

# 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, DECEMBER 7, 1899.

1429 Market-st.  
Between 10 & 11th-Sts. No. 49.

## The Soul's Communion Hour.

Gently, softly and sweetly,  
The angels are calling to me,  
And I hear the flutter of their robes,  
Over the Crystal Sea.

Gently, softly and sweetly,  
When the shadows come and go,  
I hear their voices murmuring  
In cadence sweet and low.

There comes to me a message  
Of patience and love untold,  
That lifts the burden off the heart,  
My spirit to unfold.

Gently, softly and sweetly,  
My weary soul finds rest,  
As I sit in the quiet gloaming  
In communion with the blest.

JEANNETTE H.

## BORDERLAND

### A Case of Forewarning.

At the time of this experience I had only been investigating Spiritualism two months. I had been employed as fitter's helper in the Canadian Pacific machine shops at Winnipeg, Manitoba, but was moved temporarily to night work. While sleeping on Wednesday afternoon I was unaccountably awakened to find my right arm shaking so violently that I could not stop it. I had been sitting for development and received some messages before. I got up and secured pen and paper, and my hand started writing at once, and wrote out the following singular message:

"You will not work to-night. Beware of boiler explosion Thursday morning. 241 first pit."

I was not requested to work on Wednesday night. On Thursday morning I told this circumstance to James Worsley, now at Lacombe, Pleasant Valley, near Edmonton, Alberta. Mr. Worsley had instructed me in the truths of Spiritualism, and can vouch for the truth of this story.

I started work in the first pit on an engine lit up, unmindful at the time of the warning. Going up into the cab to work I noticed the hand on the gauge glass was round as far as it would go. Every stay-bolt and rivet was leaking. Another man noticed this and said to me: "For God's sake, dump the fire." I could not, as there was four feet of wood and coal mixed. The pops were screwed down at the time. I was left alone, and I then remembered the writing of the afternoon before. The only thing I could do was to open the siphon valve and run a big risk—which I did, and, as good luck would have it, everything passed off all right. It was eight minutes before the steam gauge left the 200 pounds pressure after opening the valve.

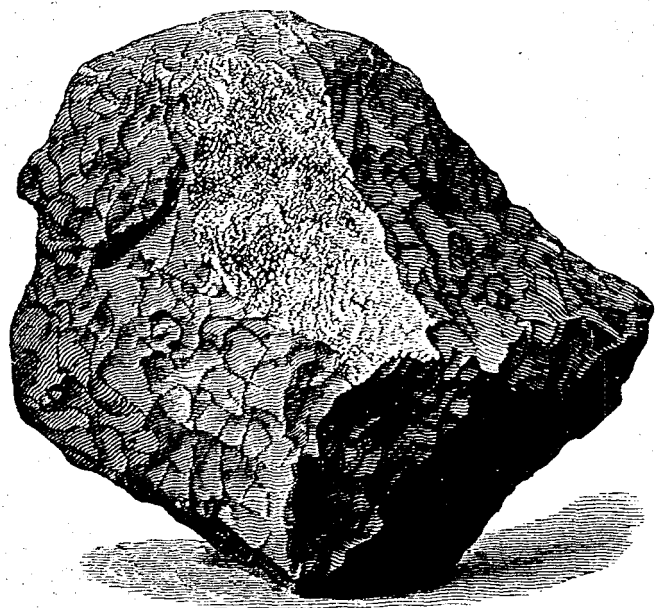
At first I supposed the 241 referred to the number of the engine, but that was not the number, and a subsequent message through my hand explained that there was a pressure of 241 pounds of steam at that time. My wife can corroborate the story of these messages.

### A Falling Meteor.

A correspondent writes concerning it as follows:

Although the sun was shining brightly, and not a cloud obscured the horizon, a report and reverberation as of distant thunder was heard by nearly every person within a radius of 50 miles. Those indoors supposed it to be the noise of thunder. Houses shook and windows rattled. Those in the field or on the street, looking up, saw a small cloud, like smoke, nearly overhead. Once or twice there appeared to be an explosion, with light darting out in every direction, like the bursting of a shell. The appearance was of short duration.

In less time than it takes to write it, the clouds had cleared away,



The aerolite, 12 inches in diameter, weighing 66 pounds.

and the same evening the sun shed its mellow, genial light o'er the landscape unobscured. But the noise of the bursting wonder, and the jar of the falling meteor continued to be the talk until the heavenly visitor was discovered.

About 12 miles northwest of Forest City, in Winnebago county, Iowa, a farmer was plowing in the field. His wife and a young girl were looking after a flock of sheep with young lambs. They saw a light, felt a jar, and noticed a cloud of smoke or dust arise a few rods away. They reported the fact to men at supper. The next day they went to the spot and found a hole in the ground. They dug down with a spade, and at a depth of about 3 feet found an aerolite about 12 inches in diameter, weighing 66 pounds. This was in a dry, hard prairie that had never been cultivated. Other pieces were found

in the vicinity—two of about 10 pounds each in weight, and one larger than the first was found a few days afterward. For a distance of several miles westerly, hundreds of small ones were found varying in size from a pea to a goose egg. These were probably fragments thrown off the larger one during its journey towards the earth. Perhaps the explosions which were seen and heard were caused by the frictional heat, consequent on the great velocity of its movement.

Although the holes made in the ground were very nearly vertical, appearances indicated that its course through the air was a little north of east. How many others there may have been in this same meteoric shower, will perhaps never be known, as the great velocity with which the larger pieces were precipitated against our planet buried them so deeply that the first shower might have obliterated all traces of their recent arrival.

In appearance these stones resembled some of the light gray granites which we find in various localities. The outside of nearly every piece, even down to the smallest fragments, was black, as though coated with asphaltum. The color is "dead," and does not easily rub off. The stones are quite brittle.

Of the metallic substances, about 96 per cent. is iron and about 3 per cent. nickel.

### Death Warning.

Miss H. L. T. contributes the following: "On the night of Aug. 7, 1877, I went to bed between 11 and 12, but could not sleep. About 2, as near as I can remember, while still awake, a strange feeling came over me, as if I was not alone, and, sitting up to look, I saw my dear brother (who, as I believed, was in Bangkok) lying at the foot of my bed, dying. I remember I cried out: 'No one there who loves him, and no last message.' Later we heard that my brother had died at a hospital at Singapore, on his way home, and with no one there who knew him. At the time I had this vision we were not aware of his illness.

Following is an instance of spirit warning, though not by a visible phantom. It was reported to the Psychical society by Mrs. E., a widow, who says that through all of her life she has been haunted by presentiments and by voices. She says: "It was in 1845. I was in the act of getting out of bed, when I heard a voice cry out loudly: 'Today at 6 o'clock you may die.' To distract my attention from this very distracting prophecy, I went to the house of a married sister to spend the day. When 6 o'clock arrived,

the clock began striking, and I said to myself: 'There, now, it's 6 o'clock already, and nothing has happened.' But the statement was premature, for before the striking had ceased, blood was gushing out of my nostrils in a copious stream. The alarming hemorrhage did not stop until several buckets of cold water had been poured on my head and down my spine. When the doctor arrived, he said a very large quantity of blood had been lost and life only saved, and no more."

### A Drowning Cousin.

Mrs. E. L. Kearney, 2 Wharton Road, London, writes: "I was lying in bed, convalescent from an attack of scarlet rash. The sickness was very slight, and my mind was not affected in any way. The hour was about 1 p.m., New Year's Day, 1875. I felt my bed shaken under me, and heard a gurgling noise and a distant cry for help. Alarmed, I rang my bell, and my mother coming to me, told her what had occurred. At 3 o'clock the same day a telegram was brought announcing that my cousin, Charles Griffith had been drowned in a lagoon at 1 o'clock. He was out shooting and went in after wild ducks."

### What Was it?

About 18 years ago, in a Michigan town, I lived in a house that we occupied for quite a number of years, and in which many strange things of the so-called supernatural order occurred, one of which I will relate for the benefit of the readers of the JOURNAL, and if any can explain it, would like to hear from them.

We had a neighbor, Mrs. C., who seemed to always entertain a jealous (I am sorry to say) and not too friendly feeling toward our family. One night another neighbor, Mrs. D., was taken ill—not unexpectedly—and Mrs. C. was called on for assistance. Along in the night I awoke in my bedroom; it was moonlight, and only a thin white curtain covered my only window, letting in the light, so that every object in the room was plainly visible.

On the opposite side of the room stood my bureau, and there I saw Mrs. C. very plainly, with a drawer open, handling white garments, such as were not in our house. Imagine my astonishment, when raising on one elbow, she suddenly vanished. Mrs. C. was alive at the time and lived many years afterward.

JEANNETTE.

The good are distinguished from the bad, not only by their actions, but also by their minds.



### How Her Life was Saved.

Mrs. Mary A. Livermore, the noted temperance worker, the authoress of quite a number of books and one of the best-known lecturers on the American platform, has become a Spiritualist. Some of her experiences are given here.

My attention was turned toward Spiritualism many years ago, when the celebrated Fox sisters were making demonstrations. Since then I have been investigating this doctrine, and within the past few years I have had experiences enough to convince me of its truth.

In 1891 I was on a lecturing tour in the West. When I went into the Sherman House, the proprietor, with whom I was well acquainted, told me there was a certain Mrs. Blake, of California, who wished to see me on a very important matter. I did not know her, and she had never seen me before. She came to my room. Immediately the tables, even the large double bed, began to twist and move.

"I see all these things are due to your influence," said I. "Do not cause the spirits to break that mirror, as that would be a needless expense to me."

"Do not fear that," she answered, "but I want to tell you to cancel all your engagements for Dec. 28, 29 and 30 of this year. Death is in sight."

"Do not imagine I shall be any such goose," I laughed. "But tell me what you see."

Then she went into a trance and told me that an old lady of whom I was very fond would die. She said she saw a casket and an easel with a man's portrait right beside it, and a large box in which was a wreath, with six roses lying on the table. She went further, and described a small child being lifted by its mother to look at the face of the dead woman, and recoiling after kissing the cold flesh.

It all happened just as she described it. I was here in Melrose over Christmas, and my "later" mother-in-law was there at the dinner. She was taken sick during the evening and died on the 28th. The affair turned out as Mrs. Blake had said, and I was obliged to cancel the engagements.

I was once hurrying home from a lecture tour, and was on the train near Canandaigua, N. Y. I was pressing my face against the window of the car, when suddenly I heard a voice as plainly as though someone had spoken to me.

"Jump back for your life!"

I leaped to my feet, and in one bound had reached the center of the middle aisle. I had hardly reached the spot when there was a terrific crash, and one side of the car was shattered. It seems the train had struck some empty cars that were backed on an open switch. I know now that someone in the land beyond had interested themselves in me and had saved my life.

The most convincing proof of all was an actual talk I had with my husband, some months after his death. I went to a medium in Somerville, and in a short time I was talking with my husband. I was perfectly unknown to the medium, and the details of personal things my husband told me could not have been known to her. He also told me things about his present condition. He said he was there what an infant would be on earth. He also said that his mother would soon join him, and gave me details as to her illness that happened exactly as he said. This convinced me, and now I am a Spiritualist.—*Boston Post*.

### Evolution of Religion.

BERTHA J. FRENCH.

The Spiritualists of this city had the pleasure Nov. 5 of listening to profound and inspiring discourses by Mr. Harrison D. Barrett of Boston. In the evening he chose for his subject, "The Evolution of Religion." He traced in systematic lines the causes of the development of man's idea of God and traced the rudiments of religion—which originated in the fear and ignorance of the primitive savage—through elementary stages into the complex systems of religion, commensurate with the broader minds of men. The speaker made clear the influence upon religious thought, of philosophers like Abelard, quasi reformers like Luther, the devastating influence of fanatics like Calvin and the uplifting power of a Wesley.

Religion has evolved with man's capacity to receive and evolve the truth. The pure spirit of truth has struggled through Zoroastrian fires, through the muddy Ganges, the mysterious Nile. It has suffocated in wooden gods and the intricacies of Greek mythology. Perverted by modern theology, it has found adequate expression in Spiritualism, whose truths, forever unfolding to the needs of humanity, satisfy both heart and brain.

Mr. Barrett gave a beautiful analysis of Spiritualism. The discourse was characterized by so much evident sincerity and persuasive eloquence, classical allusion and choice rhetoric, that it was not only instructive and uplifting, but pleasing to the artistic sense.

Willimantic, Conn.

### Experiences of a Suicide.

B. B. HILL.

The fate or condition of the suicide in the after-life is a question that has been much discussed by those entertaining various opinions. However, as there is no school so thorough and exacting in its methods as the school of experience, doubtless the most important of life's lessons are learned in that school.

Some time ago I received an unexpected spirit communication. The spirit began by saying: "I am a suicide. When in earth-life I lived in a house and in environments that were quite unsatisfactory." (I presume the spirit referred to the physical body as the house in which it lived while on earth.) "Being dissatisfied with my life, I concluded to end it. One day I went to the river brink and threw myself into the stream, quickly passing into the eternity of the future. On regaining consciousness, I found myself upon a barren plain, dark, dismal and desolate. Alone I wandered about in the darkness, calling for assistance, but there came no response. I have no language to fully describe my sufferings. I prayed for relief, but, alas, it came not."

"After a long time, which seemed a thousand years, I saw in the distance a rift of light in the dark canopy above, and tried to draw near it. Presently I saw an angel face in the welcome light. This messenger inquired what was wanted. I replied that I wished to know where I was, and to escape from my fearful condition. I was told that it was impossible at that time, as I had brought upon myself this state of suffering by the act of self-destruction, thus forcing my

spirit into a life for which it was entirely unprepared, and as effect follows cause, so must misery follow one who presumed to overstep the bounds of nature's laws. The face disappeared—stillness reigned, and all was dark and lonely again.

"I had no conception of the time that passed, but as the seeming eternity dragged slowly along, I remembered that when on earth I had at times prayed to God for help. Kneeling, I prayed as in the days gone by, that I might escape from my terrible fate. God, however, did not grant my request, but again I saw the light, and with it came a voice, saying that no power could rescue me from my sad dilemma. Time alone could bring relief, there being no other position for me to occupy until the time arrived when I should have passed from earth to spirit-life in the regular course of nature's laws. As I was being told this, a star became visible and I was further instructed that when the star should reach its zenith, the time of my liberation would be at hand.

"Thus I suffered on, linked with misery and despair, until I heard a voice whisper: 'The time for your release has come.' When released, I was told that I must begin life as a little child and work my way upwards. I learned subsequently that I had been in that state of suspense forty years."

The spirit was asked the object of the confession. The reply was: "To impart a lesson." The spirit declined to give the name it bore when on earth, on account of friends still in this life, who would be pained thereby.—*Two Worlds*.

### Messianic Age.

HENRY WEINSTOCK.

The world is made up of a family of nations. The nation is composed of a multitude of families, and the family consists of a number of individuals. The unit of society is the individual. All onward and upward movements must therefore begin with the individual. As are the individuals so is the nation. As are the nations so is the world.

What, think you, would be the condition of the world if all individuals led pure and righteous lives? How near at hand, think you, would be the Messianic age if all men loved their neighbors as themselves and faithfully endeavored to observe the golden rule? How far off, think you, would be the day when universal peace would prevail if all men would cultivate patience and forbearance, if they would love the right instead of exercising their might, if they would seek out the good rather than the evil in others, if they would give each other credit for good intentions and do their fullest share to bring enlightenment where ignorance prevails, to supplant tears with joy, sorrow with happiness, want with plenty, despair with hope? How near at hand, think you, would be the day of the universal brotherhood of man if we thoroughly respected each other's opinions and tried to win over the sinner to the ways of righteousness through love rather than through his fears, if we pitied the guilty and manifested love for the oppressed?

In the language of a modern writer: "Let us join hands together and make the good times real." We, each of us, can, in our limited way, become a personal Messiah and hasten the day of universal peace and good fellowship by perfect obedience to the

moral law and by an earnest desire to make the world about us brighter and more cheerful, by encouraging virtue and well-doing and guiding into the perfect way the unfortunate and the erring. Unlike the selfish, who think only of saving their own souls, and in so doing are no more commendable than are those who think of saving their own dollars, let us strive, rather, to be of service to others by lending a helping hand to the fallen brother; by offering an encouraging word to the misguided sister, no matter what their color or creed, no matter what their race or belief.

If we but devote ourselves to the aiding of others, we ourselves are not likely to suffer, and the Messianic period is thus more likely to be brought nearer to our own time and day.

The belief in a personal Messiah served its purpose well. It brought hope where there might have been despair; it filled the heart with faith that otherwise would have become hopeless; it lent courage to the faltering and gave strength to the oppressed, the persecuted and the down-trodden.

The belief in a Messianic age, in an ideal state of society, in a universal brotherhood and in an era of universal peace will achieve still higher and greater good. It must enlist the earnest, hearty and sincere efforts of all lovers of humanity into one harmonious united effort, to tear away the barriers of prejudice and intolerance which still exist between man and man; to break down the Chinese walls of tradition and superstition which have kept men apart, and which have tended to cultivate and to bring out man's lowest and basest instead of his highest and noblest qualities.—*Bulletin*.

### Three Popular Subjects.

W. J. COLVILLE.

Theosophy, Spiritualism and Mental Science are the three chief candidates for popular acceptance today; and while there are many who technically endorse the claims of one of these three, but will have nothing to do with the two others, the broad-minded investigator helps to take the best out of all three and confines himself to no one of the three.

Simply and succinctly stated, Spiritualism concerns itself chiefly with proving the continuity of individual human existence beyond the grave.

Theosophy is specially interested in calling attention to the sevenfold construction of man and to means whereby the latent spirituality in our natures may be expanded.

Mental Science arrives first at improving the health of the community and setting people on the right track to overcome poverty and other unpleasant limitations.

A systematic school of Psychology could not afford to overlook any one of these three great claimants for popular regard, and it has already come to pass that the most learned and talented members of the Societies for Psychic Research in both hemispheres are practically studying all phases of the psychic problem, and not without success. Before we can rationally assume to know anything of the next step in our onward progress, it behooves us to inquire diligently into the natures we here and now possess.

Spiritualists have often been prone to take phenomena for granted in the sense of attributing everything to an exclusive spiritual



source instead of holding themselves open to the logic of evidence in all directions. Spiritualism is true, so is telepathy also a fact, Communications are constantly being received from "departed" friends, so also are messages coming to us frequently from those who are yet wrapped in the flesh.

Fraud does not cover the ground occupied by all ambiguous phenomena, but it does often appear in varying proportions in close vicinity to the genuine. So is gold and less precious minerals in the Klondike and other mining centers found side by side. Specimens of ore contain percentages of gold, but all is not gold, and here comes in the difficult task of examining and sifting.

Did we believe that the unseen universe was totally unlike this visible plane of human action, we might summarily dismiss all inquiry by dogmatically asserting that whatever comes from the world of spirits comes either direct from the Deity, and is therefore unsullied truth, or else from Satan, and is consequently gross deception. Happily for our educational prospects, we can fall back upon no such easy solution of the ever-pressing mystery of the border-land with which we are beset continually.—*Field of Progress.*

### Secular Congress.

CARL BURELL.

I attended the 23d Annual Congress of the National Secular Union and Free Thought Federation at Paine Hall, Boston, Mass., Nov. 17-19, 1899, and was very pleased to meet there Dr. Dean Clark, the representative of the National Spiritualists' Association.

He took part in two sessions of the Congress, and expressed the good-will of the Spiritualists toward the Free-thinkers, and spoke warmly of the common interests of the two associations.

President J. E. Remsburg welcomed him in behalf of the National Secular Union and assured him that Free-thinkers in general realized their common interests, and would always stand faithfully by them, shoulder to shoulder, against ecclesiastical oppression.

I think that without doubt some members of the National Secular Union will attend the next National Spiritualists' Convention, and during the coming year much will doubtless be done in common by the two associations.

East Pembroke, N. H.

### The Purpose of Spiritualism.

BY HUDSON TUTTLE.

The silent and unobserved growth of Spiritualism is far greater than is known. Night and day, spiritual forces are wearing away the bulwarks of superstition and selfishness and instilling pure and noble ideas of life. As an organic force, it has thus far failed, and a shade of doubt is cast, whether it be practical, or possible to unitize its vigorous elements. The failures of the past have taught this lesson. Spiritualism is not to found a sect or party, but its mission is to be the vital force of all parties and sects. The failures have not been its fault, but of those who would pour its new wine into old bottles, religious or political—in other words, attempt to harness it in old methods. We do not want another sect added to the countless number existing. We do not want a new

political party to force its doctrines on the State. It must remain the umpire of all issues, fettered nor circumscribed by none.

This lesson is yet to be learned by many, that Spiritualism means vastly more than the "modern" phenomena. It is the vital breath of all religious systems, of every age and race, embracing the inspirations given on the banks of the Ganges, the Euphrates, Jordan, in the Arabian desert, as well as of mediums of the present.

Iconoclasm has its uses, but if it turns aside from the stream of life flowing down from the past, rejecting all that is, as false, it only reveals its own ignorant intolerance. The worst form of religion could not exist for a day unless it possessed some vital truth, and the thinker will pause before he condemns unqualifiedly, systems which have given the bread of spiritual life to successive generations, even though they be the rankest fetishism of savages.

When thirsty, we find no fault with a broken vessel or rude cup that brings us the refreshing water, so we should not criticize too severely the vessels that have brought us spiritual sustenance, though they bring but a few drops. We shall not refuse a golden goblet because accustomed to coarser vessels. We rejoice that we have progressed to the better and more affluent time.

### LIFE'S SCARS.

They say the world is round, and yet I often think it square.  
So many little hurts we get  
From corners here and there.  
But one great truth in life I've found  
While journeying to the West—  
The only folks we really wound  
Are those we love the best.

The man you thoroughly despise  
Can rouse your wrath, 'tis true.  
Annoyance in your heart will rise  
At things mere strangers do.  
But those are only passing ills.  
This rule all lives will prove— [thrills]  
The rankling wound which aches and  
Is dealt by hands we love.

The choicest garb, the sweetest grace,  
Are oft to strangers shown;  
The careless mien, the frowning face,  
Are given to your own.  
We flatter those we scarcely know;  
We please the fleeting guest,  
And deal many a thoughtless blow  
To those who love us best.

Love does not grow on every tree,  
Nor true hearts yearly bloom.  
Alas for those who only see  
This cut across the tomb!  
But soon or late, the fact grows plain  
To all through sorrow's test—  
The only folks who give us pain  
Are those we love the best.

### Perceptive Powers.

EMMA DE LANO WHITNEY.

The perception of the spirit by mortal, in a spiritual sense, is a common occurrence, notwithstanding the criticism attending the sentiments and investigations of the co-workers of the spiritual philosophy and phenomena have been to a certain extent overcome. As the truth is manifest in various ways, Spiritualism is not a mystery, a web to lure innocent victims to destruction. Open and broad the way leading to wisdom's sphere. Living true to the principles of life will assist the growth of the soul. Lifting the veil to discern future development, we find the consciousness of spirit return, aid and enable mortal to step upon a higher foundation upon all of the general principles of life. Strengthening the physical and mental faculties, and giving us patience to endure the disappointments and hardships of earth-life. Developing a contented,

cheerful mind. Obliterating all fear of death.

Lessons from the spirit teachers give evidence that earth-life is only a temporary home, a primary school. As the soul takes flight to higher life, the possibility and advantage of the spirit unhampered by the physical body, is more free to adapt and formulate to the proper environment of spirit-life, to be led out here and there to the broad fields of investigation. The student will enter the heavenly home with the same desire for knowledge he enjoyed in earth conditions, and will have an opportunity to improve and excel in the branches of knowledge as far as he is capable and ready to receive, from teachers in the advanced spheres of life. The mechanic is still working out the problem of difficulty not mastered here.

Thus from one occupation to another, they pass to the various schools and homes adapted to the character they have molded in earth-life. Like the branches of a large river, running wherever nature has provided an outlet, one mind impresses another. The spirit of immortal man returns to earth conditions and by thought transference the mind of mortal is open to perceptive qualities of the spirit, receiving new thoughts and ideas to convene, to formulate, and give evidence of the power of one mind over another.

Unjustly criticized by the skeptical and ignorant mind, in regard to spiritual matters, the Spiritualist has suffered and sacrificed much, knowing with the messages from dear spirit friends comes peace, strength and love the world cannot give. Conscious of the return of spirit to communicate with mortal, faith in the growth of the soul-life can only wait the coming of the dawn, when the Light will guide the spiritual-minded to a clear perception of the spirit and growth of the soul.

### Notice to Mediums.

Dear Friends and Co-workers:  
Having observed that the custom of test mediums holding public meetings on Sundays has done much toward bringing the service of the trance and inspirational lecturers into less demand than formerly, the officers and members of the National Spiritualists' Association have deemed it wise and expedient to make a personal appeal to all our good mediums to so regulate the time of their public meetings and seances so as not to have them conflict with the time for platform work of the societies and lecturers in their vicinity. This seems to be eminently fair and just, since it is practicable for the mediums to hold circles on other days and hours than those in which the lecture work is to be done, and since the mediums have their private sittings through the week as a field for labor, and source of revenue, while the lecturers only have the platform time and work as their own.

By co-operating with this Association in this way, and with the earnest and noble army of spiritual lecturers, who are as much instruments for the spirit-world and its work as are mediums of other phases, you will win for yourself the gratitude of many sincere souls, and the glad appreciation of those who make this appeal to you. M. T. LONGLEY,  
Sec. N. S. A.

**True Science of Living**, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

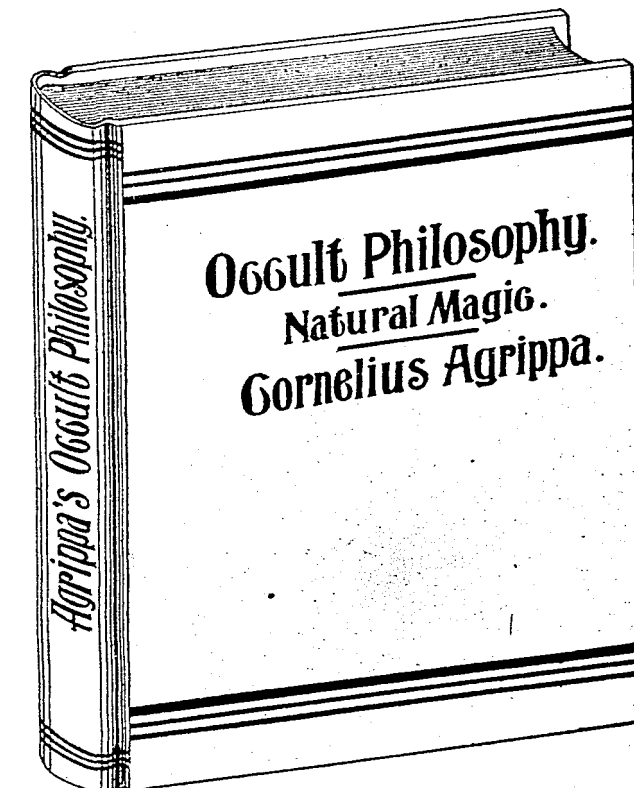
**New Era for Woman**, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

These books contain the Key to Perfect Health. They explain the cause of all disease, and give the cure without drugs, or any treatment involving expense. For sale at this office.

## Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Emyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

### A Wonderful Club Offer.

[Agrippa's Book and the JOURNAL.]

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

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

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

Write now, before you forget it.

### Offer to be Withdrawn.

This clubbing offer of Agrippa and the JOURNAL will be positively withdrawn at the close of this month—Dec. 31, 1899. Those who intend to possess this valuable Book should avail themselves of this wonderful offer before the close of this year.



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

Official Organ of the  
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,  
AT  
1429 Market St. San Francisco, Cal.  
Between 10th and 11th Streets.

THOMAS G. NEWMAN,  
EDITOR AND PUBLISHER.

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

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

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

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

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

SAN FRANCISCO, DEC. 7, 1899.

**National Home.**—We are pleased to learn that the conditions upon which depend the donation of the N. S. A. headquarters to the Society for a permanent Home, by the Treasurer, Mr. Mayer, are being complied with. The required amount of money will probably be raised before Jan. 1, and the National Society will start the new year with a Home valued at \$15,000 and that amount of cash in the treasury. It seems that the only way to do a thing is to go ahead and do it.

**Liberal Congress.**—From a late number of *Unity* we learn that on Dec. 12 there will begin a mid-continent congress of religions in Sinai Temple, Chicago. We suggest that the Spiritualists of San Francisco inaugurate a Golden Gate Congress, and invite all religious organizations to participate. We are truth-seekers and believe that our philosophical religion has nothing to fear from comparison with any other system of spiritual reform.

**The Price of Paper** has very materially increased lately, having made three advances within the last six weeks, but the price of the JOURNAL still remains the same as before. We hope that our subscribers will appreciate this, and not only send on their renewals, but endeavor to obtain at least one new subscriber for the JOURNAL.

**The Arena** has passed into the hands of the Alliance Publishing Co., New York, and is under the able editorial management of John Emery McLean. Its corps of contributors discuss the passing events of the day in a masterly way, and the *Arena* is one of the leading magazines of the world.

A Victory has been won, after a hard-fought battle, over the enemies of progress in Portland, Ore. The following from the New York *Journal* will occasion rejoicing among lovers of liberty:

E. E. Collins and R. A. Stitt were arrested in Portland for violating an ordinance recently passed by the city council, which ranked mediums and clairvoyants with phrenologists and fortune-tellers, and as such required them to pay a goodly license fee. The prisoners' attorney argued, however, that mediums are simply ministers of the gospel of Spiritualism and, therefore, exempt from license.

Judge Hennessy took a like view of the matter, handing down an extended decision in which he dwelt on the fact that all Christian religions believe in the "communion of saints," and that, to his mind, the tenets of Spiritualism fully agreed therewith.

"If these people believe that by using a piece of blotting paper they can communicate with unseen spirits," said Judge Hennessy, "that is their religion, and they should be permitted to follow it."

The judge thereupon discharged the defendants, amid intense excitement and repressed applause, for the court-room was filled with Spiritualists. Women and men crowded about the judge after the rendering of the decision, each anxious to shake his hand and murmur a heartfelt "God bless you!"

Mr. Stitt, one of the parties arrested, is a well-known medium and healer, whose home is in San Francisco, and is a director of the Mediums' Protective Association of this city. Accept the congratulations of the JOURNAL, gentlemen.

**Occult Philosophy**, by Cornelius Agrippa. This wonderful book should be possessed and read by every progressive person: We made a special offer to club it with the JOURNAL for some months past. This offer will be positively withdrawn at the end of the present year (Dec. 31, 1899), the edition being nearly exhausted.

Those who wish to obtain this book should lose no time in sending us at least 75 cents, in order to secure it at club rates while yet there is time to do so. Upon the payment of even this small sum, it will be packed up and reserved for them, according to the terms on page 3.

**The Drowning** of a young man, while being initiated into a Cornell secret society, is not a novelty, but is none the less a horrible outrage. An exchange aptly says: Ten thousand coroners and coroners' juries cannot exonerate these young scamps from the charge of murder. Societies that indulge in this sort of business should be suppressed, if it shuts up every university in the United States. The fact is, our colleges are overloaded with a lot of irresponsible secret associations, over which the faculties have no control.

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

**Telepathy**, or Thought Transference, is a subject of great importance, but it is not generally understood how a thought formed in one mind can be transferred to another. The following on this subject is from the *Field of Progress*:

Some of the conditions to be observed in making the experiment are as follows: The mind of the sender should as far as possible divest itself of all outside matter and thoroughly absorb, so to speak, the idea to be conveyed. Concentrate the mind upon the thought; form it into mental words; make them a mental picture, and with this picture formed, feel that you are in the presence of that person to whom you wished to transmit it. Don't think of the distance, but assume that you are in the same room with that person till it seems a fact, then speak those words in your mind, not audibly, but as though you were speaking to him in person, mentality, and do so with an intense desire that he should hear them. Three points you must observe: a clear conception of the words you wish to say, a thought picture of them, and an earnest desire to have your friend hear them. Have faith that he will hear them.

The condition of yourself in the experiment is the positive or giving, and that of the person to whom you send the message is the negative or receiving.

The receiver should assume a relaxed condition of body, and therefore of mind. He should hold his mind a blank and keep it restfully open to all impressions that may come. Don't be anxious, but calmly wait results.

**A Book** is very appropriate for a Holiday Present to a friend. When thinking of Presents, please select Books from our List, and order early, to avoid the rush in the mails at Christmas time. We have a large stock to select from. Among those best fitted for Presents, we mail during December at the following prices:

Occult Philosophy, by Agrippa. \$3.  
Spirit Writing, by Mrs. Underwood. \$1.  
(Same in paper covers) 50c.  
John Brown's Mediumistic Experiences. 50c.  
Heaven, by Mrs. Duffy. 25c.  
Watsicka Wonder. 15c.

**Religions of the World.**—Although the Parliament of Religions as first conceived in Paris has been abandoned on account of the opposition presented to the same by the Catholic officials, there will still be a Congress devoted to the study of the history of religions. This is where the work must begin, perhaps where it is most necessary to begin. When the scholars begin to confer together, the people will lose their anxieties, forget their prejudices and begin to look over the fences, and then they will find to their surprise that the same grasses, flowers, trees, grow in other gardens as those they cherish at home.—*Unity*.

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

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### The Reviewer.

**HOW MUCH IS LEFT OF THE OLD DOCTRINES?** A book for the people, by Washington Gladden. Boston and New York: Houghton, Mifflin & Co. 321 pp., cloth. Price, \$1.25. For sale at this office.

This book is written from the standpoint of a liberal Christian, and all those who regard Liberalism as consisting mainly of criticism, denial and denunciation, should read this book and learn the lessons of true Liberalism. The style is colloquial and easy, and the author points out how the Christian can accept the new thought of our day and still be a consistent Christian. It is really a book for all the people.

**WITHIN THE TEMPLE OF ISIS**, by Belle M. Wagner, Denver, Colo. 156 pp., cloth. Astro-Philosophical Publishing Co. For sale at this office. Price, 75 cents.

This is an occult novel of rare value to students of truth, as it contains a vast deal of occult lore on many subjects. Soul transfer and soul marriage are especially dealt with in a scientific manner. The presentation of this line of thought in its most attractive form has been successfully accomplished by the author.

**THE POWER OF DESTINY**, revealed in our war with Spain and the Philippines; by Erasmus Darwin French, Encinada, Lower Cal. Printed by Ernest K. Foster, Los Angeles. 32 pp., pamphlet of poems.

The history of the wars of our country is written in excellent poetry by this well-known author. In it there is no room for censure, but much of praise for valiant deeds. All lovers of poetry should read it, and forever after hold in high regard our country's defenders.

**SHEET MUSIC**, by H. W. Boozer. Published by H. W. Boozer, Grand Rapids, Mich. "My Brother and I," "The River of Life," "Love from Beyond the Gates" and "Youthful Days." For sale at this office. Price, 30 cents, or 4 for \$1.00, post-paid.

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**THE SCIENCE OF PHYSICAL IMMORTALITY**, by Harry Gaze. A pamphlet of 18 pp. For sale at this office. Price, 25 cents.

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Lilian Whiting's new book, "A Study of Elizabeth Barrett Browning," is an intensely interesting volume. It is for sale at this office. Price \$1.25, postage 6



cents extra. The many admirers of Miss Whiting's literary efforts will want to get this volume.

**Slate-Writing.**

A prominent physician of San Francisco, who has a large practice, and whose opinions in consultation are highly valued, who is not known as a Spiritualist, went to a local slate-writer, with his own slates. Between the slates, addressed to a brother physician who had passed to spirit-life several months ago, was the following note: "Can you not, Dr. —, make use of some technical terms belonging to our profession, in your message?"

After some time, without the slates ever leaving his hands, the medium said, "Open the slates," and to the Doctor's astonishment he found the following message signed by the physician addressed:

*My Dear —:* Perhaps a few words regarding our life here would be of interest to you. I find the grosser the attraction, the likes and dislikes of the spirit who has passed from the flesh, the more closely allied he will be to the physical body or life, and the more will his spirit body resemble the physical form which belongs to the corporeal state. The form that clothes the spirit resembles largely that which the spirit possesses while on earth, but it is of a more refined or ethereal nature if the individual is refined and aspirational, and as he advances in knowledge and power in the spiritual spheres, the elements of his spiritual body become more and more refined, for the coarser parts will be eliminated or sloughed off to return to the atmosphere to which they belong. The coarser and more carnal a spirit may be in his attractions and desires, the more will he be subjected to the conditions of hunger and cold and extreme heat, but the more spiritual he continues to grow, the less will he be afflicted by any unpleasant conditions whereby he can supply the demands of his spiritual body.

I have changed my opinions somewhat concerning the methods of medical practice and laws of life as applied to human beings. I still hold on to some of the practical information and experience that came to me, but there was also much that was not according to the direct and strict laws of health, and I am trying to learn all I can in this line; but I say, B—, I still agree with you in regard to pericarditis, peritonitis, angina latoris and aneurism of the aorta. You have, and are still doing, a great and good work in your line, and electricity is the coming thing in our profession.

I could go on writing like this for hours, but as the time is up, I will say good-bye and remain your old friend always.

P. S. Don't you think I have done exceedingly well for one who has only been here seven months? Oh, doctor, you will find much to open your eyes in this line of thought just as I have.

As many are condemning all independent slate-writing mediums as frauds, the foregoing is timely, and can be verified, as all the parties are well known and their names on file in this office.

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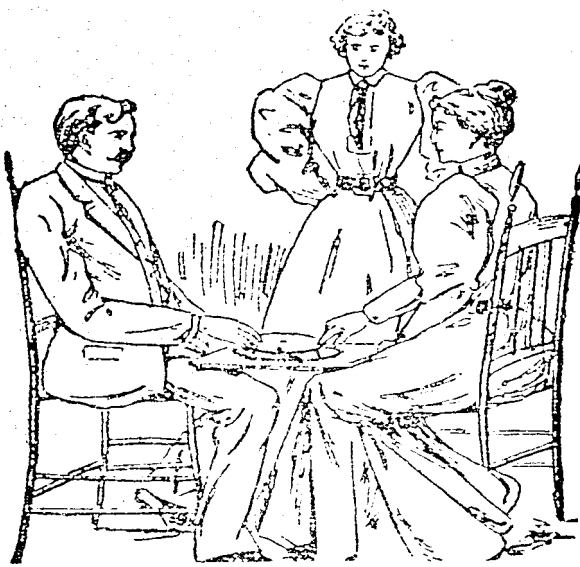
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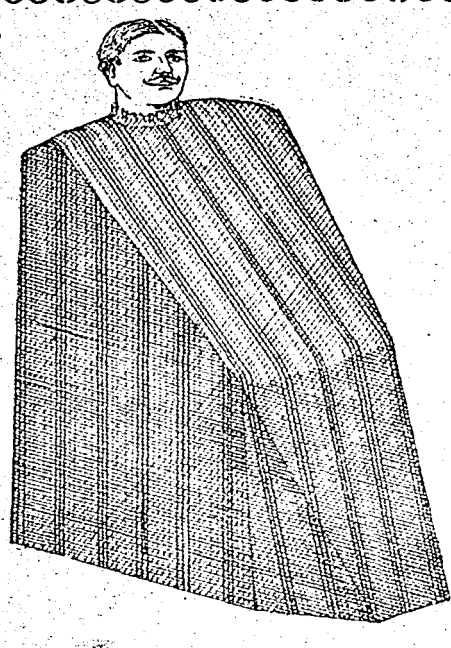
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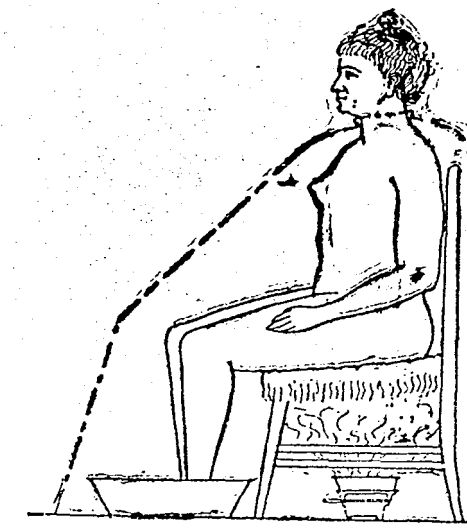
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We excrete refuse matter in four ways: by the Kidneys, Bowels, Lungs and Skin. The skin covers by far the larger proportionate area as an excretory function. Interfere with that to any great extent by covering the pores with an impervious covering and how quickly death results.

Theory of the Vapor Bath.—The heat of the vapor bath raises the temperature of the body, brings the blood to the extremities—opens pores of the skin and produces effusive perspiration which carries off the gummy and effete matter secreted by the glands, but deposited in such a manner as to clog them. The cleansing process is absolutely necessary to health and the prime object to be gained. If the cuticles are allowed to retain their accumulated impurities, bad results must inevitably follow. The skin being cleaned the valuable medicinal agency of the vapor is absorbed through the dilated capillaries and into the system. The other organs of the body are relieved from over-work, when each is able to perform its respective duties.

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If this much can be said of cleanly people, (and everybody who ever took a Turkish Bath knows that it is true,) what must be the results with those who rarely ever bathe at all? Is it any wonder that outraged nature so often seeks relief by expelling a portion of the poisonous matter from the system in the form of boils, carbuncles, etc., on those portions of the body which are more cleanly, and thus offer the least resistance?

The ordinary bath simply washes the outer surface of the skin, while the hot air and Vapor Bath literally washes the blood of its impurities in the following manner.

The Patient Drinks Pure Water. It is absorbed by the system, passes into and mingles with the blood, by which it is carried to the capillary net work of the skin, and by the use of the Hot Air and Vapor Baths is poured upon the surface of the body through the pores in the form of perspiration—not pure, as when taken into the system, but mingled and loaded with the humors and impurities of the blood. Thus we purify, vitalize and enrich the blood, open the clogged pores of the skin, and with this solid, correct foundation the dormant energies are renewed, new life instilled into every organ of the body, the circulation is equalized. Renew the liver, strengthen the Kidneys and Nerve Centers, soothe the nervous system, causing good, sound sleep; restore the natural digestion, creating a good appetite, toning, invigorating and strengthening the entire body, producing good health by the most natural methods.

Cleanliness, Healthfulness, Luxury, Comfort; Just where you want it—When You Want It.

Ladies in Their Determination to give the face a more attractive appearance, discard nature's laws, and cover the face with powders, creams, lotions and injurious cosmetics which in time will destroy the fairest complexion ever seen; for they close the pores and deaden the cuticle in the skin.

Our Hot Vapor Bath Treatment at Home causes the impurities or the blood and poisonous matter in the system to be washed out by perspiration through the pores of the entire body in place of the face alone. Hot Vapor Baths for their beautifying powers have become famous. They are known and guaranteed to be the only safe and sure remedy to remove wrinkles, eruptions, pimples, etc., and to change an oily or sallow complexion into a healthy, rosy tint, so much to be admired in either sex.

The Marvelous Improvement will surprise and delight you, for the skin will become as nature intended, soft, smooth, clear, white, free from every blotch or blemish.

Leading professional beauties, actresses, society ladies and people of refinement everywhere eagerly unite in its praise.

As harmless as dew, so simple a child can use it, and the results are sure and certain. It cannot fail.

In taking regular Turkish Baths you breathe the hot air into the lungs, which is very injurious to many people. Did you ever think, while in a hot room taking your Turkish bath, that possibly the last person before you might have been thoroughly diseased, and that you were sitting in silent bliss, breathing into your system millions of particles of effete matter and deadly germs that had been eliminated by others? With this Cabinet you breathe fresh, pure air that cannot injure the lungs.

### Tokology

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## Local News Summary.

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

**Mr. J. M. Mathews** and wife of Oleander, Fresno Co., held a very pleasant reception last Friday evening at the residence of Mr. and Mrs. Milton Morse, 335 11th Ave. There were present Mr. and Mrs. Lillie, Mr. and Mrs. J. B. Rider, Wm. M. Rider, Mrs. Irvin, Mr. J. C. Moody (who was conductor of the Lyceum one or two years in the early 70's) and wife, Mr. J. C. Flugger and wife, Mrs. Parker, Mrs. Sadie Cooke, C. H. Wadsworth, Miss Josie Hill, W. T. Jones, Mrs. B. F. Small, Mrs. Nowell, Mrs. Hattie and Miss Alice Hitchcox, Mr. N. J. B. Shultz, Mrs. Phelps, Mrs. Pfeiffer, Mr. H. H. White and wife, Misses Verna, Nellie, Jennie, Zola and Chas. Morse, Mrs. Evelyn. There were music, recitations and talking over old times, which made the evening pass away much too soon, and after refreshments, the good-nights were said shortly before 12, all wishing the reunions were monthly instead of yearly.  
C. H. WADSWORTH.

**Hermetic Brotherhood.**—Thanksgiving evening was observed at the Hermetic Home, 509 Van Ness Ave., in a social way. Mrs. Weld and Mrs. Rogers entertained the company assembled with vocal music, Mr. Weld and Dr. W. P. Phelon made informal talks. On Thursday evening, Dec. 7, Dr. Phelon will resume his course of lectures, which are free to all.

**Mission Lyceum Entertainment.** The usual monthly demonstration of the Mission young people took place in Mission Opera Hall, 2131 Mission St., on Wednesday evening, Nov. 29. Mrs. Mena Eaton opened the program with an overture. Mr. Charles Steacy gave a recitation. Specialties, Miss Harriet Morgan; sailors' hornpipe, Ernest Young; zylephone solo, Mr. B. Crowley; recitation, Miss Bebe Case; cake walk, Miss Emily Derbaum and Miss Ella Adams; specialties, Miss Mabel Pfeifer. The propoganda of the Mission Lyceum will in the future be conducted at these headquarters. Regular Lyceum sessions Sunday at 2 p.m. All are welcome.

**Lyceum Benefit.**—Mrs. C. J. Meyer will give a benefit seance for the Christmas fund of the Mission Lyceum, on Thursday evening, Dec. 7, in Friendship Hall, 335 McAllister St. Admission, 10 cents. W. T. Jones, Mrs. Griffin and Mrs. Shriner will participate.

**Mrs. Jennie Robinson** is sojourning at present in Ferndale, Humboldt Co. She will return to San Francisco before the holidays. She says that while she has met many noble souls, and made many friends in the more northern climes, still—"there's no place like home."

**State Board Meeting.**—The regular quarterly meeting of the board of directors of the California State Spiritualists' Association met at headquarters, 3322 17th St., on Saturday evening, Dec. 2, W. D. J. Hambly presiding. Communications from the secretary of the N. S. A. were read and acted upon. The report of the delegates to the National Convention in Chicago was received and approved. Mrs. Addie L. Ballou was appointed State Missionary. The secretary was instructed to notify all auxiliary societies to take a collection for the N. S. A. Home Fund in Washington, D. C. A certificate of endorsement was issued to M. S. Carter of Oakland. The board then adjourned to meet on the first Saturday in March. W. T. JONES, Sec.

**Ladies' Aid Bazaar** will be held in Occidental Hall, 305 Larkin St., Friday and Saturday afternoon and evening. Contributions for the Bazaar in any department will be thankfully received by Mrs. D. N. Place, 400 Oak St., Chairman Committee of Arrangements. The ladies expect a large attendance and a good time. The Wednesday-afternoon meetings are growing in interest and usefulness.

**At Friendship Hall,** 335 McAllister St., on Thanksgiving evening, Mrs. C. J. Meyer held a very interesting meeting. Dr. C. H. Rines offered an invocation, followed by very good tests by several mediums present. The hall was well filled, and the work of this Spiritual Temple is progressing favorably.

**Mrs. Jolly** and Mrs. Geo. W. Carpenter have opened a delicacy store on Polk St. near McAllister. Both are Spiritualists and should be liberally patronized.

**Mme. Young's Meeting.**—"Common Sense" was the theme of discourse by Mrs. Sarah Seal last Sunday evening at Oriental Hall. It was a splendid lecture, and the messages which followed, through the mediumship of Mme. Young, were very remarkable and convincing.

**The Mission Lyceum** has removed to its new home, in Mission Opera Hall, 2131 Mission St. The exercises on last Sunday afternoon were of a very interesting character. Those who love the children will remember these meetings at 2 p.m. every Sunday.

**The Central Lyceum** recently organized will give an entertainment at Crystal Hall, 909 Market St., Wednesday evening, Dec. 20, to raise funds for equipment. This is the third Lyceum in this city, and there is room for more. The State Association stands pledged to the extension of Lyceum work, and the JOURNAL is ever ready to help any movement which has Freedom for its watchword.

**Universal Spiritual Association.** Sunday afternoon, at 20 Eddy St., the subject for discussion was "Personality." There was intense interest manifested and the people were given an opportunity to express their thought. The true name of this meeting is "The Mirror."

**Mrs. Logan's Meeting.**—Dr. Carpenter, Mr. and Mrs. Stoddard, Mr. McNorton and Mrs. Beull spoke to the people assembled in Occidental Hall at 11 a.m. last Sunday. The Circle of Harmony still meets at 305 Larkin St.

**Progressive Spiritualists.**—After the usual song service, led by Mr. J. T. Lillie, Mrs. E. Shepard Lillie delivered a splendid lecture on the subject of "After Transition." These lectures are a rare treat for the spiritually-minded. Every Sunday evening in Occidental Hall, 305 Larkin St.

**Mrs. Meyer's Meeting** at Friendship Hall was well attended last Sunday night. Mr. M. S. Norton delivered a short address, and messages from the spiritual realm came through Mrs. Meyer.

**A Psychograph,** or Dial Planchette, would be a nice present to a friend during the holidays. We have them for sale. See notice on another page.

**Notice.**—The N. S. A. desires to complete its files of the *Banner of Light* between the years 1857 and 1872. They will be accepted as donations or paid for at reasonable rates. Also spiritual papers antedating the *Banner*. Also books for the National library. Address:  
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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.

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