

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JANUARY 19, 1899.

1429 Market-st.
Between 10 & 11th-Sts.

No. 3.

THE BORDERLAND.

A Psychic Presentation.

A few evenings ago, while reading with thrilling interest those beautiful ideal pen pictures under the heading, "A Harmonious Whole," by Stella B., in the last issue of the RELIGIO-PHILOSOPHICAL JOURNAL for the year 1898, my vision suddenly lost its power to hold in recognition the letters, words or lines, and as suddenly I found myself completely under the exercise of the inner or ego power and its psychic influence, and looking steadfastly at the outlines of something brilliantly white and rapidly approaching me, and as it came near enough for me to take distinctly clear observations of the same, it became stationary; then to take on new features with great rapidity as though an expert artist were there at work and which work was being beautifully wrought.

There were no stripes or bars to obscure the transparent background. In the center was expressed in radiant splendor the *All Seeing Eye*, from which flashed sheens of what was illustrated to me as electro-magnetic arrows of light, that seemed sufficiently potent and forceful to penetrate and vitalize with pulsations of emotionary life the hardest flint rock, and notwithstanding their wonderful power the increasing scene carried a placid and harmonizing sensation to every part of my physical nature, while in spirit I became enthused with a shouting feeling, never realized before, that I remember, for as the artistic scene progressed I more clearly grasped by some force of insight the object of the mystically magic display.

Presently a wide band or ring completely circled the flag near its outer edge and from the outer edge of the beautiful ring or band, which was a perfect specimen of fine net work, was emitted a dazzling halo or atmosphere of such brilliancy as to light up or illuminate to my vision every part of the planet.

From the inner edge of the ring, or that part nearest to the center, sported large and exquisitely-wrought star pendants representing blazing or long streams or rays of sparkling light, and on each one of those stars was engraved the name of a nation until every known nation was distinctly presented in the chain of banded and starry splendor, and from each to each were extended hand-clasp links that represented human hands giving the veritable mystic or real brotherhood grip.

Still the magic work went on, adding charm after charm to the dramatic wonder, and while I was drinking in the panoramic glory another wide and brilliant band took form between the outer one and the *All-Seeing Eye*, thus forming a double circle around that search-light, and on that band were engraved in letters of burnished brilliancy beyond the power of language, brush or pen to explain, the words, "PEACE ON EARTH AND GOOD WILL BETWEEN ALL NATIONS."

Immediately following this presentation, four immense and perfect arches, completed with all the colors of the most beautifully finished rainbow, crossed each other immediately over the flag and completely spanned the planet from that centre to the four geographical points

thereof, and suspended from that arch-centre by a chain of brilliants was a beautiful silken banner on which were engraved the words, "OUR AT-ONE-MENT WITH GOD." PSYCHIST.

Independent Slate-Writing.

October 20th, 1898.

This morning at half past nine o'clock, Mr. Geo. H. Jones, in our presence at No. 167 Wooster St., New York, thoroughly cleaned seven ordinary school slates, and thereafter would not permit anyone but himself to touch them. He placed between each pair a slate pencil one-eighth of an inch long. He secured three of the slates together with wires, two with screws, two in a paper bundle, and then placed the seven slates thus secured together in a paper package, and immediately thereafter Mr. Jones left the office, taking the bundle of slates with him.

E. T. VANVALIN.
CARL E. OMAN.
WM. T. CURTIS.

Subscribed and sworn to before me this 9th day of December, 1898. OLIVER C. SEMPLE,
[SEAL] Notary Public, New York County, N. Y.

I arrived at Mr. Fred P. Evans' house, 103 W. 42nd St., New York, at about ten o'clock this same morning. Just before entering his



AS THE BUNDLE OF SLATES WAS HELD

presence I placed my coat over the bundle, so he would not be surprised at seeing so large a package of slates. I laid my coat with its enclosure on a chair within an arm's reach of me, and said to Mr. Evans, "I have brought slates," to which he replied, "That is all right." While this was said the slates were not in my hands for half a minute or so, but still my coat was wrapped round them and no one present but Mr. Evans and myself. I placed the package of slates on a small table and commenced to untie the string which bound it, when Mr. Evans said, "That is not necessary, for they sometimes write when the slates are thus bundled."

I then sat down by the side of the table opposite him, and at no time did he touch the bundle or even see the slates, for the package was not opened in his house.

After sitting thus for a few minutes without perceiving any sign or indication whatsoever of a manifestation, he placed a small slate on the table before him over a tiny bit of slate pencil, as shown in the accompanying picture. In about five minutes thereafter or less, he turned the slate over and the following is a copy of

what was written on the surface of the under part of the slate—in a clear fine handwriting:

"My Dear Sir:—When you called upon my medium for seance a short time ago, you positively refused my assistance and said that you did not want anything from John Gray. Now, Sir, you can seek some other channel by which your friends can communicate.—Spirit Guide John Gray."

John Gray's communication requires an explanation. About a week previous to this sitting I visited Mr. Evans for the first time, nor had I seen him before. His address I obtained from a newspaper. I had no other knowledge of him. I then received a communication signed John Gray, and I said, "It is not John Gray I want to hear from, but a relative;" for recently I had been sorely afflicted.

Hoping against appearances for about half an hour, I left in disgust. On arriving home I opened the slates, not expecting to find any writing on any one of them. With the exception of the half minute above mentioned, the slates were not out of my hands after leaving Wooster street.

On removing the screws which fastened one pair together, the surface of one slate was found to be covered with heavy writing, which was almost unreadable.

Unknown to anyone but myself, I had written on a slip of paper, "My dear boy, let me hear from you," and placed it in the package, to which the writing on the slate has no reference whatsoever.

Mr. Evans appeared angry at remarks of mine, and I supposed from Gray's statement, "Now Sir, you can seek other channels, etc.," this source had been closed to me.

Evidently the writing signed by John Gray was not previously prepared, because there had not been any appointment made by Gray or by Evans for me to have this sitting. They could not have expected my coming again at any time on account of the rebuff I received from Evans at my first sitting, and for which he refused pay.

There have been derisions and laughter by a party of literary friends who were criticising the source by the original of the above mentioned writing, and they said, "It conveys no information," "Is not intelligence," "Means nothing," "A trick," "Sleight of hand," "You were hypnotized," etc.

I said "I had a distinct recollection of every moment in the half-hour I was at this time in Mr. Evans' presence and house, and that one word *per se* would have been written under the circumstances showed intelligence."

"By whom written?" they asked.

My reply was, "That is a reasonable question, requiring an X-Ray in the hands of a crucial investigator to illuminate its unknown source." However, these phenomena claim one, and only one source for their origin—while the "intelligent" critic says, "That is impossible," "I know better."

Will you, Sir, as a wise and just critic, give us positive knowledge as to the original source of your ability—a germ from parents—back generations before generations, and how it is, that you, yourself, are able to write on a slate; also which is the greater marvel, that of an individuality possessing powers for thought and reason, and continued into the Borderland, or that of the mode of his getting here, possessing these powers?

That which greets us for the first time or but seldom seen is a marvel to our unaccustomed

brains. No one now ridicules Galileo's or Newton's or Darwin's statements. The ignorant mind has even outgrown the disposition to ridicule Mesmer, since hypnotism has been spoken of in language of respect, by circles in authority. No one asks why food makes intelligence possible in people who once existed in a cell 1-125th of an inch long, though all of us would like to know. At birth they could not hear or see, and were absolutely ignorant of any knowledge whatsoever.

If the writing on the slate had purported to have come from my son, in response to the written request, there might have then arisen grounds for supposing mind-reading—telepathy, had somehow become a factor to the writing.

No! but my wife sent a messenger to deliver to me a message from her, which was a confirmation of a promise made to me not an hour before her death, 45 years ago. In his haste, or for want of culture, her messenger did not deliver the message in good form—repetition, and the writing filled the slate before the message was completed. Had the messenger boy been a Chinese, then the message might have been written in the language of China.

It did not appear to me that either Evans or Gray had at this time the slightest idea that there had been a message written on my slate, any more than a receiver of a "Telautograph" message in New York, written with a lead pencil in Chicago, Ill., might not have known what another machine on the opposite side of the table was noisily transcribing in ink.

I called Nov. 3rd again on Mr. Evans, with my slates. As I entered Mr. Evans' front room a sitter came from his seance room, and Mr. Evans said to me, "I cannot give you a sitting to-day." I asked him to grant me but one moment for his interpretation of some writing on a slate which I could not readily read. His wife said, "Don't forget that this lady has an engagement with you at this hour."

We were in the seance room five minutes or so, and the package of slates was not opened and did not leave my possession, for we had arranged for a sitting for me at 11:30 a. m. the next day.

On our return to the front room or office, the lady who had arranged for this time said to Mr. Evans, "You are very busy now and my time is too short; so I will come another time for my sitting."

I suggested our sitting be now, to which proposition he readily acceded. However, immediately thereafter he said, "I've not had my lunch; we had better postpone it till tomorrow as arranged for." "All right," I responded.

He appeared very pleasant, chatty and agreeable.

At the appointed hour, 11:30 a. m. on the 4th of November, 1898, I was present for my seance and received from Mrs. Evans a note, of which the following is a copy:

Nov. 4th, 1898.

Dear Sir:—Mr. Gray is not prepared to give you a seance to-day, but suggests that he may in the near future. Therefore it would be useless for you and I to waste time to-day. If you care to leave your address I will take pains to notify you when the guide considers the proper time for a successful seance.—EVANS.

I then gave Mrs. Evans my address. In a few days thereafter I called again, as I had not received a notice for a seance.

I have continued to call at short intervals up to the present time, Dec. 19th, but each time received the invariable answer—"Mr. Gray is not ready yet to give you a sitting, but will do so." I said to Mrs. Evans "I am more anxious for a 'communication' than I can explain. I do not want to offend you, nor in any way insult you. If you will occasionally remind Mr. Evans of my waiting—it will be a task, therefore please take this for compensation." I offered a five dollar bill, which she refused to take, saying with a smile: "You had better have your sitting first."

Subscribed and sworn to before me this 22nd day of December, 1898. OLIVER C. SEMPLE,
[SEAL] Notary Public, New York County, N. Y.

Spirit of Thoreau's Mother.

Not long since I was visiting in the classic little town of Concord, Mass., and among my most valued recollections is the memory of a pleasant hour spent in the erstwhile home of two of her famous men, Alcott and Thoreau, and her most famous woman, Louisa M. Alcott.

Thoreau first lived in the quaint, old-fashioned, brown house situated on Main street, and overlooking the winding river, a narrow blue ribbon of ice with snow-fringed banks, at the time of my visit.

The house is back a little from the street without fence or wall, only a bit of lawn in front, with a tall hedge of pine trees on one side, and a group of evergreen trees in the middle.

The principal point of interest in the house to me, however, was a little room in the rear, the exact location of which had been made known to me; this room is said to be haunted.

In the old days, Mrs. Thoreau had this little room fitted up as a sort of pencil factory for her son, and here, madam, in motherly solicitude, came many times each day, sometimes creeping up the narrow stairway ever so softly, hovering on the landing, not disturbing the worker, but creeping away just as softly, only to return again after a few anxious moments to assure herself once more that all was well.

And here, although mother and son are both long since laid away in Sleepy Hollow, the perturbed spirit of madam continues to wander with the restlessness of an unsatisfied soul to whom the great charge of this life is ever present even in eternity.

I did not see the tall gaunt form of madam (and I did not expect to), but I was told by those who believe in her vigilance, that I might have done so, only I happened not to, for she comes, unlike the great majority of spooks, in the daytime, in a dignified and proper manner; after satisfying herself that all is well she retires as peaceably as she came.

Why she should haunt this place, unless her boy still plies his trade there, is an open question. If he also is ever present, where he works is a problem. For the place when I saw it was filled with a heterogeneous but not unpicturesque collection of odds and ends—odds and ends of a past as well as the present generation. A collection of broken rocking horses, headless dolls, tailless lambs, the wreckage of the little ones of the family. There were unfinished sketches of May Alcott's, bits of half-modeled or broken hands, arms and legs, in clay or plaster; an easel or two huddled together in one corner and propped up by a broken golf stick or a disabled umbrella.

I saw several boxes, too, lettered L. M. A., one or two of which had cards tacked on the ends with Louisa M. Alcott written thereon, in her own handwriting. Some of these boxes contained the costumes which the clever Little Women used in their far-famed theatrical performances, accounts of which still continue to entrance children of all ages. And laid away in one of them is a part of the quaint costume worn by Miss Alcott in her famous representation of Mrs. Jarley. A full description of these properties would be entertaining, but that is another story.

The haunted room has three bright, sunny windows. Yet there is a chill and an uncanny atmosphere within, owing possibly to the hue of the walls. Spots of red and blue and green paint besmire the ceilings, and there are places which present the appearance of great bruises.

The spirit is rather shut off from contact with the world at present, for the family do not use that part of the house at all, and beyond a mysterious step heard by chance, but never heeded, or an unexplained swinging of a door, madam and the family have no communication.

"Madam has never called on me," said my hostess, laughing gayly.

It is true, however, that many queer noises have their source therein, though they may perhaps be traced to natural causes, for I noticed a tree near by whose sweeping branches were moving restlessly to and fro with a suspicious tendency towards the window-panes; then, the house is old; but, dear me! it is not poetic to mention rats.

In the time of the Alcotts there was a contingent in the family known as Mary, whom the spirit of madam was fond of visiting. Mary left the house in great indignation because "her bed had a way of standing up on its legs," a way beds ought to have, in my opinion, but to which Mary took exception.

She, however, often and fluently described the appearance of madam—her tall, gaunt figure, her big, white cap, her stealthy step, her quiet comings, her noiseless goings.

Thoreau, who had never allowed anyone but his mother to enter his workroom, had, it

seemed, quitted work with life, but madam could not cease her solicitous visits, and even after the stairway had been removed, according to Mary, the faithful spirit continued to find an entrance and exit through the floor of the closet, built in the empty space. All of which plainly shows that stairs are not a necessary means to the ends of the inhabitants of the spirit world.

Her appearance, as Mary described it, was, so I have been assured, accurate in every detail. She stood in the doorway, her great cap well adjusted, her neat handkerchief, half-unfolded, tucked securely into the waistband of her full dress skirt. She was accustomed to pause a moment on the threshold, looking anxiously about, then stoop and run her long forefinger along the side of the mopboard to see if perchance a bit of dust had collected there. Then she proceeded to the workroom, glanced in, then glided on to the fireplace, where she stopped again, stooping over it and motioning with her hands as if in the act of covering the ashes. In life madam was known to have two prominent characteristics; viz., an abhorrence of dust, and a dread of fire. The housekeeper's instinct gratified, the spirit of madam would disappear.

All this, Mary, who had certainly never heard of the Thoreaus, and who could not have known anything of the ways and customs of madam, described in every detail, much to the surprise of the Alcotts, who recognized the portrait and personal traits of the ghost immediately.

From the haunted room we returned through one apartment after another, to the library. There I wanted to linger among the books beloved by Alcott. I looked over some of the rare old editions rich with rare engravings, with which one case was filled—beyond price I suppose, aside from the fact that they were Alcott's.

Just over the library is the room where "Jo's Boys," the last book written by Miss Alcott, was begun. In the west window, overlooking the river, with its background of lovely hills (where now are the Concord links, made gay in the season of merry golfers), Miss Alcott used to sit working out her inspirations, while at the corresponding window in the room below, her father wrote at his desk, or sat discussing with kindred spirits the great laws of philosophy.

This upper room, like the library, is large and light. It has charming window views, a cosy fireplace and quaint corner cupboards. At the time Miss Alcott used it, the furniture was black walnut; there was a convenient desk, with drawer and pigeon-holes where she liked to write though she quite as often sat at the window beside a small mahogany table, also well stocked with writing material.

LAURA CATE.

Reincarnation.

THE CONUNDRUM NOT ANSWERED.

Brother Stoddard's answer to my queries (see JOURNAL, Oct. 20), does not satisfy my reason. Very likely I do "not understand the teachings" of the doctrine. I have not made them an exhaustive study, I cannot see that it would be time profitably spent. But I have read some and heard some lectures by its leading advocates—among them Mr. Buck, Dr. Titus, and Anna Besant—than whom I know of no more competent instructor. If "Buddha taught some truth about incarnation, but it was not all true that he taught," how are we to know that the modern teachings are any more likely to be true? Have there been any definite discoveries made since his time, that furnish a scientific basis for a new and better doctrine?

Are there any modern disciples of reincarnation better qualified to find the core of Spiritual truth than was the founder of Buddhism? Is this doctrine based on demonstrable facts accessible to common people? Or is it spiritual and to be spiritually discerned? If the latter, who is better qualified than Buddha to reach the heights and depths of Spiritual things? The "false hypothesis" which Bro. Stoddard imputes to me did not originate with me. I got it from the teachings of modern reincarnationists—viz., "that the soul is imperfect and that it is necessary for it to come into an earthly condition to gain perfection." I may have misunderstood the intent of the teachings, but such is the light in which it has appeared to me from the oral teachings of its advocates. But in what does perfection consist? If the spirit is eternally perfect, and a conscious being, why dip into imperfection, and grovel in matter to

stain our souls with sin—or vice—the Karma of which must follow us, and be satisfied by other years of suffering and penitence, until we have “paid the uttermost farthing?” Does perfection improve by burying itself in imperfection, and thus creating a train of evils to follow us indefinitely?

“In the spirit world the spirit or soul is supreme. It is above all law and conditions.” How is this ascertained? We have abundant proof that in the spirit life, as here, spirits are subject to law and conditions. They so report. The manifestations of their idiosyncrasies continue as here. They remember the earth life and are able to prove it, and do. But it occurs to a novice that, if “the spirit can incarnate as often as it can find earth conditions to act in harmony with the law of the spirit,” *the spirit must be governed by law*. Does this look as if “the spirit is above all law and conditions?” But the astonishing thing to me is, “The idea that spirits are paupers in the universe they have created is too crude for a moment’s consideration.”

What evidence can Bro. Stoddard present that human spirits created the universe? That “the spirit make-up or primary quality of all persons, as spirits, is alike,” does not appear to me axiomatic. That elemental *qualities* may be the same everywhere need not be questioned, but individualities, so far as we have any evidence, are eternally unlike. In this unlikeness consists their distinctive identity, as individuals. That “all are endowed with the same power to do and to be,” also appears to me inconsistent with all I know of human nature. That all are endowed with capabilities to unfold themselves in accord with the laws and conditions of their individuality, seems to me rational; but that all may do and be alike, is not sustained by anything I know of human life. I do not even see the rational probability that we are endowed with the power to *become* alike in all the ages of progress. Nor does it seem to me desirable. In the unlikeness consists the contrasts that make up the endless variety that exchange sympathies and sentiments and maintain the limitless play of thought, emotion and affection, and the boundless variations of life that make up the eternal hymn of progress and the enjoyment of being.

Bro. Stoddard asks: “Who says we cannot enter new fields in the spirit world as well as the physical?” Annie Besant says so, speaking authoritatively—as was supposed—for the standard doctrine of reincarnation. I do not speak from hearsay. I heard her say it from the public rostrum. If the spirit is “above all law and conditions,” and made the universe, how can it fail in any undertaking in matter or out? But we are told again that the spirit does not need this experience to be more perfect; “but it enjoys more because its capacity, through effort to relieve human suffering, has been enlarged.”

This sounds to me much like the theological doctrine, that God made the world and endowed it with all its laws and tendencies, and permits millions to waste themselves in sin, and fill the gulf of darkness and woe, in order that their evil lives and sufferings may furnish opportunity for the discipline of the saints, and that they may thereby be enabled, by contact with iniquity, and wrestling their way to righteousness, to enjoy an eternity of blessedness!

Brother Stoddard tells us that spirits made the universe. Then before that time there was no sin or suffering. Why did this make it? O, that their “capacity” for enjoyment may be enlarged by relieving human suffering! But who made the conditions to cause this suffering? Evidently the spirits that made the universe! Then all the millions of years that have groaned with human agony were for the benefit of such spirits as reincarnate, in order that they may have an opportunity “through effort to relieve human suffering,” so that these spirits may enjoy more because of the opportunity this suffering gives them, but with all the countless “efforts,” and ages of reincarnation, to furnish this opportunity, the world still groans and wails with its load of agony that finds no relief from these millions who made the universe, to give them a field of human suffering in which to cultivate and enlarge their capacity! This does not satisfy my reason.

MEMORY.—I do not think the impressions of some people which they fancy to be memory of a previous life have any reliable foundation. There are too many ways to explain those impressions without any reference to a past

consciousness to allow any weight to that phase of psychic experience. If “the spirit is dependent on the human or material brain, for expression on the earth plane, and the law prevents it from expressing spirit individuality,” the spirit must be limited by law and conditions in a universe made by spirits, and endowed with all its qualities at their dictation!

Bro. Stoddard assures us that “It is the most logical and consistent philosophy on the earth to-day. It is the quintessence of science.” Science is classified knowledge representing a consistent body of relations. I fail to see the knowledge in this theory. To me, it seems a system of assumptions that have no scientific basis in nature. I do not see that it is the “Palpable proof of immortal life,” nor any proof at all, of anything but speculation. When it becomes proof to me, and is reducible to scientific certainty, capable of verification, I shall accept it, of course—if it does. Until then I must grope among stubborn facts, regard man as a progressive individual, differentiated from all others, endowed with qualities and tendencies for limitless variation, experience, and improvement, with no expectation that I shall ever be so perfect that there will be no chance for improvement.

LYMAN C. HOWE.

Spirit Messages.

If mortals but knew how difficult it was for spirits to communicate with those of earth, they would feel more than thankful that their spirit friends express themselves at all. They come more to give comfort, love, knowledge, and assurance to their friends, and no matter what their condition may be, or the condition of those they come to, or the condition of the medium, they must express or dictate their thoughts in just the same manner as if every party concerned was in perfect condition. So friends bear with us and if communications are not just what you desire, rest assured there is for it some good reason.

Spirits try to bring help. The physical body is but the home or dwelling place of the spirit. Ofttimes the spirit wears out the material and when this material decays, there is no law in heaven or earth that will again produce that flesh. It belongs to the material, is produced by food, digestion and material circulation, and when the material law of nature is broken material life is destroyed as far as the material conditions are concerned. The flesh, bones, etc., in time decay and return to dust, and may give life and sustenance to some other kind of life not yet noticed or matured, but it can not again be attached to the spirit.

After the separation of the spirit from the body the spirit is no more of the material; it has been born into a spiritual condition and although the spirit may not overcome the attraction it has for the earth surroundings, in time it will, and then will be reconciled to the spirit conditions. This takes different lengths of time, all being governed by the spiritual, physical and planetary conditions at the time of spiritual birth. The spirit advances just as rapidly as it can, under these conditions, and when undeveloped conditions are overcome, the spirit dislikes to re-enter them, though some times necessity compels them to do so. It is much easier for a spirit to communicate with one spirit in spirit life, than with one in the body; and it is well that it should be so, for if otherwise, the physical world would be in a state of utter confusion.

People in the spirit world do not visit nor know each other any better than when they lived on earth. After the spirit is disembodied, it often finds by attraction more comfort, happiness and knowledge in strangers than in its late friends. When spirits meet with spirits in spirit life, their conversation generally pertains to the spiritual surroundings and modes of advancement; but when spirits meet spirits in the physical world, their conversation generally pertains to those yet in the body, how to reach them and how to make them realize their presence. It is very hard for a spirit to delve into the physical conditions of a spirit yet in the body, unless it is much on the earth sphere. Spirits are not influenced or acted upon in the same manner as spirits in the earth plane, and no matter how hard it tries to convey light and intelligence to some one of earth, that spirit is constantly being annoyed with others who do not wish light to be conveyed to the earth.

It is not as easy for a spirit to manifest as

many suppose, and for this reason all should feel grateful for any message, if honestly though humbly given. Many educated and intelligent spirits try to forget all there is in the physical, even their identity, so interested are they in their spiritual identity. If they can teach their friends of earth that there is another life and that they do not die, they are content and try to help them live better and prepare themselves for a happier, higher, state of existence in the future. What was food for the physical is starvation for the spiritual.

A man need not neglect his physical for his spiritual, but he can improve the conditions of both and in so doing elevate self, not only for this world, but for the world to come. There are those who are continually trying to baffle spirits whose mission it is to speak the truth, to educate the world, to aid suffering humanity. This baffling is generally done through ignorant, superstitious spirits, who can not progress themselves and will not allow others to. Sometimes religious spirits cannot see any but the same old ideas, and when another with more progressive ideas tries to impart instruction to those of earth who are willing to hear, they step forward and speak or impress to the contrary, causing inharmony and conflict.

There are all grades and classes of spirits. There are many Catholic spirits who uphold the course we take; others who are very bitter against freedom of thought, but as the world advances in enlightenment, priests lose their power, slowly but surely. As spirits of advanced thought come to the spirit life, they instruct and teach those who are yet bigoted and superstitious, and in this way progression goes on—intelligence being the spring of all knowledge and power.

All spirits are in a state of existence that conditions and circumstances have compelled them to take. There are active workers, instructing those in the lowest grades, enabling them better to understand the law of their being, teaching them that their bodies have gone back to dust, to reappear in some other animal, vegetable or gaseous form, and that the reason, the intellect, goes on developing to a higher condition of life through all eternity, ever striving to develop the highest and best in self.—Written through the mediumship of ELLA YORK, San Jose, Cal.

The Gift of Healing.

To the questions in the JOURNAL of Sep. 22, by the Seattle Ministerial Association I will say that healing was in exercise in ancient times. It was not one of the gifts given to any Church, New or Old, and once given can never be withdrawn by *any one*.

The Church is not in possession of the gift, and never was, as it is not given to any particular creed.

The manifestation of the gift is seen more on the outside of the churches, for the very good reason that ministers taught that no one but Christ and the disciples had healing power, or ever would. It is *not* a Church-gift and has nothing to do with the Church or the Church with it. Creedism, ignorance, bigotry, made a great desire on the part of the ministers keep the people in ignorance, so they might be looked up to and live a life of ease and be supported by the people.

Christian Science is misdirected, but Spiritualism is *not*; it has a foundation upon which to rest, as solid as adamant, while Christian Science is only based upon theory and has no foundation to support its works. People are led out of the old creedal channels simply by thinking for themselves, for the old creeds prohibited persons from thinking differently to what the ministers taught. If they did they were promptly churched.

Healing, as understood and practiced by me, *proves* a positive remedy. Healing has always been in existence, therefore it will not have to be restored, although it has been lost sight of by the general public, partly through church influence to suppress facts and partly because persons having this gift did not understand it, and because some church members proclaimed it the work of their best friend, the devil, and claimed that there was positively no one but Christ who could perform such things.

Some people having this gift were timid and allowed people to awe them, so they did not practice it through fear of being prosecuted. How do I know these things? Simply because I have done all of these things mentioned in the

Bible, except walk on the water, and I know positively that the Bible is but a record of what people did in those days. Spiritualists have done the same, and are doing it to-day.

I have no use for fraud and always expose it when found; but in a genuine medium there is nothing to expose. Bishop Garrison makes the assertion that there is no such thing as physical mediumship, while I happen to know that there is, having witnessed materialization, slate-writing, rapping, moving, articles, talking through trumpets, etc. Give him rope enough and he will hang himself. The story that he tells of domestic affairs shows him to be anything but what he claims to be. While some Spiritualists are not walking along the right road, the most of them are.

I see in the Spiritual papers the question: Do Spiritualists read Spiritual papers? I have been in hundreds of Spiritutlists' homes where they do not, simply because they do not understand anything about the philosophy. Others take no interest in such reading—they want something sensational. DR. R. A. DAVIS.
Maitland, Mo.

Sunday.

The illiberal Christians of North America should read Frank G. Carpenter's letters from South of the equator and learn a lesson of religious toleration from Catholic Christian Buenos Ayres. They have the same bible down there that we have, the same traditions about Sunday observance, resting on the same authority—but they, the descendants of the inquisitors, are more superior in that human toleration of each other's beliefs than are we, the descendants of the Pilgrim Fathers. Not one of them questions the supremacy of Sunday over the original Jewish Sabbath as a day of worship—but they go out *enmasse* every Sunday afternoon to see the horse races and enjoy themselves generally.

While there may be nothing Spiritualizing in a horse race, it is a long evolution from the bullfight, and I enjoy Mr. Carpenter's glowing pen-picture of the gentle forbearance toward one another of that impulsive people, and I note with pleasure the exemplification of the new commandment of Jesus, "That ye love one another."

In our glorious republic, which is certainly not less Christian than any of the Latin republics south of us, we punish and imprison a man who saves his fodder on Sunday or works to feed his wife and children on that day; while the South American turns it into a gala day, just as it was before Emperor Constantine made it the Christian Sabbath.

Here is an opportunity for us to learn forbearance from the Americanized children of Spain. Some of us need the lesson.

J. MARION GALE.

Fulfillment of Prophecies.

I wish to call attention to the fulfillment of some of the prophecies published on page 5 of the JOURNAL of July 7, 1898.

In addition to the fulfillment of three of these prophecies, as published on page 5 of the JOURNAL of August 18, I wish to record the following:

Under the head of prophecies for England, written May 27, 1898, I said "England will be in trouble, diplomatically. We see two conditions of war for the country." The heading of a Press dispatch from London, dated Oct. 17, 1898, reads, "European war seems imminent. France and England are making preparations to fly at one another's throats. Because of Fashoda, Britain cannot recede from the position taken by Salisbury and retain her self-respect, etc."

Under the head of prophecies for America, written May 27, 1898, I said, "There will be a railroad accident on the broad gauge, in the vicinity of Oakland, Cal.,—two trains coming together, with lives lost and others injured." The heading of an Oakland dispatch to the San Francisco *Examiner*, of Dec. 9, 1898, says: "The 9 o'clock Berkeley local train, laden with hundreds of passengers, ran into a construction train at the Oakland pier this morning, wrecking two engines and some freight cars, shaking up three or four carloads of people. Many passengers injured, etc."

I also said: "A great storm will do much damage to the Northern Coast and San Francisco harbor." The San Francisco *Examiner*,

dated Dec. 9, 1898, says: "The severest storm experienced in San Francisco for many years swept the bay and city yesterday. The southwest gale was fiercest at about 4 o'clock in the morning. Outside the Heads it was blowing at the hurricane speed of 96 miles an hour. The storm wrought havoc on the water front; piles being broken, stringers smashed, planking ripped up and sheds threatened with destruction. The very sea-wall was loosened and sections of it carried out into the bay. The damage to shipping was considerable. The loss to the harbor will reach into the thousands."

I also said, "The city of New York will suffer by a tidal wave." A special dispatch to the San Francisco *Call*, dated Dec. 13, 1898, says: "Disastrous flood sweeps through New York streets. Collapse of the largest gas tank in the world causes a great tidal wave. People caught in the swirling water carried away like straws and several are drowned. Masonry of granite blocks and bricks to the height of 50 feet fell like a child's toy house of blocks; and loosened from bondage, eight million gallons of water deluged the streets and in a ten-foot tidal wave carried death and destruction through the surrounding neighborhood. It is not known how many were killed and injured."

Oakland, Cal. DR. MAX MUEHLENBRUCH.

Death does not change character

We cannot swallow the scientific statements of A. Mark Stoddard in the JOURNAL for Dec. 8, as *proof* "that so-called death" *does* "change a spirit's individual character," for the testimony of the spirit-world—as well as some of the statements of Mr. S.—clearly prove that all enter the spirit-world in the spirit-body as absolutely the same persons in all respects (in character) that they were here, as *the act of dying* makes no change whatever upon individual character.

Our individual character in earth-life is acquired—or "created here out of conditions"—and the spirit's individual character when it enters spirit life is the "character" that it had just before the soul or individual spirit left the physical body—as the casting off of flesh and bones is not a *miracle*, but an act of nature to secure higher conditions for the soul's advancement in goodness and intelligence—or "character"—and therefore no miracle is performed in the soul's changing a physical for a finer substance body—and death does not change the character of the soul qualities.

Certainly our "earth individuality becomes a looking glass" to see ourselves as we truly are—and if we don't like the reflection we can, through desire and making amends for past failings, grow into a better condition, both in this life and in spirit-world life, and certainly we must *right the wrong* before the way is clear for a perfect work in the spirit.

We, through patient effort to do good, change our individual character in earth-life or in the spirit world—by degrees, and in no other way.

Each one of us must take our own individual character along with us when our soul enters the spirit-world, for the *quality* of our soul constitutes our own individual character and we can change it only by persistent desire and effort.

If we are inharmonious with nature here, or in the spirit-world, we must learn to take on or appropriate more beautiful and harmonious qualities.

The idea of a transfer of earth individuality to a perfect spirit condition, I do not believe is possible, and consequently the resolution is *all right* in its true meaning. "We come here in the mortal and do our work well or otherwise," and what we do not do well here we have got to commence to do well in the spirit-world, and commence, too, where we leave off here, and it is not necessary to take what we call "matter" with us, for we will find a plenty of finer substance to "mentalize and vitalize" in the spirit-world.

We must make our surroundings correspond to our individual character, and we will build our homes to suit our own characters, and change them as we change—and our spirit body and clothing will be a manifestation of the quality of our soul or individual character, and will change in quality as we change in character—be our advancement slow or rapid.

He also says: "We admit our spirit individuality for a time may be stained or tarnished." This statement is true and is all that is neces-

sary to *prove the truth* of the "resolution" of the National Convention. But he further says: "As an eternal basic principle of the spirit it cannot be effected by time or changed by conditions."

Now, if by "spirit individuality" he means our soul, or "individual character," then the "resolution" is true. If he means the pure spirit essence or life element of the soul, then its quality cannot be even "tarnished or stained," or even effected in quality by time or eternity by any conditions, for pure spirit is ever pure, whether individualized or in its primary condition.

We should ever look for the true meaning intended, and not to words and expressions. Most of us are careless in the use of the English language at times, and most of our troubles and disagreement comes through our misunderstanding each other in words and actions—so we should be careful to look for the truth.

DR. M. L. V. RUSSELL.

Los Angeles, Cal.

Worldly Conceit.

While many stand on a high pinnacle of fame, but few reach that height through a strict and conscientious adherence to thought and study.

How few realize their own smallness. They see the bright star of fame which dazzles their senses; and looking ahead to grasp the greater elements of growth, they pass the lesser, until what they consider a firm foundation totters and falls, and they are left floundering in the mire of worldly conceit. STELLA B.

Making Spirit Clothing.

The spirit world is a great thought world; there thoughts become things. Your mental life affects the refined substances of that world; you make your own sphere, and cannot get out of it. This is the greatest surprise of Spiritualism; that it comes right home to you and enforces the fact that "Whatsoever a man sows that shall he reap." The greatest surprise is that you cannot get away from yourself, from the results of your past life. In the next world, the dwelling in which you will live, nay, the very garments you will wear—bright, beautiful, artistic or dingy and unlovely—are just what you have made, and no one else can make them for you.—*Death's Chiefest Surprise.*

Mr. Oscar A. Edgerly, a test medium and lecturer was in Chattanooga, Tenn., last week and gave lectures and tests to good audiences, under the auspices of the First Society of Spiritualists. The *News* of Jan. 4, mentions the matter thus:

He said no matter how skeptical his hearers were, if they would conform to the necessary conditions they could get the manifestations. He insisted that the salvation of the world depended upon the cultivation of spiritual work.

After finishing his remarks Mr. Edgerly began giving his tests. He went among the audience and gave to many present, messages from friends in spirit life. To one lady he gave a warning against a journey, to another, a gentleman, he told of his brother being killed while performing some duties as an officer of the law. These tests kept the audience in the greatest excitement throughout the evening.

THE LATEST NEW BOOKS.

Africa—The Stanley-Livingston Expedition. \$1.
Allibone's Dictionary of Authors—5 volumes. \$5 each
Ancient and Modern Familiar Quotations. \$3
Ancient Mysteries, Biblical and Classical. 50 cts
Bayard Taylor—Life of. \$1.25
China and the United States. Illustrated—Speer. 1\$.50
Christianity no Finality—Prof. Denton. 10 cts
Debate on Spiritualism—E. W. Wallis. 25 cts
Great Truths by Great Authors—Aids to reflection \$3
Healing—Causes and Effects—Dr. Phelon. 50 cts
How Nature Cures—Dr. Densmore. \$2
How to Magnetize—James Victor Wilson. 25 cts
Indian Palmistry—Mrs. J. B. Dale. 50 cts
Isis very much Unveiled—Edmund Garrett. 50 cts
Looking Backward—Edward Bellamy. \$1
Next World Interviewed—Horn. 75 cts
Practical Palmistry—Comte C. de Saint-Germain. 25c
Science of Spirit Return—Dawbarn. 10 cts
Seven Creative Principles—H. E. Butler. \$1.50.
Sivatha Book of Palmistry—Dr. Sivatha. 35 cts
Spiritual Guide—Dr. Michael DeMolinos. 75 cts

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1429 Market St. San Francisco, California.
Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

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

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

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

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

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

SAN FRANCISCO, CAL., JANUARY 19, 1899.

We learn from Mrs. Custer, president of the Spiritualist Society in San Diego, that Dr. Peebles has been quite sick with la grippe, caught while attending a funeral at the cemetery. He was unable to fill his lecture appointment with the Spiritualist Society on Sunday evening, but is now better. We have not yet received a copy of his new work, "The Christ Question Settled; or Jesus, Man, Medium, Martyr"—but have indistinctly heard it spoken of as being his most interesting and able work. We shall have it for sale very soon.

Duke Theodore of Bavaria, son of King Maximilian, and therefore brother of the late Duchess of Austria and her unfortunate sister, the Duchess d'Alençon, who was burned to death at the charity bazaar in Paris, is a remarkable healing medium.

A petition to the Legislature is being presented for signatures at the several liberal meetings in this city urging that the law be not changed relative to taxing church property, like all other property. To exempt church property would place additional taxes on all other property, which would be an unjust discrimination, compelling non-church-goers, in a measure, to support religious institutions.

The London *Spectator* says: "Ever since the old idea of a physical hell has been abolished, there have been fewer cases of religious insanity." The next thing is to abolish the idea of hell itself, here and hereafter. Many modern reformers seem to desire little private hells in which human minds are to be moulded in dwarfed moulds which they consider appropriate. They have no broad views on anything.

Mrs. Mary Carkeet, Nevada County, Cal., writes: "I eagerly await the coming of each number of the JOURNAL, and as I read each one, that one seems to be the best."

In answer to many inquiries Prof. Fred Evans states that he will not be at the Florida Camp-meeting the coming season; that press of business will keep him at 103 West Forty-Second street, New York City.

A fake medium, Dr. Henry E. Rogers has been arrested in Hoboken, N. J., after more than a year's hiding away.

Thanks for the prompt renewal of so many subscriptions for 1899.

What Good is It?

It is often asked: What is the effect of Spiritualism upon the Religious World? We reply that it has revolutionized all religious thought. It has modified all the creeds, and well-nigh driven them from recognition—all the sects agreeing that it is character and good acts which will bring to man all the blessings of this life as well as that which is to come.

The dogmas, over which long and bloody battles have been fought in the past—and which required dungeons, horrible tortures, fires and fagots, to bolster up—since the light of Spiritualism has dawned on the world are being relegated to the rear, or forgotten entirely.

Rationalistic religion is fast taking the place of dogma, demolishing the absurd and materialistic conception of the theological heaven and hell, making each state that of happiness or misery, wholly dependent on the condition of the mentality itself. It eradicates all fear of death, destroys the dogma of eternal torment, and substitutes in its place the comforting assurance of eternal progression. The idea of a personal devil gives away to the more rational one of locating the source of evil in man's own imperfections. For the degrading conception of a partial and vindictive God, is substituted the universal law of nature.

The thought now uppermost in the minds of men is one that will lead to a system of philosophy (or religion) which will ultimately meet the higher demands of the growing intelligence of the race.

In fact, the religious thought of our grandparents is no more like the religious thought of to-day than were their ideas of astronomy or geology like ours, with our later discoveries and researches in the realm of Nature.

"That which is perfect," however, has not yet come, even if it ever will do so, but we are progressing onward. Ours is a day of transition. Old creeds, forms and ceremonies are passing away. The new era is coming; light is breaking from every quarter, and the New Day with its new ideas, new philosophy and new religion, is advancing; and the true Spiritualists are working to aid its coming, and to-day hail with delight the signs of its near approach.

Change in Religious Thought.

Col. R. G. Ingersoll says that he is convinced that great changes have taken place in religious opinions during the past few years. In a late interview he said:

In my judgment, everything that tends to civilize man tends to destroy the old religious beliefs. Only a few years ago the Bible was regarded as the standard. When anything was advanced by a scientific man the first question was, "Does it agree with the Bible?" If it did not, it was denied, and the man who advanced it was denounced as an infidel. The geologists, astronomers and biologists were all regarded as the enemies of true religion.

Now, the standard has changed. The Bible is read in the light of science. No man of intelligence now thinks of settling any question in science by quoting the Bible. Humboldt and Darwin, Spencer and Huxley, have superseded the Popes and theologians.

Besides, people have more mercy—a better idea of justice than formerly, and now all really good men and women recoil with horror from the dogma of eternal pain.

I believe that what is called religion has had its day. Usefulness is the only real religion.

It has always seemed monstrous to me to insist that belief is a virtue and doubt a crime. No minister says that anybody will be damned for failing to believe a fact in science.

The only medicine for suffering, crime and all the other woes of mankind is wisdom.—T. H. Huxley.

Science and Occultism.

The bold avowal by Sir William Crookes, in his presidential address before the British Association, that he still believes there is "something in" Spiritualism, telepathy and other phenomena regarded as non-existent by many men of science, has caused much remark. The editor of *Natural Science* (London) says of it:

"However far we may accompany or lag behind Sir William in acceptance of the alleged phenomena or telepathy, this at least we must recognize in his words; the belief on the one hand that the inquiry has not yet reached the scientific stage of certainty; on the other hand, that any explanation will be an extension of theories of the constitution of the material universe already widely held and serving as the basis of actual experiment. Whether the suggestion, which we imagine to be implied, that telepathy is analogous to wireless telegraphy, be accepted by physiologists matters little. We believe that it is right of Sir William Crookes to allude to these matters from the president's chair, since we think that for their investigation is demanded the co-operation of the keenest intellect in all branches of science."

And now comes the assertion in Science, made by the distinguished American ethnologist, Dr. D. G. Brinton, that exceptional physical and mental powers are obtained in the so-called "trance" state, an unprejudiced study of which he declares to be still wanting. Says Dr. Brinton:

"The curious phenomena of trance, voluntary or involuntary, plays the leading role in the ethnology of religions. In it all faiths have their origins, and by it are sustained. A phase of it is known to psychologists as 'suggestions,' but this does not exhaust its aspects. Undoubtedly, both a physiology and a philosophy lie behind its superficial manifestations.

"Some striking examples of it among the Slavonic peoples are given in the *Archiv für Religionswissenschaft* by Dr. Krauss, of Vienna. They are not surpassed by the Yogin of India or the high priest of Nagualism, and have been studied by scientific observers.

"That wholly exceptional, really inexplicable physical powers are obtained in the 'Yoga' none can deny; and that equally anomalous psychical faculties are developed under its influence is just as certain. We still await a sympathetic, clear, unbiased study of this pregnant topic."

The difference between Mental Science and Christian Science is thus described by Dr. T. J. Shelton in *The Christian*:

Mental Science hasn't any kind of religion; Christian Science has too much religion; Mental Science turns everybody loose and declares there is no evil; Christian Science binds everybody and is always afraid of error.

Divine Science is a kind of hash made out of scraps from Christian and Mental Science. Mrs. Cramer is the mother of Divine Science and Mrs. Barton is its stepmother. Mrs. Eddy is the mother of Christian Science and is now rocking the youngster in a barbed wire cradle. Helen Willmors is the mamma of Mental Science and has brought the youngster through teething, whooping cough, measles, etc., and is now teaching him to ride a bicycle.

The Mid-winter Camp-meeting, which was to have opened on Jan. 29, at San Diego, Cal., has been abandoned. The Secretary, Mr. Geo. E. Rogers, writes thus:

"At a meeting last Monday, of the Camp-meeting Association it was voted to dissolve the Association and abandon the camp-meeting. We could not get the medium here who was needed to make the meeting a success, so had to give it up, rather than make a failure of it. This, like a good many other prospects for San Diego, was largely defeated by its friends."

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN, 1429 Market St., bet. 10th and 11th Sts., San Francisco.



The Editor is not responsible for the opinions of correspondents.

Weathered the Tempest.

TO THE EDITOR:
I rejoice that the JOURNAL has so successfully weathered the fraud-hunting tempest. Persecution rightly endured, only makes one strong and serene, while it gives us insight into the motives and desires of inferiority which much assists in attempts to purify and uplift those burdened with weak and distorted minds.
M. FOLGER-COLEMAN.
Nantucket, Mass.

From Winnebago City, Minn.

TO THE EDITOR:
We have been having here in our town for a while lectures by Mrs. Steelman-Mitchell. From all I can learn, they have given great satisfaction. She was the guest of Hon. A. C. Dunn, and was also here two years ago.
HELEN G. THATCHER.

Transition.—Passed to the higher life on Sunday, Jan. 8, 1899, one of the oldest Spiritualists on this Coast, Mr. Rich. B. Hall. He was 82 years old, and an ardent Spiritualist, ready at all times to acknowledge himself as such. The funeral services were held at the home of Mrs. Olivia Hall, 1818 1/2 Post street, on Tuesday at 2 p. m., Dr. J. L. York officiating. He opened with the reading of a beautiful poem entitled, "The Triumph of Life."

Dr. York spoke briefly of the good qualities of the arisen brother, appealing to all present to look upon Nature as divine, the laws of which are immutable—all in beautiful order, all for a purpose, and asked all to live good, noble lives, that the world may be better for our having lived in it. He closed with another poem "Only Waiting," after which the remains were carried by loving hands to the Odd Fellows' Cemetery for cremation. The weather was very stormy, but there was rest and peace for the soul of our arisen brother, who was anxious to enter into the home above. While the coffin was being brought into the chapel of the crematory the organ pealed forth in harmonious strains Chopin's Funeral March, and Dr. J. L. York again addressed the audience and spoke cheering words to the bereaved, closing with the truly divine inspiration of "Kind Words To-day." Slowly sank the flower-covered coffin out of our view and all of that which was of the late Rich. B. Hall was turned into ashes, but the spirit has cause to rejoice in the knowledge of having done the best he could. Honor be to his memory. J.K.

"KIND WORDS TO-DAY."

Oh do not wait till I am dead
Endearing thoughts to say;
But rather bless my life instead
With your kind words to-day.
Why wait till these poor lips are sealed—
Mine ears forget to hear—
To bring the pean unrevealed,
You'll chant above my bier?
Why wait till sight and sense have fled,
By death's relentless sway,
To say the words you might have said,
When we clasped hands to-day?
Oh, why delay, whose sweet flowers bloom,
Luxuriant by your door,
With lavish hand to deck my tomb,
When heart and soul implore
A lily from your crystal mere,
To bless my longing eyes;
And roses—oh, to clasp them here,
Rather than when one dies!
There is no knowledge in the grave,
Nor language in its vale;
And loving words, too late, though brave—
What can their need avail?
No soul from sorrow's torch can flee—
Clouds dim the brightest way;
Their silver crests we swiftly see,
If kind words gild the day.
Wait not, sweet friends, till loved ones die,
Your fond hearts to portray,
But greet them as the world goes by,
With kind, kind words to-day.
When I shall lie, an icy gyved thing,
Before your tearful gaze—
Some fragrant token may you bring
Of fair departed days,—
Wherein you proffered love and cheer,
And blessed life's devious way,
By sweetest speech that mortals hear—
"Kind words,—kind words to-day."

Call at the Occult Book Store,
1429 Market Street, near Tenth St. and
opposite the Fairmount Hotel, San Francisco.

Melva, the infant daughter of C. F. and Mrs. M. E. Van Loven, passed to spirit realms on Jan. 9, 1899. She was 3 months and 14 days of age, and died of acute pneumonia. The following is an improvised poem by Mrs. Irene Smith, who performed the funeral services:

Dear baby Melva, blossom so fair
Flucked here so early from sorrow and care,
Carried by angels to realms o'er the way,
There to grow happy and bright as the day.
Mamma and papa for thee weep to-day—
Sisters are calling thee back to their play—
But bright as the stars shining forth in the night
Thy radiant spirit will shine in its might,
A powerful beacon to beckon them on
Over the stormy waves safe to their home.

Altho' thy short life like a sunbeam did come
But for a short time to brighten our home,
Yet we know that thy presence so loving and pure
Is drawing us nearer the bright open door
Where truth in effulgence e'er brightens the way,
Leading us onward and upward ever day.

Yes, one by one we know we will come
To join thee there in thy beautiful home.
Good-bye, baby Melva, come to us when you can
And teach us the way to the bright spirit land.

Games for Children.

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

TOTEM.—There are 36 cards comprised in this game, all bearing neat engravings of Birds, Fowls, Wild and Domestic Animals. Each card has an appropriate inscription and the method of play is quick and pleasing. Price 30 cents.

We have secured a "job lot" of these and offer them postpaid at 15 cents each. Order quickly before all are gone.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal

Mediums' Directory

MEDIUMS' CARDS put into this Directory for 25 CENTS per line per month.

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant; private and chronic diseases cured with revealed remedies; cancers removed without pain; letters promptly answered; send stamp for reply; sittings \$1.00; diagnosis free. 232 Stockton Street, San Francisco, California.

Mrs. E. A. Adams, Electro-Magnetic Practitioner, 421 Ellis St., San Francisco, Cal.

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Mrs. M. Bird, Spiritual Medium. Sittings daily. Circle Tues. 242 Taylor st., S.F.
Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Dr. Alice Carstens, Electro-Magnetic and Psychopathic Healer, 148 Sixth St., S. F.

Mrs. Sadie Eberhardt, 937 Guerrero Street, Readings daily.

Prof. Eichner, Spiritual Psychometric Readings at 10 cents per question, and stamp. Address 1127 Comet St., Baltimore, Md.

Mrs. C. Traut-Engel, Electro-Magnetic Healer, 1921 Taylor St., San Francisco.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1.00; circle on Thursdays, 25c. 1027 1/2 Market-st., S.F.

Mrs. Henderson's meetings, Sunday, Monday, Tues. Thurs. & Sat. 148 6th st. Sit. daily.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1204 Mission St., San Francisco.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.

Mrs. Hendee-Rogers, Electro-Magnetic Healer and Test Medium, has resumed her business at 1004 Market St., near Powell, over the Dental Office.

Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 37 Van Ness Ave.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. Reading, \$1.00

Mrs. Stoddard, 305 Larkin Street. Circles, Tuesdays and Fridays. Sittings daily.

Mrs. H. S. Slosson, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 280 Valencia St., S. F., Cal. Readings and Treatments daily.

Mrs. Carrie Wermouth, Spiritual Medium, 418 Golden Gate ave., San Francisco, Cal.

Mme. E. Young, 605 McAllister street, S.F. Circles Tues. Thurs. and Sunday eve's, 10c.

C. E. WATKINS, M. D.

A Book on Chronic Disease Sent for a 2-cent Stamp.

Send age, name in full and two 2-cent stamps and leading symptom and we will send you a diagnosis of your case free and we will try and make the price of treatment right to you. Remember please that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The P. JOURNAL has always endorsed
DR. C. E. WATKINS,
406 Massachusetts Ave., BOSTON, MASS.
WHEN ANSWERING THIS ADVERTISEMENT MENTION THIS JOURNAL.

Rare Opportunity.

FOR SALE. 27 acres of fine Fruit LAND. 15 acres in three-year-old PRUNE Trees, a new house, barn, and a fine well of water. Will sell it as a whole, or will subdivide it into five-acre (or more) Plots, to suit purchasers. Title perfect and will be sold on easy terms. These LANDS are the finest Fruit Lands in the State, situated as they are in the Santa Clara Valley, in Mountain View, and only one hour and 15 minutes' ride from San Francisco, and 20 minutes' walk to railroad depot and the postoffice. Will be sold to close up the business of the Trust. Will be sold on VERY EASY TERMS, to meet the conditions of the honest toiler for homes and independence.

For particulars apply to W. H. YEAW, Trustee, Manager and Secretary of the Sleeper Trust, 629 Ellis Street, San Francisco, Cal.

DR. MAX MUEHLENBRUCH,



Prophetic Seer,
Herbalist,
Psychometrist,
and
Medical
Clairvoyant.

Diagnosis of disease by lock of hair (NO SYMPTOMS REQUIRED), five 2-cent stamps.

Written Delineations, past, present, and one year in the future.....\$2.50
The same, to Foreign Countries.....\$3.00
Full Life Delineations, including a Spiritual Horoscope.....\$5.00
The same to Foreign Countries...\$5.50
Rock from Mines read psychometrically,\$2.50
Six Questions answered by mail.....\$1.50

Send lock of hair for all Psychometric Life Readings. No date of birth necessary for Spiritual Horoscope. Box 118, Oakland, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

College of Psychical Sciences.

To ensure satisfactory, permanent unfoldment in Psychometry, Clairvoyance, Psychopathy, Inspiration, Illumination, send a stamped, addressed envelope for booklet, terms, percentage of medial and spiritual gifts, to J. C. F. Grumbine, author and lecturer, 3960 Langley avenue (Station M), "Mexicana," Chicago, Ill. "Clairvoyance: Its Nature and Law of Unfoldment," a work of Illumination, teaches how to pierce the veil of sense, to see spirits and unfold adeptship. Price \$3.50. Address the author. J. C. F. GRUMBINE.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

MRS. A. A. SWASEY,

Psychic Medical Clairvoyant.

Diseases diagnosed and treated by human electricity, assisted by best physicians. Readings of sealed questions daily. Free Clinic, Mondays, 11 a. m. to 3 p. m. Office and residence 207 Turk st., San Francisco, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Subscribe *Immortality*, A New Now. *Immortality*, A New Magazine.

IS a Quarterly, Metaphysical Magazine edited by J. C. F. GRUMBINE, Lecturer and Author, and is devoted to the metaphysics of Christian Science, Mental Science, Divine Science, Psychopathy, Theosophy, Occultism, Mysticism and Spiritualism, and is the exponent of the Rosicrucians or the Order of the White Rose. List of contributors are, Annie Besant, Jerome A. Anderson, W. J. Colville, Cora L. V. Richmond, Swami Abhayanando, Swami Saradanando. The June number was devoted to "Immortality," September number to "Clairvoyance." A feature of the magazine is "The Editor's Tripod" and "The Academy," a dialogue given under illumination from the Christ, Platonic and Hermetic spheres.

Yearly subscriptions one dollar, single copies 25c. Address, J. C. F. Grumbine, 3960 Langley Av., "The Mexicana," Station M, Chicago.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Vocal and piano lessons very reasonable. Apply to Mrs. W. W. Fuller, 2319 Post St., between Devisadero and Broderick.

College of Fine Forces.

[Formerly N. Y. College of Magnetics.]

AN INSTITUTE OF REFINED THERAPEUTIC. Including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvelous applications. Students in four continents have taken the course. The College is chartered and confers the degree of D. M., Doctor of Magnetics. By a system of printed questions, students can take the course and receive the diploma at their own homes. Institution removed to 253 So. Broadway, Los Angeles, Cal. Diploma granted under either the New Jersey or California Charter. Send stamp for Catalogue to

E. D. BABBITT, M. D., LL. D., Dean.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

PERSONAL MAGNETISM, key to health, wealth, happiness and success. 150 page book 10 cents. Prof. Anderson, P. J. X97 Masonic Temple, Chicago. WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

FRED P. EVANS,

The Famous Psychic,
KNOWN AS

The Independent State-Writer.

Office, 103 West 42nd Street, New York. Agent for Occult & Psychical Publications.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

AUTOMATIC

—OR—

SPIRIT WRITING,

WITH OTHER

Psychic Experiences,

—BY—

SARA A. UNDERWOOD.

In Cloth Binding, \$1.00.
In Paper Cover, postpaid, 50 cents.

THOMAS G. NEWMAN,
San Francisco, Cal

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 Bosworth Street, Boston, Mass.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

HOW to Become a Medium in your Own Home. Will send a pamphlet giving instructions, delineate your phase of mediumship, and give a magazine. All for 15 cents. Address Mrs. DR. JAS. A. BLISS, San Diego, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

YOUR FUTURE REVEALED—\$1.00 upwards. SATISFACTION GUARANTEED. Prof. Geo. W. Waldron.

Astrologer, Rm 6, Opera House Block, Denver, Colo.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

MRS. E. A. ADAMS,

ELECTRO-MAGNETIC PRACTITIONER,
Cures Stomach, Liver, Kidney and Nervous troubles. Female diseases especially. 421 Ellis St., bet. Leavenworth and Jones.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

INSPIRATION'S VOICE.—A music book complete for the Spiritualists' every use. The finest music of any collection known, with suitable words. 50 cts. and postage 10 cts.

1371 H. W. BOOZER, Grand Rapids, Mich.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS

DESIGNS

COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents.

Patents taken through Munz & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNZ & Co 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

GRAND DISCOVERY.

THE KEY TO MEDICINE.
EUREKA! EUREKA!

Spence's Positive and Negative Powders

Mailed, on receipt of price.

1 Box, \$1.00. 6 Boxes, \$5.00.

The Powders can be relied upon for certain and uniform results, at all times, in all climates, in all varieties of diseases, and with patients of both sexes and of all ages.

The Positive and Negative Powders have been household remedies in thousands of families for 25 years; and, in many cases, they have been handed down to the second generation.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—1s. 6d. per year. (40c) post free. Florence House, 26 Osaburgh street, Euston-road, London, N.W. Eng.

BOOKS

FOR SALE AT THIS OFFICE.

If to be mailed, add 10 per cent for postage.

5 CENTS EACH.

A. J. Davis' Portrait (Steel plate).
D. D. Home's Portrait (Copper plate).
Duty of Liberals to Children—Wm. Salter.
Evolution in its Relations to Evangelical Religion—B. F. Underwood.
Gravitation and What it Is—Wm. Andrew.
Heaphy's Ghost—Extraordinary apparition Spiritualism as a Science and as a Religion—Discourse by Mrs. Cora L. V. Richmond.

10 CENTS EACH.

Absence of Design in Nature—Garrison.
Bible Criticisms—Leonard B. Field.
Burnside Expedition—B. F. Underwood.
Concentration—Master Key to Psychical Development—W. J. Colville.
Doctrine of the Unknowable—David Eccles.
Heaven and Hell—Judge Edmonds.
Hypnotism, Its Uses and Abuses—Anderson.
Influence of Food on Character—Ferry.
Man's Immortality—Discourse by Loomis.
Mind, Thought and Cerebration—Wilder.
New Revelation—Mrs. Cora L. V. Richmond.
Outline of true sect of Buddhism—Mayeda.
Religion of Spiritualism—Dr. Cromwell.
Spirit World Thoughts—Mrs. Smith.
Spiritual Body Real—Giles B. Stebbins.
Spiritualism at Church Congress—M. A. Oxon.
Three Plans of Salvation as taught in the New Testament.
Vedanta (Hinduism) in Christ's Teachings.
Vestal—Origin and Destiny—Wilcoxon.
Women's Rights and Wrongs—Underwood.

15 CENTS EACH.

Leadership and Organization—Dr. Brittan.
Practical Guide to Spiritualism—How to Investigate—Prof. Geo. W. Walrond.
Psychic Studies—Albert Morton.
Watseka Wonder—A Narrative of Startling Phenomena, and Double Consciousness.
Woman; Physically, Mentally, Morally and Spiritually—Mrs. Dr. Hulbert.

25 CENTS EACH.

Anti-Spiritual Christianity—A Dialogue.
Bible Spiritualism—A discussion between E. V. Wilson and Elder T. M. Harris.
Bob and I—Interesting Story—Theobald.
Buckles for the Armor—Hutchins.
Capons and Caponizing—Fanny Field.
Christianity and Materialism Contrasted—B. F. Underwood.
Christianity Before Apostasy—D. W. Hull.
Circle and Social Song Book—Young.
Columbus—12 Engravings of his life, and his wonderful Discoveries.
Dialogues and Recitations for Children's Progressive Lyceums—Mrs. Shepherd.
Essence of Religion—God the image of Man. Heaven; a Narrative of Personal Experience after death—Mrs. Duffey.
How to Cure Sick Fowls—Fanny Field.
Law of Sinai—R. B. Westbrook.
Life and Healing—Prof. Holmes W. Merton.
Lyceum Stage—Recitations, etc.—Kates.
Man of Forty Crowns—Voltaire.
My Wedding Gift.
Marriage Supper of the Lamb; its reference to Spiritualism—B. F. French. (cloth 35c).
Mediumship and its Development and How to Mesmerize to assist Development—Bach: paper 25 cts, cloth 50 cts.
Only Hope—Time reveals all—Wright.
Order of the White Rose—Grumbine.
Petals from White Rose—Grumbine.
Poultry for Market—Fanny Field.
Practical Turkey Raising—Fanny Field.
Psychometric Dictionary—Psychic Guide.
Rise of Spiritualism in England—Coleman.
Seven Easy Lessons in Astrology—Sullivan.
Spiritism; 4 Lectures by Tiedeman.
Summary of Substantialism—Jean Story.
Treatise on the Horse—English or German.
Underwood's Prayer, 5c.; 1 dozen, 25c.
Vacation Time—Hints on Outings—Drayton.
Webster's Handy American Dictionary.
What Ormond Thinks on Evolution, 25c.
Will coming man worship God—Underwood.
Life in the Stone Age—Figley. 30c.

50 CENTS EACH.

Advancement of Science—Tyndall.
Advice to Mothers about Children.
Better World—Dr. E. B. Southwick.
Bible Stories—Young.
Breath of Life, Self-treatment. Gestefeld.
Chaldaic Geomantic Oracle and Game of Prophecy—G. W. Gessmann.
Childhood of the World—Clodd.
Creation vs Evolution—Ormond, paper 25c.
Debate on the Bible—Underwood—Marples.
Descriptive Mentality, from the head, face and hands—Prof. Holmes W. Merton.
Dick's Hand Book of the Garden.
Harmonial Man; Hints for the Age—Davis.
Historical and Mythical Jesus—Massey.
How to Bathe—Dr. Miller.
Liberty and Life—E. P. Powell.
Magnetic Therapeutics—James E. Briggs.
Marriage and Divorce—Westbrook.
Materialization and Other Spiritual Phenomena from a Scientific standpoint, by L. H. Dalton and J. W. Wallace.
Mediumistic Experiences of John Brown, "Medium of the Rockies."
More Forget-Me-Not—Story by Theobald.
New Life (Aphorisms)—Wm. H. Holcombe.
Psychics: Facts and Theories—M. J. Savage.
Topson Faircliff, Fools of a Day. (A story).
True Spiritualism—Leander.

75 CENTS EACH.

After Dogmatic Theology, What?—Stebbins.
Astrea; Poems by Mrs. Thorndyke.
Backward Glances—John Bunyan.
Bible Marvel Workers (Miracles)—Putnam.
Burgess—Underwood Debate: Christianity.
Crisis (American Revolution)—Thos. Paine.
Divine Origin of the Bible—S. J. Finney.
Empire of the Mother—Wright.
Exeter Hall: Theological Romance.

Ghostly Visitors—"Spectre-Stricken."
Heroes of Faith—Burris A. Jenkins.
How We Master our Fate—Gestefeld.
Human Life—The course of Time—Weeks.
Mind Cure—Dr. Nichols, (paper 50c).
Planchette, with full instructions, postpaid.
Poems and Rhymes—Davis.
Protectionist's Manual—Giles B. Stebbins.
Visions of Daniel and John—Mouroue.

\$1.00 EACH.

American Advance Thought.
Automatic or Spirit-Writing, by Sara A. Underwood—in paper covers, 50 cents.
Between Two Worlds, the connection between this World of Matter and that of Spirit, illustrating what the Spirit is, where and how it lives, etc.—Reifsnider.
Book About Bees—Rev. F. G. Jenyns.
Brain and the Bible; Mental Science—Beall.
Dream Child, by Florence Huntley. Cloth.
Faith or Fact—Henry M. Taber.
Girard College Theology—Westbrook.
Heroines of free thought—Mrs. Underwood.
Home, and Other Poems—Jesse H. Butler.
How She Earned \$25,000 in 11 years, by a woman who made it—204 pp.
Intuition: a Novel—Mrs. Frances Kingman.
Light of Truth Album, containing photographs and short biographies of over 200 prominent Spiritualist workers, 100 pp. Price \$1.00. Postage 25 cents extra.
Light Through the Crannies—Emily Reader.
Man's Birthright, or the Higher Law of Property—Clark.
Planetary Growth or Evolution
Psychical Research Proceedings. They are as follows: April and July, 1891, and Feb., June, July and Dec., 1892.
Review of Seybert Commissioners.
Sideral Evolution and Life.
Statesman's Guide; Political Economy—Senff.
Studies in Theosophy—Colville.
Theological idea of Deity criticised—Craven.
Whose Soul have I now?—Mary C. Knapp.
Women and the Divine Republic—Miller.
World Beautiful—Lillian Whiting.

\$1.25 EACH.

Gospel of Law; miracles, etc.—Stewart.
Rational Bee-keeping—Rev. Dr. Dzierzon.
Treatise on the Five Senses—Stoltz.
Truths of Spiritualism—E. V. Wilson.

\$1.50 EACH.

All's Right With the World, by Charles B. Newcomb. Cloth.
Biography of A. B. Whiting; poems, writings
Constitution of Man—Combe.
Family Dentist; popular treatise on teeth.
Future Life, described by Spirits—Sweet.
Heads, or the City of the Gods—A narrative—Swartwout. Vol 1, 50c; Vol 2, 1.50.
Ideal Republic—Corwin Phelps.
Insects and Insecticides—Weed.
Life and Light From Above—Solon Lauer.
Man and his Destiny—Tiffany.
Mollie Fancher; Psychological Marvel of the 19th Century—Judge Dailey.
Nature Cure—Marvin E. Conger, M. D.—370 pp., English cloth, marbled edges.
Safe Side; a Theistic Refutation of Divinity of Christ—R. M. Mitchell.
Soul of Things—Prof. Denton.
Spirit Workers—Psychic Phenomena in the Family Circle—M. Theobald.
Workers in the Vineyard; history of modern Spiritualism—Mrs. Julia Schlesinger.

LARGER BOOKS.

Divine Science and Healing—Cramer \$1.75
Apocalypse Revealed—Swedenborg. \$2.00
How the Farm Pays—Wm. Crozier and Peter Henderson. \$2.00
Hypnotism—Its Facts, Laws and Phenomena—Prof. Carl Sestus. \$2.00
Hypnotism—How to Win by the aid of Personal Magnetism—Prof. Anderson. \$2.00
History of Boscawen and Webster. \$2.50
Moore's Universal Assistant and Complete Mechanic—One Million Facts—Receipts, Trade Secrets, Rules, etc. \$2.50
Pioneers of the Spiritual Reformation \$2.50
Secret of Life, or Harmonic Vibration, Prof. King—\$2.00.
Clairvoyance, its law, nature & unfoldment by Rev. J. C. F. Grumbine Price \$3.50.

BOOKS BY SPIRIT FARADAY.

Relation of the Spiritual to the Material Universe; the Law of Control. 15 cts.
Origin of Life, or Where Man comes from. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body grows. 10c.
Development of the Spirit after Transition; the Origin of Religions. 10 cts.
Process of Mental Action; or How we Think. 15 cts.
Obsession; or How Evil Spirits Influence Mortals. 10 cts.
Progression; or How a Spirit Advances in Spirit Life; the Evolution of Man. 15c.
Dissolution, or Physical Death. 5 cts.
Relation of Science to the Phenomena of Life. 10 cts.
Mental Evolution, or the Process of Intellectual Development. 10 cts.
Postage on any of the above, 1 cent each.

SONGS AND MUSIC.

BY PROF. C. PAYSON LONGLEY.
Echoes from the World of Song—C. Payson Longley—\$1.00; postage 15c extra.
Only a thin Veil between Us—Song and chorus—C. Payson Longley, 30c.
Companion to "Only a thin Veil"—Song and chorus—C. Payson Longley, 30c.

BY DR. C. W. HIDDEN.

THE ORGAN IN THE CORNER, one of the sweetest songs ever written.
FILL SING AGAIN DOWN BY THE SEA, a dainty waltz song.
KEEP SUMMER IN YOUR HEART, a popular ballad.
The music is arranged for piano or organ, and printed in fine style. Each song bears an excellent likeness of the author.
Price, 40c. each. For sale at this office.
When I Go (Song for Quartette—regular sheet music)—Mrs. Van Barcom 20c.

BOOKS BY DR. J. M. PEBBLES.

Critical Review of Dr. P. E. Kipp's Five Sermons Against Spiritualism. 15c.
Did Jesus Christ Exist? Is he the Cornerstone of Spiritualism? What spirits say about it. 30 cts.
Hell; a critical review of Dr. P. E. Kipp's Sermon upon "What is Hell?" 25c.
How to Live a Century and Grow Old Gracefully. The vital importance of air, food, clothing, drink and sleep. 25 cts.
Immortality and our Employment Hereafter—What 100 spirits, good and evil, say of their dwelling places. \$1.
Ingersollism or Christianity, Which? 15c.
Magic; a lecture before the medical class of the San Francisco College of Science. 10c.
Modern Spiritualism, pro and con, by Dr Hartt and Dr. J. M. Peebles. 15c.
Lectures upon Salvation, Prayer and the Nature of Death. 25c.
The Soul; Its Pilgrimages and Destination. Did it pre-exist? 10c.
Three Journeys Around the World, or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental countries. It abounds in facts about the people of far-away lands—their religions, magic, life, etc. \$1.50. Postage 20c.
Who are these Spiritualists and What is Spiritualism? 10c.

BOOKS BY MOSES HULL.

All About Devils. Do great reforms come from his Satanic Majesty? 15c.
Encyclopedia of Biblical Spiritualism. The Bible a Spiritualist Book. \$1.
New Thought; Spiritual philosophy. \$1.
Jesus and Mediumship, proving that Jesus was a medium. 10c.
Joan the Medium—Inspired Heroine of Orleans. No novel more interesting. 25c.
Spiritual Alps. How to reach the altitude where the spirit is supreme. 35c.
Spiritual Birth—Death and its to-morrow. 10c.

BOOKS BY DR. BABBITT.

Health and Power. 25c.
Human Culture and Cure. Part 1—The Philosophy of Cure, 75c. Part 2—A treatise on Marriage, sexual development and Social Upbuilding, 75c. Parts 3 and 4—Mental and Psychological Forces and the Nervous System and Insanity, \$1.50.
Principles of Light and Color; including Harmonic Laws of the Universe and General Philosophy of the Fine Forces. 200 engravings and colored plates. 551 pages. \$5.
Religion, as Revealed by the Material and Spiritual Universe, including the Wonders and Beauties of the Diviner Life. Cloth, \$1. Paper 50c.
Social Upbuilding, Co-operative Systems and happiness and ennoblement of humanity. 15c.

BOOKS BY HUDSON TUTTLE.

Studies in the Outlying Fields of Psychic Science. The laws and conditions of Man's spiritual being. 75c.
Religion of Man and Ethics of Science. Belief in the divinity of Man and his eternal progression. \$1.
Life in Two Spheres—The Spiritual Philosophy and the real life of spiritual beings. 50c.
Arcana of Nature.—History and Laws of Creation. \$1.
Philosophy of Spirit and the Spirit-World. \$1.
The Origin and Antiquity of Man. The latest investigations and discoveries. \$1.
From Soul to Soul, by Emma Rood Tuttle. Contains the best poems of the author, and some of the most popular songs, with music by eminent composers. \$1.
The Lyceum Guide, by Emma Rood Tuttle. How to organize progressive lyceums spiritual or liberal societies, etc. 50c.
Career of Religious Ideas—Hudson Tuttle. 50c.
Stories for Children—Hudson Tuttle. 25 cents.
Cross and Steeple, their origin—Tuttle. 10c.

BOOKS BY CARLYLE PETERSILEA.

Discovered Country. Experiences in spirit life of the author's father. \$1.
Mary Anne Carew. Experiences in spirit-life of the author's mother. \$1.
Philip Carlisle. A philosophical romance by the author's band of spirit guides. \$1.
Oceanides. A scientific novel based on the philosophy of life as seen by spirits. 50c.

BOOKS BY DR. J. H. DEWEY.

The Way, the Truth and the Life—Handbook of Metaphysical healing and psychic culture. \$2.
New-Testament Occultism, or Miracle-Working Power the Basis of Occult and Mystic Science. \$1.50.
Pathway of the Spirit. A guide to Inspiration. Cloth, \$1.25. Paper, 75c.
Open Door—Spiritual Mastery. \$1. Paper, 75c.
Dawning Day. Exposition of the methods of the Brotherhood of the Spirit. 30c.
Genesis and Exodus of the Human Spirit. Cloth, 50c. Paper, 30c.
Sons of God and Brothers of Christ. 25c.
Seer and Master. Key to Psychic Vision and Spiritual Mastery. 15c.
Walking with God. Secret of Divine Communion and Fellowship. 15 cts.
Signs which Follow, or Power from Above. 15c.
True Illumination. Christ-Theosophy. 15c.
Master's Perfect Way, or Prayer of Silence. 15c.
Pentecost—opening of a new school of Inspiration and Brotherhood. 10c.
Regeneration—Gate to spirit emancipation, 15c.
Scientific Basis of Mental Healing. 10c.

Golden Jubilee Song Book, by Mrs. R. Shephard Lillie. Price 10c.

GOLDEN GLEAMS of Heavenly Light, by Spirit Samuel Bowles, through Mrs. Carrie E. S. Twing. Price 30 cts.

GAMES FOR CHILDREN.

Snaps.—Game of Cards, 10c. Postage 6c. extra.
Totem—Animal and Bird Game. 10c. post. 4c.

Any of these books and pamphlets can be obtained at the office of the RELIGIO-PHILOSOPHICAL JOURNAL. If to be sent by mail add 10 per cent for POSTAGE.

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the *Electric and Magnetic Forces of the body*—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative. The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Special Premium Offer.—We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old or new subscribers.

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

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

GEO. W. CARPENDER, M. D.,
PSYCHIC PHYSICIAN.
Cures all Chronic Diseases.

Will visit patients. Makes a specialty of cancers. 531 Alvarado St., San Francisco. Office 935 Market Street.

Mrs. J. J. Whitney,
MEDIUM,
AND
Medical Clairvoyant



Treats all diseases with Revealed Remedies. Send stamp for Diagnosis, stating age, sex, and one leading symptom. Sealed Letters answered, \$2.00.

232 Stockton St.,
San Francisco, Cal.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

OCCULT FORCES.

DEVELOP your latent powers and accomplish what would otherwise be impossible. This knowledge not only increases personal influence but fortifies one against designing and unprincipled persons.

"Concentration; the Master Key to Psychical Development," by W. J. Colville, contains valuable matter of intense interest, on this subject, to all who desire in any way to benefit their condition in life. It is a marvel of condensed thought and brilliant ideas pointing a new way to success in all undertakings through the mastery of subtle forces. Price 10 cents. Address,

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.

Mrs. DR. DOBSON-BARKER,
Box 132, San Jose, Cal.

The Light of Egypt,

Or the Science of the Soul and of the Stars. The Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth a guide, philosopher and friend. To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a divine revelation of Science.

Price, in cloth, \$2; paper covers, \$1.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

THE LYCEUM, published weekly by Tom Clifford, 61 Willowdale St., Cleveland, O. Fifty cents per year, invariably in advance.

RELIGIO-^{PHILOSOPHICAL} PHILOSOPHICAL JOURNAL

[Established in 1865.]

Weekly—One Dollar a Year.
Foreign Postage 50 cents a year extra.
Single Copy, 5 cents.

THOMAS G. NEWMAN,
EDITOR AND PUBLISHER.

1429 Market St., near 10th St.,
SAN FRANCISCO, CAL.

TO CORRESPONDENTS.

Address all communications and remittances to Thomas G. Newman, 1429 Market St., San Francisco, Cal. Your name, post-office and State should be stated in every letter.

Remit by Money Order, Registered Letter or Bank Draft. Never send Coins in letters; they wear holes in the envelope and may be lost.

Subscribers should invariably state the name of the post-office to which their JOURNALS are sent. Serious delays often follow a disregard of this. Among a large number of subscribers it is difficult to find a name, without it.

Those wishing the RELIGIO-PHILOSOPHICAL JOURNAL stopped at the expiration of the time paid for, should give notice to that effect, or it will be considered they wish it to continue.

Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest persons are using our advertising columns, they are at once excluded.

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.

Progressive Spiritualists.—Last Sunday evening the doors of Occidental Hall were open free to all comers, and a good audience assembled to listen to Mrs. Lillie, who spoke upon the topic, "How shall we escape if we neglect so great Salvation?" The meeting opened with "Angel Friends," "The Triumph of Right," and the "Home of the Soul" by the audience, led by the choir; assisted by Mrs. Jolly, W. T. Jones, and C. H. Wadsworth. Mrs. Lillie read a poem, "Living Stones," and followed it with an eloquent address. She called attention to the importance of teaching the philosophy, claiming that although phenomena are the foundation upon which rests the ladder of ascension, it is not the whole ladder, which reaches above the comprehension of the world's present development. The speaker demanded a salvation that will save from creeds, forms and ceremonies, selfishness and ignorance. She plead for humanitarianism, rather than sectarianism, and recommended the development of intuition as a safeguard against imposition. The meeting closed with an improvised poem from the words, "Living Stones." The audience sang "America," and were dismissed by Mrs. Lillie.

Dr. York's Lecture last Sunday evening at 117 Larkin St., was upon the subject of "Religious Conspiracy" and was a scorching denunciation of the effort now being made by the Christian priesthood to evade the taxation of church property. A protest to the Legislature is being circulated and extensively signed.

Circle of Harmony.—Mrs. F. A. Logan reports the meeting at Occidental Hall last Sunday to be unusually large, and intensely interesting. The subject for discussion was "Healing," in which lawyers, students and mediums participated. The methods practiced by the great Healer of Nazareth are being successfully pursued by Spiritual healers to-day. The theory of harmonious vibrations, as applied to healing, was discussed at length. The circle is formed every Sunday at 1 p. m.

Local Brevities.

Mr. J. T. Lillie has been seriously ill with la grippe but is convalescing.

Mrs. H. A. Griffin requests the friends not to mistake her name for that of Griffith, in future, and thus save her much annoyance.

Mrs. Dr. Gilson, of 148 6th St., has a daughter seriously ill. A friendly call and a kindly word from fellow Spiritualists would be appreciated.

Miss Mabel Griffin has been under the care of a physician for some time. We hope for her speedy recovery.

The Mission Lyceum.—The first annual meeting of this Association was held on the first Sunday in this month, the reports of the officers showing unparalleled growth and prosperity for a child of about three months old. The officers of the Association for the ensuing year are as follows: President, W. T. Jones; Vice-President, Harry Hargrave; Secretary, J. T. Roberts; Treasurer, Mrs. M. A. Clark; Trustees, A. J. Colby, Carl Eberhardt and Mrs. Sadie Eberhardt.

Officers of the Lyceum: W. T. Jones, Conductor; Mrs. L. S. Drew, Assistant Conductor; Mr. Pifer, Guardian; Prof. A. P. Merrill, Musical Director; Miss Pearl Bryson, Assistant Musical Director; Mrs. Shroder, Librarian. Mr. A. J. Colby, Mr. Carl Eberhardt and Miss Llewellyn, Guards.

The following volunteered their services and were elected as leaders of groups: Misses Drew, Kirkwood, Eberhardt, and Mesdames Eberhardt, Beckwith, Munro, Seal, Upp, Strickland, Werner, Peck, Cleveland, Pritchard, Bryson, and Miss Shay. We bespeak in our behalf the kindest thoughts and hearty co-operation of all friends of progressive minds, that we may prosper in the good work we have undertaken.

J. T. ROBERTS, Sec. W. T. JONES, Pres.

Universal Spiritual Association.—"Necessity" was the theme of discourse at 20 Eddy St., last Sunday afternoon. The activities of life inspired by necessity which in turn are born of violated law, through ignorance, caused by resistance of inspiration; which depends upon conditions, that are brought about by motion or the activities of life. Thus have we completed the circle of logic, and arrived at the point where cause and effect are blended in one. The solution of these mental problems are very fascinating and very helpful.

Dr. Alice Carstens, located at 148 6th St., San Francisco, is a graduate of the College of Science of Los Angeles, and bears the title of S. D. (Doctor of Science). She is a medium for spirit healing of both body and soul. Her address will be found in the Mediums' Directory of the JOURNAL.

Mission Lyceum Entertainment.—On the last Wednesday evening of each month this new Society gives an entertainment and dance. The next one occurs on Feb. 25, and promises to be a good one. The tickets are but ten cents each, and none can afford to stay away. At the Lyceum meeting last Sunday, half a hundred children assembled, despite the inclemency of the weather. The Spiritualists of the Mission are alive.

Mrs. Sadie Eberhardt celebrated the anniversary of her first year's work as a medium, on Sunday evening, at her home, 937 Guerrero St., San Francisco, it being one year on Jan. 16, since she held her first test-circle. The parlors were filled and the tests given by her, on Sunday evening, showed the progress she has made during the year.

Paine Celebration.—The Liberals of this city will celebrate the anniversary of the birth and life-work of the author-hero of the American Revolution, Thomas Paine, at Scottish Hall, Monday evening, Jan. 30. The literary exercises will consist of music, songs, recitations, and addresses by Mrs. R. S. Lillie, Mr. Simpson and Dr. York, and will conclude with a social dance.

Mrs. Drew's Meeting was crowded to the door last Sunday evening, and the people were entertained by Mrs. Drew and Mrs. Jennie Robinson. These meetings, which are held at 909 Market St., are proving a great success and will be continued indefinitely.

Oakland's New Meeting, in Fraternal Hall, is conducted by Mrs. Knott and Mr. Ellis, with Mrs. H. A. Griffin as test medium. We hear good reports from this meeting, and we hope to hear of many more, of similar character, being started and maintained in various parts of the State. You will never know what you can do until you try.

Free Meetings.—The Directors of the Society of Progressive Spiritualists held their monthly meeting Jan. 12. A motion was made to open the doors free at the Sunday evening meetings, and it was unanimously carried.

A Business Opportunity.—The proprietor of a manufacturing and agency business, must go East for business and personal reasons, and will sell, at a sacrifice, a business yielding an income of from \$65.00 to \$90.00 per month. This includes large lists of working agents, and 5,000 names of persons throughout the West; also the right to manufacture and sell two excellent selling articles West of the Rocky Mountains. Anyone with a few hundred dollars will find this a good investment. It must be sold soon! Investigate! Address, A. M. C., care of this office.

The Reviewer.

Uplands, a novel by "Aida," (Mrs. Frances Davis Baker, 30 Cottage St., Buffalo, N. Y.); published by G. M. Hansam. 116 pp. Price 30 cents.

This novel is very interesting, and contains much pertaining to the spiritual philosophy. Its perusal will lead many to enter upon an investigation of the philosophy and phenomena of Spiritualism.

Cyrano De Bergerac. A play in five acts. By Edmond Rostrand. Cloth bound, 190 pp. Price 25 cts. Published by Hurst & Company, New York. For sale at this office.

This is a cheap edition of the famous play, translated from the French by Gladys Thomas and Mary F. Guillemard.

The Coming Age is the name of a new review of constructive thought, under the editorial management of B. O. Flower and Mrs. C. K. Reifsnider. Mr. Flower was the founder, and for seven years the sole editor of the *Arena*. The initial issue is very interesting and instructive. Among its many good things we may mention the fact that Lillian Whiting, whose World Beautiful Books have made her name a household word in tens of thousands of American homes, appears in a suggestive essay entitled "On the Threshold," in which she discusses the latest scientific discoveries, and points out their probable relationship to the realm of the soul. Its price is \$2.00 a year, but we will club it and the JOURNAL for a limited time and send both for \$2.50.

Little Men and Women for January is on our desk. It is full of jingles to please baby ears, stories that call forth the "Tell it over again" request, kindergarten articles that furnish play for active baby fingers.

Among the contributors to the 1899 volume are, Sophie May, Emile Paulsson, Margaret Johnson, Edith Thomas.

Two splendid serials: "The Purple Owl Rug," by Sophie Swett, and "The Five Little Smithers," by Nell K. McElhone.

Little Men and Women and *Babyland* have been combined, giving a 32-page monthly magazine for 50 cents a year!—Little Men and Women Co., Troy, N. Y.

"The Destiny of America, and the future of the Anglo-Saxon, as revealed to J. E. Hollingsworth in a trance," is a pamphlet of 56 pages, issued by the El Dorado Publishing Co., Indianapolis, Ind. This vision occurred in November, 1892, and is very flattering for the Anglo-Saxon race, if it is verified by history.

Raphael's Almanac for 1899 is a Prophetic Messenger and Weather Guide. Price 35 cents. For sale at this office.

Three Jubilee Lectures, by Dr. J. M. Peebles. Price 50 cents, 122 pages. For sale at this office. These are his celebrated lectures delivered at London, England, Hydesville and Rochester, N. Y.

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

Suggestions, a monthly magazine devoted to the science of Suggestive Therapeutics and kindred subjects—Hypnotism, Magnetism, Telepathy, Mental Culture, Suggestive Education of Children, Dreams, Visions and all psychical phenomena, will be clubbed with the RELIGIO-PHILOSOPHICAL JOURNAL and both sent for \$1.75 a year.

W. M. FORSTER, M. D.
Physician and Surgeon,
1059 Market St.,
SAN FRANCISCO, CAL.

Consultation by Letter, FREE.
Send Postage Stamp for reply.

Special attention is given to diseases of the Nervous System, the Liver and Kidneys. Correspondence invited.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Social Reformers

Should support the Vegetarian Magazine. It seeks to deliver slaughtermen from the demoralizing influence of butchery. 50c. a year; 1 mo. 5c. CHICAGO VEGETARIAN, Chicago.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Societies and Meetings.

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

California State Spiritualist Association.

HEADQUARTERS—1429 Market St.,
SAN FRANCISCO, CAL.

PRESIDENT..... M. S. NORTON, 1429 Market Street
VICE PRES'T..... W. D. J. HAMBLY, San Jose.
SECRETARY..... T. G. NEWMAN, 1429 Market Street.
TREASURER..... B. F. SMALL, 3750 22nd St.
DIRECTORS—Mrs. R. I. Johnson, Hollister; Mrs. H. E. Robinson, San Francisco; Mrs. M. E. Coleman, Oakland; C. H. Wadsworth, San Francisco; Mrs. I. M. Kellenberger, Alameda.

Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

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

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Thursdays, 2 p. m. Private consultations daily; letters answered, a specialty. 37 Van Ness Avenue, San Francisco, Cal.

Clairvoyant Examination Free.

By Dr. E. F. Butterfield. Beyond question there are hundreds of (so-called incurable) individuals that could be restored to health if the cause and location of their diseases were understood and pointed out. He will satisfy you he understands your disease perfectly. Enclose lock of hair with stamp, name and age. DR. E. F. BUTTERFIELD, 19t8 Syracuse, N. Y.

C. E. Hejwood, Telegraphic Rapping Medium.

1236 Market Street, San Francisco,
Room 86. Hours 12 to 4.

MRS. ESTHER DYE,
MAGNETIC HEALER,

(Cures by laying on of hands).
She diagnoses and locates Disease without asking any questions. Consultation free.

330 Ellis St., San Francisco.
A booklet, giving a brief history of Ancient and Modern Healing, given free to callers. 2tf

Postage Stamps may be sent to this office for fractions of a dollar.

Dr. Peebles
AND
Burroughs,
NOT ONLY
Correctly Diagnose

But they—

**ABSOLUTELY
CURE
CHRONIC
DISEASES.**

WHERE OTHERS FAIL.

If you are a sufferer WRITE TO-DAY, giving your

Name, Age, Sex and a Leading Symptom, and receive an absolutely correct Diagnosis Free of Charge.

Remember to Address,

Dr. Peebles & Burroughs
BATTLE CREEK, MICH.