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T. G. NEWMAN,
EDITOR.

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No. 37.

BORDERLAND

Aunt Bit Her Thumb.

Emma S—, one of seven children, was sleeping alone, with her face toward the west, at a large house near C—, in the Staffordshire moorlands, England. As she had given orders to her maid to call her at an early hour, she was not surprised at being awakened between 3 and 4 on a fine August morning in 1840 by a sharp tapping at her door. When, in spite of a "Thank you, I hear," to the first and second raps, with the third came a rush of wind that caused the curtains to draw up in the center of the bed. She was annoyed at this, and, sitting up, said: "Mary, what are you about?" Instead, however, of her servant, she was astonished to see the face of an aunt by marriage peering above and between the curtains, and at the same moment her arms reached forward. Whether she herself thrust them forward, or they were drawn in an air vortex, she does not know. She could feel one of her thumbs pressed between the teeth of the apparition. There was no mark there afterward, however.

Despite all this, she kept cool, and, rising, dressed, and went down stairs, where she found all quiet. When her father came down shortly after, he asked her why she was about so early, and joked with her as to the cause. Soon, however, he went over to his sister-in-law's house, where he learned she had just died unexpectedly. One of the thumbs of the corpse was marked as if bitten in the death agony.

Detected Through a Dream.

A remarkable instance of a dream coming true is reported from St. Louis. A woman named Mary Thornton has been detained in custody for a month charged with the murder of her husband.

She requested to see one of the judges a week ago, and told him she had dreamed that a man named George Ray murdered her husband, and at the same time gave the judge full details of the tragedy, as seen in her vision. Ray was not then suspected, but the judge was so much impressed with the woman's earnestness that he caused a search to be made for Ray.

The man was found on Thursday. The judge charged him with the murder and recited the details as the woman had given them. Ray was astounded, and confessed. The woman was released.—*Light, London England.*

Spirit Army Officer.

Henry Ridgely Evans, of the Bureau of Education, told me of the one case which in his numerous experiences troubled him most, and which he believes he will never explain:

"I had heard of a Baltimore seer," said he, "so decided to take a trip over there, prepared to subject her to a rigid test. Three years before, a relative of mine had died of cancer of the throat. He was a retired army officer who had reddish hair and a reddish beard. He was tall and of military bearing. I wanted the circumstances of his death. She sat in an arm chair, saying: 'You want a

Lord Brougham Saw a Spirit

In his autobiography, Lord Brougham, the famous English statesman, tells this incident, which he had recorded in his diary at the time. He was traveling in Sweden:

At 1 o'clock in the morning of Dec. 19, 1799, arriving at a decent inn, we decided to stop for the night, and found a couple of comfortable rooms. Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning.

After I left the high school I went with G—, my most intimate

on the floor. The apparition, or whatever it was, had taken the likeness of G—, had disappeared. So strongly was I affected by it that I have here written down the whole history, with the date, Dec. 19, and all the particulars, as they are now fresh before me.

On Lord Brougham's return to England he received a letter from India announcing the death of G—. The date of the death was Dec. 19, 1799.

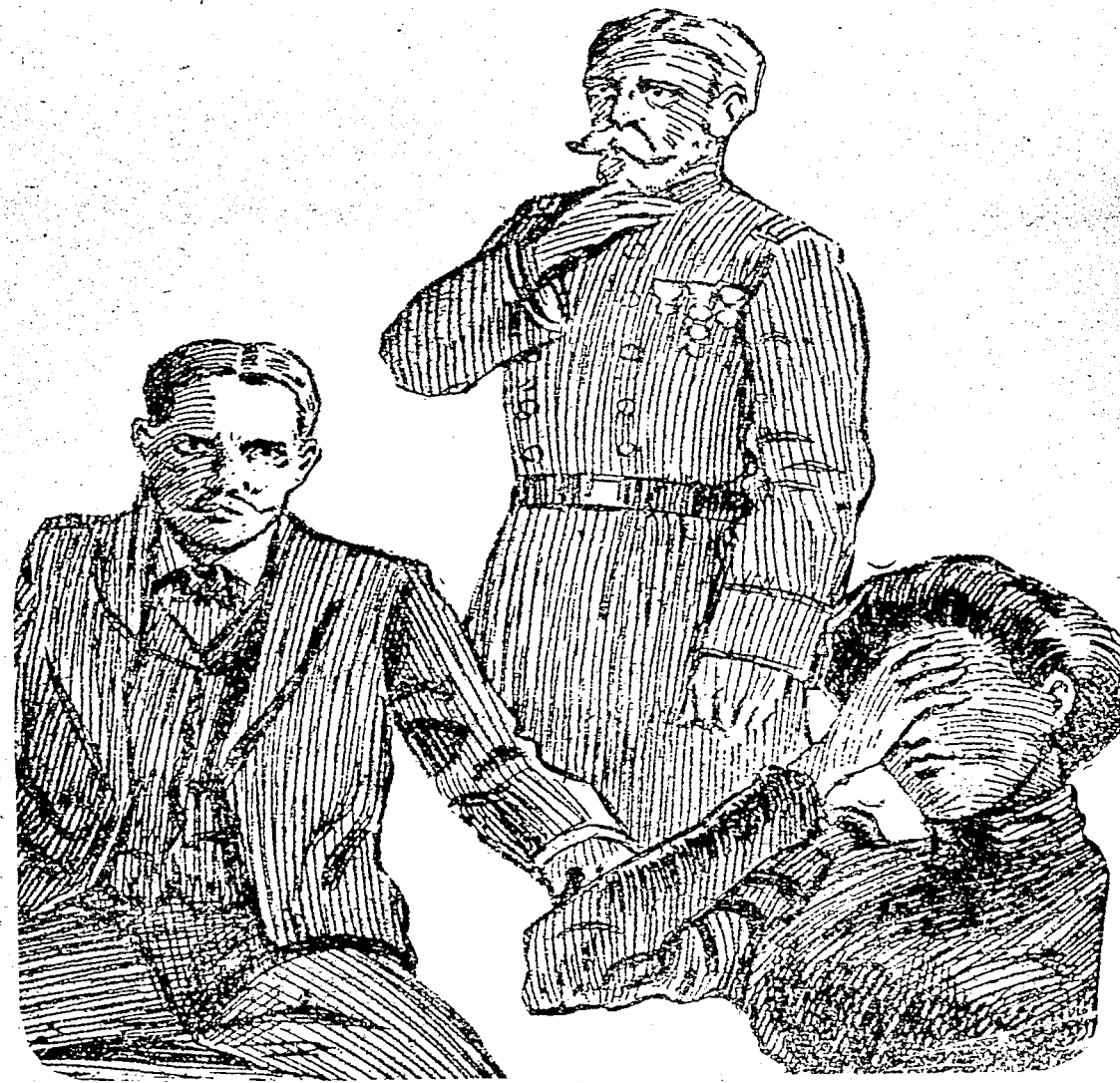
Visited by Sister's Spirit.

In 1876, F. G. was in St. Joseph, Mo. He was a commercial traveler and had done a good day's work. He was sending in his orders to his employers and smoking a cigar, when he realized that some one was sitting on his left, with an arm on the table. It was his dead sister. He sprang forward to embrace her, forgetting for the moment she had been dead nearly a score of years, but she was gone. Mr. G— stood there, the ink wet on his pen, the cigar lighted in his hand, the name of his sister on his lips. He had noted the expression, features, dress, the kindness of her eyes, the glow of her complexion, and what he had never seen before, a bright red scratch on the right side of her face. He took the next train home to St. Louis, and told the story to his parents. His father was inclined to ridicule him, but his mother nearly fainted.

When she could control herself, she said that, unknown to anyone else, she accidentally had scratched the face of the dead girl, probably with the point of her brooch, while arranging something about the corpse. She had hidden the scratch with powder and had kept the incident to herself.

Warnings.—Let no man despise the secret hints and notices of danger which sometimes are given him when he may think there is no possibility of its being real. That such hints and notices are given us, I believe few that have made any observations of things can deny; that they are certain discoveries of an invisible world, and a converse of spirits, we cannot doubt; and if the tendency of them seems to be to warn us of danger, why should we not suppose they are from some friendly agent (whether supreme, or inferior and subordinate, is not the question), and that they are given for our good.—*Daniel Defoe (in "Robinson Crusoe.")*

Mental slavery is mental death, and every man who has given up his intellectual freedom is the living coffin of his dead soul. In this sense, every church is a cemetery and every creed an epitaph.



He Looks at You and Calls—"Mary. How is Mary?"

message from the dead—one moment, let me think."

"After passing her hand over her forehead, and remaining for a while in deep thought, she said: 'I see standing behind you a tall, large man with reddish hair and beard. He is in the uniform of an officer—I do not know whether of the army or of the navy. He points to his throat, says he died of throat trouble. He looks at you and calls: 'Mary! How is Mary?' The dead man was a great friend of my mother, whose name is Mary. He was in the habit of asking me, 'How is Mary?' whenever I saw him. I was not thinking of this particular habit prior to the seance—in fact, I had almost forgotten it.'—*Exchange.*

friend, to attend the classes in the University. We actually committed the folly of drawing up an agreement written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the life after death. G— went to India, years passed, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat, I turned my head round, looking toward the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling

Mental Science in Spiritualism.

Read at the California State Spiritualists' Convention, in Odd Fellows' Hall, San Francisco, Sept. 3, 1899.

BY M. S. NORTON.

There is a heterogenous mass of speculation in the world in regard to *life and being*. Some of this speculation is called *religion*. Some is denominated *philosophy*; but an element of uncertainty pervades it all. In all this world of intellect, education, culture and inspiration, there is no exact science of life or being.

This condition is largely due to the hierarchy of priests, both of religion and philosophy, who thrive and fatten upon mystery. In order that they may maintain their power over the people, they have insisted upon double and triple standards. They have told us that we must believe in a triune God or be damned; and because Thomas Paine said: "I believe in one and only one God," they have maligned his memory and desecrated his name, regardless of his valuable service to his country and to his fellow-man.

The priests of philosophy have insisted that mind and matter are separate entities, and have quarreled over the relation one bears to the other, until students of truth have rebelled, and have set about the collection and classification of facts bearing upon the problem of life, regardless of where these facts may lead them. At the head of this mighty column of truth students stands Helen Wilmans, of Sea Breeze, Florida; and the priests of philosophy cannot find it in their hearts to forgive her for proclaiming to the world that *all is mind*. Why? Because she is getting dangerously near the truth. All science is based upon unity, and when the world which has been deceived so long, discovers that the unit of the Science of Being is Mind or Spirit, and that the varied phenomena of the Universe are but the differentiated manifestations of this one substance, there will be some more priests looking for a job.

Do we deny the existence of matter? We deny nothing; we affirm the truth. *The universe is one*. Call it mind, spirit, God, law, infinite energy; or what you may—the universe is a unit.

There are no Gods and devils, angels and demons, men and women, spirit and body, mind and matter, good and evil, life and death—as separate entities. There are no double standards. One reigns forever! and that One is mind or spirit—omnipotent, omniscient and omnipresent.

Men and women are not separate entities. They have a common origin, a common interest, and a common destiny. They are *one* and have no diversity of interests. Good and evil are *one*; all is good. There are no intricate and mystifying relations existing between spirit and body; they are *one*. All is spirit. There is no point at which life ends and death begins; they are *one*. There is no death. There is no *other* world. No *next* world; there is but *one* world, and this is the *one*. There are suns, moons, and stars, but only *one world*, and that world is the natural abode of man, whether he lives in a house of clay, a house of magnetism, or if he lives in no house at all; man is the natural inhabitant of this world and of no other.

"And all about us, though unseen,
The dear immortal spirits tread;
For all the universe is life—
There are no dead."

The seat of all causation is in mind, or spirit. "As a man thinketh, so is he," said a teacher of the long-gone past. He was wiser in his day than we in our day. And he who thinks to reform the world by the enactment of statutory law, is lacking in understanding.

The full significance of the word *Spiritualism* cannot be fully realized until we know that *all is spirit*. And then we know that the *one* great reforming influence of the world, is that exact science, called Spiritualism, which deals with cause—which *is* cause. Knowledge of how to materialize spirits is not what the world needs; we need to know how to spiritualize the gross material conditions of our environment, which preclude the possibility of the permanency of materializations.

It is our right, our privilege, and our duty, to so spiritualize this world of ours, that those who, through a lack of knowledge, have passed through that violent and unnecessary change called death, may enter again into their natural

heritage, and instead of being *unseen*, they shall walk with us hand in hand, and speak with us face to face. 'Tis thus shall be realized the prophecy of the resurrection, and the Orientals' dream of reincarnation. The great Master of Nazareth said: "Be of good cheer; I have overcome the world," "And the things I do, you shall do also, and greater things shall you do."

And I say unto you, beloved, *Be of good cheer*. We stand in the front rank of the advanced thought of the world. Let us glean the fields of knowledge and "hold fast that which is good."

"Man, know thyself; all wisdom centers there," said Socrates, the father of philosophy. And Pope, the classic poet, taking up the refrain, wrote: "Man, know thyself; presume not God to scan; the proper study of mankind is *man*." My brother, you are the temple of the living God. The kingdom of heaven is within you.

You are composed of the substance of which God is. You are a master—not a slave. You are the light of the world. Shine!

Strive to enter into a conscious recognition of these truths, and the last enemy shall be put under your feet. "And there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; and God himself shall wipe away all tears from our eyes." Let us purify the Temple; drive out the money-changers, and those who offer innocence for sale. Let us be spiritual Spiritualists; and instead of railing at the lords and rulers of the world, for slanting back the brow of him who "leans upon his hoe," and in answer to the query, saying, "How will you ever straighten up this shape—touch it again with immortality?" we will say to the "brother to the ox:" "You are not a slave; you are a master; you are a miniature universe. Within you lies the possibilities of infinitude. Straighten up your back! Stop gazing on the ground, and be a man! You have no right to retard the progress of the race, by indulgence in your grossness;" and not only will we teach him by precept, but by example, also, and we will hold the world in the higher thought, declaring that, *only the good is true*.

Consistency.

MRS. C. K. SMITH.

While it may be true that "he's a slave who dares not be in the right with two or three," the fact that only two or three espouse a given cause is no evidence that they are in the right. The few are just as likely to be in the wrong as the many. I know there are persons now living who are so eager to know the truth and to be in the right, they would willingly stand alone with the assurance of being in the right. Ever since Jesus "replied not a word," when asked by Pilate, what is truth? have individuals been obliged each one to answer the question for himself. No one person can answer it for another. And the conceptions of different persons are as varied as their ideas of heaven. It has been truly said that what would be heaven to one would be hell to another.

Some are always ready for what is new, others cling tenaciously to the old, without seeming to consider whether it is reasonable or otherwise. Then there are still others who have accepted certain propositions and are unwilling to investigate anything which might in any way conflict with their settled opinions.

Josiah Allen's wife at the World's Fair puts these words into the mouth of one of her heroines: "I don't care whether it is true or not, I have always said and always will say that if any belief goes against the bible, I had rather believe in the bible than the truth, any time."

Like the dear woman who had become interested in something she had read in the *Banner of Light*, adding: "I don't want to believe anything that will prevent me from being a Baptist." The fear of being driven about by every wind of doctrine, prevents many from trying to prove all things and hold fast that which is good. People want the truth, but they don't want to be disturbed in their present belief. Although professing to believe the bible, they cannot follow the injunction to "leave the things that are behind and press on to those that are before." But real thinkers, those who study and believe for themselves, and consider their own reasoning faculties as God-given talents which are not to be buried or hidden in a

napkin, will have the courage of their convictions, and help the world toward that time prophesied of, when all shall know the Lord (or truth) from the least unto the greatest. Those who accept others' assertions as correct without thought or question, are more likely to be imposed upon, even by denizens of the spirit-world. They will give absurd descriptions just to test unreasonable credulity. Miles Grant, an apostle of Second Adventism, claiming that he was guided by the voice of God, admitted that on one occasion he heard an audible voice directing him to go to a country schoolhouse, where he would find an audience awaiting him. He obeyed, found the house locked and no one in sight. Such a lesson ought to teach a person not to believe every spirit. Undue credulity has caused disappointment and sometimes abandonment of all investigation.

San Diego, Cal.

Summerland Camp.

MRS. R. S. LILLIE.

The meeting opened with a good attendance, which was well sustained throughout the session. Prof. Loveland, whose home is now in Summerland, opened the meeting by giving an address which was filled with food for thought, as his lectures always are. He was constant in his efforts to make the meeting a success. Mr. Parsons, whose home is also in Summerland, contributed largely to the interest of the work. The conferences were very interesting.

Summerland is blessed with thinkers, who can express themselves as well. Among these, we heard Mr. Davis, the veteran who has so recently created considerable newspaper comment by getting married in his old age, but whose clear, analytical mind and concise thought, would cause many a younger man to envy his mental power.

There were earnest women, who served dinners, suppers, etc., to assist in material matters, then laid aside their aprons, and took part in the intellectual exercises. Mrs. Spring opened one of the conferences with an interesting talk on "haunted houses." She is president of the society and presided with marked ability, during the entire meeting. Mrs. Maud Von Frietag came up from Los Angeles to speak, and gave public ballot seances—this being a marked phase of her work. She is greatly admired in Summerland, and calls out large audiences. She is talented, cultivated and attractive, and wins many friends.

Several discourses were given by my guides, and Mr. Lillie's work was in the realm of music. We left them Saturday morning and are now at Sycamore Grove, Los Angeles, on the electric line between Los Angeles and Pasadena. The meeting opened on Sunday auspiciously. The place is delightful and a good time is assured—but of this, more perhaps another time.

A Woman's View of Persecution.

B. STONE.

It appears to me, that it is a part of the faith or practice of so-called Christians, to persecute others of a different belief. I think there are more Christians than we imagine, who "strain at a gnat and swallow a camel." Why don't they practice what they preach? They do not appear to know the difference between charity, bigotry or tyranny, and truth. Why don't they show a better example to poor, deluded ones who do not understand or worship as they do? They claim to be followers of Christ, but he never taught persecution. He tried to teach humanity, charity and truth, that was broad enough for all the world, and showed that bigotry and tyranny was narrow and selfish. We are commanded to seek after truth and love, and told to "prove all things and hold fast that which is good;" and what is better than truth and love?

Benjamin Franklin and Robert G. Ingersoll were both broad-minded and conscientious, but through the narrowness of church doctrines, turned from them, and that has caused scores of others to do the same thing.

I suppose some of our modern persecutors ignorantly think something as Paul did, when he persecuted Christians—that they are doing their duty.

Oak Park, Cal

Truth.

BY A MISSION LYCEUM PUPIL.

The world is but a school boy, yet
Its daily lesson learning;
Its teacher, Truth, to make it wise
New pages ever turning.

Infidelity has lighted the torch that illumines the world, and still the battle rages. Orthodox preachers fight the truth, and call it "the devil." Spiritualism is the thorn in their side.

Truth is immortal. We are told that God placed the tree of Knowledge in Eden and forbade Adam and Eve to partake of its fruit. In Genesis 3:4 we read: "And the serpent said unto the woman: 'Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes will be opened, and ye shall be as gods, knowing good and evil.'"

Here is where the great struggle for truth commenced; a bloody record is left in its path, and the conflict is not yet ended. Christians have a bible they call holy, filled with truth, God's revelation to man. If that is the foundation for truth, it should be free from errors. What does it say about the earth, its solid foundation and its four corners? The infidel Galileo, with his vision lengthened by his great telescope, studied the motion of the planets and discovered that earth was a globe, revolving upon its own axis. But for telling that great truth, he was thrown into prison, and afterwards brought into the church and forced to confess that his truth was an error. They claimed that the God of their church, who they say made the world, ought to know more than men about its shape.

At last it has been proven that man has made all the gods that ever existed, and the hope of the world is that man yet will make a truthful God. The church has named the new truthful spiritual light the works of the devil, and they are firing their barrels of musty sermons at the people, to keep them from the new truth. Children, don't you pity them, in trying to keep you from knowing the truth? Let them howl. The truth is bound to prevail.

The Slavery of Custom.

A. H. NICHOLAS.

People have been expending their love and money on coffins, graves and monuments in a period when men are supposed to be wise. It has been said by persons supposed to know, that \$75,000,000 are annually expended in this country for funeral expenses. This is a waste of wealth, which, if one-half could be appropriated to the relief of suffering and needy mortals, it would thus become a great blessing.

Among the slaves to custom, the rich indulge in expensive funerals, and the poor and middle classes imitate them, in some degree, to be in fashion. Following in the train are the needless expenses of fine coffins, hearses, emblems of mourning, flowers, carriages, mourning costumes, processions, forms and ceremonies, and finally, costly grave-stones or monuments—utterly useless to the living and the dead—erected in cemeteries which are rarely seen or thought of by the living multitude. Such irrational customs rest on fashion and superstition—certainly not on common sense or reason. The dead body is of no more consequence than old cast-off clothing, and nothing should be wasted on the dead when there is so much needed among the living.

How much better it would be for our world if a rule were established for all alike, by which the expensive show and waste of time and money used up to the loss of the people, could be avoided.

The Jews retain an old custom relative to the burial of their dead which is well worthy of imitation and would, if patterned, conduce much to the material welfare of the poor, generally. Considering that "death levels all distinctions," they place their dead in a plain linen or cotton shroud and in a coffin or square box, without ornament, doing away with all ostentation. The rich and poor receive the same respect, and the embarrassment so often occasioned by costly funerals is avoided. We hope the time will come when customs will change, when people will do away with expensive funerals and cremate corpses generally, which can be done at small expense.

The common ideas of death have been shrouded in gloom. The pages that have set forth the fact of death are filled with terror. Curiously enough, some of the most gloomy figures associated with death have come from Christianity, and yet it started in its career by virtue of this greatest of all beliefs—victory over death. "Oh, death, where is thy sting? Oh, grave, where is thy victory?" And yet, to judge from the gloomy observances, mourning weeds, hearses, amidst the notes of the funeral dirge, we would think that death meant not rebirth into a new life, but utter extinction. Mourners, palsied with grief and woe, stand appalled at the pitiful corpse and bend their raining tears on clods of clay.

When we see that our friends are taken from us, that it must be so, we should gracefully yield to the inevitable and be reconciled to the situation. There was more true philosophy in the joy of the little boy, at the death of his teacher, than there is in the mournful attitude of many. As he was making a racket in the street his mother called to him:

"Goodness me! Johnny! Johnny! Why are you not in school, instead of yelling here in the street like a wild Indian?"

"No school to-day."

"No school! Why?"

"Teacher's dead. Hurrah!"

If grief-stricken mourners could realize that their departed friends are freed from physical suffering and in better environments on a higher plane of being, they would have good reason to rejoice.

"Why should we grieve and bow the head,
Like those bereft of hope?
For well we know the risen soul
Hath now a wider scope."

Theologians have taught that death was an after-thought—that God made this fair earth and made man perfect and intended that he should live here immortal and painless. But man sinned, and, as punishment sent by divine anger, death came into the world. We deny all that class of conceptions and affirm that death is as natural as birth, as sweet and full of hope as birth, a part of the divine order, a token of wisdom and love. Shall we meet again after the change called death? The Spiritualist is able to answer: We can never perish; we shall meet again in the spirit realms. The great consolation of undying human love is beyond all price, a sacred heritage and the closest tie that knits the race in bonds of fellowship and common destiny.

Requiescat in pace is a popular motto dedicated to the dead. If the remains that are laid in the grave were meant simply, it would

be appropriate enough. But few people harbor the idea that their loved ones remain there—even on the resurrection plan. Souls never rest in that sense. Life is a perpetual motion. Care-worn mortals may have rest from material work, but such awaken to a life of spiritual activity in which work becomes a pleasure.

There is a lingering feeling which should be dissipated, that our friends are especially honored when we decorate their graves or erect tombstones in their memory. Your friends are attracted to you, not because their bodies are prepared for burial, bones interred or ashes preserved in your vicinity, but because you are here, and you who attract them—not the cast-off bodies. Then place some memento of your appreciation of their worth where it can be best made use of to carry forward the work they are still interested in. They have but become invisible to mortal sight and are still actively engaged in doing what they love best to do for humanity. The kind things you wish to say of friends after they have gone from your sight, say them before they go. The things you would do to benefit them, do them now while they need them and can enjoy them. We cannot honor or win the approval of departed friends by uselessly afflicting ourselves, by weeping where their bodies lie or decorating grassy mounds; but we can verily commune and co-operate with their living spirits by engaging with them in some useful service to perpetuate their work and memory.

Those persons who accept the fact that the spirit of man triumphs over death and the grave and returns from the other life with ability to make known its presence and hold intelligent communication with those still in the fleshly body, are Spiritualists, no matter what else they may believe or disbelieve. The new gospel gives us knowledge in place of faith or theory—gives a basis for our hopes founded upon natural laws which are forever harmonious with reason.

Letter from Vancouver, B. C.

JAMES ILLINGWORTH.

Mrs. S. Cowell has been in this city for missionary work. We had no Spiritualist society, and were glad to have a person so talented in spirituality visit us. Knowing her personally for 12 years, as one of the sincere workers, we got her a nice hall, and a grand success followed her labors.

Mrs. Cowell must have struck the keynote of Thoughts' Wonderland, so surprised were the people by the demonstration made upon their spiritually-darkened minds. I presided on each occasion, and testify to a great shaking amongst the dry bones.

Mrs. Cowell has a 2 months' engagement in Nanaimo, and leaves here on Sept. 1. Her call here is a God-send, but her time was limited to 10 days. We are trying to persuade her to give us another visit. I want to say, we had previously been overwhelmed by fakirs calling themselves Spiritualists.

Mrs. Underwood's Book on "Automatic or Spirit Writing, with other Psychic Experiences," referred to by Miss Lillian Whiting in the *Coming Age*, is for sale at this office at \$1.00, bound in cloth, or 50 cents in paper cover. The latter is clubbed with the JOURNAL for one year for \$1.35.

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

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

SAN FRANCISCO, SEPT. 14, 1899.

Maine.—The Spiritualists of Maine will hold a State Convention in Waterville, Sept. 30 and Oct. 1. After the transaction of the usual business, addresses will be given by well-known speakers and mediums.

The National Convention will assemble at 77 31st St., Chicago, Ill., on Oct. 17, and will close on the 20th. The indications are that it will be quite a large gathering, and it is a very important one. We hope that the methods to be employed for the propagation of the gospel of Spiritualism, will be well considered, and faithfully provided for.

Ohio.—The camp-meeting at Lake Brady is still in session. Quite a number of good mediums have been engaged, and some of the best lecturers in the field are occupying the platform.

The Arena has again changed hands, and will be removed from Boston to New York, by its new proprietor, John Emery McLean, who was the former editor of *Mind*. The *Arena* has done good work in calling attention to psychical matters, and we hope it will be a success in the hands of Mr. McLean.

In a Trance.—Capt. Hahel apparently died at the Soldiers' Home, near Los Angeles, Cal., on Sept. 4. Some weeks ago he dropped into a state of coma, in which he remained 8 days and revived. Upon reviving, he was hungry, having eaten nothing for over a week. His hunger was satiated and then he relapsed into unconsciousness. Two weeks ago he was taken to the Soldiers' Home for treatment. On Sept. 1 he apparently died, but again revived and lived until Sept. 4, when he was pronounced dead by the physicians and was buried on Sept. 6.

The doctors pronounced him "dead" before, and he just escaped being buried alive. How do we know but that he was still alive when buried last week?

The spirit leaving the body, and returning so often, deceiving the physicians and others, is an object lesson for materialists and those who deny that there is any "spirit in man," save the pulsating of the body of clay. This is a nut for Adventists to crack.

Prof. E. S. Morse at a meeting of the American Association for the advancement of science, is reported to have said:

It is safe enough for the intelligent man, no matter what he knows of science, to accept as true what science puts forth, and to set down as false whatever the church offers in opposition.

While this may be partially true, it is a fact that science has erred as well as the church, in some lines; but science is unlike the church, because it has stuck no pins from which it may not progress. It advances, day by day, according to the results of investigation; while the church ties its faith to the moorings of thousands of years ago. Science, as well as Spiritualism, look ahead, and believe in advancement. "Eternal Progression" being their motto.

Independent Slate Writing.—Mr. William E. Robinson and Prof. Fred Evans, the well-known psychographer, have arranged to hold a test seance—the former proposing to attempt to duplicate or expose the methods by which such writing is accomplished. This will probably take place as soon as Prof. Evans returns to the East, being now in California, for we learn that the agreement to hold this test seance is ready for signature.

Gambling.—A. E. Merrill, of Columbus, O., says the *Dispatch*, who entered a plea of guilty to a charge of running a game of chance, was given a suspended fine of \$50 in police court. The fine is suspended so long as the game at Merrill's is suspended.

In passing on the case, Judge Earnhart said: "I cannot understand why the colored men will persist in 'shooting craps'; but it is as natural for them to do so, as a duck to take to water. If you want to gamble, you must get up a church raffle for a quilt, or win the booby prize at some of the contests this winter, as that form of gambling is legalized."

This facetious remark of the Judge, is a telling blow at the church gambling so often indulged in.

Spiritual Science.—The Society of Spiritual Science is the name of a new organization of Spiritualists at Indianapolis, Indiana, holding a charter from the National Association. The purpose of the organization, it avers, is "to present the Spiritualist movement in its highest and best aspects." Among the mediums and lecturers

engaged by this Society are Loe F. Prior, Mary Ellen Lease, W. M. Lockwood, Oscar A. Edgerly, Maggie Waite, Marion Carpenter, Amanda Koffman and Mary T. Longley, secretary of the National Association.

Mrs. Prior is the lecturer during Sept. and Oct. This Society has engaged the G. A. R. Hall on East Market St., and it was opened by Mrs. Prior on Sunday, Sept. 3.

To Help Men to live noble and true lives, should be the aim of Spiritualism. The sooner we arrive at this conclusion, the better it will be for the world.

Praying to the Angels.—The *Congregationalist*, of Boston, dated Aug. 17, contains a sermon, beneath which is printed the following statement:

Prayers to the saints are no longer confined to the Roman Catholic Church. We know of three men who pray habitually to Henry Drummond. Dr. Joseph Parker recently said in a city temple that he prayed to his departed wife every day. "I never come to this place," he said, "without asking her to come with me. And she does come." He added, speaking of one whose wife had recently died: "I encouraged my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more help to him than 12 legions of unknown angels."

This shows the tendency of the times. Prominent ministers of all the churches, as well as members, are looking toward the Spirit World for consolation from their loved ones who have passed away. They cannot banish their memory, and the feeling of their presence; hence, their supplication to them for their presence and assistance, while struggling under the troubles and trials of life. Thus realizing that, though gone, they are still the inspiration of their lives; that their spirits are ever present to cheer, comfort, encourage and help them through the vicissitudes of their earthly existence.

Thought - Transference.—The communication of thought and ideas from one mind to another without the use of spoken words, and that at great distances, has been practiced in all ages of the world by the spiritually unfolded man.—*Dr. W. F. Evans.*

Spiritual Man.—Angels are breathing the matin hymn of humanity's day. The son of the spiritual era is on the horizon, not on the meridian. It is rising with every pulsation of love, friendship and good will. Its rays pierce the veil only as the aspirations of mankind rise above the fogs of error and rebellion. Its noonday splendor will beam upon us when amity rules and wars cease. The spiritual man is in embryo. He is not full-orbed and equipped, yet he is a product, not a quotient nor a subtraction. He is the sum of all that earth has produced, the microcosm. Evolution, not revelation, accounts for him. He will come out all right.—*Light of Truth.*

The Reviewer.

CONSCIOUSNESS, Being, Immortality. Part I. Divine Healing and Christian Science, Part II. By O. O. Burgess, M. D., 373 Geary St., San Francisco, author of "A Question of Consciousness."

This is an elegantly-constructed pamphlet of 75 pages, written in the Doctor's usually clear, distinct style. There are no superfluous words nor kindergarten methods employed, and the subject of the first part is treated scientifically and logically.

These essays will be a valuable addition to the library of a thinker. His treatment of Christian Science and Divine Healing shows a lack of prejudice, and a mental grasp of the question, which is refreshing in an age dominated by prejudice and policy.

Dr. Burgess is a thinker who thinks. Some people only think they think.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

This is a very exhaustive treatise on the New Gospel of Health, practical and physiological; in other words, it is a story of an evolution of natural law in the cure of disease. Dr. Dewey is the noted author of the Fasting Process for the cure of diseases of the stomach and intestines. In his introduction, he says, that "digestion is best promoted and food so assimilated as to afford the largest amount of nourishment and the greatest quantity of rich blood, by giving the stomach a long rest from all work during each twenty-four hours." That is to say, that we shall all be better by giving the stomach rest from the evening till the noon of the next day. In other words, Dr. Dewey recommends that we should give up our breakfasts, and by so doing we are certain to improve our health if we are well; prevent the incoming of disease; assist nature to recover from any unavoidable attack of sickness; strengthen the whole body, and thus build up the soul and the spirit, which are so intimately connected with the body.

Having lately tried the fasting method, the editor of this journal can testify of its beneficial effects. Dr. Dewey believes that Nature is the best physician, and we think he is surely right in his conclusion. Mr. Milton Rathbun, of New York (as we noted in the JOURNAL some weeks ago) fasted for 28 days, and he now writes us that he has wonderfully improved under the treatment, as well as reduced his weight.

The book will repay a careful perusal. Dyspeptics especially should read it, as well as any who are suffering from the effects of impoverished blood and vigor.

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

The *Coming Age* for September is filled with good articles, by some of the best writers of this age; the frontispiece being an engraving of Edwin Markham. 20c; Copley Square, Boston, Mass.

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

Local News Summary.

Edited by M. S. NORTON.

Convention Aftermath.—We told you it would be a success and it was. Well, what next? The publication of the proceedings in the daily papers has created wide-spread interest. We are trying our best to keep up with the procession and have no time for fault-finding, ourselves, or to listen to it from others. Our motto is, *Forward, march.* How much are you going to help?

Ladies' Aid Entertainment.—The first public function under the auspices of this society after vacation, was given at headquarters, in Occidental Hall, 305 Larkin St., on Friday evening, 8th inst. The program opened with a character song by Miss Mildred Holman and Master Mirion Wood, entitled, "Let's Kiss and Make up." For encore they sang "Wild Honeysuckle." The Circe Amateur Dramatic Club of Oakland presented the farce, "Who Wins?" in a very creditable manner. The two old maids of the play were represented by Mrs. A. G. Curtis and Miss Annie Bryant, while Mr. Forelorn Fidgets was well represented by Mr. C. E. Nettleton.

Mrs. B. F. Small, who has been re-elected president of the Society, presided. Miss Lena Clarke volunteered some piano-selections, and the dance began. Light refreshments were served and all were more than pleased with the season. This is the rallying point for our young people. Let us make it pleasant and profitable.

Union Spiritual Society, of Oakland, met Wednesday evening, as usual, at 856½ Isabella St., and there seemed to be an outpouring of the spirit. The audience was addressed by Dr. Astor on "The Coming Christ." The Christ spirit in every good word and work was portrayed, and that living a Christ life was to live true Spiritualism. The end of the cycle is at hand which is to usher in a new day. Instead of twelve disciples, there will be as many millions who will be followers in "the better way." Four new members joined the Society, and the Liberals and Spiritualists of Oakland should remember that this society meets every Wednesday evening, at 856½ Isabella St., and come and be welcome.

Koreshan Meetings.—Dr. Cyrus Teed, founder of the peculiar religious sect called "Koreshans," is in the city and delivered three lectures during the past week, in Foresters' Hall, 102 O'Farrell St. The Doctor is a man of education and culture, and one of the few really original thinkers of the world. Seekers after truth should hear him. He teaches that the world is hollow; that we live on the inside, instead of the outside; that man attains immortality through his own efforts, and that physical death, as we know it, is unnatural and unnecessary. He is a forcible, entertaining speaker and should have a respectful hearing.

Prof. and Mme. Young, delegates to the National Spiritualists' Convention in Chicago, will start East about the 20th inst. After the Convention is over, they may proceed to New York City. Wherever they may go, the people will find in the Prof. a genial, large-hearted inspirational musician and composer, and in the Mme., one of the foremost platform test-mediums of the world. They will receive a cordial welcome in the East, and they deserve it. The JOURNAL wishes them a safe journey and speedy return.

Mr. William Vinter, one of the delegates to the State Spiritualists' Convention, is Past Grand Master of the A. O. U. W. It was incorrectly stated last week that he was "State Lecturer of the United Workmen."

Mr. and Mrs. S. D. Dye have returned to Los Angeles, their address being 519 Ruth Ave., as before. Mr. Dye's health would not permit him to remain in Washington any longer.

Prof. Carl Sawvell, who drilled the chorus for the California State Spiritualist Convention, recently held in this city, showed himself master of the baton, and wholly capable of handling a choral of any number of voices. He also sang one of his own compositions, entitled "Watch on the Ironclad," which showed him a composer of no ordinary ability. As his composition exhibited depth, great variety, and was well worked out from the original subject, we predict that, some day, he will stand with the best composers.

The Ladies' Aid Society, at its Board meeting last Wednesday, unanimously adopted a resolution, thanking the Oakland friends for their generous supply of flowers, etc., for decorating the Convention Hall, last week.

MRS. B. F. SMALL, Pres.

Mrs. Scott Briggs resumes meetings at 117 Larkin St. (formerly 111) Sept. 13, to be continued each Wednesday evening at 8 o'clock sharp. They will be of a high order, the best of talent co-operating. No tearing down, but upbuilding.

Entertainment.—Immediately after the close of the State meeting on Sunday afternoon, in Odd Fellows' building, delegates from San Jose, Alameda, etc., assembled by special invitation of Mr. and Mrs. C. J. Meyers, at Friendship Hall, where they were most hospitably entertained. After the supper was served, which can be spoken of only in the highest terms, both as to quality and quantity, the guests again repaired to the hall and listened to a short program. Instrumental music by Miss Mabel Lukey, niece of Mrs. Myers; singing; poems; by Mrs. Frances Logan, and Mrs. H. L. Bigelow of San Jose, and short speeches. Every minute of the time was taken up when all hid them away to the last meeting of the Convention.

The undersigned, who were present, wish to signify their appreciation of the kindness and courtesy extended them by Mr. and Mrs. Meyers, hoping that they may have an opportunity next year to return the compliment. W. D. J. Hambly, Mrs. Hambly and baby Evelin, Mrs. H. L. Bigelow, Mr. and Mrs. H. M. Barker, Mrs. Archer, Mrs. Gage, Miss Cronk, Dr. Johnson of San Jose, Mrs. Francis Logan, Dr. Palinbaum, Mrs. Palinbaum, Mr. Palinbaum, Mrs. Stewart of Alameda. H. L. B.

Mme. Young held her last meeting before her departure for the East, last Sunday evening. Mrs. Sarah Seal delivered an eloquent address, followed by the marvelous manifestations of spirit power through Mme. Young.

Universal Spiritual Association.—The subject for discussion last Sunday afternoon, at 20 Eddy St., was, "How can we Exercise good Judgment?" Dr. W. S. Hall, W. E. Nevill, J. N. Young, Sarah Seal, J. L. Ohlwin, Mrs. Irene Smith and Mrs. Jennie Usher participated. These names are a guarantee of the quality of the thought expressed. Come early.

Home of Truth, at 1231 Pine St., Mrs. Heacock spoke on "A Universal Religion" last Sunday. The chapel is not large enough to seat those who come. "The new thought" is "catching." "We are in the procession."

A New Meeting.—Mrs. Harriet Wren has started a Sunday evening meeting in lower Scottish Hall. The first meeting last Sunday night was well attended, and was very satisfactory. This is the nucleus of a new society, to be organized in the near future, called "Church of Divine Spiritual Truth." It will charter with the State Association, of course. The revival is coming. "Hold the word."

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