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BORDERLAND

Remarkable Dream.

Dr. L. O. Howart, well known as an entomologist, relates a curious prophetic dream, also a strange case of thought transference, as follows:

I am an old Cornell man, and have always been enthusiastic concerning all of the athletic contests entered by my alma mater. Three years ago, in Washington, during the night just previous to the great intercollegiate boat race at Poughkeepsie between Cornell, Columbia and Pennsylvania, I was awakened by a dream that I was on a tugboat following the race. To my disappointment, I vividly saw the Columbia crew pull ahead, while the boats of the other two were rapidly shipping water and were lagging far behind. Columbia continued to gain in the lead, and, finally, the Pennsylvania boys swamped. Our tug came to their rescue, and I helped pull them out of the water. That was Sunday night. Monday I told my dream to several friends, who can attest to the accuracy of what I tell you. The race did not come off until late Monday afternoon.

In the evening I met at the Cosmos Club another Cornell alumnus, who told me that he had been unable to get any news of the race, and asked me if I thought we might learn anything over the phone. I immediately rang up central, who reported that Columbia had come in first, Cornell second and that Pennsylvania had swamped. The next morning, Tuesday, the papers came out with a full account of the race, agreeing exactly with my dream in respect to all details save that I was not aboard the tug to help rescue the Pennsylvania men. You can see the newspaper files for yourself.

Spirit Showed His Hand.

Professor A. E. Dolbear, author of "Matter, Ether and Motion," tells of a recent and rather unusual experience.

"I was a lecturer at Greenacre, Me.," he said, "where Miss Farmer, daughter of Moses G. Farmer, had a Summer hotel, at which many of the prominent occult folk of the country gathered. I stopped at her house for the night, during which I dreamed that Mr. Farmer was in the room and talked with me, though I couldn't see him. I said

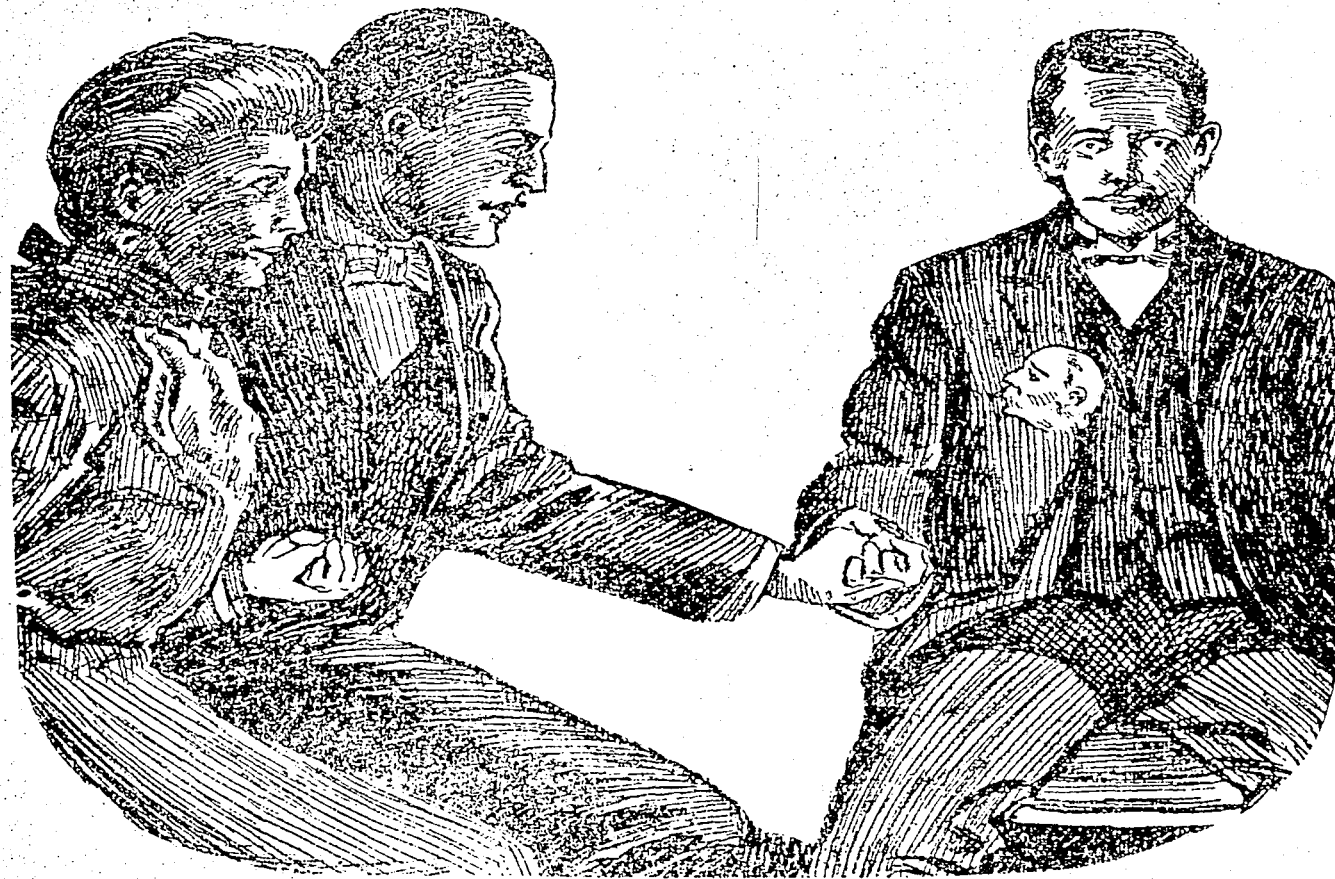
to him: 'How shall I know it is you and not some one else?' He replied: 'I will show you my hand;' so his left hand was extended to me and I took hold of it.

"After that the 'seance' ended and I forgot all about it until next morning at breakfast with Miss Farmer. I chanced to recall it, and told her I had dreamed of her father, and I related the above to her. When I came to the finger business she dropped her fork and with much earnestness said: 'That was one of his tricks. He could get the fingers of his left hand into uncommon positions, and for amusement of visitors and intimate acquaintances would do it.' I never knew he had any such trick, so I was surprised. I recorded the above facts the same day."

Gradually, as my eyes were being focussed without my control, I saw the object transform into a small head about the size of an orange. The race was that of a man with a very florid complexion and red side whiskers.

I could see the change in his expression, even the blinking of his eyes, exactly as if he were alive. He opened his tiny mouth, distinctly exhibiting his teeth and tongue, and exclaimed in a shrill voice: "Boys, whatever you do, for God's sake don't commit suicide!" Upon my questioning him he confided that he had committed suicide in Central Park. I received the most vivid impression of the little specter, one which I retain even until this day.

After my friends had experienced



A Small Head Materialized about the size of an Orange.

Small Head Materialized.

Curator Watkins of the division of technology in the National Museum, who is also secretary of the Philosophical Society of Washington, relates the following experiences:

During a visit of a few weeks in New York city in 1882 I accompanied two friends, Mr. and Mrs. B., to a seance. We were all unbelievers, absolutely unknown to the medium, especially myself, then living in the suburbs of Philadelphia. The usual circle having been formed by the hands of all present, including those of the medium, the lights having been lowered and several "manifestations" having caused consternation among what we supposed were gullible "sensitives," there suddenly appeared about two feet in front of me a small luminous sphere.

other "manifestations" we returned to their house, disappointed, if anything, at our inability to fathom the mysteries, which we had expected to smack strongly of charlatanism. I described my experience with the little head, and Miss B. asked me if I thought I might identify it from a photograph, she having apparently suspected who it might be. I assured her that I could. Upon our return to her house she produced a large stack of old family photographs and laid them before me. After examining many I suddenly recognized my grim visitor and exclaimed: "There! That's the one!" The likeness was striking beyond mistake. Mr. B. and his sister looked at each other knowingly, and afterward confessed to me that the photograph was that of a near friend of the family who had committed suicide in Central Park some years ago, a man of whom I had never heard before.

Seen in a Magic Mirror.

Some interesting experiments are now being made with a magic mirror lately purchased by Dr. L. M. Taylor of Washington. It was found in India by a woman greatly interested in Oriental occultism, and after her death was sold to its present owner. It is a large, oval, concave plate, glazed with a jet black, gypsumlike substance, highly polished. It is mounted in a black wood frame, and measures, over all, about one and a half feet in length by a foot in width.

This mirror has generally been employed merely as a means of entertainment. Many men have played with it without serious anticipations. It was in this spirit that Thomas H. Caswell, Sovereign Grand Commander of the Scottish Rite of Free Masons, sought one of these solitary seances. While he sat earnestly gazing into the magic mirror, suddenly the reflected shadows seemed to focus themselves into a vivid picture. The Sovereign Grand Commander distinctly saw an illuminated casket containing the body of a man.

Gazing steadily, he saw the features brought more clearly into focus and suddenly recognized the body as that of a prominent member of the Scottish rite order in the South. Mr. Caswell was surprised, but not alarmed. He confided the experience to several friends, but made light of it. He had not heard from his friend in the South for some time. He was entirely ignorant as to the state of his health, yet a few days later the same friend died, and his death was announced to Mr. Caswell. A number of prominent men testify that the name of the man had been confided to them by the Sovereign Grand Commander before the death occurred. Neither Mr. Caswell nor any of these witnesses is an occultist or a Spiritualist in any sense of the word.

Said it Was Bewitched.

The Columbus, O., Dispatch had the following telegram from Upper Sandusky, O., on Aug. 21:

From a small section of country northwest of here comes a remarkable story. A farmer by the name of Daniel Miller leased seven acres of land, back of which lived a little old woman who was seen but comparatively little in the day time, and she was looked upon as a witch. Soon after this land was leased, the little old woman was seen to roam across the field.

In due time, crops were planted, but nothing came of them. Then the old woman's hut was burned, she herself disappeared, and from that time on, the crops seemed to thrive unusually well. About a

week ago a horse died from eating oats grown on the little patch, and the next night all the stacks of oats were burned, save one.

The next morning the owner hurriedly secured a threshing outfit with which to secure the remaining stack. While the work was going on, one of the workmen feeding the machine, Frank Baker, was terribly cut in the hand while cutting bands, and to top it off, the machine took fire from a spark, and it was with difficulty saved.

Ingersoll, the Traditionalist.

Certain papers have been quoting utterances of one McCabe to the effect that since Ingersoll began lecturing against the Bible, many churches have been built. He might also include saloons, battle-ships and weapons of slaughter. There were doubtless many churches built during the trial and burning of Servetus. That inhuman monster, Calvin, might have uttered the same senseless boast as the traditionalist.

At the meeting in Chicago to pay tribute to the memory of the great orator, many survivors of Ingersoll's regiment were present. Thos. Cratty, chairman of the great meeting, said:

"I knew him for 15 years in the practice of the law. He was never accused of trickery or falsehood, but he won his cases fairly. The face and bust of Ingersoll will be gazed upon by the people in the years to come, more than the likeness of any other man, living or dead. His great name and his great writings will be remembered long after his detractors have been forgotten. All in all, he was the most manly man, and I fear not in our day will we see his like again."

The Rev. Reverdy Ransom, pastor of Bethel African Methodist church, spoke of "Ingersoll, the Friend of the Colored Race." He said in part:

Bigotry, passion and prejudice may seek for a time to dim the luster of his fame and to tarnish the crown in the splendid realm of oratory, where genius crowned him king of kings. But with the widening years, when man will be more sacred than a book, when the fires upon our altars of sacrifice shall be kindled by devotion to our home, our country, and mankind; when prejudice, and greed and tyranny shall lean less upon the arm of faith, those themes of abiding interest, which the genius of Ingersoll has clothed with surpassing beauty, will become the common property and heritage of mankind.

Ingersoll loved liberty. He was the ideal plumed knight, pictured in one of his impassioned periods, who hurled his lance full in the face and through the shield of him who sought to enslave either the soul, the mind or the body of his fellow-man. When there came to Peoria that Prince, that King, "crowned in the shambles and the prison pen," Frederick Douglas, "the noblest slave that ever God set free," all doors were closed against him there save one. Colonel Ingersoll received him into his home, recognizing in him not a mere human being, but a man.

C. S. Darrow said: Robert G. Ingersoll gave his life, his splendid energy, his matchless eloquence, to the cause of humanity. From the beginning to the end he was the friend of human liberty. Whether on the field of battle fighting against the slavery of the black man, or on the rostrum pleading for the right to think, to act, to

live, he was always the friend of human liberty. It will be written of him that more than any other man, perhaps, that ever lived, he refused to use his splendid powers for any cause in which he did not believe.

We cannot measure the influence of Robert Ingersoll. His life and work will remain to liberate mankind and to benefit you and me.

Clark E. Carr of Galesburg spoke of Ingersoll as a patriot and a friend, in part as follows: He was the boldest, most aggressive, courageous, virile, and the kindest and gentlest, and most considerate and loving man I ever knew. Entering upon his career in an age of obsequiousness and time-serving, when the values of political and religious views were estimated by what they would bring from the ruling party and from the church in offices, emoluments and benefices, he assailed the giant evils of the times with the strength and power of Hercules, and ground them to dust under his triphammer blows. Throughout his whole life there has been no greater and more potential influence than the personality of this grand character in breaking the shackles of the slave and in freeing men and women and children from the bonds of ignorance and superstition. We remember how on the day Fort Sumter was fired upon, he and his brother gave up instantly and forever their allegiance to the party with which they had been allied, and how from that day forever he has been the most earnest and eloquent champion of the party of patriotism and freedom and order. His address at Indianapolis upon the heroes of the rebellion surpasses in splendor that of Pericles upon the heroes of the Peloponnesian war. Scarcely any other man has ever been in a higher and nobler sense to the tribune of the common people. There never was a more devoted and consistent and practical laboring man, and it was always a satisfaction to him that his efforts in their behalf were appreciated.

A broad-minded churchman, Rev. C. F. Henry, of Cleveland, in a sermon said: "And where is Ingersoll now? Dear friends, it matters little; he is keeping company with himself, as Milton says:

"What matter where, if I be still the same,
The mind is its own place, and of itself
Can make a hell of heaven and a heaven hell."

But, of this we are assured, wherever he may be, he is still a child of God. The Father's eye is still on him. The Father's love surrounds him."

Ingersoll was a co-worker of all noble souls who strive to illustrate the declaration of the seer. The truth shall be established.

QUAKER.

About Re-Incarnation.

DR. R. A. DAVIS.

The only way a spirit can become re-incarnated and the physical body survive, is to take possession of the body, either through "obsession" or while a person is in a trance state. The spirit that has control of the body in "obsession" is re-incarnated, and the spirit to which that body belongs stays near, and sometimes cannot get possession without mortal aid.

I have talked with spirits who have been held out of possession of their bodies by re-incarnated (obsessing) spirits, and also I have had them control trance mediums, and tell me of the terrible struggles they had to obtain possession of their own bodies.

The above came to my knowledge while in the presence of an "obsessed" person, and a trance medium was then controlled by the evicted spirit that could not gain control of its own body. A spirit is always re-incarnated (for the time being) when it controls the physical body of an entranced medium.

I will mention a case of true incarnation. A male child was born a few years ago, with a full head of hair and beard, and spoke as soon as delivered, a prophecy of years to come, and then died, living only long enough to deliver the prophecy. There are but few cases on record of this kind; they never live but a few minutes.

I deal in facts, not imagination or theory, and the people should know that so-called re-incarnation, and most cases of insanity, are nothing but "obsession," or possession, as mentioned in the bible. After the spirit leaves the body, it still continues to learn, as in earth-life, and should it come back into earth-life in a new physical body, it would not have to go to school and learn its alphabet.

Maitland, Mo.

Divine Spiritual Atmosphere.

MRS. M. KLEIN.

On July 16 I had just finished reading the latest JOURNAL, which was excellent. Dear Sister Underwood's article on "The Divine Spiritual Atmosphere" was especially interesting to me, as I have had such experiences many times. For 25 years my spirit guides have tried to teach me this art of breathing, but so far with but a small degree of success. Upon laying the paper down, I immediately felt a powerful spirit presence, which caused me to breathe deeply for a short time, when lo! I became clairvoyant and beheld the inner process of this breathing. This I had never before seen.

There was a wonderful gyrating movement going on in the fibrous fine nerve web designated the *soul*, and as I beheld the silvery substance like a mist circle around and up step by step in this spiral stairway. I felt so light, so filled with love and pity for all humanity, that I certainly think this feeling is that "peace which passeth understanding." Soon it had arisen up, out into space, I with it, until a plane was reached which seemed natural, but superior in scenery of nature's beauty to anything on earth.

There my spirit band surrounded me at once, and I was filled with inexpressible delight. My guide approached closer and said to me: "This is an object lesson for the benefit of others, as well as yourself. Behold, your mind was free of any thought save that of realizing this grand state of 'breathing the divine spiritual atmosphere.' It alone made this possible. I will now show you what hinders this attainment and destroys it when it exists."

Just then a thought concerning family affairs and duties shot through my mind like an evil intruder, and just as suddenly, I felt myself coming down rapidly and naturally to the level from which I had risen. Stopping short on a broad-looking plane, (for all this was greatly magnified, so I could the better comprehend it), my guide still with me governing the process, remarked: "This is the domestic and business level. It is crossed and re-crossed by all these useless lines which you see, resembling a tangled skein. You behold

the thought exchange thereon in these vibrations to and fro. This is to the greatest extent useless mental activity which entangles and hedges in the actors on this plane.

"Progress out of this plane is difficult for most mortals, for they always return from their mental wanderings to their original starting point, that of selfish endeavor for self-benefit. This is contrary to the rules of true 'progression.' Spiritual desires and thoughts must ascend and become strengthened to dominate those of the purely worldly nature, before true progression is possible." Then a sad expression came over his benign face and he continued: "Oh! How much valuable time is spent by mortals in useless mental activity, planning worldly affairs and duties, which absorb the inducted individual vitality that should give vigor to soul and body, so that the spirit might act through them to its desire. How we long that mortals should see and understand this rightly; then an entire change in the mortal mind realm could be effected and healthy, beneficent experiences become possible to all humanity."

Here everything vanished. I sat wondering and immediately wrote down my experience as given above, hoping that others may derive a benefit from its perusal.

Van Wert, O.

The Unseen and the Seen.

MRS. CHARLES LONG.

Sitting in the warm Autumn sunshine, upon the common in old Woodstock, my sister gave me a winged seed-pod, fallen from the great maple that stretched its arms above us. A moment after, a late butterfly, in search of a place to deposit her eggs, fluttered to our feet. Musing in the silence of that lovely morning on the likeness, and yet the great difference, between these two little creatures, (for the maple seed was absolutely at the mercy of its environment, while its more beautiful cousin could in some measure direct its flight, and choose the place of shelter for its future young), I thought I had found the key to a mystery that had confronted me, since I had had the power of thought.

The tranquility, the joy of nature; the discord, the sorrow of human life, sometimes it seemed to me as if it were all sorrow. Why should the highest and most perfect of earth's derizens be the most unhappy? Looking back along the line of the creative movement, I saw in the very beginning, in the mineral world, no control, by the individual, of its environment, but no sensibility to pain.

In the vegetable world, the next step above the mineral, there is a slight control over life conditions; the tree can send its roots to a distance in search of food, and push toward the light; but there is very little, if any, capacity for suffering.

On the plane of animal life, the control over conditions has increased greatly, and while it is capable of a suffering far beyond that of its vegetable predecessors, it has a proportionate increase of the power of self-defense against untoward conditions, and here again we find that the pain is overbalanced by the joy of existence, and that the happiness of the whole order is the result.

One more impulse from the creative mind, and man appears upon the scene, endowed with an intelligence that may truly be called

divine; and yet he is so finely organized and sensitive, that all his skill, developed through the ages, has not been able to tip the scales of life, at happiness.

Who does not know the marvels that his genius has accomplished? The forces of the material world are his servants to do his will. Yet his achievements do not bring him peace, and still the ancient saying is as true to-day as in the past: "Man is born to sorrows as the sparks fly upward."

Then this thought came to me with overwhelming force: The trend of creation is toward a complete control of conditions, and man is a new being, as distinct from the animal just below him, as is the animal from the vegetable, or the vegetable from the mineral. But man has not yet discovered this fact, and lives, to a great extent, on the animal level, using its methods, moved by its impulses, and sharing its fate of decay and death.

The life-conditions of the level on which he lives are happiness to his dumb brothers, but they give little satisfaction to this God-like being, who is slowly being impelled by suffering to look within himself, for those faculties and motives, which, being used and obeyed, will make him a full sharer, with all other sentient creatures, in the joy of the universe. In other words, he is not using the powers with which he has been endowed, in order to fit him to his place in the scale of being.

In another chapter, I will tell what has been taught me, and what I have learned in the silence, of these powers that are innate in man, and man alone.

The Power of Will.

MRS. M. E. C.

Speaking of spirits controlling mortals to do things that they would otherwise not do, reminds me of an experience I had in Minnesota. I had four boarders, who usually spent the day down town; but one day one of them remained at home to read a book that he was very much interested in. He was on the lounge in the sitting-room very much absorbed in his book. I had occasion to pass through the room, and just as I got to the door, which was about 10 feet from the young man, and facing him, I noticed that the lounge was badly tumbled; a coat and vest was lying on it, and the cover partly off. My thoughts came quick as a flash: Why, Ed; how can you sit there reading with that lounge like that! Get up; take that cover off; stir it up; hang up that coat and vest, and put the cover on again slick.

Of course, I did not expect my thoughts would have the slightest effect on him, but what was my surprise to see him jump up, lay down his book, and do everything I had willed him to do, just as quick as he possibly could do it. He said not a word; neither did I; but his face colored as if he felt ashamed to think he had not done it before; and yet I had neither asked, nor expected him to do such work.

After that, I willed him to get a pail of water, or an armful of wood, and he never failed to respond, though sometimes I had to "will" him two or three times. It seemed to depend on the force of my will, as to whether he obeyed or not.

Now, if a spirit in the body can control another's mind and make him quickly do something that he had no thought of doing, why can-

not a revengeful spirit control a mortal, to commit crime? Under our best government here, we cannot hinder a man from influencing another to commit crime, and how do we know that such things can be prevented in the spirit-world? If not, do we stop crime by killing the criminals?

New York.

Conclusions Arrived at,

BY A TRUTH-SEEKER.

I have made a careful investigation of the phenomena and claims of Spiritualism, under absolute test conditions, and where every opportunity for deception, or fraud, or delusion, was eliminated. When I began these investigations, I was intensely prejudiced against Spiritualism and a firm believer in the fraud or delusion theory of the phenomena, and had not the least doubt in my own mind that I could uncover and expose the fraud or delusion which I believed to be at the bottom of the reputed phenomena. I took every precaution and exercised every faculty of my eyes, ears and sense of feeling, to prevent my being imposed upon, and after five months of patient, careful investigation with reputable mediums in Washington, Baltimore, Philadelphia, Boston and New York, I ended up by being fully convinced of the absolute and indisputable verity of all the main phases of this marvelous and astounding evidence of the continuity of conscious identity and life beyond what the world, in its ignorance, has learned to call death.

The phenomenon of Spiritualism is an established and demonstrated fact, and this is the conclusion that has been reached after long, patient and careful scientific investigation, by such eminent men as Prof. Robert Hare of Philadelphia, Prof. Baird of the Smithsonian Institution of Washington, D. C.; Judge Edmonds and Prof. James J. Mapes of New York, Prof. Alfred R. Wallace and Sir William Crookes of England, Flammarion of France, Zollner of Germany, Profs. James and Hodgson of Yale College, and hundreds more of like character in standing in this and other countries.

In fact, no intelligent man can carefully, patiently and honestly investigate the phenomena of Spiritualism and not become absolutely and unalterably convinced of its truth.

There is no more doubt of the genuineness of the phenomena of Spiritualism, among those who have investigated it, than there is of the facts of the liquefaction of air, the X-rays, the telephone or the phonograph.

Not only have these investigations I have made convinced me absolutely of the truth of spirit return, independent spirit speaking voices, spirit writing, spirit rappings, levitations, materializations and other of the phenomena claimed for Spiritualism, but they have convinced me absolutely, unalterably, that there is no death, and that what the world calls death is, in fact, not death at all—only transition.

Not only have I been convinced of this from what I have seen and heard and felt and experienced of these phenomena, with professional mediums of good repute, but, best of all, I have heard and seen and felt a good many of the phases of these phenomena in my own home. The matter of rappings, levitation of ponderable objects, touches of hands and the playing on musical

instruments, in my own home, and that, too, in a way that is absolutely superhuman, are matters of frequent and ordinary occurrence, and some of them in the light as well as in the dark, and in the presence and hearing and experience of my own family. The phenomenon of Spiritualism is an established and a demonstrated fact, and it is only a question of time when this will be as generally recognized among intelligent, observing people as any other scientific fact is now.

Camp at Ashley, O.—The Columbus Dispatch of Aug. 21, says:

Yesterday was the banner day of the camp meeting, and from reports brought back by those that attended, at least 5,000 people were on the grounds. The auditorium in which the services were held was crowded to its utmost. In the morning, a conference was held and heavily attended.

In the afternoon, Adah S. Horman, M. D., delivered an interesting lecture on the progress of Spiritualism which was received with much applause. W. J. Hull occupied the platform in the evening and he was followed by Dr. Nellie Mosier, who is doing much to convince people that the Spiritualists are not without proof of their belief in the communication between the dead and the living. In fact, as many spirits seem to congregate in the auditorium as there are mortals, each one anxious to give some evidence to their friends of their continued existence. Mrs. Mosier gives on an average of about twenty messages at one seance. She has given over 200 seances since the camp opened.

The Condition of your own state of consciousness is of more importance to you than that of all the world besides, because you must live with yourself continuously and forever; hence, it is not how other people act toward you, but how you act toward yourself, that constitutes your happiness or misery. If you right yourself, you are doing the best you can to aid and help your fellow-beings.—L. A. Mallory.

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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will 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.

Communications not accepted will be returned if 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 sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, SEPT. 7, 1899.

The California State Convention held in this city last week was of great importance to the cause, and was an enthusiastic gathering of the prominent Spiritualists of the Pacific Coast. All seemed to realize this fact and worked faithfully to that end. Organization is the key to success, and received a full recognition. If the Spiritualists of any locality will unite and work together enthusiastically, the world is theirs. The people are hungry for the facts and philosophy, and need only their presentation to readily receive them.

Baron Carl du Prel, whose 60th birthday was noticed in the JOURNAL of June 1st, has passed to the higher life from his residence near Hall, in the Tyrol, Austria. He was an Occultist, Scientist, Hypnotist and Spiritualist. His chief study was natural science. His notable work, "Philosophy of Mysticism," was translated some years ago into the English language by C. C. Massey. He was a leader of spiritualistic thought and occult studies.

War.—"There will never be another great war between civilized nations, i. e., a war lasting more than thirty days." This is the opinion of Thomas Edison. According to his judgment, electricity is "to make war a permanent relic."

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

Mr. J. S. Thurmond, of Beaver Creek, Colo., writes: "The JOURNAL must have a very wide-spread circulation, for I have received letters from almost every quarter of the globe, saying: 'I saw your advertisement in the RELIGIO.'"

Age of Wonders.

If the present age can be characterized, it surely must be designated as one of successful scientific research and inventive achievement.

We have long been proclaiming to the world that a new cycle is just to begin. This year ends the Great Cycle of 2160 years, when the sun enters a new zodiacal constellation, exerting a great influence on the earth.

At the close of such cycles, great disturbances occur in the material world, as well as convulsions in the spiritual atmosphere.

Some claim that every time the sun enters a new constellation, a new Buddha, Krishna, or Christ, is developed, arousing the world to a higher development and a grander life. May not this be realized in the elevation of the race, by evolving the new man of the 20th century, through spiritual science—by spiritualizing the material, disclosing "the god within," who shall command the forces of nature, and cause the millennial day of glory to be fully realized?

From the spirit-world, we are daily being led onward and upward—step after step has been taken under the guidance of our angel friends, and now our "next progressive step" will be a great advance toward a higher development and a grander realization of our Occult forces. All who are ready for that advance movement, will realize it.

Is it any wonder, then, that scientists are now giving particular attention to Spiritualist phenomena, as well as its philosophy and wonderful history during the past half century?

Here is what some of our latest accessions have to say: Professor James H. Hyslop, Professor of Logic and Mental Sciences at Columbia University, says:

In one year I hope to be able to demonstrate to the world, by incontrovertible proof, that there is another life beyond this. At present I must contend that there is not one iota of reasonable evidence of immortality, I mean personal survival, that is the continuance of consciousness beyond the life of the body. I am in possession of incontrovertible facts which demonstrate immortality. I have witnessed some genuine supernatural phenomena, not explainable by either fraud, illusion or suggestion, and whose significance will have to be reckoned with, by all men of science.

Spiritualists will smile at this announcement, for they have had the knowledge for many, many years, of personal conscious survival beyond the grave; but when scientists get ready to receive these grand truths, they are to them—just discovered facts. We rejoice that the truth is at last dawning upon their mentality.

Dr. Richard Hodgson, professor of Psychology at Cambridge University, England, says:

The world is on the eve of great

developments. Within two years, perhaps before, through the instrumentality of the most remarkable woman that has been born for centuries, I will bring before the people of the entire world a new interpretation of the laws of humanity, of that first great universal religion, which neither dogma nor denomination of to-day can withstand. It will be a new dispensation—a new belief. Suffering humanity, tortured for centuries with doubts, wavering first this way and then that, will need no explanation. The new (and yet ever old) truths need only the rehearsing—they compel belief. When Professor Hyslop declared that he had talked with the spirits of those long since dead, he told a simple, barefaced fact.

This is our present position: Communication has been established with the spirit world, messages from those who have passed into that state of existence are being daily received; therefore, continued existence in a conscious state has been fully demonstrated.

Some of the latest triumphs of modern science are steam and electricity, which have revolutionized all mechanical methods and made the present age transcendently magnificent. The X-Ray and Liquefied Air are still more wonderful, but more modern wizards have added to the bewilderment by giving us telegraphs and telephones, phonographs and graphophones, and a profusion of inventions in that line; but something more marvelous still was demonstrated in this city last month by experiments in Wireless Telegraphy, by which we can converse with people many miles away, without the use of wires or any other visible connecting links. This is amazing, but it is not the *ne plus ultra*, for another astounding invention has just been made public, showing that by our own hidden forces we can produce beautiful pictures on sensitive plates, simply by emitting rays of light from our own physical bodies.

Here let us pause for a moment, to catch a breath. We have captured and utilized the lightning, invaded the starry heavens and arrested the hidden forces, attached to our car of inventive genius *sound* and intelligence, appropriated the crowning glory of the sun, moon and stars, by emitting at pleasure "rays of light" which make beautiful pictures, challenging the magnificence of Nature itself. Besides this we are to obtain our food and clothing from the air, without any fatiguing exertions.

But here we must not stop. Our mission is "Onward." The angel world invites us forward, and "the next progressive step" may be, through the development of our occult forces, to be able to communicate with inhabitants of other planets, and by such connecting links to combine the many billions of inhabitants of the Universe into one enormous family, by being brought into communication with them all.

Language will not be necessary

in this interchange of intelligence, for mentality is all there is in the world of spirit, and "thoughts that breathe" will reverberate through the whole constellation, without the aid of "words that burn," or dialects that confuse the physical man.

Even now, those who have passed through the "doorway" called death, visit the planets and detail to us, through our psychics, their wonderful explorations.

More amazing still. We are assured that sometime in the coming ages we shall not have to work laboriously to provide our food and clothing, but will gather everything to supply our needs *from the air*. Drudgery will cease and we shall spend our lives for pleasure and to do good, instead of in providing for our daily wants as now, and then there will be

enough for each,
enough for all, and
enough for evermore.

Our clothing will be beautiful beyond description, made by machinery, all ready to wear, and will be freely replenished to suit our needs or tastes. The wish or thought will be all-sufficient to obtain them for our adornment, to make our happiness complete.

To some, these things may seem like "fairy tales," but they are not. They are among the things stored up by the Spirit World for us to enjoy in the Twentieth Century which will usher in the Millennial Day of Glory, so long heralded by poets and seers in ages past. All Hail, glorious morning! We welcome its dawn, and bid the world rejoice! Let the "Temple of the New Age" long endure, and the first rays of the morning sun shine among its turrets, and the last gleams of its departing light ever gild its summit!

The Reviewer.

Mr. W. T. Stead, who has worked indefatigably throughout Europe in the interests of the peace conference since the Czar's rescript was issued last Fall, writes of "The Hague Conference in its Outcome" in the *Review of Reviews* for September. Mr. Stead was at The Hague during the entire conference, and he undoubtedly enjoyed a closer personal acquaintance with the delegates than any other journalist. He is convinced that great progress was accomplished in the direction of universal peace.

The leading article in the September *Open Court* is "A Basis for Reform," by the Hon. C. C. Bonney, the ex-president of the World's Fair Auxiliary Congresses. "King Baulah" is the title of an Egyptian version of King John and the Abbott of Canterbury, translated from the Arabic by Prof. Charles C. Torrey, and now published for the first time.

The *Homiletic Review* for September contains many articles of interest and value, as well as seed-thoughts for public addresses on topics of current and vital interest. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York, at \$3 a year.

California State Convention.

The Fourth Annual Convention of the California State Spiritualists' Association convened at Odd Fellows' Hall, San Francisco, on Friday, Sept. 1, at 10:30 a.m., Pres. Norton presiding.

The secretary called the Roll of Officers and Directors, and the following answered to their names:

President, M. S. Norton; vice-president, W. D. J. Hambly; secretary, T. G. Newman; directors—Mrs. R. I. Johnson, Mrs. H. E. Robinson and Mr. C. W. Bassett.

The report of the Committee on Credentials was read, seating the following

DELEGATES AND ALTERNATES:

Society of Progressive Spiritualists, San Francisco: Delegates—Mr. Wm. M. Rider, Mr. G. H. Hawes, Mrs. Bernardine Hildebrandt.

Mediums' Protective Association, San Francisco: Delegates—Mr. Richard Young, Mr. George I. Drew, Mr. W. T. Jones, Mrs. Belle J. Morse. Alternates—Mrs. J. St. Clair-Cleveland, Mrs. C. F. Waltham, Mrs. E. C. Griffin, Mr. J. T. Roberts.

Oakland Psychical Society: Delegates Mr. Geo. H. True, Mrs. E. C. Moore, Mrs. E. C. Campbell, Mrs. H. F. Mitchener, Mrs. J. M. Sabin.

First Spiritual Union, San Jose: Delegates—Mr. Wm. Vinter, Dr. H. M. Barker, Mrs. W. D. J. Hambly, Mrs. H. L. Bigelow, Dr. R. B. Tripp, Mr. H. H. Nichols, Mrs. M. A. Archer. Alternates—B. Benjamin, Mr. J. Murray, F. C. Wissman, Wm. McMeekin, Mrs. K. C. Gage, Miss D. Winchester.

Society of Spiritualists, Hollister: Delegate—Mr. J. M. Button. Alternates—Mrs. L. J. Geary, Mrs. E. Z. Roach.

First Spiritual Union, San Francisco: Delegate—Mrs. A. E. F. Wadsworth.

Children's Progressive Lyceum, San Francisco: Delegate—Mrs. Alice Briggs. Unity Society of Spiritualists, Santa Cruz: Delegate—Mrs. S. E. Wallace.

First Spiritual Ladies' Aid Society, San Francisco: Delegates—Mrs. E. F. Small, Mrs. Minnie Clark, Mrs. W. E. Nevill, Mrs. Sadie Cooke, Mrs. Sarah M. Kelly, Mrs. D. N. Place.

First Society of Progressive Mediums, San Francisco: Delegate—Mrs. Maxwell Colby. Alternate—Carl Eberhardt.

Union Spiritual Society, Oakland—Delegates—Mr. J. L. Palinbaum, Dr. Sol Palinbaum, Dr. A. L. Astor. Alternates—Mrs. H. Smith, Mr. H. Smith.

The Board of Directors on July 22, by unanimous vote, ordered the secretary to present the following for early consideration of the Convention as an emergency communication:

To the California State Spiritualists' Association, in Fourth Annual Convention assembled—Greeting.

Whereas, The foundation of our structure rests upon spirit guidance; and recognizing the valuable service rendered by the ordained instruments selected to be mediums of communication between the two worlds, we do hereby recommend, that immediately after organization, your honorable body enact an amendment to Article IV of our Constitution, by adding after the words, "Delegates from auxiliary societies," the words, "and all those holding valid certificates of ordination, endorsement, or protection, from this Association."

Also add to Sec. 1, Art. V of the By-Laws, these words: "The certificates of endorsed mediums, accompanied by a receipt for dues to date in an auxiliary society, shall be their credentials."

This action will make our endorsed mediums delegates to all conventions; will strengthen the cause, and be an act of justice which will be appreciated on both sides of life. By order of the Board of Directors. THOS. G. NEWMAN, Sec.

After some discussion it was put to vote and adopted, and all those holding such valid certificates were declared to be as "delegates at large" and upon presenting credentials to the Committee on Credentials, would be seated and supplied with badges.

The minutes of the last Convention were then read and approved.

Dr. Astor explained the "proportional preferential" method of voting, and desired to have a time set apart for an exhibition of its method.

On motion, the Convention then adjourned to 1:30 p.m.

FRIDAY AFTERNOON SESSION.

Pres. Norton called to order at 1:30 p.m., and upon the presentation and adoption of the supplemental report of the Committee on Credentials, the following were declared to be entitled to seats, as

DELEGATES AT LARGE.—Mrs. Dobson-Barker, Mrs. M. Bird, Mrs. Addie L. Ballou, Prof. W. C. Bowman, Dr. G. W. Carpenter, Dr. G. C. Chesbro, Mrs. Maud Chesbro, Mrs. S. Cowell, Mrs. Esther Dye, Mrs. L. S. Drew, Mr. Carl Eberhardt, Mrs. Sadie Eberhardt, Mrs. Mena Francis, Mrs. H. A. Griffin, Mr. Harry E. Hargrave, Mr. W. P. Haworth, Mrs. Kate Hoskins, Miss Meda Hoskins, Mr. E. H. Hubbard, Mrs. Rebecca I. Johnson, Dr. H. C. Johnson, Mr. O. A. Kraus, Mrs. Kate C. Lester, Mrs. R. Shepard Lillie, Mrs. Francis A. Logan, Mrs. E. A. B. Marcen, Mrs. Teresa Martin, Mrs. Clara J. Meyer, Mrs. C. R. McMeekin, Mrs. Dr. F. J. Miller, Mme Florence Montague, Mr. Thos. G. Newman, Mrs. D. N. Place, Mrs. Cora Dobson-Ringlip, Mrs. Jennie Robinson, Mrs. Hendee-Rogers, Mrs. Sarah Seal, Mrs. G. W. Shriner, Mrs. Elizabeth Sloper, Mrs. C. Downer-Stone, Mrs. Ella M. Stewart, Mr. E. A. Stitt, Mrs. Dr. Alice Tobias, Mrs. Elizabeth Lowe Watson, Mrs. Carrie Wermouth, Mme. Young, Mrs. Ella York.

President Norton appointed the following Standing Committees:

COMMITTEE ON REPORTS OF OFFICERS—Mr. W. T. Jones, Mrs. Hildebrandt, Mr. Richard Young.

COMMITTEE ON RESOLUTIONS—Mrs. Elizabeth Lowe Watson, Mrs. H. E. Robinson, Dr. Barker.

COMMITTEE ON WAYS, MEANS AND AMENDMENTS—Mr. W. D. J. Hambly, Mr. Geo. I. Drew, Mrs. B. F. Small.

COMMITTEE ON SLEEPER TRUST—Mr. Vinter, Mr. Rider, Mr. Bowman.

READING CLERK—Mr. C. H. Wadsworth.

REPORTS OF OFFICERS.

President Norton's report was presented, as follows:

To the Fourth Annual Convention of the California State Spiritualists' Ass'n:

The present administration came into office confronted by an empty treasury, and a well-organized conspiracy to destroy the State organization. I am happy to report to you that the California State Spiritualists' Association still lives, and is in a more flourishing condition than ever before. The battle for existence has been fought and won. While the number of societies chartered has not increased, it has not decreased.

During the past year, the Board of Directors of this Association have been confronted by the following problems: 1. How to distinguish and extinguish fraudulent mediums. 2. How to compel proper respect for our mediums. 3. How to persuade transportation companies to carry our mediums at reduced rates. 4. How to stop mediums from slandering one another. 5. How to promote and maintain organization among Spiritualists in interior towns and cities. 6. How to please everybody.

A record of the proceedings of the present Board of Directors in dealing with this question of fraudulent mediums is the best answer I can suggest to the first question.

To the second (on respecting mediums) I say: Be respectable; respect yourselves, and respect one another.

3. As to transportation, I would recommend that mediums exercise their independence and refuse to accept favors from corporations or anyone else. This action will compel respect, and raise mediums in the estimation of the public generally.

4. Slander.—I would respectfully suggest that all mediums in this State join in a strong, permanent protective association; admit no one but mediums to membership. This suggestion, properly carried out, will solve the problem of harmony among mediums.

5. Organization.—This is the greatest problem of them all (save one) and will never be solved until our whole plan of organization has been changed. We are organized as a religious body, with the fraternal plan of finance, without pecuniary benefits. If every Spiritualist in this State would contribute five cents per month into a common treasury, and pay it, we would have more money than we would need to carry on our propaganda work, and provide for the necessary assistance of mediums and others who have claims upon us as humanitarians.

6. How to please everybody.—This is a problem which I have tried to solve, but have failed, utterly failed. I would

recommend that the qualifications for State President include the ability to please everybody.

In conclusion, allow me to suggest that the State Association is not a separate society, but every one of you are this society or association. When you antagonize the State Association, you antagonize yourself. Let us have harmony, but let us not pay too big a price for it. We may pay too much even for heaven.

Thanking you for your kindly co-operation during my term of office, I wish you God-speed in your spiritual and material ongoing. M. S. NORTON.

The following were then read:

STATE SECRETARY'S REPORT.

The past year has been beset with many difficulties, and the Board of Directors have, in addition to its regular quarterly meetings, held six special and adjourned sessions of from 6 to 10 hours of faithful labors. It has issued 27 certificates of Endorsement and Protection; but has not ordained even one, nor issued a charter to any new society.

The Board has labored diligently to build up the Cause in this State and produce harmony among the members. That it has succeeded, in some measure, is shown by this large convention of delegates who have assembled to devise ways and means to successfully carry on the work.

From all sources I have the following receipts:

For the National Association.....	\$ 15 75
"Certificates.....	17 00
"Per Capita.....	58 75
From Donations.....	40 00

\$132 50

And have paid to the Treasurer \$134.00, as shown by his receipts herewith submitted.

Only 2 societies have as yet forwarded any donations for the National Association for the present year. This is a matter which must be attended to at once, as required by our By-Laws.

All of which is respectfully submitted.

THOMAS G. NEWMAN, Sec.

The Treasurer gave a detailed Report with vouchers, showing \$1.84 due him.

REPORT OF STATE ORGANIZER.

To the Fourth Annual Convention of the California State Spiritualists' Ass'n:

At the last convention of this Association, you were asked to make the State Organizer an officer of the Association, define his duties and fix his salary. The Convention refused to do so. At the first quarterly meeting of the Board of Directors, I was appointed State Organizer. My duties were not defined; neither was any compensation stated. Some work has been referred to me which I have performed to the best of my ability, paying my own expenses.

After two years' experience as State Organizer, I have arrived at the conclusion that the task of organizing the Spiritualists of California, and keeping them organized, is beyond my ability, unless the whole plan of organization be changed. There are two elements in the composition of the average human being, one of which—at least—must be appealed to in order to bind and hold them together. One is superstition, the other self-interest. Appeals for the good of the cause are useless. The inquiry invariably is: "What is there in it for me?" The greatest need among Spiritualists in California to-day is, more spirituality and less selfishness. Yours fraternally, M. S. NORTON, State Organizer.

These reports were referred to the Committee on Reports of Officers.

Interesting addresses were made by Mr. Nelson Carr and Mr. and Mrs. Aldrich, Santa Rosa; Mrs. H. N. Hopper, Fresno; H. Smith, an Illinois soldier; Mrs. Jenkinson, Hanford; Prof. W. C. Bowman, Mrs. Elizabeth Lowe Watson, Mrs. Ella Royal Williams, of Oregon; Mrs. Sarah Seal, Mrs. Sloper, Wm. N. Vinter, State Lecturer of the A. O. U. W.; Mrs. Wallace, Santa Cruz; Mrs. Roach, Watsonville; H. E. Hargrave and T. G. Newman.

The Committee on Sleeper Trust was referred to the proper committee, and by it fully approved. This will be given in full next week.

SATURDAY MORNING.

President Norton called to order at 10:30 a.m., and after roll-call, appointed C. H. Wadsworth to fill a vacancy on the Committee of Officers' Reports.

The report of the Committee on

Resolutions was read and adopted and will be published in full next week.

The report of the Committee on Ways, Means and Amendments was adopted, but, for want of space, will be deferred until next week.

The report of the Finance Committee was as follows:

We have examined the accounts of the secretary and treasurer, and compared them with the vouchers; we find them entirely correct and approve the same. We recommend that the State Organizer be reimbursed, for money expended, by the board of directors.

We also recommend that this Convention adopt some practical method of raising money for missionary work, either by monthly contributions or some other practical method.

For Brother Norton's faithful and energetic work as president and organizer, we recommend a unanimous vote of thanks.

AFTERNOON SESSION.

President Norton called to order at 1:30 p.m., and continued regular order of business.

The Declaration of Principles adopted by the Convention last year, was reaffirmed and unanimously recommended for adoption by the National Convention at Chicago, next month.

The delegates from the societies represented promised contributions to the National Association, amounting to \$32.50, in addition to several donations promised without specified amounts.

The hour having arrived for the election of directors, that duty was performed with the following results: M. S. Norton, W. M. Rider, B. F. Small, H. E. Robinson, W. D. J. Hambly, R. I. Johnson, R. Young, M. E. Coleman, F. H. Parker.

On account of too many cares, T. G. Newman being nominated, declined to hold any office for the coming year.

The following were elected delegates to the National Convention at Chicago: Mrs. Addie L. Ballou, Mme. E. Young. Alternates—Prof. W. C. Bowman and Prof. Young.

Mrs. Ballou was also elected as representative to the International Psychical Research Convention at Paris, France, next year.

The next State Convention was voted to be held in San Jose.

The new board of directors then met for the purpose of electing officers. In the interest of harmony, Mr. M. S. Norton resigned his position on the board of directors, and Mr. W. T. Jones was elected to fill the vacancy, who will serve the State Association as secretary for the coming year; the other officers being W. D. J. Hambly, president, San Jose; Wm. M. Rider, vice-president; B. F. Small, treasurer.

On motion of Mrs. Robinson, seconded by Mrs. Johnson, the RELIGIO-PHILOSOPHICAL JOURNAL was made the official organ of this Association for the coming year, by a unanimous vote.

The Convention adjourned sine die, at 5:30 p.m.

THOMAS G. NEWMAN, Sec.

All the items of business omitted here will be published next week. For report of Sunday meetings, see page 8.

A HOME WANTED.

A faithful English woman wants a home in some family where she can earn a living for herself and daughter, four years old. She can do anything in a gentleman's house but cooking. Can give testimonials from those with whom she has lived. Would like a situation in or near San Francisco. Address MRS. EDITH DIXON, Lincoln, Placer Co., Calif.

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

THE POWER OF LOVE.

A babe lies sleeping amid downy bed;
The dimpled arms thrown o'er his lovely head.
Clusters of golden ringlets crown his brow—
A brow that speaks of talent even now.
Sleeping so sweetly, knowing not a fear,
So beautiful in innocence, in his own right a peer.
Why does the mother watch with jealous care
That heaven-sent treasure, so beautiful and fair—
Watch with thirsting eagerness lest he depart
Too soon, and disappoint her swelling heart?
We solve the problem with one word, though small—
'Tis Love that dares, defies and conquers all;
'Tis Love that makes the peasant dare aspire
To wed the daughter of a lordly sire.
It finds the monarch on his gilded throne;
The menial in his rude and lowly home.
A fierce and living fire, it burns the same
Through riches, honor, poverty and shame.
Oh, how cheering from the cradle to the pall,
That love will ever guide us to the Holy Heart
of All.
Away with friendship; 'tis but an empty name.
I dare assert the truth—it courts but fame;
With riches and honors it vanishes in air.
It never soothes a sorrow, nor comforts despair.
Love is a sacred word, misanthropists will say,
Although they cannot countenance the friendship of to-day.
An innate feeling of distrust pervades throughout the land,
For want of true nobility, that makes the soul expand.
Oh, dearer far than precious gems, is love to have and hold;
For love has power which far exceeds all fair Alaska's gold.

ADDIE G. ARMSTRONGS.



The Editor is not responsible for the opinions of correspondents.

Missionary Work.

TO THE EDITOR:

This Summer, having attended in Lowell, Mass., some grove meetings, a copy of some paper, donated for that purpose, was handed me, and I found a place where my copies of the JOURNAL would do the most good. In sending them, ten miles from Andover, they were so much sought for, that Books I have on hand will go to their Hall Library. On the papers and books I sent are written: "Please read and extend time or exchange." Thus they are more likely to go to people at least interested in the matter, and many are without sufficient funds to indulge much in luxuries of reading matter.

EMMA M. E. SANBORN, M. D.
4 Morton St., Andover, Mass.

[Yes; that is the way to do, to spread the "good news." Let the good work go on.—ED.]

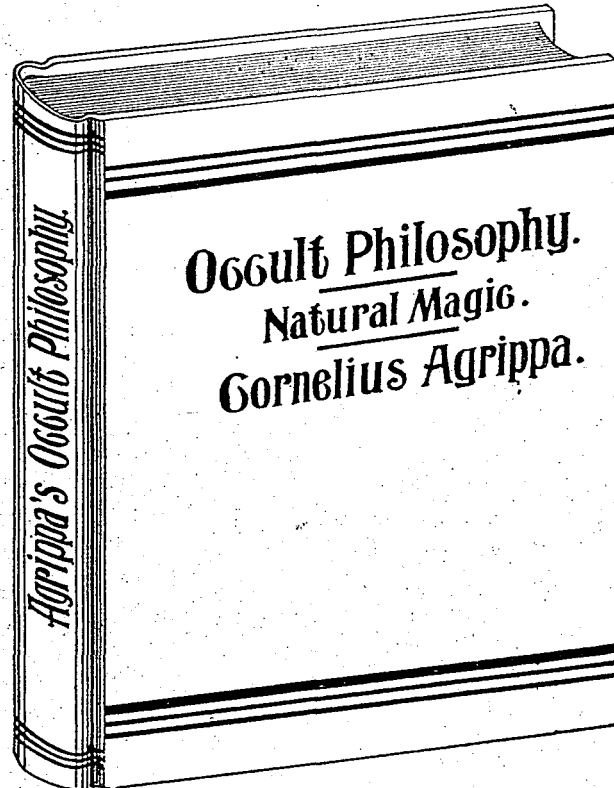
Love and be Happy.—Many are anxious to die, that they may be rid of the infirmities of the body, but every infirmity of the body is but a materialization of an infirmity in the mind. The only death, then, that can benefit us is to let the evil thought die, that the true self (Love and Wisdom) may live a happy life.—L. A. Mallory.

Ingersoll Memorial.—The Free Thought Magazine for September is an "Ingersoll Memorial Number." It contains original articles on Ingersoll from Elizabeth Cady Stanton, Charles Kent Tenney, George Jacob Holyoake, B. F. Underwood, Judge C. B. Waite, David B. Page, Susan H. Wixon, C. W. Morehouse, Helen H. Gardner, Prof. Daniel T. Ames, Daniel K. Tenney, Prof. Hyland C. Kirk, Rev. Minot J. Savage, James A. Greenhill, and by the editor and assistant editors. Also the proceedings and speeches of the great Ingersoll Memorial Meeting held in Chicago, and the best likeness of Ingersoll that has ever been published. This number of the magazine is printed on heavy book paper and bound in linen paper covers, with black border. For sale at this office; price, 15 cents.

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.

Its Kabbala Table has many superior features.

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.

This volume will be intensely interesting to those who love to work out hidden mysteries.

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.

A Wonderful Club Offer.

[Agrippa's Book and the JOURNAL.]

We have copies of this Agrippa Book in CLOTH binding, which we will send postpaid and the Journal one year—both for \$3.75.

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

For the convenience of those who cannot send all the money at once, we will hold the Book for them, if they send us 75 cents, and pay 50 cents per month, until the \$3.75 are paid, when the Book will be mailed. This gives SIX MONTHS in which to pay the balance.

Write now, before you forget it.

Planets and People.

It deals with Wonderful Mysteries from the Sun, the Lost Knowledge of the Ancients, and the Living Wonders of the present time.
Astronomy, Astrology, Palmistry, Phrenology, Theosophy, Mystery, Magic, Symbolism.

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PLANETS AND PEOPLE.

353 Dearborn St., Chicago, Ill.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

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

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Turkish Baths at Home.

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

Saves Health, Suffering and Doctors' Bills.
OVER 30,000 NOW IN USE.

Portable Turkish Baths cure Skin Diseases, Insomnia, Rheumatism, Gout, Asthma, Eczema, Piles, Syphilis, LaGrippe, Colds, Female Complaints, etc.

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

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