

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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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.

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No. 47.

## GALILEO'S PRISON SONG.

Though you fear me, though you doubt me,  
I shall win, whate'er befall;  
Though you jeer me, though you flout me,  
Truth and I against you-all!

Though you bend me, though you break me,  
Time and I against you all;  
Time and truth at last shall make me  
Lord of you who am your thrall.

Though you chain me, though you burn me,  
Yet the earth, though that befall,  
Moves, and though you daunt and turn me,  
It still moves in spite of all!

## BORDERLAND

### A Strange Dream.

B. T. LANDES.

In 1893, while engaged in the cultivation of an orchard on the Hayes-Chynoweth ranch at Eden Vale, California, and when feeling quite well in mind and body, I had, one night, the following remarkable dream:

I was brought to spirit consciousness while walking upon my father's old farm in Oregon—a portion of it which was covered with oak bushes, and bordering upon a dense forest of fir on the banks of a deep slough. The timber was all standing as natural as when in my boyhood days I drove the cows through it toward the setting sun, as the long shadows of those towering, waving trees, dark, deep shadows, reminding me of approaching night, reached far out toward the McKenzie river just beyond.

The oak bushes in many places were burned off; I walked over the burned ground and into or among those that had not been touched by the fire; I could hear the dry leaves crush beneath my feet as I walked along, and saw the wild flowers in all their varied hues and different species, and saw the green grass, and the green leaves upon the bushes and the towering firs just beyond, when as I walked along, enjoying myself in the thought of being once again on the old home place, from which I had been absent about 17 years, I heard the sharp crack of a gun but a short distance from me, and in the direction in which I was going.

I went on till I stood nearly under the long boughs of the tall firs covered with their green leaves or needles, all looking as natural as when my physical eyes had seen all that I was now beholding, when there came suddenly into view, and only about 100 feet from me, a being I could not tell at that distance whether a human being or some one from the spirit-world.

As I approached, leisurely and calmly, I saw that she was some one who was a very dear friend or relative—seemed like a sister who

was born and passed to the spirit-world before I was born. She wore a blue cap, her dress was as white as the driven snow and glistened with great brilliancy in the light (it was as light as day all the time of my dream), and was finished at the bottom with long, saw-tooth-like lace—the points about five inches long. Her hose were black, and her shoes, or slippers, were black and shiny and ornamented with silver buckles, which glistened and sparkled, although she did not move. Her hair was black as a raven's wing and hung down to her shoulders; it did not curl, but hung in slight but graceful waves, and was cut evenly and in perfect order.

hands, and she raised the gun and shot at a flock of white geese that soared many hundred feet above our heads and flying in V shape, as they always do when flying at a great height from the earth. I looked up when the gun was discharged, but immediately fastened my gaze upon her again, not once checking my gait—that of a slow walk—and went up to her and kissed her, neither of us speaking a word. I stepped back, or rather seemed to glide back, and away from her a distance of about 20 feet, when the goose which she had shot came whirling to the ground and fell between us, and only about 7 feet from where she stood with the gun

## Dr. Rusk's Experience.

The Rev. John Rusk, pastor of the Church Militant, and well known to many Chicago people, declares that while little more than a year ago he would have regarded the idea of talking with people not in this life with all the bitter skepticism and disbelief of a purely scientific mind, he now talks face to face, and day after day, with denizens of a world other than our own, and that such interchange of ideas and sympathies between himself and the friends who have "passed over" is almost as frequent and continual with him as are ordinary conversations with people in every-day life.

"My mother, my brothers, several friends and my own wife are among the spirit friends who talk with me," says Dr. Rusk, "and while I am not yet ready to publish the whole of my experience—which I began in the coldest possible spirit of scientific investigation—I am by no means afraid to say that conversations with those who have passed through the change called death are of common occurrence with me. By 'conversation' I mean direct, personal intercourse. The 'farther on' friends in whose acquaintance and companionship I delight, communicate with me directly, by word of mouth, and precisely as two people, both of whom were still in this world, would talk. Their voices are as clear and distinct as are the voices of the people whom I meet on the street or in my own home, and they converse with me in precisely the same manner. They have told me many things known to nobody in this world but myself, foretold other events which have subsequently happened, and in my intercourse with the residents of the world which lies beyond ours, I have found great pleasure and comfort of late, although, as I am always careful to state, I invariably look at the matter from the purely scientific side, and never allow my imagination and poetic fancy the slightest freedom or liberty."

During the year-long illness which for some time paralyzed Dr. Rusk's ministerial efforts, his mind was literally compelled, he says, to recognize as possible, things which he had hitherto condemned as impossible or fraudulent, and he now daily carries on conversations with the inhabitants of other spheres. The intercourse with the dead, which he now describes, has been actually forced upon his attention, he declares, and he has no affiliation with Spiritualism of the usual order. He finds nothing uncanny or unnatural about his conversations with disembodied spirits, and he will probably publish the whole of his experience in this line at no distant date.



MRS. EUNICE SLEEPER,

The Donor and Creator of the Sleeper Trust.

Seated on the Platform amid the Floral Decorations at the Dedication of the Spiritual Temple at San Jose, Cal., Oct. 26, 1899.

Her hair did not seem to move or get out of order, when she looked up straight into the sky above her head, not moving her body.

Realizing that she was a sister or some one very near and dear to me, (but whom or what I was not made to understand), I looked at her without bowing, speaking, smiling, or making any sign of recognition, when she smiled as she looked at me, and seemed the picture of happy innocence, of angelic purity, and of peace and tranquility, and was more beautiful than I can find words to describe.

I advanced to where she was standing. I did not seem to stop or halt, from the time I saw her, after the sharp rifle shot I had heard but a moment before I came in sight of her, and before I got within 80 feet of her, I saw she had a rifle in her

still in her hands and gazing upon it, as did I, neither speaking a word.

We stood with our eyes riveted upon that goose, as white as the dress that this strange being wore, as it stretched out its wings and fluttered and quivered, and as the blood ran in a great stream from its wounds, it died in great agony. When it had made its last quiver and I saw that it was dead, I looked up to where my angel, friend (or who or whatever I might call her) was standing and saw her gradually fade from my sight. Then the whole scene faded away and I awoke.

That was my dream. All I saw and heard seemed as real as all that I see and hear during my wakeful hours, and seemed not like a dream, but a reality, and has never faded from my mind. Who can interpret it?  
Eden Vale, Cal.

## The New Heaven and the New Earth, OR THE UNIVERSAL SUPPLY IN AIR.

A Lecture Delivered by Dr. Geo. W. Carey at Los Angeles, California.—Concluded.

And what shall we say of America, the marvel of the ages? May we all be enabled to say from our hearts, in the language of Ambrose Bierce in his inspired "Invocation:"

Lo! here upon the world's extreme  
We stand and lift our arms and dare  
By thine eternal name to swear  
Our country which so fair we deem—  
Upon whose hills a bannered throng,  
The spirits of the dawn display  
Their flashing lances all the day,  
And hear the sea's pacific song;  
Shall be so ruled in right and grace,  
That men shall say: "Oh! drive afield  
The lawless eagle from the shield,  
And call an angel to the place!"

The common people, like those who heard Jesus gladly, are everywhere of one accord, or as if they had received orders from some mysterious source, talking of better ways to deal with each other, of co-operation instead of competition and war to the death between man and man on the commercial battle-field. The altruistic spirit is permeating the brain, and especially the heart, of man as it never has before. The pages of leading papers and magazines glow with truths from the spiritual Jerusalem, and all nature is in travail to give birth to the divine order—the Christ. Hear Edwin Markham in his epic poem, "The Desire of Nations."  
"And he will come some day. All ready now, His star is on the way; He comes! Oh, world, He comes! But not with bugle blast nor roll of doubling drums."

And when He comes into the world gone wrong,  
He will rebuild her beauty with a song.  
To every heart He will its own dream be:  
One moon has many phantoms in the sea.  
Out of the North the north will cry to men:  
"Baldur the Beautiful has come again!"  
The flutes of Greece will whisper from the dead:  
"Apollo has unveiled his sunbright head!"  
The stones of Thebes and Memphis will find voice:  
"Osiris comes; Oh, tribes of time rejoice!"  
And social architects who build the State,  
Serving the Dream at citadel and gate,  
Will hail Him coming through the labor-hum.  
And glad, quick cries will go from man to man:  
"Lo, He has come, our Christ the Artisan—  
The King who loved the lilies; He has come!"

He will arrive, our Councilor and Chief;  
And with bleak faces lighted up will come  
The earth-worn mothers from their martyrdom,  
To tell Him of their grief.  
And glad girls caroling from field and town  
Will go to meet Him with the labor-crown,  
The new crown woven of the heading wheat.  
And men will sit down at His sacred feet;  
And He will say—the King—  
"Come, let us live the poetry we sing!"  
And these, His burning words, will break the ban—  
Words that will grow to be,  
On continent, on sea,  
The rallying cry of man . . . . .  
He comes to make the long injustice right—  
Comes to push back the shadow of the night,  
The gray tradition full of flint and flaw—  
Comes to wipe out the insults to the soul,  
The insults of the few against the whole,  
The insults they make righteous with a law.  
Yea, He will bear the safety of the State,  
For in His still and rhythmic steps will be  
The power and music of Alcayone,  
Who holds the swift heavens in their starry fate.  
Yea, He will lay on souls the power of peace,  
And send on kingdoms torn the sense of home—  
More than the fire of joy that burned on Greece,  
More than the light of law that rose on Rome.

It is here we see the glitter of Markham's crown of glory and immortality, and not in "The Man with the Hoe."

May we not expect wonderful results when the earth, after having absorbed the coarser air, commences to breathe in and become vivified and spiritualized by this new life vibration? Will it not be a new earth in very fact? Then the problem of subsistence will be solved. No more corners on nature's bounties, No more trusts and syndicates to profit from man's necessities. No more will the people be ruled by a dollar instead of love.

The glorious time comes swiftly and surely. It may come in the shock and clash of battle and revolution. There may be "A crashing of the helmet on the forehead of the wrong when the battlements of Babylon fall." It may come in epidemical scourge or the rocking of a mighty earthquake. It may come, in the language of Richard Realf, "In an utterance that shall sweep." Like a red-hot-lipped Simoon, "And whither the damning things that keep this beautiful world in gloom," or a great light may shine about the children of men from the spiritual sun, and they may be changed in the twinkling of an eye.

Oh! wonderful prophets, mediums between the spirit-world and man, under new scientific light, we read your words with enlarged mean-

ing. We now see that what has been termed sin was simply falling short, and neither God's love or wisdom need longer be impugned. Ignorance is to be burned up with the unquenchable fire of truth.

Witness the conversion of Saul of Tarsus; he was not destroyed, but the lack of understanding in him was supplied and lo! the apostle Paul. Saul was found no more, but nothing was destroyed. God cannot destroy or annihilate anything, for all substance is of and from God, the Universal Spirit. Chemistry is a natural law; therefore, God's law has fully demonstrated that substance cannot be destroyed; but a certain manifestation may be changed to another vibration. So all the sons and daughters of God will come to know the truth, however long the time required or however severe the trials and tribulations through which they may pass.

I feel like exclaiming with Whittier in his inspired poem on the Emancipation Proclamation:

"For the Lord  
On the whirlwind is abroad;  
In the earthquake He has spoken;  
He has smitten with his thunder  
The iron walls asunder;  
And the gates of brass are broken!  
Did we dare  
In our agony of prayer  
Ask for more than He has done?  
When was ever His right hand  
Over any time or land  
Stretched, as now, beneath the sun?  
It is done!  
In the circuit of the sun  
Shall the sound thereof go forth.  
It shall bid the sad rejoice;  
It shall give the dumb a voice!  
It shall belt with joy the earth!  
Ring and swing,  
Bells of joy! On morning's wing,  
Send the song of praise abroad.  
With a sound of broken chains,  
Tell the nations that He reigns,  
Who alone is Lord and God!"

It cannot too strongly be impressed upon our hearts that ignorance of the true law of being—of man's relation to man, and to the eternal Good from whence He sprang, and of which he is an attribute or individualization—is the cause of all so-called sin or evil. Jesus on the cross said: "Father, forgive them; they know not what they do."

When the New descends until it touches the earth, may we not expect all those who have passed into the light, to return? Will not this earth be a fit abode for angels? Then the righteous will inherit the earth.

Maybe then the great teacher who perished on the cross will make Markham's words true:

"I have descended from the hidden place,  
To make dumb spirits speak and dead feet start;  
I feel the wind of battles in my face;  
I hear the song of nations in my heart."

Let us hope that this descending atmosphere will unite all those separated by so-called death, so we may realize the resurrection is no longer a prophecy.

The uplifting inspiration from the new heaven is vibrating over all the earth and building it anew. It touches the dusty, tangled chords of our humanity and order, harmony and love commence to rear their temples heavenward. It caused the ancient Briton to throw off the yoke of feudalism and start the human race on its long march to the shining heights of brotherhood. Columbus heard its "still, small voice," and set his face West and West. It inspired Shakespeare to strike the camps of knowledge far ahead along the roads of time, and to ration them with food for intellects in ages yet to be. It prompted our revolutionary fathers not to submit to tyranny, taxes and standing armies. It guided the hands that signed the Declaration of Independence; lifted Lincoln's stalwart arm to strike the shackles from the slaves, and flamed through the brain of Edward Bellamy when he chanted the song of redeemed humanity in "Looking Backward" and "Equality."

This unnamed inspiration, this angel out of heaven, will light the earth with truth, restore the people's sight and hearing, and heal all infirmities. And even now healing is more fashionable than sickness. This coming evangel will proclaim that Universal Brotherhood is not a dream of the visionary; that co-operation is not paternalism or tyranny, and teach the now blind leaders of the blind that the worst form of tyranny and paternalism is found where legislators, congresses and Presidents or Supreme Courts exercise power or issue *ipse dixits*, whereas they should simply act in the capacity of clerks. It will transfer the crown from royalty and mammon to the brow of Labor and Love. It will open the hearts of men and women to receive truth—the truth of

the oneness of the race, so all will understand that to injure another will prove an injury to self; that all things in the universal will sooner or later return to their source; that actions or thoughts directed with intent to injure must, by operation of an unalterable law, react upon their source.

It will ransom the people's heritage of land and give a home to every child on earth. It will cleanse the drunkard's brain and breath, and on his household altar lay a wreath of happiness and love. And finally it will materialize a brain, in whose holy of holies the Christ shall sit enthroned.

Then "The meek shall inherit the earth and delight themselves in the fullness thereof." "They shall build houses and inhabit them." "They shall plant vineyards and eat of the fruit thereof." "And the tabernacle of God shall be with men, and there shall be no more crying, nor sickness, nor death, for behold, I make all things new."

We feel the vibrations, and hear the symphonies of the approaching choir of spirits and angels, and the measured and rhythmical notes of their victorious song thrills the world.

I will close with words of A. P. Miller, one of California's gifted poets:

"Roll on, oh slow-wheeled years,  
And bring about the day  
When men shall gather wealth to give away,  
And spring to help when tempted nature fails,  
As when a builder drops from city walls.  
When to be good alone men alone shall be bold,  
And seek out suffering as men seek for gold;  
When Christian women shall not wipe their feet  
Upon their fallen sisters in the street,  
And calumny shall be a crime unknown,  
And each shall make his neighbor's wrong his own!  
Begone, oh hate and war, begone!  
Roll on this way, oh Golden Age, roll on!  
When men and angels face to face shall talk,  
And earth and heaven arm in arm shall walk;  
When love shall reign,  
And over sea and shore  
The peace of God shall rest forevermore."

## Presentiments.

One Sunday, early in May '71, my cousin and family having visited us, bade "good-bye" and were about to drive off, my aunt accompanying them, with the intention of staying a day or two with her son. I sat alone in the parlor, and hearing a slight noise, looked up to see cousin George in the doorway. I said: "Have you forgotten something?" He answered in the negative, and stood there looking intently at the portraits of his two sisters, who had passed to "The Beyond." Then he looked the room all over, after which he shook hands and kissed me—a proceeding very unusual with him. With a pleasant "Good-bye, Nettie," he left me, and I shall never forget the impression made by his manner. I felt that he had taken his last look at the old home, and that I had seen him for the last time.

The district school I was engaged in teaching was two and a half miles from town—a small town in Illinois. On the morning of the 26th of June, not more than five weeks after the incident related, I was seized with such a feeling of unrest that it was almost impossible to stay in the school-room. At an early hour in the afternoon, I dismissed, and walked home, much to the surprise of my good uncle. Learning that my aunt had been sent for late the night before to see her son George, who was very sick, I said at once: "He will never get well." Uncle declared I shocked him, and wished to know why I should say "such a queer thing." I didn't know—don't know now. The next day my unrest was greater, if possible, and again I dismissed school early. On my way home, I met a man who had been sent for me, with news that my cousin was dead.

Wishing to spare my aunt any undue anxiety, I had never told her of my strange feeling the day that George returned to the house, though the memory of it had haunted me. Aunt thought I ought to have told her, as she would have regarded it as a "warning," and would have visited her son often, instead of letting opportunities pass.

Now, the question in my mind is: Did George W. have a presentiment that prompted him to return for a last look at his father's home?

Wichita, Kas.

J. P. M.

A prudent use of wealth conduces to the practice of liberality, and ensures the means for relieving others; he who parts with his money foolishly, makes it the prey of every one.

## Spiritualism in the Past and Present.

An Address Delivered by Prof. J. R. Buchanan in Sleeper Hall, San Jose, When First Occupied by the Spiritual Society, Oct. 29, 1899.

This is an occasion, my friends, in which we should all rejoice. The 19th century and the glorious flag of American freedom enable us to do that, and to speak that openly for which in the 16th century, and even in the 17th, we would have been imprisoned, or hanged, or burned alive, like the philosopher Bruno at Rome, or tortured to death in the dungeons of the Inquisition; and even in the 18th century we would not have been safe, for in 1727 a woman was condemned to death in Sutherland, Eng., for witchcraft, put into a tar barrel and burned up at Dornoch. But if one of the lovely witches who speak for the spirit-world to-day were arrested for a tar-barrel execution, the criminal who arrested her would have to fly for his life.

The privilege of man of communing with heaven, and the privilege of the angels whose love cannot be satisfied in the personal enjoyments of the spirit sphere, but demands permission to descend to earth, and pour out their love in blessing their surviving friends—these are the dearest gifts that God has given to man. In communing with an estimable clergyman, to whose wise words I felt indebted, it was delightful to hear how he woke up in the spirit spheres, and how he was assigned to the mission that suited his nature, and how he enjoyed that permanent mission, to go wherever gloom and sorrow oppressed the heart and relieve the burdens of the sorrowing.

The doctrine of man's nearness to God, and of the divine faculties implanted in his constitution, is now coming to the front in bold and eloquent, and sometimes in wild outbursts of zeal and courage. I rejoice in this—to me it is as a personal triumph, for it is my own language coming back to me with the redoubled force of progressive evolution, as this aspiring philosophy which is forcibly expressed by my eloquent friend, Mr. Brown, is substantially the same, which I brought forth before an intensely skeptical and intensely orthodox world in 1842, when I was as lonely in my faith as Robinson Crusoe in his island home.

In that scientific faith, I faced the despotism of medical colleges, and the eloquence of the pulpit at Cincinnati, where we built up an American college that was not afraid of truth.

To me, this was not a matter of faith, or of speculative theory, for I began on the solid foundation of anatomy and physiology, which medical colleges could not deny—investigating the divine masterpiece of God, the brain and soul of man, and finding in them the beginning of the pathways that lead to the spirit-world and to God—with the law that promises man a divine destiny and a glorious endowment of wisdom and power in the coming age, toward which we are now marching on as humanity has never marched before.

Then did I coin the word Psychometry as a very modest, scientific expression, leading to the spiritual world of wisdom, armed in sufficient strength to encounter the criticism of medical colleges, and I sometimes wish that I had adopted a less technical and modest name, for its proper title would be The-

osophy, or Divine Wisdom. But it has gone around the globe with that modest name, which conceals its greatness—a name which implies only a guide board to the city of the soul.

It is equally entitled the name of Christian Science, and embodies all the truths concealed under that label. And when I look back 57 years, to the time when, in the enthusiasm of youth, I challenged medical colleges, and carried this revolutionary philosophy to New York and Boston, giving demonstrations to the faculty and to clergymen. I wonder at my success in winning the approbation of Bryant and Pierpont, and Parker and Forry, and Garrison and Clarke, the foremost thinkers of that time, who are all now in that high world from which they send me cheering messages.

Our occupancy of this building to-day is a proud event for me. When in 1841 I proved man's ability to reach the spirit-world, and call down the spirit forms of the departed I was in a hopeless minority of one. The great world and I were very far apart. It would not come to me, and the slender thread of Science could not draw it one inch nearer. There I stood for 7 years, devoting myself entirely to the college.

Then the spirit-world came to the mighty task which science could never accomplish, and I hailed it with delight, being for a long time the only medical professor who would welcome and defend it.

I believe now that my whole life has been in harmony with the higher world, for I have always found our sentiments in harmony when we could exchange our thoughts; and knowing the aims of my life, for they see into human hearts, they have come to me and proved their guardianship over my life labors in the service of God,\* and given me all the assistance they could, knowing that I would not shrink from any duty.

They came to me through seers, who can hear their voices. They came to me in messages written on slates and on paper by spirit hands, with words of generous encouragement and promises of the reward in heaven, and in their cordiality they gave me their portraits, which I knew by scientific tests were genuine. It was not by my request or expectation that they came, but because they saw the purposes of my life and my devotion to the spiritual religion, to which they gave their lives.

The most miraculous picture given me in this way was that of John the Baptist, the inspired precursor of Jesus. I placed a white cardboard between two slates, where it remained in my presence about half an hour, and when the slates were opened, that cardboard bore a fresh oil painting of John the Baptist. There was no paint within reach, and the paint must have been materialized by spirit power. It seemed incredible then, but this kind of spirit painting has been too often produced since to leave any room to doubt its possibility.

Equally marvelous it was, when from a remoter past age, hidden in the mists of legendary fiction, the great leader of the Jewish nation, their inspired commander, Moses, came to me at New York, giving me his picture on the slates I held in my hand, with a copy of the table of the law, in an ancient language, believed to be the Egyptian. That table was produced by his mediumship.

More recently, while I have been

investigating ancient history and religion, he has given me concise historic and geographic statements of his career, contradicting the ridiculous fictions of the Old Testament, and correctly locating Mt. Sinai. I have thus verified the prediction of Jesus, that nothing shall be hidden from man. For man is a spirit now, though dwelling in the body, and when relieved from that body, he has the freedom of the Universe before him, if he aspires to use it, and then he can give the truth to those who seek it.

Scientists and doctors can confess their errors, and even that eloquent preacher of hell-fire, Spurgeon of London, like many others, denounces his own false preaching, for in that world the true teachings of Jesus and the apostles are known to those who seek their sphere, and known to be an expression of eternal wisdom.

For it was through them that Spiritualism came to the world with its most marvelous phenomena, including a more perfect materialization than has been seen since—and came with all the moral grandeur of heaven to establish peace and brotherhood on earth—to establish which, they were willing to give their lives in martyrdom, but they did not expect their lives and teachings to be falsified, as they were at Rome, to make a sacerdotal despotism. To verify their statements, the beloved disciple, St. John, came in person and was photographed in my presence at Los Angeles.

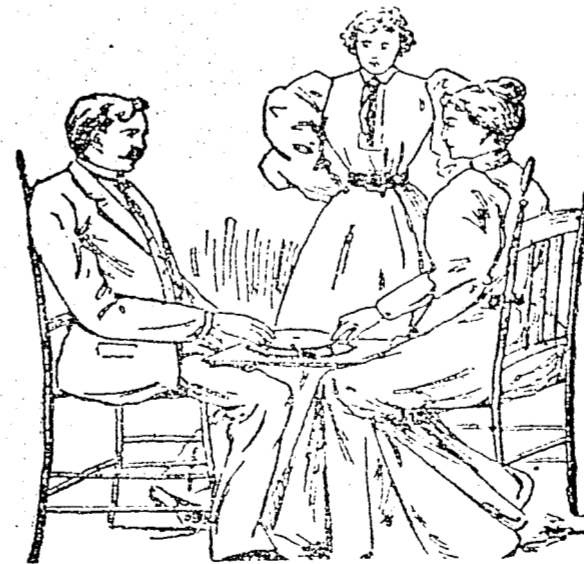
The dawn of Spiritism in America is fast bringing the world to realize that earth and heaven are coming together, and when we listen to the lessons of love and wisdom from our ancestors in the higher spheres, this world will become, after terrible wars, the home of peace and prosperity, where the rights of woman and the rights of labor will be honorably recognized, and the ancient prayer of Jesus will be fully answered:

"Our Father who art in heaven,  
Hallow'd be Thy name,  
Thy kingdom come,  
Thy will be done,  
On earth as it is in heaven."

\*In using the familiar word "God," Dr. Buchanan entirely discards the anthropomorphic idea of a person, commonly attached to it.

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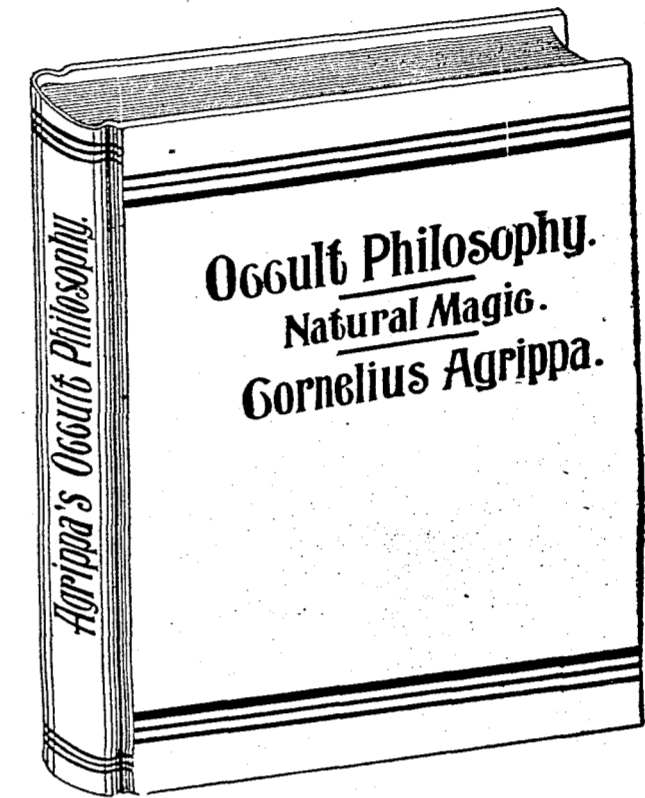
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# RELIGIO-<sup>PHILOSOPHICAL</sup> JOURNAL

Official Organ of the  
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THOMAS G. NEWMAN,

EDITOR AND PUBLISHER,

Assisted by an Able Corps of Special Contributors.

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

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

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

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

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

SAN FRANCISCO, NOV. 23, 1899.

The Editor has returned from his trip to the mountains, having had a few days' rest, but with eyes unimproved—not being able to see to read anything except through the eyes of another. Under these circumstances, he has procured assistance in the editorial and business departments of the JOURNAL, and hopes to make it more interesting than ever by the help of friends and correspondents, who unitedly offer their sympathy and co-operation.

**Materialist.**—“What constitutes a materialist?” is a question in which we are all interested. So many who do not think deeply say that Spiritualists are really materialists—but they do not know what they are talking about. The *Banner of Light* aptly puts it thus:

In philosophy, the perfect materialist is he who affirms that there is but one thing in the universe, and that that thing is *matter*. Matter, to him, is the *cause* of all things. A Spiritualist, therefore, who asks for evidences of fact in regard to psychic phenomena, cannot be considered as a materialist in any sense. Spiritualists, of all people in the world, should be careful of the labels they seek to fasten upon themselves, and especially upon other people.

Last Week we spent in the Santa Cruz mountains. Dr. H. M. Barker, a highly magnetic Healer, gave us a treatment nearly every day, with very beneficial effect—quieting the nerves and refreshing the whole physical system. Mrs. Dr. Dobson-Barker and her daughter, Mrs. Ringlip, entertained us very pleasantly at San Jose, Cal.

We were finely entertained at the very pleasant home of Mr. and Mrs. C. W. Holden of Los Gatos, who did all they could to make us comfortable.

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

## Good Medium Wanted.

This is the cry all over the country. The people are hungry and thirsty for demonstrations for spirit return, and instead of mediums congregating so much in the larger cities, they should scatter all over the country, and thus do better, not only for themselves, but for the Cause at large.

We receive many communications very much like the following: “A good, independent slate-writer or medium would find a fruitful field in this locality.” Mrs. Bushyhead writes:

“Every week I am asked: ‘Where can I get a communication through an honest medium? I do so want to hear from the loved ones on the other side.’ A good medium of any kind would do well here. Railway agents say our tourist travel will be larger this Fall than for a long time. Many of these will be of our way of thinking, and that will give any medium employment. We want no one here but who has been tested and found true.”

## From Grand Rapids, Mich.

We have had the venerable pioneer speaker, Dr. J. M. Peebles, with us as speaker for the G. R. S. A. two Sundays. He has been greeted with large and deeply-interested audiences. Age seems to be no obstacle, and his earnest, social nature, with love for his life work, makes him esteemed and beloved by us all. We don't have to get acquainted; we *are* acquainted when we meet him. His two discourses the last Sunday, Nov. 5, were: “What Will Save the World?” and “How to Live 100 Years and Keep Young.” Marion Carpenter, a favorite here, fills the balance of the month. H. W. BOOZER, Pres.

*Thought Gems* is the title of a new monthly Lyceum periodical, authorized by the National Spiritual Lyceum Association. It will soon begin publication at Lily Dale, N. Y., at 25 cents a year.

The National Spiritualist Lyceum Association has decided to send 12 copies FREE to every Lyceum whose officers will write to the Secretary, Mattie E. Hull, 72 York St., Buffalo, N. Y., or to W. H. Bach, Lily Dale, N. Y.

## Persecution in Portland, Oregon.

TO THE EDITOR:

On Thursday, Oct. 19, 1899, the City Council of Portland passed an ordinance providing that fortune-tellers, astrologers, mediums, clairvoyants, phrenologists, and all persons practicing palmistry, clairvoyance, mesmerism, and all persons using any device for the purpose of telling fortunes, or spiritualistic readings or sittings, or exhibitions of such character for hire, shall pay an annual license of \$60.

To one who can read between the lines, the ruthless hands of the clergy is seen. For some time they have been trying to throw a stumbling-block in the way of truth, thinking, in their ignorance, that truth is error, and error truth. Will the scales ever fall from their eyes?

We have a number of good mediums in Portland, but the license imposed being so outrageous, they will have to seek other fields, where the sunshine of the spirit of love and kindness is free.

Portland, Ore. GEO. WIGG, M. D.

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

## Mrs. S. Cowell.

Mrs. Cowell lectured for the Spiritualist Association of Nanaimo, B. C., for 9 Sunday evenings, and the interest increased steadily, filling the hall, which held about 550 persons. She left there and went to Vancouver, B. C., for several days, from whence she goes to Seattle, Wash., and to Portland, Ore.

While in Nanaimo, a Methodist minister, seeing that his congregation were leaving him and going to the Spiritualist meeting, attracted by Mrs. Cowell's mediumship, he preached a sermon on the ethics and morals of Spiritualism, denouncing both. He then invited Mrs. Cowell to attend his meeting, and challenged her or any other Spiritualist in that city to debate on the subject, but it was thought best not to accept the challenge, for several reasons.

A local paper in that city contained the following account of the 30th wedding anniversary reception of Mrs. Cowell, and presented her with an address, printed in the style of a banner on satin. The local paper then adds:

At the conclusion of this part of the program, Mrs. Cowell came forward, holding a sunflower in her hand, and said that the sunflower was chosen as an emblem by Spiritualists because that flower always turned its face to the light. She then presented Mr. Geo. Campbell with a beautiful gold watch charm with the sunflower engraved on it, on the face and on the back the words: “Presented to Mr. Geo. Campbell, Oct. 1899, by the Nanaimo Spiritualists.” Mr. Campbell was so overcome with surprise that he could only express a few words of thanks. Mrs. E. M. Campbell presented Mrs. Cowell with the address as follows:

To Mrs. Sabine Cowell, from Nanaimo Spiritualist Association—DEAR MADAM AND SISTER: As your work in our city is about to terminate, we feel that we cannot allow you to return to your home without expressing our appreciation of the manner in which that work was done.

As individuals, we have been cheered and encouraged by the many evidences which we have had through your mediumship of the nearness of our loved ones, proving, as our beautiful philosophy ever does—there is no death. As a society, we feel strengthened, knowing that the interest which you have awakened will continue to increase, as the beckoning hands from across the crystal river shall sweep from the portals of material life the mists and shadows which encompass it. You came to us a stranger, yet in leaving us, we feel that one more link has been cemented in the chain of memory's friendships, and we shall look forward to the possibility of your returning to us at some future date.

May the angels of Love and Truth guide you. May they ever lead you onward through life's journey, until shall dawn the golden sunrise of perpetual morn.

Signed by the officers and members, Nanaimo, B. C., Oct. 26, 1899.

After reading the address, another surprise was in store for Mrs. Cowell. Mrs. Campbell then presented this highly-esteemed lady with a beautiful gold breast-pin set with pearls, and said:

“It affords me great pleasure on this, the anniversary of your pearl wedding, to present you, on behalf of the members and friends of this Association, with this pin, which is emblematical of this occasion. It is our sincere desire that you and your companion may long be spared to bring joy and happiness, not only into the lives of each other, but to those also with whom from time to time you are associated. As through the divine gift in your possession you have comforted saddened hearts and brought peace into desolate homes, so may the angel of Peace walk with you through the onward journey of life, and may the more precious pearls, truth and love, ever shed around your pathway that brightness which comes only from a knowledge of right.”

Mrs. Cowell was so surprised that she spoke with great difficulty. With the assistance of her angel band, her voice became strong and clear and filled the room with ringing notes of love, charity, sociability and tenderness, thanking one and all for the kindness extended in her work, and for the beautiful present on the occasion of her pearl wedding.

At the conclusion of this part of the program, the audience assembled in the dining-room, where the tables were laden with delicious dishes, (enough to satisfy the most fastidious epicure), and crowned with a handsome wedding cake. After all were satisfied, the wedding cake was passed around, provoking great merriment. At midnight, the merry party bade each other good-night and repaired to their homes.

## The Reviewer.

LIBERTY IN THE NINETEENTH CENTURY is the title of a work of 287 pages, by Frederic May Holland, just issued by G. P. Putnam's Sons. It is a valuable contribution to the literature of liberal thought.

It is more historical than philosophical, though not lacking in philosophic reflections and deductions. It is a broad survey of the development of religious and political freedom in the present century, all the important movements of which are faithfully recorded in their sequent order. The wars that have helped freedom, reform movement, platform work and the liberal press, Bradlaugh, Underwood, Ingersoll and other speakers, the anti-slavery movement, evolutionary thought, as represented by Darwin and Spencer, increasing liberality in religion—all these and many more influences are grouped together in a masterly manner. Mr. Holland is a scholarly writer of radical views and sympathies with the masses. His earlier work on “The Rise of Intellectual Liberty” gave him a reputation among scholarly thinkers to which the present work is sure to add.

BEHIND THE VEIL, by Lilian Whiting. Large type and elegant binding. Little, Brown & Co., Boston. Price \$1.00. For sale at this office.

This is the story of a man's life in the spirit-world, told as only Lilian Whiting could tell it. The moral and spiritual lessons taught are worth many times the cost of the book. A little gem.

REVELATIONS OF THE SPIRITUAL MIND, by Emma De Lano Whitney. A pamphlet of 15 pp. Price, 15 cents. For sale at this office.

It is devoted to the labor of love, sowing the spiritual seed broadcast. Its pages read like a poem in prose, and the author is evidently in touch with the rhythm of life.

OCCULT STORIES, by Chas. W. Close, Ph. D., S. S. D., Bangor, Me. Bound in cloth; price, 50 cents. For sale at this office.

This little book is composed of 8 short stories in prose and poetry. Each reveals some Occult spiritual truth in a pleasing manner, calculated to produce an impression upon the minds of young and old.

EVERY LIVING CREATURE, or Heart Training Through the Animal World, by Ralph Waldo Trine. Thomas Y. Crowell & Co., Boston. 40 pp. bound in cloth. Price 35 cents. For sale at this office.

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MAGNETATION, and its Relation to Health and Character, by Albert Chavannes, of Knoxville, Tenn. 90 pp., paper, 25 cents.

This book is devoted to the generation of sexual magnetism, not for procreation, but for the benefit of persons themselves, and is ac-

completed by a mental process. A good book for mental students.

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

This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

**CHARACTER BUILDING THOUGHT POWER**, by Ralph Waldo Trine. A paper-covered book of 30 pp., published by Thomas Y. Crowell & Co., Boston. Price 25 cents. For sale at this office.

This is an added part to "What all the World's a-seeking." The author, in his usual happy style, treats of habit-forming and character-building, illustrating his points with living examples. Another step up the ladder of the "new thought."

**Passed to Spirit Life.**

Mrs. Fannie A. Vaughan left the mortal body Jan. 4, 1899. The body was cremated, by her request, in Odd Fellows' Crematory in San Francisco, Cal., on Jan. 6, and her ashes scattered in Golden Gate Park Oct. 7, where her husband, D. M. Vaughan, two sisters and a few intimate friends gathered to carry out her last request. The following poem, written by a sister, Mrs. L. E. Drake, was read by the author, after which each assisted in the rendering of ashes to ashes and dust to its original dust:

**SCATTER MY ASHES.**

Scatter my ashes where the flowers bloom;  
Scatter them over the sod.  
The world of matter is still their home—  
The fields and gardens of God.  
I only used them as means to ends  
In the schools of mortal strife:  
I have finished the course they served me well,  
In the scenes of mortal life.  
I must not check their labors of love  
In the building of other forms;  
And give them back in thankfulness  
For those who are yet unborn.  
No stored urns of silver or gold  
Shall imprison the dust I have worn;  
In a garment of beauty not made with hands,  
In a heart that was loving and warm.  
Free as the birds, the sunlight and air,  
I would that my ashes shall be;  
Workers and builders forever and aye,  
In the world where they labored for me.  
Scatter my ashes where the flowers bloom;  
Scatter them over the sod.  
The world of matter is still their home—  
The fields and gardens of God.  
Oakland, Cal. MRS. L. E. DRAKE.

**The National Association.**

**TO THE EDITOR:**  
The late Convention in Chicago was one of importance, and a great deal of good work was accomplished. The labor outlined for this organization for the coming year is diversified, and it will prove of the utmost helpfulness to our Cause at large if it can be performed. Money will be needed for the work, especially for that which includes the sending of missionaries into the field, and it is hoped that contributions to the Mayer-Home fund will not cease, now that the Convention is over, but that greater efforts will be made on the part of our friends everywhere to swell the donations until the required amount of \$15,000 is raised. Mr. Mayer has generously extended the time in which to raise the sum, until the first of January, and surely it seems as if the thousands of Spiritualists in the United States might secure the needed amount, to give the N. S. A. a home and a good treasury by that time.

At the Convention, about \$1,000 was raised in cash, and pledges for over \$2,000 more were made. Now is the time for Spiritualists to show their devotion to the Cause, and to contribute their mite to this worthy project. It will be a lasting reproach upon the Cause to allow Mr. Mayer's munificent offer of a building to the National Association to go unaccepted, because the sum he desires to see in the treasury—in addition to his gift—is not guaranteed.

If every Spiritualist who can afford to donate \$1.00, will do so by the first of the new year, we will have more than enough to meet the requirements of the proposition above referred to. Any amount will be thankfully received, and if the donors wish it returned, if the full sum is not made up, we will cheerfully favor them in this respect.

I trust that the great State of California will have a good share in this benevolent work, and that California Spiritualists, on all sides, will be up to their usual generosity in this direction and send their donations to me.

Allow me to report that Mrs. Addie L. Ballou made a fine impression upon the Convention. Her utterances were of no uncertain sound, and they proved gems of eloquence, and of practical Spiritualism. The musical features introduced by Professor and Madam Young were highly appreciated and recognized.

A vote of thanks to the editors of the spiritual papers for their courtesy and generosity to the N. S. A. during the year, has been passed with unanimous consent.

Fraternal good-will to one and all from this N. S. A. MARY T. LONGLEY, Sec. 600 Pennsylvania Ave., S. E. Washington, D. C.

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The most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena.—*Lillian Whiting.*

Mrs. Underwood has given facts of inestimable importance, presented in a careful, critical way.—*Lyman C. Howe.*

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List of contributors are, Annie Besant, J. A. Anderson, W. J. Colville, Cora L. V. Richmond, Lillian Whiting, and Swami Saradananda.

March number devoted to "Psychometry," June to "Illumination," September to "The Philosophy of Harmonics."

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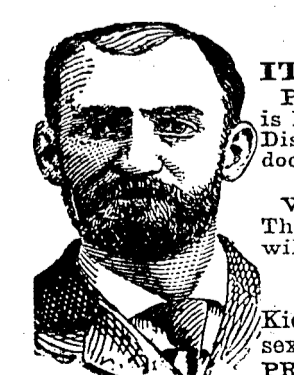
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Science teaches us that spirit, matter, life, and motion, always existed. Life on this planet has been traced to the very lowest forms; yes, and to protoplasm, a substance in which there is no apparent life.

A writer says: "Nature is one pole of being, and God the other." How does he know? What and who is the God he refers to? Has he scientific proof of his existence, that he is one of the poles of our being?

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When people talk to us about God, they should inform us which one they refer to—if it be the Jewish God, who made the earth and heaven, and all things therein, in six days, and pronounced it very good, and a short time after found a woman to be bad, and cursed the whole earth on her account;

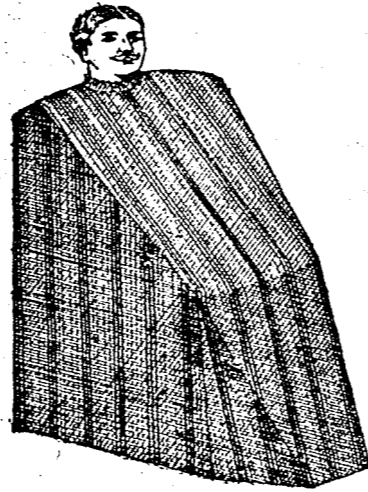
Or if it be the Christian's God, made up of three persons, one of whom was a man, who was crucified to satisfy the unforgiving spirit of the chief of the triune God.

I have the highest regard and toleration for those differing with my opinions, but I am a devout worshipper of Truth, which is my only God, knowing, as I do, that it is the Savior of the world; but it is not to be found by searching after a God, personal or impersonal.

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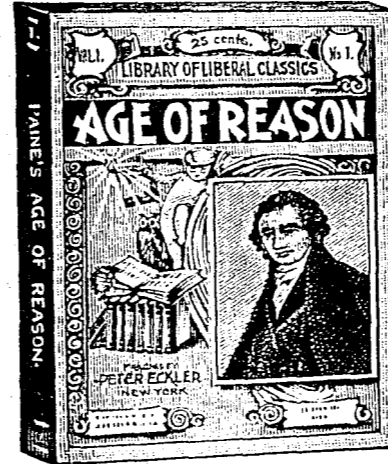
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Progressive Spiritualists.**—The Sunday evening service of this society in Occidental Hall consisted of several musical selections by choir and congregation, led by Mr. J. T. Lillie, and a lecture by Mrs. R. Shepard Lillie upon the subject, "The Man with the Hoe." The subject was handled without gloves and without prejudice.

**The Ladies' Spiritual Aid Society** are making active preparations for the Bazaar which will be held at Occidental hall on Friday and Saturday evenings, Dec. 8 and 9, 1899. The programs will be changed each evening, and a fine assortment of useful and ornamental articles will be offered for sale at reasonable prices to aid the Society in its philanthropic work. There will be plenty of fun in the Fish-pond Department. The table of refreshments will be presided over by courtesy, smiles and cheerfulness. All are invited.

**Mme. Young's Meeting** on last Sunday evening, in Oriental Hall, was, as usual, large and enthusiastic. If you doubt spirit existence, return or communication, visit these meetings and be convinced. Mrs. Seal was not present to deliver the usual address, because of a combination of circumstances which prevented.

**Mrs. J. J. Whitney** has removed to 1104 Market St., corner of Turk.

**Mrs. Logan's Meeting** last Sunday was conducted by Mrs. Stoddard in Occidental Hall. The usual interest was manifested, and the wish expressed for the speedy recovery of Mrs. Logan.

**Mrs. R. Cowell** has returned from an extended trip to the principal cities of the Northern Coast and Mr. Cowell from Alaska. They are at their home at present, 414 East 16th St., Oakland.

**Universal Spiritual Association.** The Sunday afternoon meeting, conducted by Dr. W. S. Hall at 20 Eddy St., was well attended. The subject for discussion was "Resentment," and the meeting was lively, interesting and instructive.

**Capt. H. H. Brown** delivered a lecture in his parlors, 521 Turk St., last Sunday evening, taking for his subject, "Don't Worry."

**Mission Progressive Lyceum.**—The next popular entertainment and dance will be held on Wednesday evening, the 29th inst. Mission Opera Hall, 2131 Mission St. Go and enjoy a pleasant evening with this growing society.

**French Taught;** quick method. Mme. DeMonui, 1429 Market St. RELIGIO-PHILOSOPHICAL JOURNAL. Station B.

### San Jose Items.

I would like to say a few words about the situation in this city—how the Cause is progressing. The First Spiritual Union find their new home a pleasant place. It was not named Spiritual Temple, but Sleeper Hall. The hall is delightful and well seated; our meetings are interesting and well attended; our Thursday-night meetings are becoming a permanent thing. The conference meetings held at 11 a.m. Sunday mornings are attracting more than usual attention. Administered by local talent—all questions relating to the spiritual philosophy or phenomena are discussed, sometimes able and interesting; sometimes strangers drop in from other parts of the State and help us out. On the whole, the Cause is progressing finely in San Jose. Our Sunday-night meetings are proving to be a decided success.

Mrs. Elizabeth Lowe Watson has been engaged from the first of November until the first Sunday in April. She has spoken for the Society three Sunday evenings. Her success is shown by the crowded hall of intelligent, interested listeners; many are coming from the churches. I. H. NICHOLS.

**Hermetic Brotherhood.**—On Thursday evening, Nov. 16, this society dedicated their new headquarters at 509 Van Ness Ave. Dr. W. P. Phelon of Chicago, the editor of *Hermetist* and head of the order in America, was present and delivered an address, taking for his subject, "The Aims and Objects of the Brotherhood." Music was furnished for the occasion by Mrs. Francese Rogers and Mrs. Virginia Wild. Despite the pouring rain, the spacious parlors were filled, to listen to the eloquence and logic of the eminent speaker. Dr. Phelon has been spending a few months in Texas and expects to remain in California for several months. These meetings are held every Thursday evening and all are welcome.

**Divine Science Congress.**—Odd Fellows' Hall, during the past week, has been the rallying point for the metaphysical students and teachers of the Pacific Coast. The International Divine Science Association held their fifth Congress, commencing Tuesday morning and ending Sunday night. During this Congress, 34 papers upon the philosophy of spiritual or mental healing were read, from the pens of the most eminent writers and speakers of this country, who are students of the "new thought." Excellent vocal and instrumental music was furnished by a number of scientists, chief among whom was Mrs. Alice Eckman Cramer. The large hall was tastefully decorated and the attendance was good. Mrs. M. E. Cramer, president; Prof. W. A. C. Smith of San Francisco and Mrs. Josephine R. Wilson of Oakland were prominent in conducting the meetings. The Home College is located at 3360 17th St., this city. The central thought of this science is, that the universe is one, and that One is God; that God is good, and only the good is true. Their fifth Congress was a decided success in every way.

**Science Against Luck.**—Any person not well should find out what is the cause of disease. Prof. J. MacDonald will give a free diagnosis, by the aid of Astrology, and explain the cause of disease. Those interested, should read his advertisement in this JOURNAL, and send for his free circular, giving planetary specifics and explaining, What is Astrology?

**Don't do it.**—Notwithstanding the fact that in every issue of the JOURNAL we caution our subscribers about sending either coins or paper money in letters, because of the danger connected therewith, many still do it, to their sorrow. Every few days we have reports of money lost in transit. The only safe way is to get a postoffice or express money order; then there can be no loss, as a duplicate can be secured if it does not reach its destination. The cost is trifling, while the security is complete.

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Locke, N. Y., Nov. 1, 1899.—Dear Doctor: Your medicine has helped me, and I can truly say that I do not think I should have been alive to-day if you had not helped me. All my friends say so, too. Very truly yours, Alma Halladay.

Putnam, Conn., Nov. 3, 1899.—Dear Doctor: I continue to gain in strength and am feeling so much better than I did in July—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, Mrs. L. N. Dresser.

Millers, N. Y., Nov. 3, 1899.—Dear Doctor: I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, Julia Resseguie.

Marcellus, Mich., Nov. 5, 1899.—Dear Doctor: I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours, Mrs. G. I. Nash.

**If in Doubt** As to your true condition; if your physician has failed to help you, it will cost you nothing to obtain a complete and full diagnosis of your case. In addition to the diagnosis, he will send to each lady writing to him as below, "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and also that practical booklet, "Woman." No wife or mother should be without it. Write at once, stating AGE, SEX, FULL NAME AND LEADING SYMPTOM. Address:

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**Mediums' Protective Association.** At the semi-annual meeting, Nov. 12, Mrs. Jennie Robinson, Mrs. H. A. Griffin, Mrs. C. J. Meyer and Dr. W. H. Davis were elected directors of the Association. New members are coming in, and the society is more than holding its own.

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

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

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.