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VOL. 36. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JULY 6, 1899.

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BORDERLAND

Spirits and Strange Sights.

Christians believe an angel materialized in Christ's tomb, yet deny that it can be performed to-day; also they believe in the materialization of the Prophet Samuel for the woman of Endor, before King Saul in disguise. I believed materialization was a fraud, as the clergy had taught me for 30 years. Then I had the pleasure of visiting Hon. Freddie Poole with two Boston mediums, Mrs. Addie C. Littlefield and Miss Sears.

Poole's seance was superb. The spirits came as did the angel in the tomb of Christ. They came from the cabinet, from the floor at our feet, under the chairs, on the furniture, anywhere they saw fit. We saw them in a strong light, which made humbug impersonation impossible. We spoke to them, felt of them, saw them appear as a bit of fluttering white cloud of atoms and gradually consolidate and grow into the form of a man, woman or child. We saw old men, Indians, Indian papposes, young ladies, old women, actresses, etc.

To say young Poole could impersonate all these, when often 3 or 4 would appear at once, is a fit claim only for the clergy. I and others searched the cabinet, which faced us from the front of a room facing on Shawmut Ave., and was ideally situated from every standpoint.

What to me proved the grand facts of Spiritualism was the materialization of "Mayflower," the Indian control of Miss Sears. A spirit of whose identity I had known but two years previously, and with whom I had often talked. Mayflower had often told me that she had a little Indian pappose that she was taking care of in this earth sphere, and to my delight the little child came to her medium at this seance much to the amusement of the cabinet spirits, one of whom said, "What's that little babe doing around here?"

Mrs. Littlefield's Spanish spirit, "Floweret," came to us here also and I was supremely delighted as she had previously said that she would try and do so. I found that she and Mayflower were two distinct types. One the free, bold, easy and loving Indian maid; the other an imperial, reserved, haughty and exquisitely refined Spaniard, who says that she was a Princess in the Court of one of the Alphonso kings, while on earth, and that her medium is a re-incarnated spirit, who was the former wife and soul-mate of Emanuel. This latter spirit

has also materialized and spoken through various mediums, and has formed a great band of celebrated spirits who are organized to perform a special work in materialization, etc.

These facts are so authentic and easily verified that it would seem impossible to ignore them.

GEO. E. LOTHROP.

Spirits Find a Gold Mine.

Peter Martin and George E. Hall, the Turkish Consul, called on a trance medium in a spirit of foolery. During the trance the medium told Mr. Martin he would find a rich mine on his property. Shortly thereafter Mr. Martin was down at Palm Springs, in the desert. He set out from there with an Indian for a guide and after four days of rough traveling came to the great

Among other things he said I was going to strike a rich mine on some property I owned. I am interested in a mine up north here, and supposed he referred to that; but he said it was a thing I didn't know about now—that I was entirely ignorant of the existence of the mineral deposit on my property.

Really, some of the answers to the questions were marvelous, interrupted Consul Hall but we didn't think anything in particular about the prediction regarding the mine. I went to see the fellow again some time after that, but he had moved and the people in the house did not know where he had gone. He told me he was a German.

Well, I didn't think much about the revelations of the seance until I got down on the ranch and found that big ledge there.

After visiting my brother Andrew

out another Cripple Creek, he said, enthusiastically, and all my chums are going to have a share in the good fortune. If it turns out all right there will be enough for all. I am going to send a mining expert into that country right away, and if his report is satisfactory we will set up a cyanide plant or whatever machinery is necessary for milling and working the product of the ledge.

Of course, I'm not a miner myself, and in my statements I have to depend largely on what other people, whom I consider reliable, have told me. But I have seen that great dyke of granite running across the country, and against this is piled this rich ore in an immense deposit. The ore is carried in a graphite formation, and is very refractory. That is the reason nothing has been done with the ledge before. The people down there didn't know how to handle the rock and did not know that it was gold-bearing. But recently an assayer came in there who knew how to treat the ore, and the excitement was caused by his discovery how phenomenally rich the stuff is.

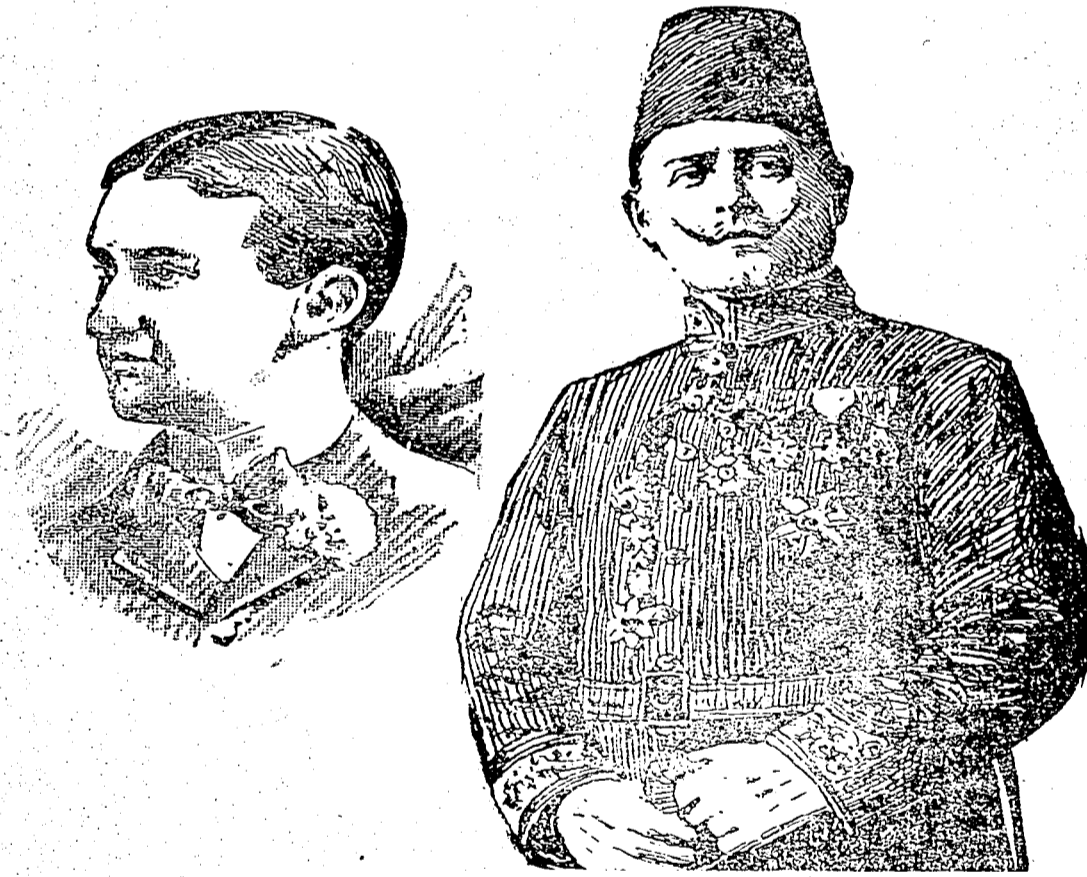
The mining men say the ore is sylvanite, very like the Cripple Creek ore, and there certainly seems to be a vast quantity of it on the surface. I am not one-half as wild over the find as the people in the country there are. I expect they will be angry with me for talking about it, for they have been trying to keep the matter quiet until they could get all their locations made.

Has much work been done on the ledge?

There has been more or less prospecting, but very little development work. As I have said, one mine has been sold. This belonged to Captain Stanford or Stranford, or some such name, and he sold it for \$150,000 to Mr. Clark, who is interested in the Republic mine in Washington, and in the Buffalo Hump country in Montana. Thirty thousand dollars have been paid down. On this mine is a shaft about 60 feet deep, and Captain Stranford told me he got out ore at that depth which went \$5,000 to the ton. I was inclined to disbelieve him, but mining men tell me that sylvanite and other tellurides run up in the thousands in that way.

There are remains of old Spanish workings in that country, and the stories go that the Jesuits who established the early missions and the Franciscans who succeeded them knew how to work the ores and made the vessels of their church service out of the silver and gold they found there.

Much of the ranch is in a pocket of the hills—say about 70,000 acres. Around this pocket are high mountains, through which are four passes. The fact is, there is a



MR. PETER MARTIN,
Owner of the Mine.

MR. GEORGE E. HALL,
Turkish Consul.

Warner ranch, in San Diego county, which ranch is the property of himself, his brothers and his mother. At the ranch he found everybody wildly excited over a great ledge of sylvanite ore—the same ore which made Cripple Creek famous.

This is how he told of the incident, and Consul Hall confirmed every word of the strange tale:

"We went to see this medium, Hall and I, just for a lark. The fellow told me to write on a piece of paper my name, address, occupation—"

What occupation did you state?
Farmer.

I also wrote a lot of questions. The medium did not take the paper on which I had written, nor did he touch it; but he told me my name was Peter Martin, gave my address, said he couldn't tell my occupation, and answered some of the questions in a most surprising fashion.

at Palm Springs, down in the desert, I took an Indian for a guide and rode off over the sands and the mountains for the Warner ranch. The trail was through a very rough country, and I was four days in making the journey. There is a far easier way to get to the ranch, however—by way of the railroad to Temecula, and one day's drive across country.

Well, I had some notion of going down to the Sierra Pintada district in Baja California, just for the adventure of the thing. I hadn't the faintest idea that there was any mineral deposit on the ranch which it would pay to work. But when I reached the rancho I found a great excitement over the discoveries on this great ledge, which extends through our property. So there was my mine, just as the medium said I would find it.

I honestly believe it will turn

great ore belt down there. I think this mine of Colonel Trumbo and Sam Shortridge—the Golden Cross, it used to be called—belongs on the same formation, and I am going to talk with them about it. Meanwhile I hope we'll strike it as rich as I think we will. Then all my friends will have money to play with.—San Francisco *Examiner*.

Faith or Knowledge.

Some seem to doubt the fineness of psychic laws and want to know what writers mean by speaking of such. They seem to think that such things do not amount to much. These laws, to a true psychic, consist of "seeing, hearing and feeling." Persons cannot, under what is termed the material or worldly condition, adjust themselves to these laws, or fit the laws to themselves. To be successful mediums, they must be able to so control their own organism that when doing medial work, they can put SELF and the WORLD practically out of existence, for the time being. This is what materialists cannot do.

When persons say they know nothing of psychic laws and doubt the statement of those who *do* know them, they must be selfish, ignorant or lack comprehensive grasp. "I believe So-and-So is right." A belief is theory only, and theory amounts to practically nothing, comparatively speaking. It is the knowledge that comes through practice, or investigation in anything that counts. It brings to the mind perfect knowledge, so that one may say, "I do not guess; I do not think; BUT I KNOW." When a person gets a theory, or idea, he should carefully dissect it, and see if it has the microbes of untruth in it; if it has, it should at once be cast away forever.

DR. R. A. DAVIS.

Maitland, Mo.

Interview with a Clergyman.

I have been thinking over the remarks of the reverends on the subject of Spiritualism since my communication published last week, and I visited the Rev. Mr. Woodward and proffered my services to investigate scientifically the subject of spiritual phenomena and Spiritualism. But he would have none of it.

He freely admitted that he had investigated the subject, only on the outside, and did not wish to investigate. He slurred believers. They were frauds, bad people, and devils influenced them.

I had the pleasure of telling him that I had in my pocket a license of long standing to preach for the Methodists, and that I had been a member 50 years and had my certificate of good standing in membership, but could no longer remain with them because of their dogmas. I was a Methodist minister in South Bend, Ind., 20 years, and a known Spiritualist, and by agreement with the church that I should have full liberty of opinion, I took letters from them for myself and family when I moved to Chicago.

I remarked to Mr. Woodward that the Spiritualists were as good as to morals, business and principles generally, as Methodists or any other class of people, preachers not excepted. He demurred to that, but admitted his ignorance and disinclination to investigate.

He informed me they had an opportunity to obtain information through Bishop Garrison. I said to him, "Yes, he is a man who

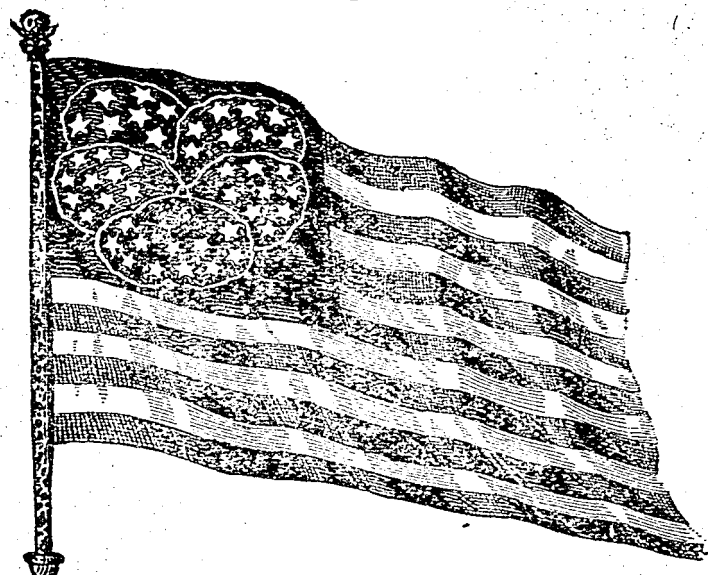
confesses to having fraudulently obtained money from a great many people during many years, knowing he was a fraud, and now you would believe him. You can believe him and condemn the people who believe as the bible-writers did."

I referred him to the woman of Endor and Samuel's spirit; also to Moses and his slate-writing, and said to him, "The Bible from Genesis to Revelations is full of proof of ancient and modern Spiritualism the same in character as that he condemns." He denied, of course.

Let Mr. Garrison preach to the Methodists and others. He will make converts to Spiritualism faster than I can. His counterfeit will be proof of a genuine coin. I have seen too much genuine phenomena, and proved by long and patient investigation the genuine and true, to be led astray by Garrison or Hermann; to take their fakes and pass them as true coin.

If Spiritualism has gained fifteen millions of believers in our country in 50 years, what may we not expect in the next 50 years? Then such men as the Rev. Woodward will be as scarce in the religious world as the Garrisons are in the world of frauds to-day?

I find men and women almost every day who are thinking themselves outside of so-called *orthodoxy*.
G. W. CARPENDER, M. D.



Old Glory.

Thou starry ensign of the free,
On many an island of the sea,
O'er all thy great home floating;
Thy folds shall ever faithful fly
To all beneath the arching sky.
True human rights promoting.

When the Occident has kissed good-night,
The Orient greets with morning light
Thy brilliant colors streaming;
As 'round the earth they gayly float,
On rampart or on armored boat,
The rights of man redeeming.

Brave hearts and true have loved thee well;
On many a hard-fought field they fell,
To live in "song and story."
Thou glorious emblem of the free,
Thy ever faithful devotee
Will not forget their "Glory."

We, their offspring, here proclaim
Thee standard of undying fame,
In freedom's repertory.
All who gave their lives for thee,
All our lands from sea to sea,
Have christened thee "Old Glory."

J. MARION GALE.

A Letter to a Clergyman.

Rev. John A. B. Wilson,

643 Howard St., San Francisco.

DEAR SIR:—In the *Examiner* and *Chronicle* of last Tuesday I notice the remarks of yourself and several other clergymen upon the subject of Spiritualism. With those opinions before me I feel like asking a few questions:

1. If the phenomena produced in the name of Spiritualism is fraud, or mostly fraud, is it not strange that, as a distinct religious movement, it has existed for fifty years; that a number of papers have been maintained in different parts of the world during all of this time, and a great number of books published?

2. If under the reign of immutable law an evil spirit can commu-

nicate, why cannot a good spirit communicate?

3. Since our chief happiness comes from association and communication with our loved ones, what is there devilish or undesirable in having the members of the household who have lain down the outer garb tell us that they still live, and that they continue to love and cherish us and reveal something of the new life into which they have entered, and where we must inevitably follow?

4. When one dearly beloved is absent from us in another part of the earth, is it better to have knowledge of where they are and what they are doing a blank, or is it more satisfying to receive letters and messages from them?

5. Is there a limit, or can a human being be limited, in the discovery of truth, except by the limitations of his own mind to grasp and comprehend truth?

6. If a person is possessed of psychic powers, such as clairvoyance, clairaudience, the power of seeing spiritual objects and hearing spiritual sounds,—faculties which are quicker and keener than the outward eye or ear,—is it not their sacred duty to use them? Is there any function of our being which should not be used? Is not the fact of possession, proof that they should be used?

7. After the wonderful discoveries of the secrets of nature, and the achievements of the human mind during the past fifty years in material things, and their application to human progress, can we not, as reasonable beings, expect that there will be progress and discovery in spiritual things as well?

8. Is there any proof whatever that the spirit-world is far away?

9. Is all knowledge of spiritual verities confined to the ancients?

10. Whose statement is likely to be most correct—those who have given Spiritualism an exhaustive investigation for years, and declared communication between the two worlds to be a fact, or those who, like Bishop Moreland, say they have never attended a seance, and pronounce it mainly fraud, with a little leakage from the Devil's kingdom?

11. Has anything been accomplished, when death is no longer the "king of terrors"?

I beg to impress upon you that when it comes to important matters, and when we speak through a daily paper to tens of thousands, we want to be absolutely sure of our ground. The fact that Spiritualism proclaims a great vital truth, and attempts to demonstrate it; that it has steadily advanced in the face of persecution for fifty years, such as all truths have had to overcome; that some of the ablest minds, after a most scientific, long and rigid investigation, could come to no other satisfactory conclusion, except that Spiritualism is what it asserts itself to be; this certainly should cause men who speak in the pulpit to hesitate in such wholesale condemnation until they have personally given it the most profound and searching investigation, and listened to the testimony of competent witnesses. Bishop Moreland says he has never been to a seance. Under that statement it would be the part of wisdom to remain silent. Rev. Mr. Haweis, also of the Episcopal Church, has investigated mediumship, and he says most emphatically that good spirits can and do communicate.

I see that the Methodist clergy have appointed a committee to make arrangements with Bishop

Garrison to show them how spiritual phenomena can be simulated. I am slightly acquainted with Mr. Garrison. If he gives the committee the same information he has given me, he will say that he believes there is genuine phenomena, and that he believes in the philosophy and teachings of Spiritualism, and that it is utterly impossible for him to do, under like circumstances, what genuine mediums do. If the committee will take a pair of slates to him which are fastened together, keep them in their hands, and never let Mr. Garrison or anyone else touch them, he will not produce any writing upon them. But this does occur with honest mediums.

I have been a Spiritualist for 25 years, and I know that, given the same conditions, neither those who attempt to expose, nor those who practice fraud, can begin to do what is done through mediums.

That fraud is practiced in the name of Spiritualism by base and ignoble persons, there is no question, but Spiritualism is no more to be judged by these than is Christianity to be judged by the libertines and lawbreakers who quite frequently disgrace the pulpit. I should say there may be one-fourth of those who claim to be mediums are not. No class of people deplore fraud and deceit of any kind more than Spiritualists, and by organized effort they are unmasking the fakirs as fast as possible, and endeavoring to uproot and destroy their nefarious occupation.

I am well aware that many foolish things are said and done in connection with Modern Spiritualism. But what system of religion is exempt from this? I have seen Christians who claimed to be under the direct guidance of the Holy Ghost, and they said and did things that were most absurd, and it was fortunate for them that they were not before a lunacy commission.

If the Methodist clergy have solved the problem and settled the whole question, namely, that the most of it is fraud, and the balance of it is the work of evil spirits, why do they waste their valuable time with Mr. Garrison?

But since they have stepped aside to consider the matter a little, why not take the devil by the horns and go to the root of the matter in a direct and positive way?

A million counterfeits will never balance one genuine fact. How would it sound to appoint a committee to arrange for sittings with some mediums in San Francisco who are recommended by good and reputable citizens, and are known to be of excellent character and strict integrity, and that the investigation be conducted without any prejudice, and in a state of mind that has not already been made up? That is the only way to really test the matter.

The *Examiner* quotes you as saying: "There is not one thing done by Spiritualists, however, that is not susceptible of complete explanation and refutation." For several years I have been reading the numerous and elaborate explanations and refutations; they do not explain, they do not refute, and they have been abandoned one after another and new ones taken up. To accept them is to pervert common sense, and calls for greater credulity than it does to just naturally accept what this outside intelligence and power manifesting says of itself, namely, we are the once inhabitants of earth. The devil explanation is always a last resort and very popular with ministers.

It is the weakest argument of all, and does not mean anything to the majority of people to-day. It is not worth discussing.

Ignorance says that Spiritualism has contributed nothing new to the knowledge of the world. The fact is, it has shed a flood of light on things that are most vital to the happiness and welfare of every human being. Its pages are sparkling and luminous with fresh thought and knowledge. The sole reason why it is assailed in some quarters is, because it comes with new truths and new claims, and because its irresistible power is being felt in the homes of earth. There is nothing in the universe that can lift the bowed with grief so quickly, or light up the face of woe with such radiance, as the simple message of Spiritualism: "They are by your side; you may hear their comforting words of love; you may feel the old caress; with tearless eyes you may gaze upon the well-known features, of which there are no duplicates."

Spiritualism rests upon the solid rock of fact; its throne of reason is immovable; its truth will fill the earth.

I have not written expecting a reply, for I know you must be over-busy in your manifold duties, but with the hope that you might seriously reconsider your position on this subject. I beg you to remember that there are thousands of noble souls who have been and are identified with this movement, and among them some of the brightest minds the world has ever produced; that they sought truth alone and were willing to follow wherever it lead them. Also that there are not a few in the Christian pulpit who confess to the belief that direct communication between the two worlds is established. Respectfully yours,
G. H. HAWES.

San Francisco, June 23, 1899.

Slow Progress.

In noting the prize fight between Jeffries and Fitzsimmons an influential paper says: "The reign of Fitzsimmons was short but glorious." There don't seem to be much progress in conception of the object of existence from the time of Plato, nearly 2,400 years ago, to this age, judging from the above characterization of the pugilists' "glorious record" and the fact that many thousands of dollars was paid to see the battle. The Grecian philosopher in criticising the performance of a skillful charioteer said:

"The time profusely squandered there on vulgar arts beneath thy care, If well employed at less expense Had taught thee honor, virtue, sense, And raised thee from a coachman's fate To govern men and guide the State."

Perhaps the mischievous doctrine of the atonement and consequent belief that one's sins may be transferred to another person, has had a pernicious effect in the moral growth of humanity. QUAKER.

"A Human Soul."

The above words are the subject of an article by Mrs. Loe F. Prior in the JOURNAL of June 1, on which I desire to state my views. Mrs. Prior questioned the justice of the suffering and deformities of some and the beauty and happiness of others. Reincarnation can only explain this seeming injustice, and if the wheels of justice grind slow they have a right to "grind exceedingly fine."

We must not judge, but let us look about us to-day and think

what would be really just to punish some of those who began life with us in our land, and by man-made laws their fortunes became so enormous they can almost rule kingdoms, and forgetting love for their old neighbors, their own land, live riotous lives, away from their people. There are scores of them absentee landlords, who have no love or pity for those who toil and suffer while they are enjoying the wealth others produce.

When we behold the life of one woman millionaire, how it began in poverty, followed by an unhappy marriage, a divorce, keeping a boarding house for rough miners, then another marriage to a rich mining man, and when money was over abundant in her treasury, by stock manipulations (that means stealing under the cover of the law from poor hypnotized dupes), she finds America not good enough for her home. Her money is brought from our people by their toil and sweat, but she resides in old Europe and says, "its my money and I'll do what I please with it."

God or good is so full of love that he wants every thing, even to lost souls to come within the love vibrations; so when this millionaire returns to dwell among men in her next incarnation, she may come as hideous, as crippled as the one Mrs. Prior describes; she may even be lower, so that no one will even deign to give her pity, but her sufferings will teach her soul to express pity, which is love.

"There is a judgment coming." In all our lives we must "watch, and be prepared, for the bridegroom comes in an hour we know not of." The occult meaning is that we must watch our lives and thoughts, and have the golden rule to go by, as a test and touchstone, for every act and word, lest our character (Karma) marks us by terrible "crimes, mental or physical, to carry down the ages."

When two millionaire belles meet in Newport, there is expected to be war in the social world, to see which one can be gowned the most gorgeously and be the most extravagant in expenditures. The sins those two people are piling up for themselves can not be expressed in English, Buddha would say of them, "they will have to see a hundred incarnations to learn to overcome self, to cease their jealousy and envy." Jesus would say, "It is easier for a camel to pass through the eye of a needle than a rich man to enter the kingdom of heaven." And that all shows that only those who have nothing and live just as honest and pure as they can, will attain the rest and abode of the angels.

The judgment day comes every day and hour to the human soul, and man is his own judge and jury; he returns to earth-life to wipe out selfishness, envy, jealousy, malice, cruelty, and revenge, and while we are here in the body we ought to be taught that there is no repentance, only a working out of bad deeds by right ones.

A great cycle is about closing; the judgment day is close at hand, and already the handwriting is on the wall. The millionaires are being "called home" by heart failure, etc., to an alarming extent; the wicked in high places, the corrupt and corruptors are trembling, for before 1901, the world will be swept like a threshing floor, and those who want to be among the chosen must learn to be wise in their understandings and let their souls be filled with good thoughts and deeds.

AUVERGNE L. ASTOR, M. D.

Next National Convention.

A great and timely work devolves upon the coming National Convention, to be held in Chicago in October. Greater possibly than at any time since we became an organized people.

Only the best and truest representatives of our cause should be delegated to do the work of that convention. Men and women whose interests are in and for the upbuilding of our organic work, and of the high standing of our order in its elevating and spiritualizing purposes and aims—men and women of clear thought, of experience, ability, determination and dignity of character.

We are brought face to face with facts which are in high color and disfigurement against our fair name and integrity which must be met, as men and women of high purposes meet ever-recurring incidents in normal affairs in every-day life.

We may have a very airy, dreamy, Spiritualistic and sentimental faith—too beautiful and too true to ever die, while hearts are breaking and love abides. But the more sacred and ethereal the fabric of our faith, the more carefully should it be guarded and girt about by fortifications of protection. Not every winged thing that hovers above the rose and forget-me-not is an industrious bee, of well ordered hive and the harvester of sweet treasure. There are destroyers and drones to every hive and the ill omened moth to be dispelled and all to be watched, and a guard put upon every cell-repository, lest the whole be destroyed and lost.

We have practical, earnest, honest and difficult work to do—and without delay, to build up and restore and make whole our spiritual domain—and I believe the eyes of all our most earnest people are turned towards the congress to convene in Chicago, in the early autumn.

This will be the closing, and I may add the culminating convention of the century for us, for verily if no firm stand, and no matured plans are taken, or put into execution for the demolition of false altars, it will be of little use to attempt to turn back the overwhelming tide of spurious spiritual (?) phenomena which menaces us on every hand. The enemy is not an outside foe, but within our own domain. We ought to be able with the divine light of which we talk so well and learnedly, to so adjust our future work from that date as to give us a new impetus, and a self-confident energy in the closing out of our account for the old—and opening up of the new centuries—that will dispel all doubt of our future greatness and success.

Shall we strike the right key, or falter, where to falter means our dissolution?

I still have faith in the hands that guide and the light that leads, and believe that if we consecrate ourselves to this effort, the work will be blessed in its consummation.

That there is need of heroic measures, none will deny—that there are fearless and conscientious adherents and workers sufficient to rehabilitate, and crown our faith with the dignity and honor that should be her coronet, let none doubt. Let us then arouse, and with a vigor and zeal worthy of those who claim to walk in a higher light—the light of higher guidance—strive to make that convention a memorable one in our history, not alone in numbers, but in acts which may be the deliberations of that body and our future line of action?

We can do it if we will—and if we are true to our standard—if we will break our personal idols and are ready to work for the general good of the great whole.

ADDIE L. BALLOU.

Pensions.—There is an unmistakable drift in all civilized countries toward the idea of pensioning very old men and women who have no natural supporters and no adequate resources of their own. The proposal to pension college professors, teachers and ministers, helps the movement along.—*Exch.*

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known 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. 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, are 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 is the best contribution on the subject extant.

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Between 10th and 11th Streets.

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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 sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, CAL., JULY 6, 1899.

A Declaration of Principles is being called for. The four which were submitted to the last National Convention may be found on page 5. Societies are requested to select by vote the one of their choice, and certify the same to the National Convention to be held in Chicago next October. This is not a creed, but a Declaration of Principles recognized by Spiritualists.

Skeptical.—In one of the largest Universities of the country, a professor said to Gen. Booth: "Half of our divinity students are skeptical, which is about the same proportion as prevails amongst the professors who instruct them in theology." This shows the trend of public opinion. Those who can swallow the old dogmas, are getting fewer every day. "Light is breaking in the skies."

Dr. Gunsalus, of Chicago, spoke before the Illinois Congregational Association, at Kewanee, Ill., on May 18, and said that he believed that some of the best of modern poets were even more inspired than Solomon or David. Some of the more orthodox ministers were amazed at the heresy expressed by such a prominent and popular preacher, who remarked that "unprogressive orthodoxy is the worst of heresies." After the address Dr. Gunsalus said: "I suppose they call that heresy. One gets rather tired of the appellation of heretic, now that there are so many placed under it. The world is progressing and orthodoxy is getting broader."

Yes; if the church does not progress it must die. There is no alternative.

140 Years ago, Spiritualism existed and its adherents were punished by law. Mr. T. E. Morgan, of Sheffield, England, writes to the *Torch* that he recently found an old book which gives an account of spirit return in 1760, in West Smith-

field, London, the very place where so many "heretics" were publicly burnt at the stake. This book gives the conversation in which the spirits answered by knocks, etc., (one, yes; two, no, and showing displeasure by scratching). The persons connected with it were indicted for conspiracy, and the man in whose house it occurred was sentenced to stand three times in the pillory and imprisonment for two years; his wife one year, and the servant, (who was the medium) six months at Bridewell. Then the priests dictated the course of law, and persecuted with unrelenting and fiendish malignity. It would do so still if it had the power, but thank Heaven, that day has forever passed. "The world is moving on," and progressing upward,

Higher Thought.—Rev. Burt Estes Howard, of Los Angeles, Cal., has left the First Presbyterian Church there, to take a chair in the Stanford University. In an interview he said:

Do I believe in the inspiration of the Bible, in the resurrection of Jesus, and in the virginity of Mary? No; I cannot say that I do. My ideas have changed regarding nearly all generally accepted religious tenets. My beliefs have not changed suddenly, but in the slow course of the last half-dozen years. Simple faith in the Scriptures has given way to an irresistible belief in what is called the higher criticism in religious thought.

The brightest minds and the most thoughtful persons are leaving the church, because being enlightened, they cannot longer endorse the foolish old dogmas of the dark ages. They grow beyond them to higher thought and better conceptions of eternal truth.

An Old Friend.—One of our oldest subscribers in Oregon, writes:

I have taken the JOURNAL about 25 years, but my wife and myself are old and sick and can now do nothing to make a living. All we have to live on is a small pension, so you will please stop sending us the JOURNAL, but it is like parting with our best friend. We wish the JOURNAL and its editor a long life of usefulness. E. M.

No. We shall not stop sending it, under such circumstances. We credit it for another year, and charge it up to the "Col. Hopkins Fund." Though that fund is already overdrawn, we feel sure some who are able will add to it in the near future. It has done much good missionary work and should be liberally sustained.

Bishop Moreland has now made an attack on Christian Scientists, and the scientists in this city met on June 27 to defend themselves. Mr. Gale called for testimony on what Christian Science had done for those present, and about 300 responded by arising. Then all those who had been cured by Christian Science, after exhausting all other means, were asked to arise, and 150 did so. The Bishop is evidently "in for a fight," just for the notoriety it will give him. His attack only shows his ignorance of the things he condemns.

Spirit-Rapping in China.

The following article was cut from a San Francisco paper, and pasted into a scrapbook between 40 and 50 years ago, and has just been sent to the JOURNAL by Mrs. Agnes White. It shows that the phenomena of Spiritualism was known in China before the Hydesville knockings:

The fact stated in the late news from China that phenomena known as Spiritual Manifestations have long been commonly known in the Celestial Kingdom, will attract considerable attention in the States, and is a fact of importance as a matter of science and history. It is now acknowledged by the highest authorities that there is something in these rappings, not dreamed of in our philosophy ten years since. Tables will move, and knocks will be heard, and the spirits of the departed will pretend to speak by the agency of persons unconscious of any deception. What the ultimate solution of the puzzle is to be, we know not; but the puzzle exists, and it is not a mere juggler's trick. The testimony of Dr. Macgowan, of Shanghai, a gentleman of established reputation as a zealous missionary, and an excellent Biblical and Chinese scholar, that table-turning, and rapping, and communications from departed spirits, were common in China ten years ago, is not to be doubted. How long spirit-rapping prevailed in China previous to his arrival, he does not state, but his words imply that it was for many years. The methods of raising the spirits were similar to ours, and circles about tables were to be found, as he says, in almost every house; though, according to Dr. Macgowan, it was fashionable for the Ningpo tables to turn upside down, and perform their evolutions feet up. The Western World is thus deprived of its claim to priority in another discovery; though the spirit-rappings are entirely different in their nature from the great mechanical inventions claimed to have been made by the Chinese.

The civilization of ancient Greece and Rome produced high excellence in the intellectual sciences and fine arts; political, moral, and religious philosophy, poetry, painting, sculpture, architecture, and eloquence were cultivated with success by perhaps a greater proportion of the population than in any modern community. Modern civilization began with mechanical inventions, and took a path in a direction entirely different from that of ancient civilization. The inventions of the mariner's compass, powder, moveable types, paper, and of many articles of small machinery of less importance, gave birth to a new era when the mainstays of civilization changed from the fine arts to the mechanic arts, from the intellectual sciences to the physical sciences. To-day the chemist, astronomer, physiologist, the inventors of the steam engine, the magnetic telegraph, the spinning jenny, and the cotton gin, lead civilization to new conquests, instead of the poets, and painters, and sculptors who were the leaders 2,000 years since. And yet, when we attempt to boast of our civilization as superior to that of the Greeks and Romans, we are told that we owe our success to the compass, and powder, and printing, which were really of Chinese origin; and now the glory of the Middle Kingdom acquires another ray from the spiritual rappings.

The Reviewer.

BETTER-WORLD PHILOSOPHY, a Sociological Synthesis, by J. Howard Moore; 275 pages, Chicago, The Ward-Waugh Company; \$1.00.

The author being dissatisfied with the egoism of the day, enters his protest, feeling sure that the future has better things in store for humanity. He outlines an altruistic education, and insists that prevailing systems of education are wrong, as they are based upon the stimulation of egoism. Mr. Moore writes with clearness and force. The book is interesting, original and forcible, and will cause its readers to think on the social problems, and must have a beneficial influence.

The *July Coming Age* opens the second volume of this vigorous and able Boston review. The frontispiece is an admirable full-page portrait of the Rev. Heber Newton, and the eminent Episcopalian divine contributes a conversation of exceptional interest on "The Progress of the Past Fifty Years."

Rev. W. G. Todd appears in one of the most masterly philosophical papers of recent months, entitled "A Theory of Immortality." It is a discussion that thinking men and women everywhere should carefully read. The departments of Authentic Dreams and Visions, Health Through Rational Living, The Passing Day, Editorials and Book of the Day, are unusually rich in thoughtful and timely matter.

The Coming Age has taken a front rank among the able reviews of present-day thought. It is optimistic and constructive in character, and aims to educate and stimulate the moral as well as intellectual side of life. The department devoted to Health Through Rational Living is a feature of real value and very essential to those who appreciate the fact that the body, brain and soul each require consideration.

The Homiletic Review for July is full of discussions of vital problems. Professor Sayce, of Oxford, fresh from his winter explorations on the Nile, writes of "The Witness of the Egyptian Monuments to the Old Testament," summarizing the results of the recent discoveries in Egypt in their bearing upon the Bible. Monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

Mind for July contains an interesting article from Quæstor Vitæ on "Experimental and Transcendental Psychology;" "Spiritual Unity of Physical Correspondence," by Henry Wood; "The Value of Understanding," by Horatio W. Dresser, besides other articles on important subjects. Alliance Pub. Co., New York. 20 cts.

The Psychic Digest and Occult Review of Reviews, is the name of a new monthly compendium of the literature of the world on Occultism, Mental Science, etc., published by Dr. Robert Sheerin, Cleveland, Ohio, at \$1 a year. It contains 20 large quarto pages of reading matter, and is well printed. It is intended to occupy much the same ground in Occultism, that the *Review of Reviews* does in general literature. We hope it may have a successful career. We will club it with the JOURNAL, and send both one year for \$1.60.

This is the Camping season.

Declaration of Principles.

Local societies please read the following four Declarations of Principles, and submit your choice to the N. S. A. Convention of 1899, to be held in Chicago next October.

MARY T. LONGLEY, Sec. N. S. A.

FIRST DECLARATION.

Presented to the N. S. A. Convention, 1898, in Washington, D. C., by Hon. H. D. BARRETT, President:

I respectfully recommend the following for your consideration:

Spiritualism stands for (a) a Universal Principle of Life; (b) Truth, the revealer of that life, and the gleaner of wisdom; (c) Immortality, the divine inheritance of the race; (d) Eternal Progression, the sublime destiny of man; (e) Spirit Return, a demonstrated fact in Nature; (f) Sympathy, the principle that unifies the race on earth; (g) Love, the lever by which men are lifted out of sin and ignorance and higher and holier conditions brought in among men.

This is the declaration I once made in an important case in this city years ago. It stood the test then, and I see no reason why it should not do so again.

SECOND DECLARATION.

Presented by the committee on resolutions—E. W. BOND, chairman:

We, as Spiritualists, do not believe in a creed to be used as a test of fellowship, but the following is a Declaration of Principles most commonly accepted by us:

Resolved, That Spiritualism rests on Science, and that it has scientifically demonstrated the following facts, viz.:

1. That there is an objective spirit-world, of varying grades, enveloping the earth, which is as tangible and real to those living in that world as the earth is to us.

2. That it is peopled with men, women and children who previously were inhabitants of this world.

3. That there are laws in nature which, when understood, enable those people to hold communion with those still in the flesh.

4. That so-called death makes no change whatever, upon individual character, but that one enters the spirit-world in the spirit-body as absolutely the same person in all respects as he was here.

5. That the full and most important consequences of earth-life are not and cannot be experienced on earth, hence without knowledge revealed from the future world one knows not and can not know fully how he ought to live, nor the truth he ought to teach while here.

6. That in the spirit-world the way is open for each one to advance in the scale of life, in proportion as he discovers and obeys the laws of soul-growth.

7. Spirits uniformly testify that their future condition would have been greatly improved, had they investigated and understood before leaving the earth, the fact and principles of spirit-return.

8. That on the question of who, what or where God is, Spiritualism gives us no absolute, final and demonstrated knowledge, but leaves it for each one to determine by the light of his own understanding. It is no part of Spiritualism to dogmatize or state theories, but simply to state demonstrated facts.

THIRD DECLARATION.

Declaration of Principles adopted at the Golden Jubilee:

1. We acknowledge an unlimited intelligence in the Universe, in which we are all partakers.

2. The highest expression of this unlimited intelligence, we recognize, is the reason and intuition of the human soul.

3. We recognize nature as one infinite whole, and phenomena as the expression of life, energy and intelligence, imminent in the constitution of things.

4. Spiritual phenomena, through the ages, have demonstrated that man is a spirit, and the change called death is one of the evolutionary steps in his progressive development.

5. We maintain the truth of spirit communion, and seek to aid in all possible ways, its practical demonstration.

6. Intercourse between the living and so-called dead is the natural sequence of human relations on earth. It proves that death does not change the nature of man, but reveals to him new aspects of life and further opportunities for the unfoldment and exercise of the intellectual and moral faculties inherent in every human being.

We endorse the objects expressed in all noble reforms, as illustrated in the following:

1. In the efforts to secure equal jus-

tice for all races and classes, and both sexes.

2. To protect innocent and helpless childhood, by educating parents, in the laws and duties of life and love, by which the home may become the center of purity, fidelity and mutual devotion and helpfulness.

3. By treating all sin and crime as a disease, and establishing schools and asylums for their proper treatment and permanent cure.

4. By encouraging temperance in all things, and relying upon moral and social education as the remedy for all forms of abuses.

5. By co-operation and fraternization, as the remedy for political and industrial evils.

6. By recognition of the brotherhood of man, and loving toleration of all differences of faith and practice in religion.

7. By teaching and cultivating reverence for truth and a sacred regard for the interest, rights and well-being of every child of nature.

8. By persistent, orderly efforts to improve ourselves, and especially by cultivating a closer relation with the Spiritual Universe, and obtaining a practical knowledge of the higher life by unfolding our own spiritual natures and seeking the healthful co-operation of the Spiritual World.

9. By inspiring all men with faith in themselves and confidence in the eternal order of nature, as perpetual incentive to courageous effort and success in well-doing.

FOURTH DECLARATION.

Declaration of Principles, as adopted by the State Association of California, September, 1898:

WHEREAS, Spiritualists believe in liberty, and will not be bound by dogmatic creeds, which enslave the mind and destroy the spiritual nature,

Therefore, We present to the world, instead, a simple Statement of Principles, which are susceptible of differentiation and growth, until they satisfy the minds of all reasonable thinkers. This statement is a consensus of opinion and an expression of the collective mind of the Spiritualists of America; and the purpose of its adoption and publication is to serve as a basis for organization and propaganda; and for information to investigators and Spiritualists, and is subject to revision and change by the people—or their representatives—assembled in an orderly manner for that purpose.

1. DEFINITION.—Spiritualism is a scientific, philosophical religion, and embraces the science of life, the philosophy of existence and the religion of humanity.

2. LIFE.—Life is universal and eternal. Organic Life manifests itself as intellect, sensibilities and will. The unity of life involves that common sympathy among men which creates the desire for communion with our fellows, and enables decarnate spirits to communicate with those still in the flesh.

3. MISSION.—The mission of Spiritualism in the world is, primarily, to establish a rational religion in the minds of men, founded upon the operation of Nature's laws; to wage an educational warfare upon ignorance, superstition and all forms of Supernaturalism; and, in consonance with Universal Brotherhood, to establish the solidarity of the human race through the dissemination of a knowledge of man's relation to his fellow man—to this end, being in active sympathy with all genuine reforms looking to the betterment of the social conditions of humanity, including the elevation of woman.

4. DEITY.—Alexander Pope, the poet, gave expression to the most comprehensive definition of Deity and man's relation thereto, in these words:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

5. CREATION.—There are two fundamental elements in nature which are immortal and indestructible. They are called "matter" and "spirit." The various phenomena of the universe are differentiations of these primary elements. Change, adaptation and evolution are the three great factors in the progressive economy of nature.

6. PROGRESSION.—The watchword of Spiritualism is "Eternal Progression." This is a progressive universe; this is a progressive world, and man is a progressive being. Speculations, opinions and theories, in regard to methods, are of secondary importance.

7. CONTINUITY OF LIFE.—Human experience affirms, the operation of Nature's laws confirms, and intelligent communication from those who have passed through the change called death proves, that man has a continued, intelligent existence after the dissolution of the physical body.

8. MAN'S INDIVIDUALITY.—The paramount tendency of evolutionary develop-

ment is to the individualization of the human spirit as an immortal entity, and this individuality being attained, the soul must assume the responsibilities of eternal existence, and by taking advantage of opportunities will be enabled to rise to heights of great mental and spiritual unfoldment.

9. DEATH.—The physical body is the house in which man lives while passing through the experience of earth-life. When this is no longer habitable, he passes into another sphere of existence. This change—or transition—is called death, and the conditions in which man finds himself after this change is called the spirit-world.

10. SPIRIT-WORLD.—The spirit-world is a natural state of existence, originated and sustained by natural law; including many varied conditions or spheres corresponding to the variant intellectual, moral and spiritual planes of its inhabitants. At physical death each human soul passes into a condition in correspondence with its degree of unfoldment, ethical and spiritual; and under the law of eternal progression, through continued aspiration and effort, it is destined to outgrow its imperfections, and ever increase in goodness, knowledge, wisdom and happiness as the endless ages roll.

11. MEDIUMS.—The agents through whom the spirit-world communicates are called mediums, and may be classified as follows: inspirational speakers and writers; test mediums, or those through whom direct personal messages come; mediums who heal the sick through spirit aid; physical mediums for the production of objective phenomena; and various other classes of mediums through whom are produced many other manifestations on the physical and mental planes.

12. ETHICS; OR, THE SCIENCE OF RIGHT-LIVING.—Man shall live right and do right because it is right, without hope of reward or fear of punishment. Temperance should be observed in all things, including speech and conduct.

13. ORGANIZATION.—Spiritual societies should be formed upon a spiritual basis. Character and usefulness should be the qualifications for membership, and financial considerations should be secondary.

Responses are coming in for "Occult Philosophy," by Agrippa, on our "Wonderful Clubbing Offer" of 50 cents per month. It is a very remarkable book and well worth its price, \$5.00. Not to embrace this opportunity of getting it on terms so liberal and accommodating, is to miss a rare chance. Every thoughtful and progressive person should have a copy. See page 3.

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Unsolicited Testimonials.

Dr. Max Muehlenbruch, Oakland, Cal.

MY DEAR SIR:—The Spiritual Horoscope came to hand yesterday, for which please accept my sincere thanks. I have been investigating Spiritualism, Palmistry, Astrology, Psychometry, and various phases of Spiritualism, but never did I receive such a reading, so complete and definite, as I did from you. You certainly possess great powers as a Seer. Everything you said in the Horoscope is correct. Long may you live to spread the truth. Sincerely yours, Jacob Kopp, Omaha, Neb., June 13, 1899.

Dr. Max Muehlenbruch, Oakland, Cal.

DEAR DOCTOR:—Some time ago you diagnosed my case and delineated my symptoms and afflictions so well that I know you can cure me. You described me better than I could have told you. May angels bless you. Very respectfully, Dallas Perrenot, Yoakum, Tex., June 10, 1899.

Dr. Max Muehlenbruch, Oakland, Cal.

DEAR SIR:—The Delineation you sent me was perfect and gives satisfaction. To-day, for the second time, I have read it, although I have allowed others to read it, and all pronounce it very fine. I must say I am well pleased. Thanking you again for this delineation, and trusting that He who guides your boat on the stream of life will allow it to pass out into the ocean of diviner consciousness, where you may gather all you require for your work, I am, sincerely and fraternally, Francese Rogers, San Francisco, Cal., May 13, 1899.

Dr. Max Muehlenbruch, Oakland, Cal.

DEAR SIR:—I received my Spiritual Horoscope you sent me by my request. Indeed it gives perfect satisfaction. How true you have told my past and present life! Indeed you are a clear Seer. Very respectfully, A. E. McDonald, Oakland, Cal., June 16, 1899.

My Dear Doctor Muehlenbruch:—

Just completed reading my Spiritual Horoscope. I will state that the reading is correct in almost every instance. You are a pure and genuine medium. May the bright spirit angels preserve your health for the benefit of a suffering and superstitious humanity. Very respectfully, Gustav Bonitz, Sergt. Light Bat. "C," 3rd U. S. Art., Fort Riley, Kansas, April 23, 1899.

Dr. Max Muehlenbruch, Oakland, Cal.

MY DEAR SIR:—The dark gentleman you spoke of in your former communication, but fully described in your recent letter, is a perfect description of a person who has been trying to do me, but recent events have so shaped matters that he received a humiliating defeat, since which he appears more friendly. I am now on my guard, so let him do his worst. Long may you live to gladden the hearts and soothe the minds of those less fortunate than yourself. Respectfully yours, A. H. Logan, V. D. S., Bellefontaine, Ohio, May 4, 1899.

Dr. M. Muehlenbruch, Oakland, Cal.

Dear Doctor:—Having had a reading from you which was very satisfactory, in which you also diagnosed my physical condition perfectly in all respects; also told me I had a cataract on my eye, which was very true, you assured me of a cure. I placed myself under your treatment and am glad to say that my eye is completely cured of the cataract, which is the first case in history, to my knowledge, of one being cured by magnetized paper and nature's herbs; no instruments were used. May loving angels guide and keep you for the good of humanity. Very truly yours, Mrs. Margaret Harrold, Box 229, Palo Alto, Cal., March 16, 1899.

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If this is marked with BLUE Pencil—you are kindly asked to send a remittance now.

Local News Summary.

Edited by M. S. NORTON.

Reception to George P. Colby.—Mr. and Mrs. Lillie gave a reception at their residence, 301 Polk street, Thursday evening, June 29, to George P. Colby of Florida. Mr. Colby has been lecturing on the spiritual philosophy throughout the Pacific Coast States for several months. He is now en route to Mexico, and thence to some of the eastern camps. Mrs. Lillie in a few well-chosen words extended a cordial welcome to the guest of the evening, and introduced Dr. Cora A. Morse, an old-time friend; Mrs. Clara Steers, Mrs. Sloper, Mrs. D. N. Place and Mrs. Belle J. Morse, all of whom spoke words of welcome. There was a solo by Mr. Calderwood, of Oakland, and some kindly words by Mrs. Greer, also of Oakland. The "Lillies" and Col. Morse led off in a medley of coon songs, and they all joined in. The banquet room then came in for its share of attention; after which Spirit Seneca controlled the medium guest of the evening and spoke for an hour, giving many words of wisdom. It was a very enjoyable affair, and Mr. Colby may consider that the freedom of the city is his.

Ladies' Aid Social.—The last social and literary entertainment of this society until after vacation was held at Occidental Hall on the evening of the last day of June. There was an overture by Prof. Fedderson, and a story with a moral, by M. S. Norton, entitled "Mud and Turtles." Prof. Carl Sawvell gave a vocal solo and was encored. Mr. Wm. Rider gave a recitation, "I Want to be Young Again." A chorus, consisting of Mr. and Mrs. Lillie, Mrs. Jolly, Geo. P. Colby and Mr. and Mrs. Hall, sang the coon song, "Dixon's Pool," and for encore "Hide Away." The floor was cleared and dancing was the order, with ice cream on the side. Mrs. B. F. Small presided; Prof. Fedderson furnished the dance music; W. T. Jones was floor manager, and Mrs. Crocker and Mrs. Cooke dispensed refreshments.

Mediums' Protective Association.—Last Wednesday evening, in Occidental Hall, this society held its usual mid-week meeting. The Vice-President, Mrs. Sarah Seal, was both presiding officer and speaker, besides giving numerous messages. Mrs. H. A. Griffin and Mrs. Davidson gave clairvoyant descriptions, psychometric readings, and answered written questions. President Jones was elsewhere engaged, but Secretary Roberts was at his post of duty. Miss Lena Clarke presided at the piano.

Passed to Spirit Life, from Descanso, California, June 23rd, William W. De Lano, aged nearly 68, a native of New York State, a pioneer in Northern Wisconsin, a soldier in the rebellion, and an earnest, outspoken Spiritualist. The change came to him as a blessed release from many physical ills. A wife and nine children survive him; also a brother and sister, Geo. W. and L. M. De Lano, of San Diego. L. M. D.

San Jose.—W. D. J. Hambly, Vice-President of the State Association, writes warm words of praise for Brother Bowman, who has been speaking for the society there for about four weeks. We will probably hear his voice in the coming State Convention. He reports the Society doing well, and makes a plea for business men or women to handle the business end of the spiritual work. There seems to be a prospect of a spiritual temple in the Garden City in the near future. The JOURNAL casts its vote in favor of the proposition. The Spiritualists of San Jose are alive and deserve all the good things that may be in store for them.

The Mission Lyceum.—As usual, there was a full house at our entertainment on Wednesday night, it being our regular monthly social and dance. Mrs. Munroe, the chairman of the committee, presided with grace and ability. Mrs. Clarke kept herself busy making everybody comfortable and at home. Mrs. Bacon and Mrs. Peck, with their able assistants, did the honors in the banquet room, Miss Georgie Bacon acting as cashier. The following is the programme, which by unanimous consent was one of the best ever given by our society, and adds another star which will forever shine in the firmament of our Lyceum: Overture, Mrs. Vena Eaton; recitation, Mr. Locke; vocal solo, Miss Lottie Davidson; recitation, Miss Myrl Colby; vocal solo, Mrs. Hader; fancy dance, Miss Mattie Luce; recitation, Mrs. L. S. Drew; recitation and Irish jig, Miss Claire White; character sketches, Mr. Bert Van Cleve; vocal selections, Prof. Carl Sawvell; recitation, "The Brook," Wm. Rider; cake walk, Misses Mabel Pifer and Flossie Locke. W. T. JONES, Conductor. J. T. ROBERTS, Sec.

The Talk on Palmistry, given by "Palmiea," at 34 Golden Gate avenue, last Monday evening was well attended, as is each one of these Monday talks. The subject was "A Study of Character," the audience supplying the subjects. Those responding to the call for subjects were strangers to Palmiea, and the audience was given a good demonstration of the fact that palmistry is a science, valuable because of its practicability. All are invited to attend these talks and receive the benefit to be gained from nature's diary—the hand.

Alameda.—The First Progressive Spiritual Society of Alameda will suspend public meetings during the month of July. Mrs. Clara J. Meyer, of San Francisco, has been occupying our platform for over two months, and has made many friends, giving entire satisfaction to our audiences, as well as to members of the Society. C. A. FORSTER, Sec.

Hermetic Brotherhood.—The regular Tuesday evening meeting of this order, held at 856 Hayes St., opened with a few moments of silent meditation upon "Harmony." There was an instrumental duet by Mrs. Weld and Mr. Heiss, with encore. Recitation, Mrs. Price, "The Lost Chord;" recitation, Miss Minnie Harris, "The Three Bugs;" recitation, Mrs. Rockwood, "Pat's Dream of Heaven;" song, by Mrs. Virginia Weld, "The Mottoes on the Wall," encore, "Good Night, Sweet Dreams;" recitation, Mrs. Rockwood, "Wm. Brown and Mary Jane." The question for discussion was, "The difference between the life-germ in the plant, and the divine monad in man." Several answers were presented in writing and some verbally; all were worthy of preservation. The meeting closed with a song by Mrs. Weld, "The Days that are Gone." In point of interest and excellence, these meetings are up to high water mark.

Vacation Notices.—The First Society of Progressive Spiritualists, and the Ladies' First Spiritual Aid Society, will take a vacation during the months of July and August. Also the Mediums' Protective Association for, probably, a shorter period.

Transition.—Passed to spirit-life on May 25, 1899, Dr. Isaiah Michener, at his home, Carversville, Bucks Co., Pa., aged 85 years and 4 months. The Doctor was a noble man and a firm Spiritualist.

Sunday Meetings.—Mme. Young and Mrs. Seal have joined forces for Sunday evenings. The subject for last Sunday was "Ancient Spiritualism."

The Universal Spiritual Association discussed "Trusts" last Sunday. Next Sunday they will discuss the question, "Is it possible for a critic to be superior to the object of his attack?"

At the Home of Truth, 1231 Pine St., Mrs. Kemp spoke in the morning and Mrs. Heacock in the evening, last Sunday. All in search of Freedom are welcome.

Charley Ross, who was lost some years ago, and never heard from, manifested to Mrs. Thorndyke of Decoto, Cal., when at the house of a private medium, here last week. He said he was taken to the Mississippi River and beaten by his captors, and then thrown into the river and drowned. He expressed much sympathy for his parents who refuse to be comforted since his abduction.

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

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