lyceums.—*The Lyceum*.

"'The Dream Child' is the logical development of a romance which has its beginning upon an outbound Atlantic liner and its culmination 'among the unseen mountains of Paradise.' The entire theme is based upon and illustrates that fundamental principle in nature known to science as the law of vibration, or the law of affinity. With this principle as a basis, a romance is presented which covers the individual relation of man and woman in two worlds of matter, life and intelligence." The subjects of the 15 chapters are: Doctors Agree, She Dreamed a Dream, The Dream World, The Beginning of the End, Science Fails, The Watch, The Voice of the Master, A Star was Shining, A Strange Guest, The Gates are Passed, A Successful Experiment, Such is the Law, Whom God hath Joined, For all Eternity, An Innumerable Company.

"The Dream Child" is the polar opposite, yet at the same time the natural corollary, of Mrs. Huntley's latest work of science and philosophy, entitled, "Harmonics of Evolution."

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YOUR HEAD and what is in it, is the title of a series of booklets, by Mrs. May E. Vaught, of Chicago. Three numbers are issued, so far (at 15 cents per copy) covering these subjects: Measuring Mind; Noses and what they Indicate; Principles of Memory; and the Phrenological Tree. May be obtained at this office.

SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price \$1.00. With the JOURNAL one year \$1.50.

-:0:-

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, conjugal adaptations, from your birth.

### 🕼 Write AT ONCE, before you forget it. 🔊

is a book of 64 pages, compiled by James H. Young, and published by the Onset Publishing Co. It contains a declaration of principles and hymns and songs for circle and social singing. Price, 20 cents. For sale at this office.

**Transition.**—Sidney S. Lapham came into the earth-life in Stanford, N. Y., on Dec. 6, 1817, and passed out in Modesto, Cal., on May 21, 1899. While a young man he studied for the Universalist ministry, but abandoning that on account of throat trouble, he took up the study of an architect, in Willett's noted Quaker School, of New York, and graduated with high honors.

He came to California in 1849, in the bark "Phœnix," of which he was part owner, and after stopping a short time at what is now San Francisco, the bark moved on up to Sacramento, where Mr. Lapham remained for a few years, when he removed to the Banner Lead Mine in the North, after which he again moved to mines in Tuolumne Co. He was a successful miner as well as architect and builder. His son, Elmore, is now carrying on that part of his work. For several years he was an active, working member of the I. O. O. F. He was also a member of the Pioneers of this State.

For the past 20 years, he, together with his family, have resided in Modesto, where his widow, who has been his loving companion over 50 years, survives him. A son is also left, but two daughters preceded him "over there." He was of Puritan stock who were also in educational lines, all of which combined made it easy for him to comprehend and appreciate the grand truth of Spiritualism. Being a personal friend of the great Seer, A. J. Davis, gave him an opportunity to know of the manifestations as given through that noted sensitive, and also to study the philosophy; so when the manifestations came through the Fox girls, he, together with all his family, were prepared for it.

A. J. Davis saw the spirit body of Mr. Lapham's mother pass from the physical, and, I believe, speaks of it in one of his works. So for over 50 years Mr. Lapham has had the comfort of this blessed knowledge through prosperity and adversity, and it was his "Magic Staff" through sickness, and his refuge when the summons came to pass on, for well he knew, "there is no death." Services were conducted by friends, from the "Lyceum Guide," and were spoken of as very beautiful. MRS. STARKS.

## Religio + Philosophical Journal.

#### My Trinity.

6

#### (An easy lesson in Sarcognomy).

The only three in one I know Goes with me wheresoe'er I go; Lives where I live, makes life appear Of greater worth year after year.

The first is Spirit, which, per se, We hold is always grand and free, And looks with love on all around From minute cell to worlds profound.

Next is the Mind, which, truth to tell, Acts not the lover quite so well; It is not free, it is not grand, At all times, when it takes command.

And last, the Body, which, 'tis true, Appears most tangible to view, But is the least, tho' serves quite well For soul and mind wherein to dwell.

Now, this strange trinity, I find, Bear close relation, and behind The scenes of life hold regal sway, And give me progress day by day.

And telegraphic lines are run Of wires so delicately spun Between the three, that no one knows A word of whate'er comes or goes.

And somehow these are kept at play In a sweet, harmonious way Until their correspondence brings Rare knowledge of diviner things.

So what the spirit knows is told The waiting mind of coarser mold, And what the mind receives. in turn Goes to that most receptive urn—

The body which in truth displays The rich effect to mortal gaze, How three as one, by occult sign, Of thought-force build the form divine.

Thus Soul and I, we still confer, Or Mind and I, if you prefer, Or Body, if by that I'm willed— We still achieve and calmly build.

Why it is so, is not quite clear; 'Tis not for gain, 'tis not from fear. To me it seems through Love's design We must work out the plan divine.

As we unfold we plainer see The justice of all things that be— That age on age our lives rehearse The one law of the universe.

LENA INGRAHAM GIFFORD. Dunlap, Wash.

The Editor is not responsible for the opinions of correspondents.

#### The Medium of the Rockies.

TO THE EDITOR :

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5. 1 hr.

I got the "Mediumistic Experiences of John Brown, Sr., the Medium of the Rockies," as a premium for last years'

literature, so that sorrowing souls may realize "there is no death." Let us call it "The John Brown Mis-

sionary Fund," and then his life-words

will become good works. He was loved by everybody, I think, in San Bernardino, and my tears flow with those old friends when I think how much good he has done, and how he will be missed.

Mrs. John Brown, Sr., has been a noble wife and true companion for "The Medium of the Rockies" and as such deserves much praise.

I am resting from my labors in Fruit-vale, Cal., a garden-spot of the Gods, but I expect soon to visit the office of the RELIGIO, which I read every week, and I must say its pages grow brighter and brighter. And I believe that the good angels who founded the RELIGIO are standing sentinel at the door, making it the living exponent of truth as we know it to-day, and with Lincoln's words, so it seems, as its corner-stone, "with malice toward none and love toward all," it will

go on forever, a dispenser of light. A. L. ASTOR, M. D.

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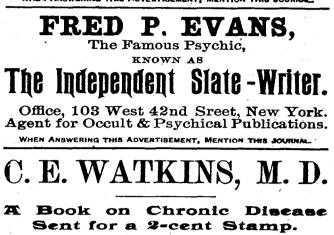
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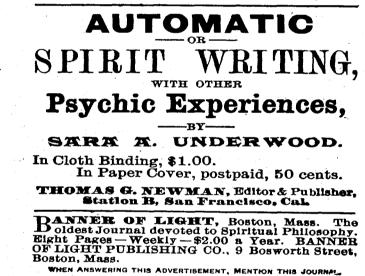
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Many pleasant hours those two noble souls passed with me, and they always brought me roses from Bunker Hill (their home being a bower of roses and bloom), when they came. Mr. Brown was then very ill, but his one thought was to raise money to have a fund to devote to printing spiritual literature and its free dis-tribution. He said: "The churches have their boxes of free literature in depots and places where the people congregate, why cannot Spiritualists do the same?'

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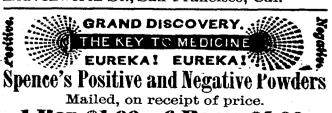
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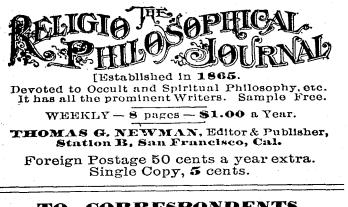
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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.



Mrs.R.S.Lillie's Lecture-After the usual song service in Occidental Hall last Sunday evening, Mrs. R. S. Lillie, taking for her subject "The Psychic and the Medial," spoke for more than an hour. Clairvoyance and Psychometry were dwelt upon in particular, and the labors of Prof. J. Rodes Buchanan were given due recognition. The speaking control withdrew his objective influence, and the speaker related some personal experiences which were very remarkable and interesting. She held mediumship as a priceless treasure, and exhorted to right living, that only the clean and pure in spirit should be attracted. The meeting closed with singing "Beautiful Life," by J. T. Lillie and Mrs. Sadie Cooke.

Ladies' Aid Entertainment.-This Society gave the regular entertainment

# Religio + Philosophical Journal.

#### At 20 Eddy St., last Sunday afternoon

the subject was, "Are Negative Condi-tions Injurious to Health?" The discussion turning upon mediumship, was quite lively and very interesting. The spirit of truth and toleration is manifest, and although "the mills of the gods grind slowly, they grind exceedingly small." The subject for next Sunday will be "Am I my Brother's Keeper?" This will be the 3rd anniversary of the continuous sessions of these meetings and some unusually good things are expected.

Home of Truth.—At 1231 Pine St., last Sunday, Mrs. Kemp conducted the morning service, as usual, and took for her subject, "The Old Man and the New." In the evening, Miss Lucy Beckman spoke on "The Philosophy of Non-Resistence." A special feature of these meetings last Sunday was the participation of Dr. Little, of Palo Alto, a famous soloist, and Mrs. La Mott, one of nature's songsters. The next primary course of lectures on "Truth," will begin on Tues-day evening, June 6. All are welcome.

The Medium's Protective Association began a series of meetings in Occidental Hall, Tuesday evening, May 23. W. T. Jones was the presiding officer and Mrs. Sarah Seal, speaker. Mrs. H. A. Griffin and Mrs. Sadie Eberhardt gave messages from the spirit side of life. All those who participated were at their best, and everyone present went home pleased with the evening's entertainment and instruction. These meetings will be held in the same hall every Tuesday evening, beginning at 8 o'clock sharp.

Oakland.-On Sunday, May 21, Mrs. R. Cowell was greeted with an appreciative audience, both afternoon and evening, at 1196 Broadway. Many investigators were searching for the truth-to these messages were given by the medium which were fully recognized, and some of the tests were of a very striking character, and forceable enough to move all who listened to them.

#### C. F. VAN LUVEN.

Passed On, in this city, May 25, Capt. George Rodgers, a native of Massachusetts, aged 70 years. Capt. Rodgers has been a conspicuous figure at the Spiritualist meetings of this city for many years. He was a thorough Liberal, and although a sea-faring man, he was free from superstition. The funeral free from superstition. The funeral service was held at 228 McAllister St., and the remains were cremated at the I. O. O. F. cemeterv.

The Hermetic Brotherhood held its usual open meeting on Tuseday evening, May 23, at 856 Hayes St. After the usual interval of silence, the presi-dent. Mr. Weld, stated the objects of the Brotherhood, and Mrs. Frances Rogers sang "The Nightingale," followed by Mrs. M. E. Harris, who read a paper entitled, "How to be Happy." Philosophical questions in writing were sub-mitted and answered. These meetings are harmonious and helpful, and for those who are accustomed to consecutive thought, looking toward a solution of the problems of life, they are a rare treat.

#### New Era Camp.

The New Era Camp Meeting will be in session this year from July 8 to 24, at New Era, Ore. A good time is expected. Prof. W. C. Bowman will grace our

platform and receive a hearty welcome from the people here. Mrs. Cowell is to co-operate with him by giving platform tests, messages, etc. Many here have heard of her successful work and will greet her with enthusiasm. The camp hotel will be in capable hands, and those desiring may find entertainment on the grounds. Tents may also be had on application to the President, Mr. George Lazelle, or to Mr. E. W. Penman, the Secretary. The former may be addressed at Oregon City, and the latter at Canby, Ore., until the Camp begins.

The Southern Pacific railroad has granted us 11 fare, on the certificate plan. Those who would avail themselves of this reduction must pay full fare going, and obtain a receipt from the agent of whom they buy a ticket, showing that fact. Those who do not obtain such certificate and have it countersigned by the Camp Secretary will secure no reduction. I have applied for special rates on the O. R. & N. boats also. WALTER P. WILLIAMS, Corr. Sec.

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# Societies and Meetings.

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

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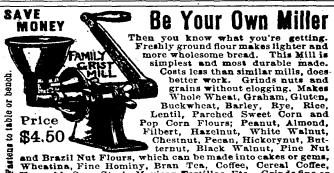
Robinson, San Francisco; Mrs. M. E. Coleman, Oakland; C. H. Wadsworth, San Francisco; Mrs. I. M. Kellenberger, Alameda.

## 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.

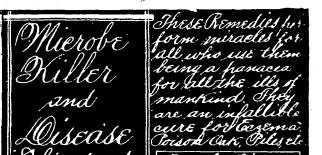
T ADIES' AID SOCIETY .-- Headquarters at **1** 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

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and dance on the last Friday of May, in Occidental Hall. Mrs. B. F. Small presided and Mrs. Sadie Cook officiated as sided and Mirs. Sadie Cook officiated as accompanist on the piano. The follow-ing was the program: Overture on piano, Dr. Roberts ; instrumental selection, Prof. and Madam Young; Mr. J. T. Lillie sang "Anchor," and for encore sang "Afterwards;" Mrs. R. Shepard Lillie gave an improvised poem from the words, "A bunch of Lillies." suggested by "A bunch of Lillies," suggested by someone in the audience. Dr. Roberts gave a piano solo, and Mrs. Small read a poem. There was a recitation by Miss Blair, and Prof. and Madam Young closed with instrumental music. There were ice cream, a grab bag and a dance. Everything was pronounced to be "just right," and everyone seemed to have a first rate time

Mrs. Logan's Meeting.—The Circle of Harmony in Occidental Hall, 305 Larkin St., opened with music by Mrs. Miller and Mr. Heiss; and invocation and remarks by Mrs. Logan and Walter Hyde. There was more music by Mr. McNorton and Mr. Keller. Wallace McNorton and Mr. Keller. Wallace Nevill spoke of heredity; Mr. McNorton on harmony; Mr. J. T. Lillie sang a solo; Mr. Welcker speke of True Riches; Mrs. Miller read a paper on charity; Mr. Andrew Sorenson spoke on Socialism; Mr. Keller spoke of creation; and Mrs. Barnes, of nature. The meeting was pronounced "one of the best," and ad-journed to meet next Sunday at 1 p.m.

**Exhibition.**—The pupils of Miss Pearl Bryson's juvenile dancing class, will give an entertainment and social dance for her benefit, at Mission Opera Hall, 2131 Mission St., on Wednesday evening, June 7. Program at 8:15: dancing at 10. Tickets 25 cents. Miss Bryson is a lyceum student and worker and deserves the support and encouragement of our people.

**Oakland.**—The Union Spiritual Society met as usual at 856½ Isabella St. Dr Palinbaum opened the meeting with tests, followed by Mrs. Steward of Oakland, who gave some very good tests. Other mediums are invited to help this struggling Society along.

**Personals.**—Mr. and Mrs. Lillie have removed from 305 Larkin, to 301 Polk St. Mrs. S. T. Elliott, recently bereaved by the sudden transition of her daughter Ida, has gone to New Whatcom, Washington, for a brief sojourn.

Mrs. Henderson, the medium, has been seriously ill, and has been compelled to abandon her public work temporarily, but will resume her meetings soon. Mr. Wallace Nevill was struck on the

head with a bottle by a drunken soldier, on Sunday evening, May 21, and was seriously injured. He is convalescing.

**Coming Events.**—The Mission Lyce-um gives its usual entertainment and dance, on the last Wednesday of May, which is also the last day of the month, at Excelsior Hall, Mission St., between 19th and 20th. You will have to come early to get in.

The quarterly meeting of the Board of Directors of the State Association of Spiritualists will be held at 1423 Market St., on Saturday evening, June 3rd. It is time to begin making arrangements for the State Convention in September.

The Second Annual Convention of the National Young People's Spiritualist Union will be held at Onset Bay Camp, Onset, Mass., Aug. 25 and 26, 1899.

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

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

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