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T. G. NEWMAN,  
EDITOR.

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## THE BORDERLAND.

### Dickens and the Spirits.

Of course Charles Dickens was not known as a Spiritualist, but he taught it just the same. He was no doubt instructed by spirits who operated on his brain. A writer in the *Two Worlds*, who signs himself "A. J.," gives the following as proof of his belief in spirits:

The story of the "Christmas Carol" turns upon the visit of Marley's ghost to Scrooge. Marley and Scrooge had been partners in business, both cold, grinding, selfish, unfeeling, ungenerous, ungrateful. Scrooge's character is indicated in these words: "Oh! But he was a tight-fisted hand at the grindstone, Scrooge! a squeezing, wrenching, grasping, scraping, clutching, covetous, old sinner! Hard and sharp as flint, from which no steel had ever struck out generous fire; secret and self-contained, and solitary as an oyster." As Scrooge was, such Marley had been, and he had been dead seven years. The story opens on Christmas Eve. Scrooge had already acted as a curmudgeon to a pleasant nephew who had come on the hopeless errand of inviting him to dinner, had snubbed his underpaid clerk, to whom he grudged Christmas Day; had been rude to a benevolent gentleman who was getting up a Christmas fund for the destitute; and had threatened a carol singer with an office ruler. He had then shut up his counting-house, and had betaken himself to his solitary rooms, where he was sitting when his late partner visited him, after a prelude of knocking and bell-ringing which Scrooge pronounced to be "humbug," as it had no material cause. Marley comes up stairs, with a clattering as of a chain being drawn after him, and passes through the heavy door into the room. He is thus described:

"Marley in his pigtail, usual waistcoat, tights and boots; the tassels on the latter bristling, like his pigtail, and his coat-skirts, and the hair upon his head. The chain he drew was clasped about his middle. It was long, and wound about him like a tail; and it was made (for Scrooge observed it closely) of cashboxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel. His body was transparent; so that Scrooge, observing him, and looking through his waistcoat, could see the two buttons on his coat behind."

Scrooge is still scornful, but at length is convinced and alarmed, and begs for mercy.

"Man of the worldly mind!" replied the Ghost, "do you believe in me or not?" "I do," said Scrooge; "I must. But why do spirits walk the earth, and why do they come to me?"

"It is required of every man," the Ghost returned, "that the spirit within him should walk abroad among his fellow-men, and travel far and wide; and if that spirit goes not forth in life, it is condemned to do so after death. It is doomed to wander through the world—oh, woe is me!—and witness what it cannot share, but might have shared on earth, and turned to happiness!"

"Again the spectre raised a cry, and shook its chain and wrung its shadowy hands.

"You are fettered," said Scrooge, trembling. "Tell me why?"

"I wear the chain I forged in life," replied the Ghost; "I made it link by link, and yard by yard! I girded it on of my own free will, and of my own free will I wore it. Is its pattern strange to you?"

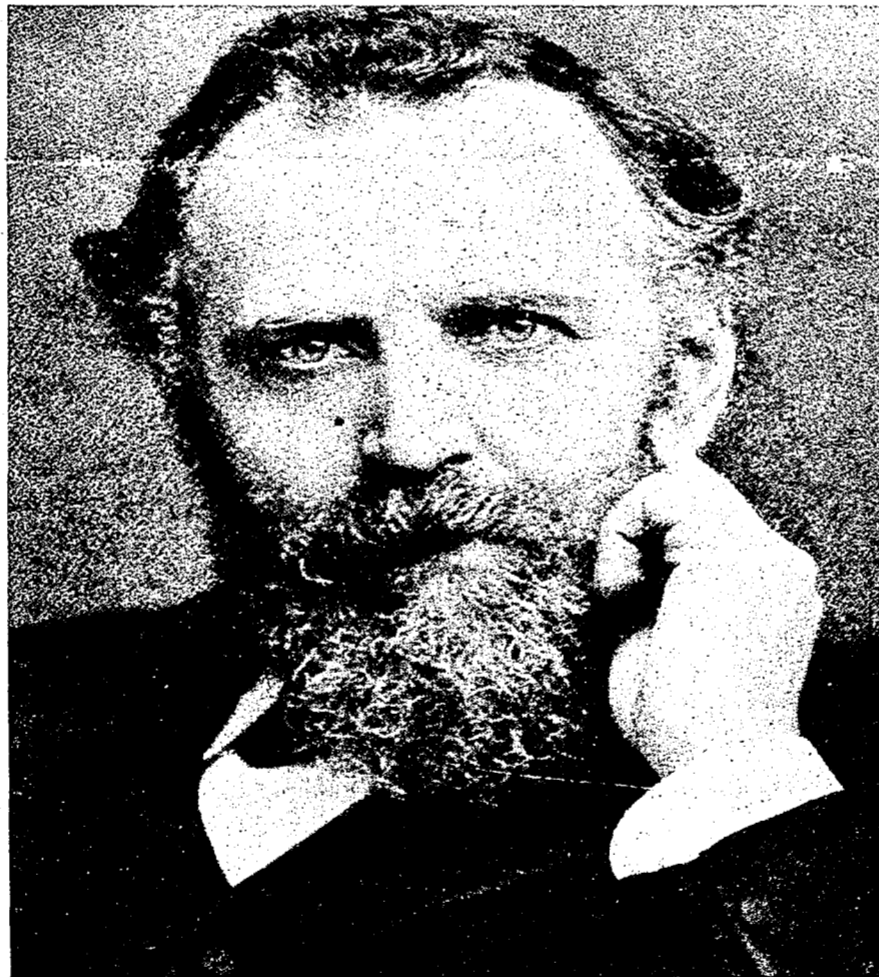
Scrooge trembled more and more.

"Or would you know," pursued the Ghost, "the weight and length of the strong coil you bear yourself? It was full as heavy and as long as this seven Christmas Eves ago. You have labored on it since. It is a ponderous chain."

Scrooge glanced about him on the floor, in the expectation of finding himself surrounded by some fifty or sixty fathoms of iron cable; but he could see nothing.

"Jacob," he said imploringly. "Old Jacob Marley, tell me more. Speak comfort to me, Jacob!"

"I have none to give," the Ghost replied. "It comes from other regions, Ebenezer Scrooge, and is conveyed by other ministers to other



Mr. William T. Stead, London, England.

kinds of men. Nor can I tell you what I would. A very little more is all permitted to me. I cannot rest, I cannot stay, I cannot linger anywhere. My spirit never walked beyond our counting-house—mark me!—in life my spirit never roved beyond the narrow limits of our money-changing hole; and weary journeys lie before me."

"Seven years dead," mused Scrooge; "and travelling all the time!"

"The whole time," said the Ghost. "No rest, no peace, incessant torture of remorse."

"You travel fast?" said Scrooge.

"On the wings of the wind," replied the Ghost.

"You might have got over a great quantity of ground in seven years," said Scrooge.

The Ghost on hearing this set up another cry, and clanked its chains so hideously in the dead silence of the night that the Ward would have been justified in indicting it for a nuisance.

"Oh! captive, bound, and double-ironed," cried the phantom, "not to know that ages of

incessant labor, by immortal creatures, for this earth, must pass into eternity before the good of which it is susceptible is all developed. Not to know that any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness! Not to know that no space of regret can make amends for one life's opportunity misused! Yet such was I! Oh! such was I!"

"But you were always a good man of business, Jacob," faltered Scrooge, who now began to apply this to himself.

"Business!" cried the Ghost, wringing its hands again. "Mankind was my business. The common welfare was my business. Charity, mercy, forbearance, and benevolence were, all, my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"

"It held up its chain at arm's length, as if that were the cause of all its unavailing grief, and flung it heavily upon the ground again.

"At this time of the rolling year," the spectre said, "I suffer most. Why did I walk through crowds of fellow-beings with my eyes turned down, and never raise them to that blessed Star which led the wise men to a poor abode? Were there no poor homes to which its light would have conducted me?"

The Ghost passed out through the window, which seemed to open of its own accord, and "there were confused noises in the air, incoherent sounds of lamentation and regret, wailings inexpressibly solemn and self-accusatory."

### An Appeal for Peace.

Mr. Wm. T. Stead, editor of the *Review of Reviews*, and the late quarterly *Borderland*, after an interview with the Czar of Russia, sent the following to the Associated Press:

I have seen the Czar. I have heard from his own lips the earnest desire of his heart that something practical should be done, and that quickly, to divert to the services of humanity some of the many millions now devoted to preparations for war. He has taken the initiative in summoning the conference. He is prepared to give proof of his sincerity by arresting the future increase of Russian armaments. But, unless he is supported by the peoples who detest militarism, as well as by those who groan under its burdens, his well-meant endeavor will fail.

The American people can, if they will, prevent so fatal a catastrophe. As the greatest and latest born of the world's powers, they can, if they choose, save this supreme opportunity of the century from being sacrificed by the skeptical apathy of the governments. But to do this it will be necessary to act, and to act at once.

What is hoped of those friends of peace and enemies of militarism who turn their eager eyes to the great republics of the new world is that between now and the end of January the citizens of the United States will by public demonstrations, formal resolutions and by every other method whereby a democratic people gives expression to its convictions and its aspirations, have manifested to the world their determination to help the Czar to put this thing through. A national committee to promote the success of the peace conference, with local committees in every city in the Union, would do much to achieve this end.

In England, where the difficulties are much greater, owing to the senseless prejudice against Russia, which has been the baleful legacy of the Crimean war, such a national committee is already in the course of formation. By the end of next month it is expected there will not be any considerable center of population which will not have its public meeting demanding that energetic support should be given to the Russian proposals.

These proposals, stated briefly, are: (1) That there should be declared a truce of God for five years; (2) that, during that period, the governments should not increase their expenditures on armaments beyond the figure stated by them at the conference as the maximum of their needs; (3) that some international agreement should, if disputes should arise between the signatures of this pact, bind them always to invite the mediation of neutral powers before appealing to the sword.

From the old country to the United States there will then ring forth the cry of the man of Macedonia, "Come over and help us." What the friends of peace in England confidently calculate upon is that this appeal in the cause of humanity will find the American people ready and able to respond. If so, the grandest demonstration ever made of the peace-loving passion of the English-speaking race will be within our reach. A joint Anglo-American deputation of, say 15 men and five women, chosen from the foremost of our race, charged with the mandate to proceed through Europe on a pilgrimage of peace, to present an address of thanks to the Czar, would rouse the continent. It would affirm the unity of the English-speaking race and demonstrate that it had both the capacity and the will to act as a unit in the cause of peace. Round the Anglo-American deputation would group themselves in the first place the representatives of the seven small states, Sweden, Norway, Denmark, Holland, Belgium, Switzerland and Portugal, with an aggregate population of nearly 30,000,000, and with these reinforcements the great international delegation would begin its crusade through Europe. In four weeks it would have shaken the continent from center to circumference.

### Is Spirit Phenomena True?

In the various phases of society there appear many subjects of a scientific character—some to be established, some to disappear, and some to recur again and again, yet can be cultivated with results most profitable to mankind. All persons hear, read and talk of such things, but all do not examine them. Some decide upon propositions without exercising their judgment, and these may be said to decline an examination of what is offered to them.

But there is another class of people who endeavor to improve themselves by an appreciation of the work of other men. They apply their senses and compare propositions with the accepted laws of nature, which are to them the first tests of all new pretensions.

The difference between these two classes, namely, those who endeavor to satisfy their minds on what is offered to them by a comparison with accepted truths, and those who accept propositions without examination, is very great. The former, only, add to the general stock of knowledge and advance the cause of science—they are investigators. The latter are obstacles to scientific progress, because they do not distinguish between truth and fallacy. Such persons are only presumers. And it is remarkable how well these latter distinguish themselves by the unreasonable manner in which they challenge and taunt the former for not publicly noticing their presumptions, and they try to press this circumstance into a tacit acknowledgment of their pretensions.

An individual who asserts anything new has no right to claim a yes or a no or to think, because none is forthcoming, that he is to be considered as having established his assertion. So much is known to the wisest man that he may be often without an answer as frequently he is in the region of hypothesis and not of facts. An individual who makes assertions or who draws conclusions regarding any given case ought to be competent to investigate it. He has no right to throw the burden on others, declaring it their duty to prove him right or wrong. His duty is to demonstrate the truth of what he asserts or to cease from asserting.

Bishop Garrison has asserted that the phe-

nomena of Spiritualism as presented in all its phases are *fraud*, pure and simple, and has so demonstrated by commonplace tricks (to presumers) that his assertions are true; but he has by no means satisfied "investigators" that either his assertions or bungling demonstrations are in any particular a proof when applied to the real, genuine article known as spiritual phenomena. On the other hand, spiritual mediums assert that they can and do communicate with decarnate spirits, that the phenomena they present are a means to the end, and of course *genuine*. That they do present such proof daily is in evidence, but all persons do not examine the phenomena presented.

The opportunity is now at hand for the genuine medium to prove by manifestation that his or her claims as to the absolute fact of spirit communion are true. They are in duty bound to their supporters and the cause to do so, and do it in such a manner that it will preclude the possibility of doubt as to its genuineness hereafter.

I submit herewith my views as to what appears to me the best method of carrying out the suggestions I have made:

1. Secure the very best talent (mediums) in the various phases of spiritual phenomena.
2. A suitable and convenient place for conducting the investigation.
3. The investigation to take place at such time as is deemed most convenient—preferably day time.
4. The investigation to be conducted under the strictest test conditions.
5. Devote a session to each of the different phases of phenomena.
6. Admission by invitation.
7. Special invitations should be sent to the Mayor of the city, scientific and educational organizations, the medical faculty, the clergy, the newspapers and publishing companies, and to any organization, public and private, not already mentioned.
8. After the phenomena had been presented to the representatives of all the leading societies and newspapers, sessions could be held for the information of the general public, free of charge.

I think such a course of action will settle the claims of Spiritualism, one way or another. If it is true, there should be no fear of the outcome and the world will be made aware of the facts and it will be a means of opening people's eyes to the realization of the fact that the possibility of spirit communion which is universally believed yet universally doubted, is equally as much in evidence as the electric telegraph systems.

If spiritual mediums or operators can prove their claims on those lines there can be no doubt as to the merits of the phenomena. If not, the sooner they and their supporters retire from the field of operations and remain so secluded until they have mastered the problem, the better. If financial considerations are the only obstacles in the way of consummating this plan, I think they can be overcome. I am of the opinion that this subject is worthy of careful consideration and will be willing to assist financially or otherwise in materializing it. J. C. M.

### The Growth of Spiritualism.

Mr. J. J. Morse, editor of the *Lyceum Banner*, and president of the English Spiritualist Federation, lately delivered a lecture in Warrington, on "Spiritualism: Its Origin, Workers and Phenomena," from which we extract the following from a Warrington paper:

He said, whether they agreed with Spiritualism or not, it was there. It had come into the world, it had made a name for itself, and in the language of their American cousins, it had come to stay. It might be good or ill. That was for them to decide for themselves. He had formed his opinion over a quarter of a century ago. For 28 years he had been connected with that movement, going up and down the country and paying several visits to the great land across the Atlantic. Nearly all the persons whose pictures he would show them he had met personally; most of the mediums whom they would see he had known and witnessed their phenomena.

When he first came to be connected with the movement they could have counted the number of societies on the fingers of one hand. At that time they possessed one Sunday school, or, as

they called it, Progressive Lyceum. At the present time there were 210 regular organized meetings held in the country every Sunday. They had 103 Sunday schools, or Progressive Lyceums. He estimated, at a very moderate computation, that they expended something like £250 every Sunday in the dissemination of their truth and the upholding of their meetings. That, at least, was evidence that the Spiritualists were in earnest. (Applause). Their Sunday schools had grown from one to the number he had stated, and contained a membership, officers and children, of between 7000 and 8000. He considered that a very fair estimate of the number of Spiritualists in their country was three-quarters of a million.

In the early days they had no organ of their own. At the present time they had two weekly journals, *Light*, the ablest journal they had produced, and published in London, and the more populous periodical, *The Two Worlds*, published in Manchester. They enjoy a circulation of 14,000 copies a week. They had also two monthly periodicals, one lately issued, *The Torch*, and a little paper, *The Lyceum Banner*, devoted to the interests of the children, and of which he had the honor to be editor.

They had a staff of nearly 200 lecturers engaged in speaking for their cause every Sunday, to say nothing of the mediums who appeared on their platforms. They had a very flourishing society in London called the London Spiritualist Alliance. That comprised the élite of their movement in the metropolis. The members represented science, art, literature, and culture. They had also a national federation, with which body was affiliated nearly 60 per cent. of their organized societies.

Their Lyceums had a national union, with the appropriate officers belonging thereto. They could, therefore, see that, though 30 years ago the Spiritualists were a very small people, yet now they had grown to very respectable proportions, and he rejoiced to say that he had lived long enough to see that a wave of generosity had affected the Press of Great Britain, and that they were treating them with justice, which was all they asked for. (Applause).

Their movement commenced in the United States in 1848. There it had grown to somewhat gigantic proportions. They had a National Association, embracing the United States and Canada. They had societies in all the States, and four weekly periodicals. The number of Spiritualists there was three or four millions. That, he took to be, was a very fair amount of progress during 50 years. (Applause).

The lecturer then proceeded with his lecture proper, which was a very interesting description of over 100 lantern slides, giving pictures of prominent workers and mediums both in America and England, as well as many other interesting views.

### Jubilee Mass Meeting.

The First Association of Spiritualists, of Philadelphia, Pa., the oldest organization of Spiritualists in the world, having held continuous meetings for half a century, celebrated its jubilee year by holding a three days' meeting, on Dec. 4, 5 and 6, 1898. Among those who participated were, E. W. Wallis, editor of the *Two Worlds*, and Mrs. M. H. Wallis, Manchester, England; W. J. Colville, New York; Mrs. M. T. Longley, Secretary N. S. A.; L. W. Norris, Baltimore, Md.; Capt. E. W. Gould, Washington, D. C.; M. E. Cadwallader, Philadelphia, Pa. The vocal and instrumental music was of a high order.

"Ministering Angels," (written by M. E. Cadwallader), an allegory descriptive of a visit of ministering spirits to earth and the lesson it teaches, was presented by M. E. Cadwallader, Edith Ahles, Lillian Reid Heasley, Fannie Read, Mary Snyder, Myrtle Phillips, Julia Benkert, Mary Warburton.

The Lyceum and Y. P. S. U. exercises consisted of chorus singing, recitations, vocal and instrumental music, Golden Chain recitations, lessons in Spiritual Science, and addresses by Mr. Arthur Groom, Miss Fannie Read, May Snyder, Gustave Bien, Myrtle Phillips and Mrs. L. R. Heasley, B. E.

A most excellent program had been arranged for this session.

The following are extracts from two of the addresses on that occasion:

#### A LYCEUM ADDRESS

Notwithstanding the fact that we have in the

Spiritualistic field at the present time some of the greatest orators, thinkers and writers, some of the greatest scientists, some of the brainiest men and women throughout the entire world (it is needless for me to name them individually), many of these venerable workers are showing by their gray hairs, and feeble voices, that their mission upon earth is drawing to a close. The angel world will soon bid them cast off their material forms, and enter the new birth into the spiritual spheres, for which they have suffered so much, labored so long, so faithfully and honorably, but what are we doing, towards getting others to take their places. That is the question which is now confronting us, and one which we are endeavoring to meet.

I am pleased to note that the spirit is moving some of our leading workers in this direction, a general movement is being made to organize and reorganize the Y. P. S. U. Lyceums, not only in this country, but throughout the entire world. Our only hope is to educate the young and fit them, so that they like their forerunners may become staunch defenders of this grand and glorious truth. Who can tell, but that some of our young people, in our own Lyceum here, may live to grace our own platform by their oratory, the columns of the Spiritualistic press, by their inspirational writings, and do a grand and noble work in the various spheres of the Spiritualistic movement at large.

I may here note, that one of the greatest drawbacks that we have to contend with is from the Orthodox Spiritualists, or to use a Biblical term, lukewarm Spiritualists—they who rejoice because they are as one with us in the blessed knowledge that their loved ones who are gone before are not dead, but living, and are their guardian angels. They love to steal away from their respective churches, and slip into a side door of a Spiritualistic meeting. They know the truth, and are ashamed to confess it, even to their own children. I cannot conceive how they can go against their own convictions, and send their children to the Orthodox Sunday Schools, to have instilled into their young minds, doctrines which they know to be absolutely false—they learn a wrong conception of God, and are taught to love him through fear of hell fire and brimstone—instead of sending them to our Lyceums where they would be taught the true nature of God, their duty to one another, and as good morals and spiritual teaching as all the churches in Christendom are capable of teaching. We do not ask for children of members of churches, but we do ask for children belonging to Spiritualists, and it is the duty to themselves, to their children, and to the spirit world to send them to us.

Some may ask, what protection do you give to your workers? What encouragement is there for them to devote their whole lives to the Spiritualistic movement, and then, when advanced in years, and incapable of earning their own livelihood to be cast aside and end their remaining days in an alms house, or in poverty and destitution? This is a very serious problem. I wish I could pen the feelings that I experienced when listening to Mr. Harrison D. Barrett in this hall, only a short time ago, upon this same problem of providing proper protection to our mediums and workers, and then when their work is done, provide a comfortable home for them, until the time of their transition, to those who may be in the need of it. Then and not till then, can we become equal in this respect to the Orthodox Churches.

We have passed the first Jubilee of Modern Spiritualism. We have accomplished much during those 50 years, and the time is now ripe for great reforms during the next 50 years. Where are our endowed schools? Where are our charitable institutions? Where are our properly equipped temples of worship, such as the Orthodox followers can boast of? These are questions which are being continually put to us, making us hang our heads in shame. If a religious movement has anything of value for the world, it always endeavors to objectify its teachings in a way that will command respect. Its leaders instill the principles of devotion and consecration into the minds of its followers, and impress them with a high idea of duty. In Spiritualism there has been a most lamentable lack along these lines.

Every State in the Union should have its own Psychic Institute, where self-preparation could be established, through which the psychic forces could more readily play upon the sensitive organisms of those who have medial powers. This would lead through logical evolutionary

processes to the natural unfoldment of one's own powers, and give to the world the highest and best possible expression of mediumship.

We should endeavor to convince church members of our philosophy, and to do this we must meet them on their own ground. If you approach them with the Bible, you can generally draw them into a discussion, and if we are sufficiently intelligent ourselves, we can interpret the Bible in the light of the New Dispensation, and use it to batter down the walls of Christian superstition and ignorance. Take Spiritualism out of the Bible, and it remains an empty shell. It does not matter by whom, or when it was written, or for what intent, those who made the book, or collection of books, believed in visitations from the spirit world.

Philadelphia, Pa. ARTHUR GROOM.

#### WHAT SPIRITUALISTS SHOULD NOT DO.

Composed and read by Miss Myrtle Phillips, age 18, member of the Young People's Progressive Lyceum, before the Convention and Mass Meeting of the First Association of Spiritualists of Philadelphia, on Dec. 4, 1898, and was highly applauded:

Spiritualism to my mind is a very comprehensive subject, a subject that should interest everyone, in whatever station of life; its importance we can hardly realize. In the first place, nothing can exist without a spirit, from the lowest to the highest state of development, whether in the mineral, vegetable, animal or human. Some animals are more spiritual than some human beings.

It seems to me that many who claim to be Spiritualists think that all there is in Spiritualism is that our spirit still exists after leaving the physical body, and can communicate with those still inhabiting the flesh, which is all well as far as it goes; but to stop there is a great mistake. We should cultivate our spiritual faculties, that we may progress in spiritual knowledge continually, and help others to do the same.

Spiritualism teaches us that we build our homes in spirit life by the deeds we do here. I want to say something that Spiritualists should not do. They should not be jealous of one another, should not try to build up themselves by tearing down others. This applies to associations as well as private individuals. We should not sweep before our neighbors' doors, neglecting our own, but should keep our eyes open to see our own faults, and try to correct them; our neighbors doing the same, would be a great help to the cause of Spiritualism.

#### Third Edition of Prophecies for 1899 and 1900, Written Dec. 26, 1898.

There will be a great upheaval and demoralization among ministers and members of different denominations as never have been witnessed before. Some churches will be shaken to their very foundations. It will not be demoralization alone: there will be crime with it, which will reach to the very homes of church-going people.

There will be more deaths among women than among men. Heart disease will be the cause in the majority of cases. At the close of 1899 and 1900, the statistics will show a greater death rate than was ever known.

California will have a greater output of gold in 1899 and 1900 than ever has been known in history. Alaska won't be in it. Gold will be discovered in rivers, under the roots of trees and grass, and in the bowels of the earth.

San Francisco will suffer three transitions of noted officials by natural causes. We could give the names, but out of respect for human nature will refrain from so doing, and will place them on record on a private list in our office. San Francisco will also witness an explosion of powder which will be quite severe. We see one more storm for San Francisco—more severe than any in history, which will do much damage to the harbor, shipping and vessels.

There will be an accident of a severe nature to the new ferry boat, "Berkeley," which runs between Oakland, and San Francisco.

San Diego will suffer from a severe storm which will do damage to Coronado Beach, the harbor of San Diego and the city itself.

The State of Kansas will suffer severely in different ways from atmospheric conditions.

Mexico will suffer a severe earthquake which will do much damage to different cities. This will also affect the lower part of California.

The cities of Philadelphia, New York and Boston will suffer by a greater storm than has been known heretofore. This storm will reach Washington, D. C., but will do only slight damage there. Philadelphia and New York will also suffer by fire. Large buildings will fall prey to the flames, and millions will be lost. A dark cloud is hanging over Chicago. There will be much bloodshed in the surroundings of that city.

A large meteor will fall in one of the Western States which will do much damage. The Western States will have more electrical storms with meteoric showers which will electrify people in the surroundings where they take place.

In 1899 and 1900 there will be much bloodshed. The United States will tremble many times, but will

never fall or be divided. They will stand firm, not by the hand of the administration, but by the hand and goodwill of the American people themselves, and the time will come when the people and not money will rule; but not before much suffering and trouble has been caused.

The close of the nineteenth century will be remembered long, on account of these remarkable events, by those who live to see them. As we remarked in our second edition of prophecies many strange deaths will happen before the close of 1900. Also strange heavenly signs will be shown to mortals, as never before recorded in history. These signs will be seen now-and-then, up to 1910. Church people will call them forewarnings from God, but we call them natural consequences of atmospheric conditions, according to the laws of nature.

DR. MAX MUEHLENBRUCH.

Never lend, never borrow, never steal, never beg; but you may give and you may receive. "It is more blessed to give than to receive." Yet, if you "freely give you shall freely receive."—*The Christian*.

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American Business Man's Form-Book—D. W. Beadle. 50c  
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Bible Dictionary, with engravings, maps & tables. 75c  
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Bible Words for Daily Use. 25 cts.  
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Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

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

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

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., JANUARY 12, 1899.

In the Orient, we are told that to a certain people the Elohim—the guardian angel—the “spirit guide,” said “no weapon formed against thee shall prosper.” So is it with the cause of Spiritualism now. Its enemies shall all bite the dust; but it will grow and flourish as destined by the spirit world. No weapon formed against it shall prosper! Its mission must be filled, and its work done, and it will triumph finally, no matter what opposition it has to encounter!

The proposition of the Czar of Russia for a convention of the nations of the world to consider the question of universal disarmament is finding new advocates every day. It will be held next May. See an article on the first page of this JOURNAL.

B. Fay Mills, the lately noted Evangelist, who is a Unitarian, but confesses himself a Spiritualist, says that “the prophecies of the Old Testament have not been realized; it is only by such a straining of words as would be discredited in a court of justice anywhere, that any prophecy of the Old Testament can be said to be fulfilled to-day.” He also gives it as his opinion that “the Biblical account of the history of Israel is not true.” He is a magnetic speaker, and is doing much to spread scientific truth, and liberal thought.

Something even more astonishing than direct spirit communion is likely to develop under experiments now being conducted in San Francisco, says a correspondent. Before long it may be an established fact that we can hold the spirit or soul of man in subjection, and keep it in circuit as we now hold the electric force. The soul, being a conscious entity, it will be possible to discover its experience at transition. We can tap a telephone wire and having received the thoughts of the sender, let the current (still intelligent) pass on to its destination. All these great discoveries are in the line of accepted truths. Truly nothing is impossible, if we only knew it.

Dr. A. B. Spinney, Reed City, Mich., is establishing a sanitarium there, for Spiritualist workers, and others. If interested in this work, write him for particulars.

We received 137 new subscribers during December—the largest number in one month, since we have published the JOURNAL. Thanks, friends. Just keep that up during 1899, and 1644 homes will be enlightened in the philosophy of Spiritualism.

In Detroit, Mich., they have had a mysterious murder. A man by the name of Nichols was beaten, robbed and drowned. The case has been puzzling the people of that city and they have had a murder trial. A man by the name of Ascher has been tried for the murder. The Spiritualists of Detroit are being mixed up in the case to a considerable extent. Dr. C. W. Burrows, a medium and lecturer there, has received messages from spirit Nichols, (the man who was murdered) giving the details of the murder and the name of the murderer. Dr. Burrows refuses to give the name of the murderer until the trial is over, so as not to influence the trial in any way. He says that if the court would take the testimony coming from a spirit he would be willing to give it.

Dr. Burrows is president of the Central Spiritualist Union, and its test medium, and has crowds to listen to his discourses and tests.

Even the Protestant Churches are drifting back to Catholic forms and ceremonies. Thousands lost their lives when “protesting” against the mummeries of Catholicism, but now their posterity are returning to the very things which cost the lives of their forefathers. The Columbus, O., *Dispatch* says:

Rev. Dr. A. C. Hirst, formerly pastor of Town street and Wesley chapel M. E. churches in this city, is responsible for an innovation in Methodist church circles of Chicago, in which city he is now pastor of the Centenary M. E. church. Some weeks ago he announced that one of the features of the Christmas exercises would be music by a surpliced choir.

This move on his part caused considerable comment and a little criticism. The work of the choir was so good that the First M. E. church and the Wabash Avenue M. E. church, two of the most influential churches in Chicago, will on New Year's Sunday introduce vested boy choirs.

“Rev.” Wm. Hammond has located in Havana, Cuba, and has linked on to the churches there, and is said to be using his religion to screen his conduct. A dispatch from Columbus, O., to the San Francisco *Chronicle* says:

Hammond has served as pastor of churches in Allentown, Pa., Wolf Lake and Ligonier, Ind., South Pultney, N. Y., Bradford, in this State, and Franklin Falls, N. H. At various times he has claimed fellowship with the Masons, Knights of Pythias, Odd Fellows, Sons of Temperance, Patrons of Husbandry and other organizations, but it is said that he has been expelled from all of them.

Before his escapades in Maine he was located in Auckland, New Zealand, and married a widow there. After securing her money, \$8,000, he deserted her and went to Japan. He has married and robbed and deserted women in all sections of the United States and Canada and a good part of the Old World. He has swindled insurance companies by incendiarism and otherwise. In Montreal he forged credentials by which he was made an insurance agent. It was in 1885 that he was pastor of the Methodist Church, Yreka, Cal. While there he married one of his flock, placed \$1000 on her life and soon after she died suddenly. He disappeared shortly after under suspicion of having murdered his wife. He was next heard from in Indian Valley, Ind., where he married again. He then worked the insurance-racket and this wife died as suddenly as the one in California.

A friend suggests that an effort be made, by circulating the JOURNAL, to create an interest in propaganda work. We supply the JOURNAL three months for 25 cents, and there are many who could send at least four copies to friends, as missionaries. We have already some started, and if this item is marked with blue, the one receiving it is informed that it is paid for three months by a friend, with the hope that at the end of that time the recipient will renew for a year, or at least three or six months. If not, it will then stop, without further notice.

## New Chaldean Discoveries.

Dr. Belck and Dr. Lehmann are searching for Chaldean inscriptions.

In excavating among the ruins of the palace of the Chaldean King Argastes II, they came across this monarch's wine cellar, filled with colossal earthenware vessels, a few of which have been secured for the Berlin Museum.

Their discovery of inscriptions on the drains of the palace, furnish a complete chronology to the time of the Assyrian King Tiglat Phalaser, about the eighth century before the Christian era.

Belck and his colleague intend to visit the upper Tigris, Mossul and Ninneveh, and to continue their investigations in what is probably the home of the earliest civilization, the district between Mount Arrarat and the upper reaches of the Tigris and Euphrates.

Dr. William M. Petrie has now conclusively proved that Egypt was inhabited by men previous to 4000 years before Christ. Excavations between Nagade and Ballos show that some foreign race must have driven out the early inhabitants of the country. Petrie thinks that this prehistoric race in Egypt flourished about 5000 B. C., or possibly even earlier. The people were probably of Libyan stock, with some negro mixture.

The relics found consisted chiefly of statuettes, games, slate palettes for grinding paint, beautifully ribbed flint knives of extreme delicacy, forked lances, arrows, carved spoons, harpoons, earrings and combs.

## Meeting of the State Board.

An adjourned meeting of the Board of Directors of the California State Spiritualists' Association was held at 1423 Market St., San Francisco, on Saturday, Jan. 7, President Norton in the chair—all the members being present except Mrs. Coleman.

The minutes of last meeting were read and approved.

Communications were read which accompanied the endorsement certificates returned, as required by vote at the last meeting. Also a letter from Mrs. Kate Griffiths. All of which were ordered to be placed on file.

The Board voted to rescind its action taken at the previous meeting on the matter styled a “document,” which related to the persons who charged fraudulent practices against mediums endorsed by this Board, including the resolution referring to Mr. Coleman. This was done in order to adopt the following:

Whereas, the promotion of the highest and best interests of the cause of Spiritualism is the prime object of the State Spiritualist Association and of this Board. It is considered that this object can be better attained, justice be done to all, and a greater degree of harmony be established among the Spiritualists of the City and State, by the adoption of the following:

Whereas, charges of fraudulent practices have been made to this Board of Directors against certain mediums who have been endorsed by this Association, and

Whereas, much of the matter charged against the said mediums is old, dating back ten years or more, and as the Constitution of the State Association provides that it can only entertain charges of misdeeds occurring after ordination or endorsement by this State Association, the Board is prohibited by Constitutional Law from considering the testimony submitted to it, relating to events prior to the said ordinations and endorsements, and

Whereas, this Board did, at its meeting on Dec. 3rd, last, revoke and recall all the certificates of endorsement heretofore issued by this Association, including those issued to the mediums who have been charged with fraudulent practices, therefore be it

Resolved, that consequent upon said revocation and recall of the certificates of endorsement, the Board cannot now consider the evidence presented to it of fraudulent practices alleged to have taken place after the ordination and endorsement by this Board of those thus charged.

Resolved, that until evidence is presented by reputable witnesses, of fraudulent practices by mediums occurring after their endorsement by this Board, we can take no action in the matter.

Resolved, That Mr. Wm. Emmette Coleman, who presented to this Board the charges of fraud against some of the mediums is no doubt conscientious, and we regard him as a man of honor and integrity.

The Board adopted a new form of “Certificate of Endorsement and Protection,” and also a blank form to be issued by Societies to which the applicants belong. Copies of the latter may be obtained of the Secretary, and must accompany each application for the new “Certificate of Endorsement and Protection.”

An Investigating Committee was appointed, consisting of seven members, who will meet weekly to investigate applications. It consists of Mr. Small, Mr. Wadsworth, Mr. Hambly, Mrs. Robinson, Mrs. Johnson, Mrs. Kellenberger, and Mrs. Coleman.

After considering the applications already received for the new form of Certificate, the Board adjourned sine die at 12:20 a. m.

THOS. G. NEWMAN, Sec.



The Editor is not responsible for the opinions of correspondents.

**A Christmas Present.**

**TO THE EDITOR:**  
Mrs. Esther Thomas, minister of "The Church of the Soul," of Seattle, Wash., is about to take a vacation and during that time will travel for her health, lecturing wherever the opportunity offers itself.

Mrs. Thomas is a pleasant, affable lady of culture and refinement, and her inspirational lectures are soul-inspiring.

Before starting on her vacation her congregation made her a Christmas present of a well-filled purse in token of their appreciation of her work.

To all those who are seeking higher spiritual unfoldment, it would be a source of great pleasure to hear Mrs. Thomas lecture.  
L. B. HORTON, Sec.  
Seattle, Wash.

**Letter from South Carolina.**

**TO THE EDITOR:**  
Mrs. Wheeler and myself arrived here November 30th. After filling a month's engagement with the Independent Mutual Society, of Louisville, Ky., I came here to fill an engagement.

The climate is lovely, trees, with grass green, and roses in bloom under my window. The houses are large and old-fashioned, with two and three piazzas, extending nearly all the way around. The people here are not as progressive as the Northern and Western people, with a few exceptions. A little more than half the population are colored, and are used as servants for white people. You would be surprised at their benighted condition.

There is one active lady medium in this part of the world—a Mrs. C. H. Brudge, who has done all she could to enlighten her neighbors and friends, and bids fair, under the proficiency of her guides, to give out many beautiful truths concerning our philosophy. My wife and I are domiciled in the beautiful home of this lady and her husband. We have had some good seances and created quite a sensation among the officials and private citizens here.

As I am employed by the Government, at the U. S. Naval Station, at Port-Royal, S. C., I will be obliged to cancel my engagements with the different societies with whom I am booked, and will let them know when I am again at liberty, and will answer all letters as soon as time permits.  
DR. A. M. G. WHEELER.  
Beaufort, S. C.

**Message from Mr. White.**

**TO THE EDITOR:**  
On the night of Dec. 29, I heard the name of "White" called repeatedly and finally asked who it was. The spirit answered: "I am the White from the Baldwin fire and come to you through the spirit called in the body 'Fanny Conant.'" I wish to say that I am not sorry that I did my duty. For a moment, when I realized my condition, I was terror-stricken; then all was confusion. I also wish to thank the fraternity. I left a ring with a stone, which I would like this lady to have. I have urged her to write these lines, but she feared being accused of fabricating the message. Fanny Conant says: "It will be all right—someone understands." Personally I never knew Mr. White.  
MAGDELEN G. GUTH.  
San Francisco, Calif.

**Mrs. Loe F. Prior.**

**TO THE EDITOR:**  
At a regular meeting the following was, on motion, unanimously adopted by the members of the First Spiritual Society of San Diego:

The undersigned officers and members of the First Spiritual Society of San Diego, Cal., would express our warm love for, and high appreciation of Mrs. Loe F. Prior, whose labors amongst us for the past three months, as an inspirational lecturer and test medium, have been very satisfactory to us and highly beneficial to the cause of Spiritualism. Of Mrs. Prior, as a refined, spiritual and lovable lady, and energetic worker in the cause of Truth, we cannot speak in too complimentary a manner. As a trance speaker and expounder of the Harmonial Philosophy, she is strictly first class. As an honest and truthful medium, she has few

equals. In the work of building up societies and promoting harmony, enthusiasm and brotherly love, she is eminently successful.

In exemplifying Spiritualism in such a way as to win for it the respect and attention of a critical world, and demonstrating it to be in reality what it claims to be (the only true religion) she is beyond reproach and without a rival.

With earnest wishes for the continued success of Mrs. Prior as a medium, and with heartfelt gratitude to the angel friends who aid her in the work, we cordially commend her to the love, confidence and kind consideration of all whom she may honor with her presence.

ELLA CUSTER, President.  
JOHN H. HAMMOND, Secretary.  
J. R. Dunkin, E. G. Hammond, J. L. Dryden, John P. Burt, Trustees.

**Mrs. Maude L. Freitag.**

**TO THE EDITOR:**  
The following was unanimously adopted by the Harmonial Society of Los Angeles, Cal., on January, 1st.

Resolved, that Mrs. Maude Freitag, who has been the ballot test medium of the Harmonial Society of Los Angeles, Cal., for three years past and lecturer and medium for a year or more, has proven herself to the entire membership of the Society to be an honest and truthful woman, an able expositor of the truths of the Harmonial Philosophy and we think an unexcelled demonstrator of the continuity of individual conscious life, in her special phase of the ballot tests, and that her public platform tests are all open to the gaze of everyone in the audience and conducted so fair, so open and above board as to be absolutely above suspicion.

In witness whereof we herein subscribe our names:  
JOSEPH TILLEY.  
AMELIA PETERSILEA.  
CARLYLE PETERSILEA.

And 145 other names of members.

**Who is George Sawkins?**

**TO THE EDITOR:**

Being assailed in the last issue of the *Liberator* by one who signs himself "Geo. Sawkins, San Francisco," it will only be necessary to quote the following from the *Progressive Thinker* of Chicago, Ill., to show the value of his assertions and charges:

TRAVELING EXPOSERS ARE EXPOSED.

To the Editor:—At the earnest request of many prominent Spiritualists and lovers of truth, I write you in reference to a man and woman who go by the name of Sawkins, and are now trying to make money by giving a very poor counterfeit of phenomena and calling it an exposé of Spiritualism. They claim to expose every phase, and advertise the names of prominent mediums before the public, such as Baldwin, John Slater, Campbell Brothers, and others. The following copy of a document from the Chief of Police of Kansas City, Mo., is now in our possession:  
Office of Chief of Police.

Kansas City, Mo., June 18, 1897.  
Chas. Campbell, Esq., Lily Dale, N. Y.

Dear Sir: In reply to your letter in reference to Geo. Sawkins and wife, will say they have worked about 20 people in this city and were arrested and made to return the money, and were given 24 hours to leave the city. I enclose pictures; have not heard of them since they left.—Yours truly, T. N. VALINS, Chief of Police.

This is not the only letter we have in proof of the working of these people in various schemes to defraud. Spiritualists and others will do well to beware of these people, who have plausible tongues. They claim to be English, sometimes; sometimes Australians. One of their schemes is to sell face-washes amongst druggists and milliners. They are now working in the West, and stand at nothing to obtain money.—Yours truly,  
CHARLES A. S. CAMPBELL, Lily Dale, N. Y.

The foregoing published in the *Progressive Thinker* will show how much confidence should be placed in charges made by such a person as Geo. Sawkins, who posed as a professional exposé of mediums.  
MRS. J. J. WHITNEY.  
232 Stockton St., San Francisco.

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

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

**Games for Children.**

Children require amusement, and to furnish them such as will not only entertain but educate and elevate them requires talent and tact. The impressions made through the eye are the most definite and indelible, and may serve as a nucleus around which by association to group facts and suggestions the most varied. To take advantage of these facts, should be our aim. We have two of such Games, to which we desire to call attention. They are thus described:

**SNAP.**—In this amusing game are 60 cards, six of a kind and ten different kinds. It can be played by any number of persons from two upwards. Its name is an index to its character, and its play affords abundant field for the cultivation of ready thought, quick eye and perception. Price 50 cents.

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THOMAS G. NEWMAN, Editor & Publisher,  
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**Celestial Dynamics.**—For some time this book (by the author of the "Light of Egypt") has been out of print. A new edition is now ready and can be obtained at this office. Price \$1.00.

It is an excellent treatise upon those subtle or occult influences of Nature—that Solar Force or Planetary Influence, which lies at the basis of Astrological Science, and which is generally known under the broad name of "Vibration."

**Psychometry; Its Science and Law of Unfoldment**, by J. C. F. Grumbine. 48pp. 50 cents. For sale at this office.

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## Local News Summary.

Edited by M. S. NORTON.

**Progressive Spiritualists.**—The services last Sunday evening, in Occidental Hall, began with the new "Speed Away," by the Society's quartette, assisted by Mrs. M. E. Coleman, of Oakland, Mr. Morse, and W. T. Jones. Mrs. Sadie Cooke at the piano. The song service led by J. T. Lillie is a very pleasing feature of these meetings. Mrs. R. Shephard Lillie followed with an address, taking for her topic, "The Stone the Builders Rejected"—viz.: mediumship and the spiritual truths which compose the philosophy of Modern Spiritualism. The speaker maintained that in the construction of our present social and religious systems, mediumship, the true corner and key stones of the structure, was rejected by the builders, and to this fact she attributed much of the failure so apparent in our so-called Christian civilization. But "the stone that is fit for the builder will not always be left in the road," and already the imitation stones substituted for the true, in the religious system of our day, are beginning to crumble. The lecture closed with a strong plea for the establishment of the home circle, and with a poetical improvisation from the word "Truth." The audience was large and enthusiastic.

**There was a good attendance** at the Children's Progressive Lyceum last Sunday, with sunshine in the hall and in the hearts of those present. We were pleased to see several of our old members back again.

Dr. Carpenter gave a very appropriate invocation at the opening of the Lyceum and as usual greatly interested and instructed the adult group. The Doctor is a valuable man wherever you place him. The adult visitors were numerous, and Brother Gough gave one of his good talks to the children.

Bro. W. D. J. Hambly of San Jose was also present and addressed the children, and in his pleasing way held their attention.

We are glad to hear that some of the little sick ones are getting better. Strangers in the city will find a welcome at our Lyceum at 909 Market St., San Francisco, and the large library of spiritual books is open from 10:30 to 12.  
C. H. WADSWORTH.

**Universal Spiritual Association.**—"The Source or Secret of Power," was the subject discussed last Sunday at Dr. Hall's meeting. Many interesting points were brought out, but it was conceded that necessity was the real power behind all the activities of life, and was probably the greatest source of power known to man, with the possible exception of love. The excellent music furnished by Miss Lee, of Santa Rosa, is a special feature of this meeting.

### A Convincing Message.

I would like to acknowledge through the RELIGIO PHILOSOPHICAL JOURNAL a message I received at the Metropolitan Temple on Sunday evening, Sep. 4, 1898.

Madame Montague gave a masterly address, and then Mrs. J. J. Whitney came upon the platform. Being a stranger in the city I thought she was a lecturer also. Imagine my surprise when she called out my mother's name; told where she passed out, in Edinborough, Scotland, and said that she died from cancer when I was four years old.

I had no thought of going to the meeting until I read it on the bulletin board. It was impossible for Mrs. Whitney to have known me or my people, as it was the first time I was ever in a Spiritual meeting.

I also attended the meeting on Sunday, Jan. 1, at the Metropolitan Temple, and think such meetings as these should be continued. I think it due to a medium that a message bearing so plain a test as mine, should be publicly acknowledged.

WILLIAM H. LOUDERBACK.

**San Jose Lyceum.**—The annual Christmas entertainment of the Young People's Progressive Lyceum on Christmas day at A. O. U. W. Hall, was a very enjoyable occasion.

The following was the program for the forenoon:

Opening song by the audience; concert reading by school, led by conductor; character dialogue by Pearl Sellers and Mabel Hambly; song, "Child and Santa Claus," by Esless Smith; Calisthenic exercises, by school; song, in character, Mabel and Dave Hambly; recitation, Miss Ada Bateman; recitation, Mabel Hambly; song by school; recitation, "The Water Wheel," by Carl Waldeman; instrumental duet, Mrs. Eva Leddy and Mrs. McDonald; recitation, by Lucille Merigot; recitation, "When I was one year old," Earl Hardy; select reading, J. R. W. Taylor; song, by Dahl Hambly; poem, "The Blacksmith's Daughter," Mrs. H. L. Bigelow; short reading and remarks by W. D. J. Hambly; interesting talk to the children, by Mrs. R. Cowell of Oakland. The march was then taken charge of by Mrs. E. P. Henderson, each scholar carrying a flag.

The children being seated, the room was darkened and the candles on a beautiful Christmas tree lighted. It was then relieved of numerous beautiful gifts that were handed out to those for whom they were marked. A liberal quantity of Christmas cards, candy and nuts were given to each child in the room, so that all were made happy.

The Society gave up its forenoon meetings that the children might occupy the hall. In the evening the hall was filled to listen to Mrs. Cowell, who is also engaged to serve the Union for the month of January, 1899.

Mrs. H. L. BIGELOW,  
Conductor of Lyceum.

**Mrs. Bird's Meeting.**—Last Sunday evening at 242 Taylor St., this medium held a test circle, assisted by Mrs. Dr. Harriett Deems, of India. Mrs. Deems claims to be a Theosophist; but gives life readings very much like a spiritual medium. The Doctor is located in Alameda, and we hope that both she and Mrs. Bird will continue their ministrations along lines of greatest usefulness.

**Mr. and Mrs. S. D. Dye,** of Los Angeles, who last Fall went to Honolulu for a visit, are now located at 330 Ellis St., San Francisco. Mrs. Dye is a very successful healer and her advertisement appears in another column.

**Mrs. Drew's Meeting.**—The Hall in Pythian Castle, was crowded last Sunday evening, to listen to this excellent medium. She is also president of the Castle Dancing Club, and they intend to give a "poverty" party in the near future.

**Mrs. Logan's Circle of Harmony** is held in Occidental Hall, every Sunday, between 1 and 4 p. m. Last Sunday among the speakers were, Mr. Welker, Mr. Hawkins, Mrs. Evans, Mr. McNorton, Mrs. Smith, Rhoda Gray and others. The music was furnished by Mr. McNorton. These meetings are increasing in attendance and interest, and are doing a good work.

**Alameda.**—Mrs. Rebecca I. Johnson, of Hollister, occupied the platform of this Society last Sunday evening. The Spiritualists of our sister city across the bay are alive and progressive, and will give a good account of their stewardship when the next State Convention assembles.

**Oakland.**—The subject of Mrs. R. S. Lillie's lecture last Sunday morning was, "The Radiant Pathway of the Soul," and was handled in her usual masterly manner. The attendance was good and interest is unabated.

### Memorial of Mrs. M. E. Aldrich.

In the passing away of Mrs. M. E. Aldrich, Santa Cruz has lost one of its most estimable characters. Her little cottage at Surfside was a land mark of great interest alike to visitors and residents. Her death occurred on Dec. 17, as the result of a paralytic stroke received some time previously. Her son, Harry Aldrich, of Fresno, was with her throughout all her illness and ministered tenderly and faithfully to her in all things, till the last.

Mrs. Aldrich was one of the ablest lecturers on the higher philosophy of Spiritualism, and was also a trance medium and was endeared to many hearts by her work in the spiritual field. She lectured for the Unity Spiritual Society of Santa Cruz, for over a year and a half most acceptably. She returned from the East about three months ago, where she had spent a year assisting her other children, but her heart yearned for the little home by the shores of the Pacific and on her return she rejoiced once more to be where from the windows and porch of her little home she could view the wave-beaten cliffs and boundless waters of old ocean.

The last rites over her remains were conducted by the Unity Spiritual Society, Dr. C. A. Bonesteel, president. After singing by the choir and the reading of Edwin Arnold's poem, "After Death in Arabia," the doctor spoke of her life and work, from which we give the following:

We meet to-day to fulfill our duties to Mother Nature, by committing to her bosom the material that remains after the spirit has taken its flight to other spheres and other scenes. As Spiritualists we do not recognize this change called death as anything sad or sorrowful, but rather as a joyous new birth to the one who has escaped the prison of the material to wander at will free from all cares and to an awakening to new powers and to higher levels of work. To the Spiritualist there is no death. There are no dead; they live on and on, a continuous life existing in some other sphere, manifesting there in a more excellent degree than we can here; and yet we can manifest much nobleness of life in this present state, if we but will. Such a life was that of this noble soul just born into a higher world—a true wife, a devoted mother, a sincere friend, we one and all who knew her will carry the memory of her through the balance of our lives as one in whose footsteps it is most worthy for us to follow.

Friends, this is not death, this is life. Twenty-five years ago her husband passed on to the life beyond and now this is her second wedding day. Rejoice with her that she is again with him who gave her all a woman craves—manly love, home and children.

She has left behind her a legacy better than gold. It is that of a laborious life spent in elevating humanity, through teaching the truths of Spiritualism and right living; and verily, "Her works shall follow her." Oh! Mother, Teacher, Guide, and Counsellor, when many came to thee as infants thou didst suckle with the sincere milk of the truth, and when others came to thee as little children, thou didst tenderly put forth thy hand and lead them on the way, and when others had grown strong and craved strong meat, thou didst provide for them a bountiful table.

Thy name is known in the East and West; in the North and South.

I am glad to know that the sadness of the change called death is passing away. I remember well over thirty years ago when the casket of one of the progressive workers (Mrs. Eliza Farnham) was literally covered with flowers. People wondered and said, "How strange!" as it was such an unusual innovation and such a contrast to the formal black of that date.

Spiritualism has broken down many old forms and established brighter and more cheerful ones. One of the strongest points of Spiritualism is progression, and our friend was in the front ranks as one of the most progressive in the lecture field.

May succeeding workers only do as well and the Cause will prosper. So let us close *this chapter* in her life and say, "Go on, thy reward is sure and permanent."  
COM.

**Obituary.**—Passed to spirit life, in this city, Jan. 6, Joseph K. Ladd, beloved son of Mrs. Elizabeth J. Finnican, a native of Portland, Or., aged 40 years.

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## Societies and Meetings.

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

### California State Spiritualist Association.

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### Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month.—Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p. m. Take Elevator.

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