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T. G. NEWMAN,
EDITOR.

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BORDERLAND

DEPARTMENT.

The Awakening.

As the heavenly light of dear ones
Gathers closely round your home,
We rejoice to know we are welcome,
And we come for good alone.

When the orb of day is sinking,
Gloom and shadows round you steal,
Hovering o'er your last earth-twilight,
Brightest angels come to heal.

From that mortal state of shadows
To a world of glorious light,
Where no cloud your joy shall lessen,
And no darkness dim your sight.

As a new-born soul disrobed
Of the garments of earth's nights
And with spotless raiment clad
You will climb immortal heights.

No more sorrow, with its shadows—
Funeral bells for you shall toll,
For the sounds of joy celestial
Fill the city of the soul.

And the morning song of angels
Shall proclaim through that vast dome
That the golden gates are open
And your soul is welcomed home.

When a beacon star shall guide you
To the home you left in sorrow
You will shout with great rejoicing,
"They are coming on the morrow."

All the longings of your nature,
If for right you've truly striven,
Are fulfilled in that bright journey
And prove stepping-stones to heaven.

ADA Z. STILES.

Spirit shows rich Mine.

The discovery of gold in the San Fernando Mountains by John Gregory Davis, an old prospector who has spent nearly a half century in seeking the golden fleece in the mountains of California, has led to a revival of the memory of old Buencamino, a character that 25 or 30 years ago was well known throughout the country between Santa Barbara and Los Angeles.

Buencamino was commonly known as Indo Justo, and it was a quite general belief that he knew the secret of a rich deposit of gold in the mountains beyond Fernando, where he was believed to retire when his stores were running low and secretly replenish his bolsa, when he would descend on Los Angeles, or San Buenaventura, as the fancy struck him, and indulge in an old-time imbraguez, where aguardiente flowed as freely as the tides.

But if Buencamino held the key to a secret treasure, or had discovered a mine of fabulous richness, as the old story relates, his secret died with him. It is the discovery of Davis that has revived the story.

A few days ago the discovery of gold in the San Fernando Mountains was made known by the discoverer, when he boarded a Southern Pacific train at Fernando, carrying a large carpet bag and a roll of blankets. He is of a striking figure and could not but attract attention. Throwing the roll of blankets into a corner of the smoking car, but

clinging to the carpetbag with a firm grip, he took a seat among a number of gentlemen and to them related a tale more wonderful even than that told of Indo Justo.

Even after taking his seat Davis held on to the carpetbag and this naturally called attention to it, which, noticing, he remarked:

"Gentlemen, you may not be surprised when I tell you what this old bag contains, for all of you, I'll venture, have seen a prospector before and know that when he takes the care of his baggage that I'm

of discoveries that would make me more a bonanza king than Colorado Stratton of to-day or 'Lucky' Baldwin of old. It is not what I have found that will interest you, but how I came to make the find, and it is that that gives me the confidence in it that I have.

"Three years ago my boy died. I thought then that I must follow him, for he was all that was left to me in this world and surely I must have died but for the faith I had that he would visit me somehow. I am in the common sense of the

Indian told him of a rich gold deposit in the San Fernando Mountains, instructing him to tell me and that I should go in search of the mine.

"Oh, I know how all this must sound to you," the old man interjected into his story; "but when you have learned what I have, even this part of my story will not seem strange to you.

"The boy told me as near as he could the situation of the mine and said that if I would go into the mountains and look for the lead to the mine the spirit of the Indian would make known to me just where to work by loosening a rock that would roll away and reveal the ledge of pay quartz.

"The next day, as directed, I went into the mountains. I was down at Los Angeles, but started at once. It was no easy matter to find the place by the description that had been given to me. Day after day I tramped about, until I was about to give it up. But each night the boy would come to cheer me on.

"One day, after I had been nearly a year and a half in the search, I came upon the spot indicated. There was a big pile of volcanic rock, or what resembled rock thrown up by volcanic action, and that was what I was told to look for. I was standing by this mound when, a few feet from me, without any apparent reason, a rock started and rolled down the side of the mountain.

"You cannot understand my feelings, I know. They were indescribable. But I fell upon the spot from where that rock started and worked like mad. I threw the dirt up until I had a hole about 18 inches deep but about six feet square. And there I found the ledge from which I have taken this quartz."

Davis opened his carpet bag and displayed a store of gold-bearing crystal quartz, some of it showing flakes of free gold. He had several of the pieces, besides a small pile of gold that he said he had panned from similar rock.

The San Fernando Mountains, in which Davis made the strange discovery, are about ten miles south of Saugus, on the railroad from Los Angeles to Santa Barbara. The mountains are penetrated by the great tunnel of the Southern Pacific Railroad, at the south end of which is the town of Fernando. Davis' mine (or may it not be Indo Justo's mine?) is three miles from Fernando, in a desert spot where few men have visited in recent years, for though there is some mining done in these hills, because of the scarcity of water it is conducted on a small scale.—San Francisco Call.

It is knowledge, not faith, that will bring salvation to man.



Spirit Indo Justo led him to the spot, and pointed to the Gold.

The Indian, Indo Justo, is shown in the left-hand corner.

giving mine he has found something worth keeping. Well, I have. That bag contains what I have spent the best part of my life in seeking. I have tramped the hills from Alaska to Mexico looking for gold, and now I've got it."

He spoke the last words with an air of assurance that was convincing.

"Yes, I have found gold at last," continued Davis. "You have heard the tales of prospectors before and I have told before of what I thought

word a Spiritualist. I was sure that the boy would come back to me and he did. Night after night he visited me. The days seemed long. I was impatient for the night and my boy.

"One night, nearly two years ago, I knew from a strange feeling that something unusual was going to happen. I lay waiting my boy's arrival. Soon he came and at once told me of a new acquaintance he had made in the spirit world. It was an old Indian, he said, and the

A Trip to Spirit Land.

Ida Nelson, a prominent member of the African Methodist Episcopal church, is the object of much interest among members of the race in Northwest Baltimore, having "been away," as they say, in a four days' trance. The woman's home is at 1048 Vine street, but the point of her departure for her long journey through realms celestial, was the home of her cousin, Mrs. Lillian Tucker, 1001 Morris street, a small thoroughfare paralleling Madison avenue, between that and Eutawa street, north of Hoffman.

Mrs. Nelson apparently fainted while visiting her cousin, at 1:15 Saturday, and remained in an apparently unconscious condition until 1:45 o'clock—four days later—without food or drink, lost to the world, and muttering what colored friends of the woman believe were "messages from dead loved-ones."

The strangely-affected woman, upon awakening, was very weak and nervous, but joined with those about her bed in singing various religious melodies, the crowd reaching a high state of nervous tension, regarding the "medium" with mingled awe and reverence.

Mrs. Nelson talked of her experience, saying that she had seen many wonderful and beautiful visions, "while away." Heaven was visited. Sign-boards advising "Patience," "Endurance," "Faith," etc., marked the way, while a heavenly choir dispensed music during the medium's brief stay. "The Valley of the Shadow of Death" was visited, and other interesting localities in the great beyond, each of which the woman describes in great detail. Finally, the angel beckoned her "to go back and take up the cross again, as there is much for you to do in the world."

Mrs. Nelson explains her trance by saying that she is a "natural born trance medium," and has long known of her power, though never before "went away" on such an extended journey.—*Baltimore (Md.) American.*

A Test thro' Spirit Photography.

On May 31st I went to Mr. Wyllie, spirit photographer, (whose studio is in this city) for a sitting. Three spirit faces appeared on my plate, but on the upper left hand corner is clearly depicted a marvelous reminder of a scene in a play, "The Mulligan Guard's Ball," which I witnessed in the Boston Museum 25 years ago.

Those who remember that play will recall the scene where, in the midst of the most hilarious fun of the Mulligan Guards, a floor above them on which a ball is being held by the colored people, gives way and some of the participants come feet first upon the heads of the Mulligan Guards. A scene of wild confusion follows, and for a time, a free hand-to-hand fight seems imminent.

A white line in the photograph shows the upper floor and a pair of feet and legs; also a lady dancer's short skirt, breaking through it. The heads of the Mulligan Guards are dimly outlined. "Do you remember this, the Mulligan Guards?" is plainly written; also, "You will get it." The last sentence may refer to the development of slatewriting, for which I am sitting.

My cousin, a young lady, accompanied me to that play. She was then in settled consumption and soon after passed to spirit life, that being the last public entertainment she enjoyed. I have had communications from her before, but have always wished for something which would banish all doubts, which will creep in at times. I am sure no person living knew of our witnessing this scene together, all her relatives except myself having passed to spirit life. I had not recalled the circumstance for many years.

P. C. CAROWAY.

605 W. 3rd St., Los Angeles, Cal.

The world has arrived at a period where there is to be an evolutionary rise to a higher intellectual plane, where truth and justice to humanity are to be ushered in, and those who still cling to their isms, idols, and personal gods will be relegated to the dark ages of past history. The manipulation of the elements by nature and ourselves is the source that must supply every living want. Then with the discovery of the elements and the law governing all their actions, more than all the dreams of alchemy should prove true.—WM. HECKERT, in *Eleanor Kirk's Idea.*

THE OPEN COURT

My Life Code.

I accept, as a self-evident proposition, that all life must spring from an all-embracing fountain of life; which people in Christian lands commonly call God, which those of other countries and religions recognize in their own phraseology.

I accept as a proposition, clearly proven, that our life is immortal, beginning its individual expression in the physical form and continuing it in the spirit form, wherein the soul or immortal life always manifests to its surroundings, wherever it may be after its personal organization from the Great Life Fountain.

I accept as a corollary of the above, and also as a proven fact, the immanence of a realm of spirit in all space, peopled by spirits developed from the worlds of primary or physical life organization.

I accept, as a demonstrated truth, the communication between spirits incarnate and spirits decarnate.

I accept the ethics of the world's philosophy which are proven good by ages of experience; and I recognize, in the divine philosophy of Spiritualism, all that, and much more which is worthy of acceptance, embracing wise rules for progress on right lines of action, now and forever.

I believe that to become good and wise, a true egoist and altruist, to learn to always act rightly, is the great purpose of finite life; that happiness will follow this as day follows night.

A WORD ABOUT THE PROOFS.

We have direct proof of the world of spirits by clairvoyance and clairaudience. By them we also have proof that spirits communicate with mortals. We have reasoned truth just as valid in logic as any ever accepted in a law court. Here is an illustration: I have a friend starting on a journey. Before we part, we construct a cipher code, known only to us two. From time to time I get satisfactory communications in that code. The court will hold that I have good evidence that the message is from my friend. Suppose that secret cipher still existing exclusively between him and me when he dies, and he is immortal and sends me messages by that cipher from the spirit world. If the court and the world are honest, they will say the evidence is still good. A merchant buys goods by letter. The recipient, knowing his signature, honors the order, and the court will hold the buyer responsible on such evidence.

Volumes of such evidence of identity might be collected from the Spiritualist press, proving that particular spirits do communicate with mortals. Still, some good lawyers, who have not examined the evidence, say we have no proof.
J. MARION GALE.

Life and Death.

Death is the fulfillment of natural law. The beasts of the field, the birds of the air, the fish of the sea and all humanity have to obey the inevitable summons. It brings freedom from earthly cares and sweet relief from an overburdened mortal existence when "mortal will cease to be mortal and the spiritual will take on spirituality," and all that remains of life is pure as the morning dew.

There are some who say they shrink from the dreadful pain of dying. But we are taught by our spirit instructors that there is no anguish in dying; not the shadow of pain to those who die. That which we call specifically death is painless and dreamless. But sometimes there is a leaning towards it, and in that time there is pain. When death comes at last, in nearly every instance, it comes as peacefully, sweetly and quietly as the drifting of a boat that is loosed from its moorings. Gentle and merciful nature is, in most of her manifestations. We suffer more in our lives now than we will ever suffer when we come to drift into the change men call death.

It is a little thing to die after all, when you come to realize that it is not the end of all life, of memory, consciousness, of intellectual activity. When death comes in a natural way, you will find its coming as peaceful as the sunrise,

the rosy dawn, the breath of morning. As you drift into sleep, just as peacefully will you drift, at last, out upon the great sea that rolls around this world. It has been called "the unknown sea." It is not so now, since we have heard from the "shining shore" beyond.

Death, as the world terms it, has for so many ages held the human mind in the bondage of terror, and presented such a fearful spectacle to mortals gazing upon it, but not apprehending its true meaning and purpose, and has, until recently, appeared in such a somber garb to the human heart, coming as an enemy to seize upon one's best beloved and bear them from sight, rather than a friend to deliver the choicest ones of earth from bondage and bear them to a world of freedom, that man has come to regard the death of a beloved individual, one who has been useful and seems to be needed here, as a great calamity. Yet Spiritualism teaches mortals that the transition of a good man or woman from earthly life is but an event in the experience of such spirits which is calculated to unfold more fully their best energies and stimulate more powerfully their mental and spiritual endowments. It means something beautiful, if the human mind could only comprehend it; it means that they have been uplifted to a higher plane, into more congenial companionships and grander power, and have been given more fitting opportunities for the exercise of their own abilities.

The world may mourn when called upon to part with a useful worker; but when the eyes of the world are opened to behold that same worker struggling more nobly than ever before with the difficulties of life, not for his own aggrandizement, but for the elevation and purification of mortals, then the world will recognize the grand fact that death has been a deliverer, a friend—not only to the departed, but those who remain. If we could understand what it is for a good man to pass on to the reward of his labors, we would not mourn but rejoice that he had been uplifted to a higher altitude where he may gain greater opportunities to be a worker for the world. When the mourners in the chamber whisper softly, "He is dead," the angels chant the immortal anthem, "Unto us a child is born; unto us a son is given."

Death is the gate to Paradise, as we are taught, where angels welcome us to the Summerland of promise. Then let us drop the sable garments of woe for the song of welcome to death's blissful embrace and tell rejoicingly of its love for earth's weary souls. Without the change there could not come perfect freedom of the soul, or its resurrection to the higher glories, rewards and grand fulfillments. "Daughter of Zion, awake from thy sadness and put on thy beautiful garments."

Men say of death, "It is a leap in the dark." The voice of Spiritualism says, it is a portal opening into eternal life; it is the morning of a new day. There is death of the physical form, but not of the spiritual being, which passes away to the spiritual realm. The spirit life is the essence of which mortal life is but a shadow—a rudimental state. There is eternal progression for all mankind—a life broad, natural and free for the soul after it parts from its mortal tenement. The question, "If a man die shall he live again?" has been answered to millions of earth's children by the knowledge that Spiritualism brings; for it declares that physical death is but birth into a higher plane of being—is but the lifting of the life—a stepping stone to the higher life.

It is like a bridge, as Longfellow said, yet when you step upon the bridge the toll is paid and you pass quietly over, not alone and unattended, your friends walk by your side through the shadow, and at the darkest point in the middle of the bridge the light of the earthly shore is at your feet and the light of the heavenly shore is at your feet, where they meet and blend half way across. Suppose you should be impatient and say, "I will go," and take your life in your own hand, not waiting for the coming of the angels at the proper time. You may rush across the bridge, but you will find when you reach the other shore you will be separated from those you love, and that you are not ready for the spirit world, and the spirit world is not ready for you, because you would not wait until your nature was ripened and ready to approach the spirit land. Suicide is no better than homicide. Self murder is as bad as the murdering of another. We are informed that the suffering of the suicide is terrible and

dreadful in its retributive effects, entailed upon itself by the act of self-destruction.

A. H. NICHOLAS.

JOHN PIERPONT—Poet, Preacher and Spiritualist.

Not many in this age and in this part of the world have left so distinct a mark on history as did John Pierpont. And he was not only active and efficient in this life but is also in the world of spirits, where he has been for nearly 50 years. We cannot know the extent of his work there, though we can sometimes catch glimpses of it as in the mediumistic agency of Mrs. M. T. Longley, through whom he has been doing a good work for many years.

It was my privilege in my earlier years, to be personally acquainted with this noble reformer, partly because a son of his was a classmate with me in the Harvard Divinity School. And this acquaintance continued on to the close of his very active and useful physical life, which took place at Medford, Mass., August 27, 1866.

My present purpose is to offer for the pages of the JOURNAL some account of John Pierpont's life—particularly of some interesting incidents that occurred in Rockford, Ill., of which I was immediately cognizant, as it was then my home and place of activity, as a Spiritualist.

He was born in Connecticut, in 1785; was graduated from Yale College; studied theology at Harvard, and was settled as a Unitarian minister over the Hollis Street Church, Boston, in 1819, where he remained till 1845, when he was forced to leave his position owing to the fact that certain wealthy and influential ones of his parish were distillers and liquor dealers, and he himself being strongly against all such wickedness, and withal especially skilled in a cutting use of the lash of rebuke, these liquor dealers could not endure his preaching but used their power of wealth to drive him away from the parish over which he had been settled for life. But luckily for the cause of religious independence, the breaking down of a man like John Pierpont broke down the parish also, and the old Hollis Street church building became transformed into a theatre, and so remains to this day.

Mr. Pierpont thus cut loose from locality as a preacher—soon became successful as a lecturer, and it was in this capacity that he came to Rockford at the time of which I am now to speak. This was then but a thriving, ambitious town, having as its share of religious liberalism a small Unitarian society and a few active Spiritualists. One of the ambitions of Rockford was to have a popular lecture-course, including within it the most popular lecturers of the day. John Pierpont was one of these, and so he was sent for, the senders apparently having no present knowledge of his radical tendencies leading him into Unitarianism and Spiritualism. But these tendencies were well known to persons of both kinds of the Liberalists, and hence came the somewhat amusing results which followed: The Unitarians—wide awake to the occasion—learning of the expected advent of one of their noted preachers as a lecturer, decided to secure him as their preacher for the Sunday previous to the lecture. This was readily accomplished by correspondence, and so the first show of the literary lion was in the Unitarian church—much to the disappointment and disgust of the lecture-goers, and the quiet congratulations of the Unitarians. But the end was not yet; for some of us who knew of Pierpont's active interest in Spiritualism, called and asked him if he would be willing to lecture upon Spiritualism before he left. "O yes," he said in his frank and genial way. So it came about that we had a rousing lecture in defense of the new heresy before the noble Pierpont left us. Then the zealous Unitarians were quite ready to join in the disgust of the popular lecture-goers. Hence the leading Unitarians were not to be seen at this interesting lecture on Spiritualism, though the lecturer was one of their own ablest preachers. Mr. Pierpont consented also to devote another evening to our Rockford people by repeating a poetic lecture of his, of which we had heard much, and the listening to which gave much satisfaction. To this many others besides Spiritualists and Radicals were attentive listeners.

On making a final call upon Mr. P., as he was about to leave us, I took it upon me to ask him if he would be willing to be known hereafter as one of our lecturers on Spiritualism, and to have his name published accordingly. A ready affirmative reply to this was given; and

so it came about that John Pierpont was publicly known as a Spiritualist lecturer to the end of his earthly career. He also, to some extent, became a leader in our movement. My last sight of him in public was as the venerable presiding officer of one of our largest Spiritualist conventions.

HERMAN SNOW.

STAND FIRM FOR TRUTH.

Nay, now of these things that ye yearn to teach,
Bear wisdom in your judgment rich and strong;
Give voice to them, though no man heed your speech,
Since right is right though all the world be wrong.

The proof that you believe what you declare
Is that you still stand firm though throngs pass by;
Rather cry truth a lifetime to void air
Than flatter listening millions with one lie.

The Elixir of Life.

Ponce de Leon claimed that he had discovered the fountain of youth in Florida. That was a long time ago. The Spanish adventurer led many old and decrepit people to believe in the possibility of their rejuvenation in spite of the ills and decay of age. Thousands were made to believe that life could be prolonged indefinitely.

In more recent times the Brown-Sequard "elixir of life" caused multitudes to spend their money and to rejoice in the hope of "perpetual youth." Men who were nearly ready for the grave were inspired with the hope that they could regain the strength and beauty of youth by the absorption in the human system of the virility and vigor of brutes.

Two Chicago doctors have recently put forth the claim that the circumvention of age is possible by the injection into the human body of life cells from the lymphatic glands of goats, which, it is declared, drive out from the human bones the mineral deposits which accumulate with increasing years.

Without presuming to decide on the merits of the professed new discovery, we may raise the question whether the prolongation of life beyond the natural age is desirable. The younger people have their rights. How long should the aged claim the right to sit at the banquet table of life, when until they depart, the younger members of the race can have no seats with needed room.

This desire for the renewal of youth is perhaps the strongest argument for that immortality the realization of which is, in the very nature of things, impossible on this bank and shoal of time.

B. F. UNDERWOOD.

Natural Law.

From an article in the JOURNAL of May 18, entitled "Natural Law," I quote:

"What do those scientists (if they really are such, which is much to be doubted) who call themselves Spiritualists, mean by the words, when applied by them to spirit and spirit-manifestations?" "Do they mean the law of physics?" "If so, I wish to know if the law of physics can, in and of itself, produce spirit manifestations?"

I am not a scientist neither is it probable that I can grasp all that the interrogator wishes to know, as expressed in the questions; but it occurs to me that these are themes that lie along the border-land of existence, that we should all think about and endeavor to think rationally of them.

All manifestations are *spiritual manifestations*. All we know of physical laws are deductions from manifestations of matter. When Kepler was at work in his discovery of planetary movements, he became enthused (God within) and exclaimed: "Oh God, I think thy thoughts over after thee!" He had found a Hydesville that would rap out the numbers—the pulsation and circulation of the solar system.

Material things we are aware of, and laws we describe, but the *real* cause of things is inscrutable. The real man seems to be above the manifestations, for he looks down upon them—his body he sees belongs in this infinite series, whose first and last terms are not represented by any assignable quantity. We strive to find the ratio or common difference in the series, in this great law of continuity. We get a partial glimpse at the laws of life and have invented a few phrases.—Chemistry, Physics, Physiology, Botany, Geology, etc.

Vibration is represented by a series, and every molecule of matter belongs somewhere in that

series. Brains do not think, but are effects or manifestations of spirit—instruments of thought. Think more and you will have more brains; not more brains and then you will think, for that is placing the cart before the horse. "Light, more light," is the motto of the ego, and behold a world (a brain) of two hemispheres grows.

Spirit of all forces is. Atoms are forced into the law of the series, and in harmony with the law of conditions, whirl into molecules, molecules into organization, with a spirit of prophecy, predicting the next term higher in the scale, until man, the apex of all earth's material organizations is reached, and "here we stand with our soul," with a glimpse of the other shore.

Why do we or some other intelligence (as an intelligence alone can) count and always choose five fingers for each hand, five toes for each foot, etc.? What is it in the flower, that counts its petals, its stamens—often times five or some multiple of five, giving each leaf of the same species the same pattern?

Do we not see spiritual phenomena in these? The books on botany then, as far as they are true, are holy bibles.

In this sense, we see that every molecule is a "medium," in the place it occupies, for spiritual manifestation—"clay in the hands of the potter," as the Bible expresses it. So in harmony with law (a scientific basis) love is wafted back to us from immortal bowers, with cheering words, and out-stretched arms, joyfully waiting for our coming.

S. D. NULTON.

The Central Spirit Sun.

The intelligences that have passed from this earth with pure thoughts, with holy desires, with their inner being elevated above the darkness of human life cannot fail to perceive this angel, the spiritual philosophy, in its true light. Seeing and understanding it to be the voice of God to the children of earth.

If they are loyal to the best and highest that is in them, they will do all in their power to push on the car of progress.

I have been a Spiritualist for 27 years, and have printed and distributed some 12,000 tracts, leaflets, etc., on that glorious subject, but I find some persons question my Spiritualism. I am a "Theistic Spiritualist" if I may use that term. A Theistic Spiritualist is one who not only knows that—

We are spirits clad in veils;
Man by man was never seen,
All our deep communing fails
To remove the shadowy screen—

but who also knows God: The One Central Primal Soul the "Positive Mind"—as A. J. Davis well names it,—The One Life, Truth and Love. The One Eternal Spirit, Sunlight, and Power of Life that controls the inner life of each creature, by his own law of control. Many persons have an instinctive *belief* in God who have not the *idea* in their understanding and so fail to progress spiritually through their faith.

But we should all know that Living Light is God.
He is the light of all our seeing,
The soul of conscious being.—

This central spirit sun is—in the superior or magnetic state—perceived as an inner sphere of white light surrounded or embossed in an outer or hollow sphere of light. The rays from both, blending, wafting together and apart, in regular pulsation or breathing—a breathing living sun.

By its great vibrations this light becomes that which constitutes human minds;—the inner life of the nobler organisms. As Thos. Star King has said: "The breath from this Infinite soul fills all space, permeating living forms in their inner life; (sometimes called the Holy Spirit?). This Divine Being is thus constituted the Living Presence, everywhere." As Jesus said of this inner life in the breast: "The Kingdom of Heaven is within you." And by his teaching to-day we know God as the "Light, Life, Love, Knowledge and Goodness. Our self-consciousness is by this Life, the power of this inner Light, which translates or interprets the vibrations of the air into all the wondrous sweets of sound, language and music. Finer etheric vibrations into the marvels of form, color, beauty of visual percepts.

This INNER LIFE, is indeed, whether as mother love or as human kindness or as angel mission, the gentlest, loveliest name that is named in Heaven or on the earth.

JOHN P. COOKE.

62 Warrenton St., Boston, Mass.

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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., JUNE 15, 1899.

The Spiritual Temple at Fort Worth, Tex., is now complete and in use. We want more of such temples, where we may "meet and greet" our angel friends. The Fort Worth Temple is built of brick and conveniently located. The auditorium will seat 300 people, is well ventilated, and lighted with electric chandeliers; the large windows are of stained glass. Besides the auditorium there is a dining-room and kitchen for use in giving entertainments either for serving refreshments or to be used as dressing rooms for charades, tableaux, etc. The auditorium is seated with folding opera chairs and is very comfortable—but best of all is the fact that it is devoted wholly to spiritual services and work—where magnetic currents are maintained in full accord with our friends "over there."

At the Czar's Peace Congress, the prospects for the establishment of a permanent international tribunal of arbitration are said to be so bright that the prevention of war by this method is regarded as a fair probability. Russia, Great Britain, the United States, and France have each presented a plan of arbitration before the proper committee. The abstract principle appears to be meeting with absolute approval. We hope that some definite plan of arbitration will be enacted and put into operation.

A telegram from Windsor, Canada, says that the trial of Rev. Dr. B. F. Austin, ex-principal of Alma College, St. Thomas, on a charge of heresy, held before the London Methodist Conference, was sensational. Dr. Austin startled the conference by declaring himself an ardent believer in Modern Spiritualism. He said he had been converted by a medium in Detroit. He was frequently hissed and the conference unanimously deposed him. In all ages the priests have been the most determined foes of truth and liberty—always dogmatic and bigotted. Dr. Austin intends to further appeal the case to the General Conference. Of course he will be beaten there, but it may open the eyes of some, for the doctor is a prominent divine.

Dr. C. W. Hidden of Newburyport, Mass., who expects to visit California next winter, met with such success during his May engagement in Providence, R. I., that he has been asked to name his terms for one year. It is probable that he will speak there for the first three months of the season, and then start for the Pacific coast. Dr. Hidden was the Memorial Day orator in Portsmouth, N. H., it being his third appearance there. It is said that he is the only speaker in America who has given three Memorial Day addresses under the auspices of one command. Societies in the cities

en route, and on the Coast, desiring Dr. Hidden's services next winter, should write to him at once.

The *Two Worlds*, Manchester, England, has a new editor, Mr. E. W. Wallis having accepted a position in London, retires with honor, and the best wishes of all his co-workers. At a public meeting, the directors of the *Two Worlds* Publishing Co., presented to Mr. and Mrs. Wallis a silver tea and coffee service, in token of their esteem and in appreciation of his successful management of the *Two Worlds*.

The new editor is Mr. Will Phillips, and the JOURNAL extends to him its hearty congratulations. Bro. Phillips came from our old home and place of nativity. He formerly lived in Torquay, Devonshire, and we lived in Teignmouth, only some ten miles distant. In early life we were both Methodist local-preachers and both of us also lived in Bridgwater, Somersetshire, England; but not at the same time, for Bro. Phillips is about 40 years younger than the editor of the RELIGIO-PHILOSOPHICAL JOURNAL. Both of us were printer boys and "boy-preachers," in "our teens," and later both of us graduated into Spiritualism, through many tribulations and trials and on different continents, through the wonderful ministrations of our spirit friends. Strange things are continually happening.

A Maine man offers small prizes to the school children in the intermediate grade of his town who take the best care of their teeth during the summer. This is an excellent idea. Had we taken care of ours when young, we should now have no need of dental work.

The First Association of Spiritualists of Philadelphia, Pa., gave an entertainment in Casino Hall, on May 29, under the management of Bro. Arthur Groom. An original, descriptive song service was rendered, entitled "A Terrible Lesson," the story of a strike. The readings rendered by Mr. Arthur Groom, were thrilling and inspiring, and exhibited some of the greatest manifestations of spirit power in the history of Modern Spiritualism. This was the first service of this kind ever given in this country. It lasted two hours, and was a success, both financially and otherwise. A vote of thanks to the manager and choir was carried by acclamation.

It seems that there are now more ministers being arrested as criminals, than ever before. The teaching of the church that sins however great are forgiven upon a look at the brazen serpent, or at the Redeemer as they interpret it, encourages all kinds of wrong doing. If they taught that all their evil deeds must be accounted for by the sinner, there would not be so many who would dare to do that which they know to be a crime against humanity. Here is a sample of it copied from the daily papers:

G. J. Dahlke, a Baptist minister, was put in the County Jail in Colfax, Wash., on June 6, to be held until officers arrive to take him back to Kansas for trial. He is accused of having hypnotized Mrs. C. W. Funk, wife of a prominent Hillsboro, Kas., grain dealer. He is accused, also, of having drugged her and then abducted her. The minister was arrested while holding revival services at Soltice Junction, near here. Mr. Funk, who came from his Kansas home to recover his wife and punish the minister, interrupted the revival services by seizing Rev. Dahlke and slipping a pair of handcuffs over his wrists.

After a hearing before the Justice of the Peace at Oakesdale, Dahlke was ordered committed to the County Jail in default of \$1,000 bail.

Rev. Dahlke and Mrs. Funk left Hillsboro together on April 30th. Dahlke left a wife and

four small children behind, who are being cared for by the county. Mrs. Funk left her husband and four children. The couple had been together until recently, when Mrs. Funk went to the home of her brother near Farmington, Wash., and Dahlke engaged in revival work at different points about the country. While together they visited Kansas City, Spokane and Seattle.

The *Flaming Sword* has an article on "Dreams," in which it says:

Dreams are often prophetic and are fulfilled. Dreams are reflections from the spiritual world, and often indicate what is about to occur in the natural world.

Nightmare is the result of pressure on the cerebellum, causing temporary collapse of the sensorium. The sensations of nightmare are the struggles of reviving cells to resume their functions after collapse has occurred.

Yes; dreams are often prophetic warnings, and the result of impressions received through the instrumentality of our spirit friends.

In an oration on "The True Grandeur of Nations," the late Charles Sumner gave this grand peroration, which is well worth remembering in these days when war fevers are apt to warp judgment:

It is a beautiful picture in Grecian story, that there was at least one spot, the small island of Delos, dedicated to the gods, and kept at all times sacred from war. No hostile foot ever sought to press this kindly soil; and the citizens of all countries here met in common worship, beneath the ægis of inviolable peace. So let us dedicate our beloved country; and may the blessed consecration be felt, in all parts, everywhere and throughout its ample domain! * * *

But while seeking these blissful glories for ourselves, let us strive to extend them to other lands. Let the bugles sound the truce of God to the whole world forever. Let the selfish boast of the Spartan women become the grand chorus of mankind, that they have never seen the smoke of an enemy's camp. Let the iron belt of martial music which now encompasses the earth, be exchanged for the golden cestus of peace, clothing all with celestial beauty.

Prof. W. C. Bowman is now in San Jose, Cal. Those who wish to correspond with him should address him in care of H. H. Nichols, 441 Vine St. This will answer several inquiries.

When you wish to have your address changed, be sure to state *where from*, as well as *where to*, and sign your name. The lack of these essentials often causes trouble and delay.

The message purporting to come from Jesus of Nazareth, through the mediumship of J. W. Seaver, some 25 years ago, is revived, with considerable discussion as to its spirit origin and merits. One thing in that message, is strikingly suggestive, whether it came from Jesus or not. He appeals to his worshippers to let him alone. He charges them with holding him to earth by their prayers and constant appeals in his name, which is an injury to him, as well as to them. He would have them work out their own salvation, and earn the Heaven to which they aspire, and not try to sneak in on his merits, or his name. A good point for Christians to think of and heed!—*Cassadagan*.

Through all my history, my personal intercourse with the spirit world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service, and especially of late memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful on my bed in the night season. Amongst these, one form, true to her mission, comes more frequent than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife!—GENERAL BOOTH in *War Cry*.

Mrs. Loe F. Prior has been holding meetings in Chattanooga, Tenn., and the *News* has given quite lengthy reports of them. We select the following from its report on May 18:

A *News* reporter found himself among a large number of Spiritualists, investigators and skeptics who attended Mrs. Prior's sixth message meeting last night. After the music, Mrs. Prior gave many names, incidents and details, with dates, which she purported to receive from departed spirits. Sometimes, as she claims, she would see them; at other times she would hear them speak; at another, she would pick up an article that had been brought to the platform before the commencement of the meeting, and give a "psychometric" reading of that article. Yet, no matter in what manner she gives the messages, they were apparently recognized by the persons for whom they were intended.

The theory of clever guess work or mind-reading will not suffice to explain the strange power possessed by this strangely-gifted woman.

The British Spiritualist Lyceum Union held its annual conference on May 14, at Nottingham, the practical birthplace of the movement. There were 64 delegates present. The President said:

Little did the faithful few who first promoted the lyceum movement dream of the progress that would be made in so short a time. Now, lyceums were scattered over the length and breadth of the land, and it was pleasing to think that thousands of children were being taught the glorious truths of their philosophy. They were called into existence for a purpose—for united work for the young, and they were proud to belong to such faithful workers, who were laboring with heart and soul in the glorious cause they all loved so well—helping to raise their children to a higher standard of truth, freedom and knowledge.

Twelve new lyceums had joined the Union, and progress was everywhere to be seen. The officers elected for the ensuing year were: Mr. J. J. Morse, president; Mr. Alfred Kitson, secretary; Mr. J. Sutcliffe, treasurer.

The wonderful and ever-increasing influence of Occultism is shown by the large gathering at the Sixth Annual Convocation of the Hermetic Brotherhood lately held in Chicago, Ill., at the headquarters, 4006 Grand Boulevard. This Brotherhood is increasing everywhere, causing many to investigate the occult sciences.

Jupiter is now in midheaven and we may expect prosperity in all lines of business.

New York State Association.

The New York State Association of Spiritualists held a very successful meeting in Saratoga Springs, N. Y., on May 26, 27 and 28. Harmony and good fellowship characterized all the proceedings. Frank Walker, of Hamburg and Carrie E. S. Twing, of Westfield, were elected delegates to represent this State in the National Convention to be held at Chicago, Ill., next October.

The officers elected for the coming year are:

PRESIDENT—Mrs. Carrie E. S. Twing, Westfield.
1ST VICE-PRESIDENT—W. Wines Sargent, Brooklyn.
2ND VICE-PRESIDENT—Mrs. Tillie U. Reynolds, Troy.
SECRETARY—Herbert L. Whitney, Brooklyn.
TREASURER—H. W. Richardson, East Aurora.
TRUSTEES—Dr. E. F. Butterfield, Syracuse; Mrs. S. Comstock Ellis, Auburn; E. G. Reilly, Syracuse; Mrs. Laura S. Holt, West Potsdam.

The New York State Association has received from all sources for the year ending May 26, '99, \$343.14 It has paid out..... 299.43

Balance..... 43.71
In Medium's Home Fund..... 18.50

Total Cash Balance... \$ 62.21

Utica, N. Y.

LIDA B. BROWNE.

We become or grow like what we mentally live with. Shall we choose beauty and wholeness or deformity and disease? We do not desire suffering and stigmata, but the true, living, joyful, Christly perfection.—HENRY WOOD.

The Reviewer.

LES ORIGINES DE LA RELIGION, by Jules Baissac. Félix Alcan, Editor, 108, Boulevard Saint-Germain, Paris. 2 vols., 300 pp. each. Price of the two volumes, 12 francs. \$3.00.

This work is an exhaustive research into the religions of antiquity to trace the evolution of man from the lower orders of life to his present state of intellectual and moral unfoldment, and is also a review of other popular French, German, and other works on the origin of speech, the origin of mythology, and the history of religions.

In Mrs. Burton Harrison's new serial, "The Circle of a Century," in *The Saturday Evening Post* the author deals with two periods of society life in New York City, separated by the lapse of a century, but linked together by the kinship of the characters. Always in her element when writing on society themes, Mrs. Harrison has outdone herself in "The Circle of a Century," and has produced a romance of absorbing interest.

The Prophetic Messenger, published at 50 cents a year at 417 5th St., Minneapolis, Minn., on the 15th of each month, is devoted to prophecy, weather, cycles, crops, markets and future conditions, and planting and harvesting through natural law. The editor says that it is the farmer's friend, the speculator's aid and the business man's adviser.

Universal Harmony is the title of a new monthly published by Mrs. Stella C. Bishop and S. Lincoln Bishop, at Daytona, Fla., at 50 cents a year. It is in the interest of psychological harmony and the science of Mind. Its scope can be learned from the beautiful thought in this item from page 12: "You can reach harmony; it matters not how great are the discords of life, as you have found them. Though your chord may have been broken, or even lost, you can find it, and sound it with pure melody in its own true place, in the symphony of life."

The signs of the times on the industrial and business horizon are outlined in the June number of the *American Monthly Review of Reviews*. In the department of "The Progress of the World" the editor discusses the new era of prosperity, the restored wages of labor, the tendency toward the consolidation of capital, railroad amalgamation, the relation of modern monopolies to the heaping up of great fortunes, the value of franchises and proposed tax reforms, and other conditions and problems of the day in the business world. Mr. Byron W. Holt contributes an article on "Trusts—The Rush to Industrial Monopoly," in which he sets forth the facts in connection with the recent startling development of the trust-forming mania, as it is beginning to be called. A feature of Mr. Holt's article is a carefully-prepared list of more than 125 industrial combinations now operating in this country, each of which is capitalized at not less than \$10,000,000. This list was revised to May 20, and includes the concerns formed during the past few months.

The *Midland Monthly Magazine* for June contains a fine frontispiece of Mount Shasta, an illustrated article on "The St. Louis Fair," "The Two Crannies," "Grant's Vicksburg Campaign," and much other interesting matter. Twentieth Century Co., St. Louis, Mo. 10 cents.

"Christianity and Vegetarianism," 5 cts.; "A Doctor's Idea of Vegetarianism," by E. H. Matthewson, M. D., 3 cents; "Clerical Sportsmen," by J. Howard Moore, B. A., 4 cents; "Saline Starvation, and How to Avoid It," by Chas. D. Hunter, M. D., 5 cents, published by the "Chicago Vegetarian," McVicker's Building, Chicago, Illinois.

Dr. Max Muehlenbruch has just issued a new pamphlet of eight pages, containing his three editions of prophecies for 1898, 1899 and 1900, together with notes on the verification of many of them. It also contains many testimonials from those who have had psychometric readings and spiritual horoscopes, in all parts of the world, who are pleased and often astonished at his psychic and prophetic powers.

The Suggester and Thinker for May contained a fine portrait of J. C. F. Grumbine, with a short biographical sketch, besides a choice table of contents. Published monthly at 178 Summit St., Cleveland, Ohio, at \$1 a year.

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

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.

"Rules and Advice in Forming Circles" 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.

Spiritual life (the living influence of good spirits), can no more manifest through the one spiritually unconscious, than physical life can manifest through a corpse. The spiritually dead worship the dead—the dead ideas of dead men—in social, political, religious, medical, and all other matters of daily life. They prefer a dead Jesus to a living Christ; the laws of decayed and ancient institutions to the wisdom of living men and women; the medical superstitions of ancient ignorance to the living science of Divine Healing, etc. The dead (spiritually) do not bury their dead (as the Scripture enjoins); they give the dead a fictitious life, and honor them in preference to the living.—L. A. MALLORY

A Remarkable Book.

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.

A Wonderful Clubbing Offer.

[Agrippa's Book of Magic and the JOURNAL.]

We have some copies of this Agrippa Book in cheaper but substantial binding, which we will send postpaid with the Journal one year—both for \$3.75. As there are but a FEW COPIES, it will be necessary to write to us AT ONCE.

This magnanimous offer is good for new or old subscribers. The subscriptions will be credited for a full year beyond the date previously paid to—no matter when that may be.

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.

This gives SIX MONTHS to pay the balance.

Write AT ONCE, before you forget it.

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.

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

Its Kabala Table has many superior features. This volume will be intensely interesting to those who love to work out hidden mysteries.

Hot Springs at Home

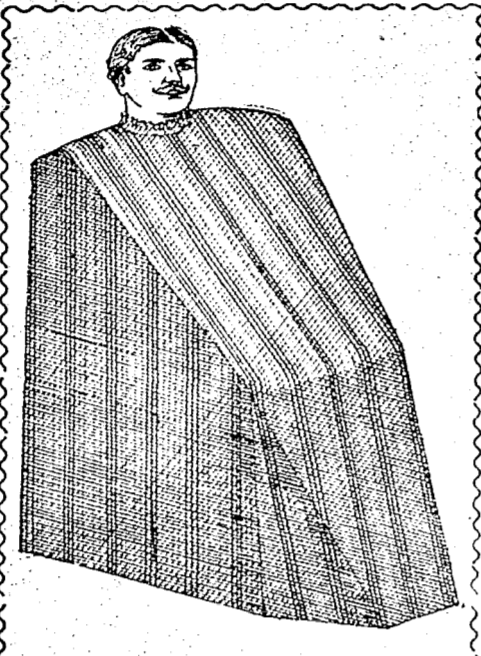
SAVES HEALTH, LIFE, MEDICINE and DOCTORS' BILLS.

Our Portable Turkish, Russian Medicated Vapor Baths are unexcelled for Skin Diseases, Rheumatism, Insomnia, Gout, Syphilis, Asthma, Eczema, Piles, Female Complaints, Etc. Cures without Medicine, Prevents Disease, A Child can Operate it, Only Compact Folding Cabinet Made, For Sick or Well, Produces Cleanliness, Health, Strength and Beauty.

SCIENTIFIC, RELIABLE, DURABLE, CHEAP, NEAT, LIGHT, AND PORTABLE.

Hot Air, Hot Springs, Turkish, Russian, Medicated, Dry Steam, Mineral, Vapor, Alcohol, Perfumed, Sulphur, Sea Salt, Quinine or Mercurial Baths, as Preferred at a cost of 3c per Bath.

The Most Popular, Latest Improved, Most Economical, Scientific and BEST PORTABLE FOLDING VAPOR BATH CABINET IN THE WORLD.



Everybody, high or low, rich or poor, in every walk and condition in life is benefited by its use and needs one. It is not only a luxury but a necessity.

We sell this Bath on its own Merits.

We Want Agents, ladies or gentlemen, in every state in the union to introduce our goods. Lasts a lifetime and costs only \$5.00, including 50 Hot Springs Treatments. The equal of any High Priced Cabinet Made

The Rapid Progress of the Turkish Bath in Public Favor is the Good Work it has Accomplished.

OUR MEDICATED VAPOR BATHS

HAVE BEEN FULLY TESTED IN THOUSANDS OF CASES WITH PERFECT SUCCESS, AND HAVE RECEIVED THE HIGHEST ENDORSEMENT FROM THE PRESS AND MEDICAL PROFESSION.

Like the Justly Celebrated Arkansas Hot Springs, our Bath, (for pleasantly boiling out that corruption at home,) does not do one thing, it does many things.

While it throws open one door to let health, strength, and vigor enter, it opens others for poisonous secretions, blood impurities, and waste products to escape. It not only makes the blood pure and richer, builds and rejuvenates the general system; but it brings vernal strength and power to weakened and debilitated organs.

The following and many other diseases are being cured without loss of time or money by our Hot Vapor Bath Home Treatments:

Rheumatism, Lumbago, Swollen Joints, Cold Feet, Cholera Morbus, Flux or Bowel Troubles, Aches, and Pains, Lung Fever, Night Sweats, Chills, Ague, Bilious or Intermittent Fever, Sick and Nervous Headache, Heartburn, Dyspepsia, Gastritis, Sour Stomach, Bad Breath, Loss of Appetite, Obesity or Corpulence, Leanness, Syphilis, Insomnia, Sleeplessness, all Mercurial Poisoning, the results originating from the use of Tobacco, Alcohol or Narcotics, Brights Disease, Gravel, Diabetes, Kidney Complaints, Jaundice, Pleurisy, Paralysis, Hysteria, Fits, Convulsions, St. Vitus' Dance, Nervous Prostration, Female Complaints, and Irregularities, Heart Disease, Sciatica, Gout, Weak or lame Back, Constipation, Piles, Dysentery, Colds, Pneumonia, Dropsy, Influenza, La Grippe, Vertigo, Malaria, Neuralgia, Asthma, Hay Fever, Catarrh, Croup, Bronchitis, Quinzy, all blood and Skin Diseases, Erysipelas, Eczema, Salt Rheum, Tetter, Ring Worms, Scabies, or Itch, Scrofula, Ivy Poison, Skin Tortures, or Blotches, Hives or Nettle Rash, Pimples, Boils, Carbuncles, Humors, Itchings, Oily and Scaly Skin, Unsightly Complexions, Scalp Diseases, and a perfect cure for Blood Poison, or all Private Diseases of Male or Female.

The high character of the endorsements, which this bath has received leaves no reasonable doubt as to its extraordinary virtue. It goes without saying that reputable Physicians in all parts of the Country would not prescribe it to their patients unless they were not first satisfied of its effectiveness.

We Invite Investigation, and produce evidence which it will pay you to examine. We Place Before the Public a Bath that gives results equal to the most noted Hot Spring of the land with the great saving of time and money it costs to patronize them.

We Prove By Actual Testimonials that patients from these resorts use our Bath with success after others failed.

It produces a gradual rise in temperature. No shock is given and no vapor inhaled, which enables one to remain in Bath much longer. Is always ready and in your OWN HOME.

No danger from after exposure. No muss; little trouble and no attendant necessary. We Guarantee to Help or Entirely Cure the most stubborn case of Rheumatism, Kidney, Liver, Skin and Nervous Troubles, Piles, Insomnia, Neuralgia, Syphilis, Obesity, Eczema and Blood Disorders and DISEASES PECULIAR TO THE FEMALE SEX.

To a Lady it Means Health, Strength and Freedom from pain, and gives her the same advantages as practiced by her more favored city cousins, in the acquirement of a clear, delicate and beautiful complexion.

For you all it will pay for itself, many times over by the saving of Doctor's bills alone. It will last for a life time, and imparts a pleasure in the cleanliness, health, strength and beauty obtained by its use.

The Delicate Organism. Both Physical and Nervous, of ladies, and the wonderful functions and duties required of them, subjects them during many years of their lives, to distressing troubles, and many a weary woman drags out a miserable existence, caused by afflictions which, in many instances, are the result of ignorance or carelessness, who by proper treatment, might be living in the full enjoyment of health and strength.

The unfortunate woman with a difficulty in the pelvic region, if she once commences doctoring, in most cases haunts the physician's office until her money or her patience has given out, and as a rule she gets but temporary relief.

Ladies Who are Suffering Excruciating Pain, and feeling miserable, caused by irregularities, uterine and ovarian derangements, will be wonderfully and quickly revived by taking hot vapor baths—that remove the congestion and inflammation at once.

All Irregularities and Congestions are speedily removed and nature has its sway; (you are assisting nature by the most natural method,) letting peace and comfort displace pain and misery.

Our Bath is Nature's Own Natural Restorer, and effects a cure without drugging the system. Relief comes at once and a permanent cure in time.

All ladies know that heat and hot applications afford almost instant relief from pain when locally applied. OUR TURKISH VAPOR BATH is heat scientifically applied to the whole body—not only for the health, happiness and comfort of the mother, and daughter (at all times,) but equally beneficial to every member of the household.

Finest thing in the World for the Complexion. Ask your Physician if this is not so.

No Physician Should be Without one. Several Hundred Folding Baths in Chicago Fire Department alone.

Will Last a Life-Time and the Equal of Any \$50.00 Outfit of any Make.

Price, Complete, \$5.00

A Complete Outfit consists of a handsome Chemically Treated Duck Portable Folding Vapor Bath—an Anti-Rust Steel Folding Form Ring—a Full Nickel Plated Latest Improved Heater and Vaporizer, Heavy Double Re-tinned Vaporizing Pan, Full Nickel Plated Vaporizing Pan Stand—One Package Perfumed Medicated (Hot Springs)—Free Prescriptions for Different Diseases. The whole folds into a space of 18x29 in, and weighs 8½ lbs. complete.—Directions and Free Formulas with each outfit.



Headache and Cold Feet, the Danger Signal that Nature gives to Women It signifies that serious FEMALE TROUBLE is imminent.

Most female diseases manifest their presence by headaches. The VAPOR BATH relieves pelvic congestion, equalizes and restores circulation and danger is averted.

We prove our claims by the testimony of hundreds of sufferers who have been cured. The Skin is Composed of Three Layers and varies in thickness. The area of the skin is about 1,700 square inches. Each square inch of the skin has about 3,500 little sweat glands. They consist of fine tubes with globe-like coils at their deeper extremity. Their mouths or openings may be seen with an ordinary magnifying glass each one of which may be likened to a little drain-tile one-fourth of an inch long, making an aggregate length on the entire surface of the body of a drain tile for draining the system of twenty-three and one-half miles in length.

We excrete refuse matter in four ways: by the Kidneys, Bowels, Lungs and Skin. The skin covers by far the larger proportionate area as an excretory function. Interfere with that to any great extent by covering the pores with an impervious covering and how quickly death results.

Theory of the Vapor Bath.—The heat of the vapor bath raises the temperature of the body, brings the blood to the extremities—opens pores of the skin and produces effusive perspiration which carries off the gummy and effete matter secreted by the glands, but deposited in such a manner as to clog them. The cleansing process is absolutely necessary to health and the prime object to be gained. If the cuticles are allowed to retain their accumulated impurities, bad results must inevitably follow. The skin being cleaned the valuable medicinal agency of the vapor is absorbed through the dilated capillaries and into the system. The other organs of the body are relieved from overwork, when each is able to perform its respective duties.

Success in Life is due More to a good physical condition than to any special aptitude.

In the race for success throw off the impediments and take advantage of the health and strength to be gained by our Home Vapor Bath treatments.

Let a cleanly person take a daily common bath for any length of time, and then take a Turkish Bath and they can then scrape the dead scales and cuticles from all portions of the body, in a similar manner to that which is found on the bottoms of neglected feet.

If this much can be said of cleanly people, (and everybody who ever took a Turkish Bath knows that it is true,) what must be the results with those who rarely ever bathe at all? Is it any wonder that outraged nature so often seeks relief by expelling a portion of the poisonous matter from the system in the form of boils, carbuncles, etc., on those portions of the body which are more cleanly, and thus offer the least resistance?

The ordinary bath simply washes the outer surface of the skin, while the hot air and Vapor Bath literally washes the blood of its impurities in the following manner.

The Patient Drinks Pure Water. It is absorbed by the system, passes into and mingles with the blood, by which it is carried to the capillary net work of the skin, and by the use of the Hot Air and Vapor Baths is poured upon the surface of the body through the pores in the form of perspiration—not pure, as when taken into the system, but mingled and loaded with the humors and impurities of the blood. Thus we purify, vitalize and enrich the blood, open the clogged pores of the skin, and with this solid, correct foundation the dormant energies are renewed, new life instilled into every organ of the body, the circulation is equalized. Renew the liver, strengthen the Kidneys and Nerve Centers, sooth the nervous system, causing good, sound sleep; restore the natural digestion, creating a good appetite, toning, invigorating and strengthening the entire body, producing good health by the most natural methods.

Cleanliness, Healthfulness, Luxury, Comfort; Just where you want it—When You Want It.

Ladies in Their Determination to give the face a more attractive appearance, discard nature's laws, and cover the face with powders, creams, lotions and injurious cosmetics which in time will destroy the fairest complexion ever seen; for they close the pores and deaden the cuticle in the skin.

Our Hot Vapor Bath Treatment at Home causes the impurities or the blood and poisonous matter in the system to be washed out by perspiration through the pores of the entire body in place of the face alone. Hot Vapor Baths for their beautifying powers have become famous. They are known and guaranteed to be the only safe and sure remedy to remove wrinkles, eruptions, pimples, etc., and to change an oily or sallow complexion into a healthy, rosy tint, so much to be admired in either sex.

The Marvelous Improvement will surprise and delight you, for the skin will become as nature intended, soft, smooth, clear, white, free from every blotch or blemish.

Leading professional beauties, actresses, society ladies and people of refinement everywhere eagerly unite in its praise.

As harmless as dew, so simple a child can use it, and the results are sure and certain. It cannot fail.

In taking regular Turkish Baths you breathe the the hot air into the lungs, which is very injurious to many people. Did you ever think, while in a hot room taking your Turkish bath, that possibly the last person before you might have been thoroughly diseased, and that you were sitting in silent bliss, breathing into your system millions of particles of effete matter and deadly germs that had been eliminated by others? With this Cabinet you breathe fresh, pure air that cannot injure the lungs.

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—The service of song, as usual, preceded the lecture, in Occidental Hall last Sunday evening. Mrs. R. Shepard Lillie spoke on "Other-World Theories," as suggested by Rev. Minot J. Savage. There was an unusually good attendance and they were treated to an unusually good lecture. The people certainly do not know what they are missing when they stay away from these meetings.

The Hermetic Brotherhood, whose place of meeting is at 856 Hayes St., on Tuesday evening, June 6, opened with a song by Mrs. Virginia Weld, "Mottoes on the Wall," followed with a very interesting paper by Mr. E. R. Rockwood on "The Origin and Destiny of the Soul." Written questions on the paper, and on the philosophy of life, followed. These meetings are in the line of progress, and deal with practical questions, which have a tendency toward a solution of the problems of life. All are welcome.

Mrs. Logan's Meeting.—Invocation and address upon heredity by Mrs. Logan; Dr. G. W. Carpenter spoke on the subject, "Whatever a man soweth that shall he reap." Walter Hyde, Mrs. Bruce, Mr. Mex, Mr. McNorton, Mr. Welcker, and Mr. Meekin, each contributed their thought to the edification of those present. The words of Mr. Alfred Goff on retribution and justification, were worthy of special mention. Music by Mrs. Miller and Mr. McNorton, Mr. Heiss and Mr. Keller. These meetings are held at 805 Larkin St., every Sunday from 1 to 4. All are welcome.

Medium's Protective Association.—After this week, the meetings being held by this Society in Occidental Hall, on Tuesday evening of each week, will be changed to Wednesday at 8 p. m. in the same hall. This Society has over 20 public mediums on its membership roll, and expects to make a fine showing at the coming State Convention. "Go thou and do likewise."

Universal Spiritual Association.—"Self Reliance" was the subject for discussion last Sunday at 20 Eddy St., beginning at 12 o'clock. The selection of these questions pertaining to consciousness has proven very discouraging to those who love to dwell eternally upon the "bread and butter question." The vibrations of mind have been changed and those who recognize the supremacy of mind in dealing with the affairs of life have gradually taken their place. Next Sunday the question will be, "Is Conscience a Matter of Education? Let us have your thought on the subject."

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House Warming.

Mr. and Mrs. J. T. and R. S. Lillie, having recently moved to their new home at 301 Polk St., the members of the Ladies' Spiritual Aid Society conceived the idea that the house needed warming. So instead of holding their usual reception at headquarters, nearly a hundred members and friends assembled at the Lillie residence, and proceeded to make things lively for the inhabitants. Mrs. B. F. Small, President of the Society, spoke words of congratulation to the host and hostess, followed by Mr. Wm. Rider, and Mr. A. K. Kipp. Mr. and Mrs. Lillie responded, extending a hearty welcome to all. Dr. Cora A. Morse spoke of the meaning of the word Home. There was vocal music by Miss Alice E. Severance, Mr. J. T. Lillie and Mr. E. C. Howe. A quartette consisting of Mr. and Mrs. Lillie, Col. Morse and Miss Severance, sang negro melodies, to the accompaniment of Mrs. Sadie Cooke. Miss Severance sang, "The Letter that made Her Mine," and for encore rendered "The Bridge," and Mrs. L. S. Drew recited, "The Miller of D." The company then adjourned to the banquet hall and did full justice to the excellent repast spread for their refreshment. The event was a social success attesting the popularity of the Ladies' Aid, and their love for the host and hostess, who are honored members. The following is a list of those present:

- Mr. and Mrs. J. T. Lillie, Mrs. W. Wild, Mrs. C. M. Phelps, Mrs. C. F. Small, Mrs. C. M. Phelps, Mrs. Laura Blake, Mr. and Mrs. A. Smith, Mrs. Laura Blake, Mr. and Mrs. J. V. Hunter, Mrs. L. Jollie, Mr. and Mrs. Thos. Eager, Mrs. Sadie Kingsley, Mr. and Mrs. W. G. Hall, Mrs. Dr. Temple, Mr. and Mrs. Dr. Janney, Mrs. A. L. Wells, Mr. and Mrs. Orr, Mrs. J. C. Derzan, Berkley, Mrs. A. M. Robinson, Berkley, Mr. and Mrs. Geo. I. Drew, Mrs. M. O. Severance, Mr. and Mrs. Eben Morse, Mrs. S. Christ of Oakland, Mrs. J. J. Whitney, Mrs. A. L. Miller, Mrs. C. H. Wadsworth, Mrs. A. L. Miller, Mrs. E. M. Stewart, Mrs. M. T. Howard, Mrs. Hitchcox, Miss Alice E. Severance, Mrs. Dr. Treadwell, Miss Alice Hitchcox, Mrs. C. Wilbur, Miss Bessie Jollie, Mrs. S. Johnson, Los Angeles, Miss Della Shull, Mrs. W. E. Nevill, Miss Lillian Baer, Mrs. Van Haslock, Mr. Wm. Rider, Mrs. Alice Briggs, Mr. A. K. Kipp, Mrs. M. A. Mayo, Mr. E. C. Howe, Mrs. E. Foley, Mr. Dell Daggart, Mrs. Le Clair, Mr. W. T. Jones, Mrs. E. Sloper, Mr. Geo. Reid, Mrs. Sadie Cooke, Mr. Cook, Mrs. H. R. Burnell, Mr. Frank McCann, Minneapolis, Minn., Mr. J. T. Roberts, Mr. M. S. Norton

Home of Truth.—Last Sunday morning the chapel at 1231 Pine St., was filled with students to listen to Mrs. Kemp, speak upon "Preparation for the Ministry of Truth." The speaker referred to the first year of the ministry of Jesus, as a guide and encouragement to beginners. In the evening the leader's platform was occupied by Mrs. Heacock, who spoke of "True Worship." Mrs. Heacock is giving the course of lessons on "Practical Christianity," at the Home of Truth, 1231 Pine St., every Tuesday and Thursday evening, and is achieving quite a success as a teacher and healer. All are welcome.

Transition.—Hon. Timothy Guy Phelps, Chairman of the Board of Regents of the University of California, on May 30, while walking on the road near his home in San Carlos, Cal., was knocked down by two bicyclists on a tandem and rendered insensible. Though no bones were broken, he was severely bruised. Owing to his advanced age he could not withstand the shock and passed to spirit life last Sunday at 11 a.m.

Mr. Phelps was a man of fine character and intellect and was a firm Spiritualist. He had considerable wealth and was very charitable. He was 75 years of age. His wife is prostrated by the cruel accident. The funeral is set for Wednesday. The body will be temporarily placed in a vault at Cypress Lawn Cemetery—the funeral being in charge of the Odd Fellows, of which order he was an honored member.

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

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