

RELIGIOUS 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 21, 1899.

1429 Market-st.
Between 10 & 11th-Sts. No. 51.

BORDERLAND.

A Mental Phenomenon.

I can illustrate what I mean by an incident in actual life familiar to you. In 1863, when Hill from North Orwell was in Andersonville, he wrote home that Perry Cowles was dead. All but one person in Orwell mourned him as dead, and as time went on for 18 months, without hearing from him, the mortal evidence of his death was so overwhelmingly convincing that all but the one person mentally knew that he was dead. That person was his loving mother.

When we put the flags at half-mast, she laughed while we wept, and for the 18 months she rejoiced while we mourned. We, with our human evidence, thought we knew. She, with the fact revealed to her that he was alive and the further fact revealed that he would continue to live and return to her, really knew. Recall her cheerfulness during all these months. She was always setting the table for two and then eating alone, (one plate for Perry, as she said), and the fact that the day of the evening that we heard he was alive and on his way home, she washed up his shirts, etc., and said that Perry was coming home before many days, which he did. Our evidence was mortal and mental. Her evidence was spiritual. We guessed. She knew.

Healing in Touch.

Unusual interest, almost bordering on a sensation, has been occasioned at Sonoma City as a result of a number of cures performed by a woman who is at present a guest at the Cuicci hotel at that place.

The woman is said to reside on the border of Marin county and is of foreign birth. She claims no credit for herself for the ability to cause the lame to throw away their crutches, but rather transfers the honor to her mother, who many years ago showed her the plan of campaign she adopts.

Yesterday the doctress gave her treatment to little Spencer Harris, son of Granville Harris of Sonoma. The boy had been forced to use crutches and was believed to be suffering from hip disease. After the treatment, the *Press Democrat* informant stated, Spencer was able to walk without his crutches, the cure being almost instantaneous. He was told, however, not to walk about too much for several days.

Another case was that of a man named Joy, employed in Sonoma.

He consulted the woman, having been an acute sufferer from the effects of a dislocated shoulder, the result of an accident some time ago. It is said that he was hardly able to move his arm or lift it above his head. In a few minutes after the treatment he was able to swing his arm about with ease.

Another of the woman's patients is in Santa Rosa at the present time. She is a little girl named Rowena Yates, and she came to town last night on the train. The child had an accident some time ago, as a result of which one foot was twisted out of shape, making walking almost out of the question. She was taken to see the miracle-worker and was quickly able to walk about the room with the foot back at the proper angle.

No instruments are used in the cures. It is said that the woman's fame was sent abroad to the world when she cured one of the Cuicci children. All this has naturally interested the people of Sonoma very much, and it was learned from a well-known citizen of the place that the facts as stated above are correct.—*Santa Rosa Democrat*.

An Officer's Dream.

On the night of which I am about to speak I had just made port from a prosperous run through the ports of the low countries. The Franklin made the roads of the Scheidt about 10 o'clock at night. I told the crew we would not land that night, and as they were very tired, they agreed.

As for myself, I remained on deck for half an hour later looking toward the shore. The house in which I lived with my father, mother and brother, was in plain view from the ship. I looked at it and wondered why it was all lighted up so long after their usual hour of retiring. For a moment I was half tempted to take a boat and go on shore.

But I went down the cabin stairs. Scarcely had I reached my room when my presentiment returned. I set a tray of brandy peaches on the table and lit a big stone pipe. While I smoked I thought of home. I hadn't seen my brother for a year and I wondered how he would greet me. It may have been because we were

twins, but we were always closer together somehow than brothers.

So thinking, I must have fallen asleep. Suddenly, a cold, oppressive chill seemed to seize my very heart. The ship clock on the wall showed the time—11:50 p.m. The lamp had burned dim. Then I realized that someone else was in the room. A figure was seated in that chair, just as you are now. I couldn't see his face distinctly, but his eyes had an expression of mute sadness. Horror seized me—horror indescribable. With a violent effort I shook off the hallucination.

Grasping the pipe which lay on the floor beside me, I struck the intruder a terrific blow on the head. A plaintive groan sounded through the apartment and the spell was over. The moonlight streamed through the stern window into the cabin, and I saw it was empty, but there was a big dent on the floor where the pipe had struck. The bowl was broken.

I went up on deck and to my surprise saw that our house was still lit up brightly. There seemed much confusion there. Forms could be seen flitting past the windows and all was excitement. Thoroughly alarmed, I called the watch and had the boat lowered. In a jiffy we pulled through the moonlit water, and in 10 minutes I was knocking at the door of home.

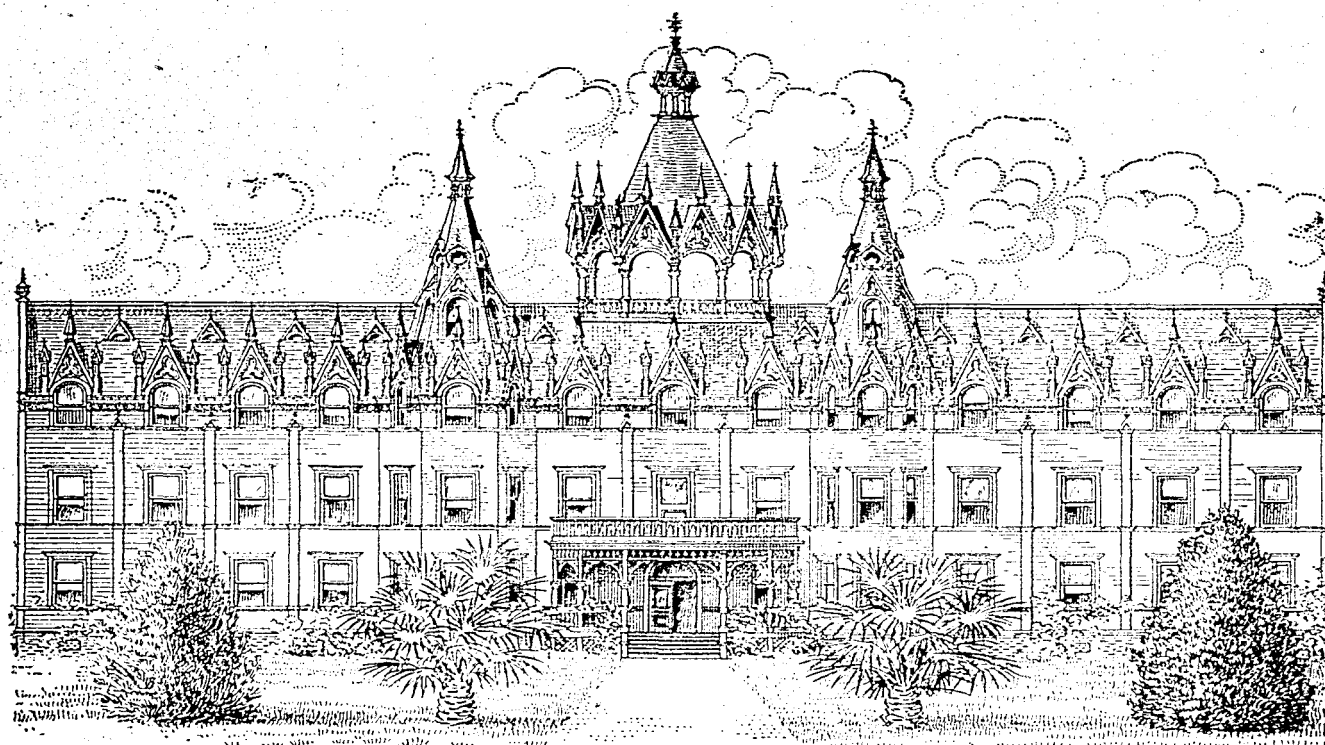
My mother opened it. She fell upon my shoulder and exclaimed between her sobs: "Oh, Jacob, Hans is dead! He longed for your coming, but he passed away a little before 12. He knew you were in the bay. Why didn't you come ashore?"

And then they told me a strange story. Hans was seized with a sudden illness on the morning of that very day. They told him the Fraulein Voorhees would soon be in, but he replied that he would never see me again. At 10:30, the time when I had imagined I was asleep in the cabin of the brig, he had fallen into a deep coma. And then, at 11:50 p.m., at the very moment when I had brought that curved pipe down with crushing force upon the head of the apparition of my dreams, he suddenly aroused, and crying aloud, "Oh, my God, Jacob, my brother," he died.—*An Officer*.

Hatred is a Destroyer.

Hatred is the meanest vagrant-tramp one can harbor in his mental habitation. If harbored long enough, it will thoroughly destroy both the mental and physical mansions, so that they will become curses and hells to their owners.—*L. A. Mallory*.

Not personal advantages, not all those of fortunes, procure happiness; it alone can be found in uprightness and integrity.



Temple of Higher Sciences and College of Fine Forces.

Some persons of large and philanthropic minds are proposing to construct the above edifice as a headquarters for basic science and the great curative and upbuilding methods of Nature and Mind, so fully demonstrated by the College of Fine Forces and practiced with remarkable success in four continents.

The system devised by E. D. Babbitt, M. D., LL. D., Dean of the College of Fine Forces, has manifested its great results, not only in this country, but in Europe, Australia and India, in which last-named country it has saved thousands of lives from the Bubonic Plague, etc. It includes not only the exact principles of Chromopathy, or healing by light and color, but the real processes of Force, of Chemical Affinity, Electricity, Magnetism, Heat, Nervous Force, Mental Force, Psychic Force, and many other mysteries that have puzzled our men of science.

The College of Fine Forces was conducted for a number of years in the city of New York, but for some time back has been conducted in Los Angeles under a California charter, this sun-land being considered a more appropriate place. On careful study, it has been deemed best to locate the above building in the beautiful city of Santa Cruz, which has one of the most delightful and healthful of all climates. This city is 80 miles south of San Francisco, sheltered from the Pacific Ocean by a range of hills.

Stray Thoughts.

LOE F. PRIOR.

"Whence are we, and why are we? Of what scene the actors or spectators?"

The time has come when with voice and pen all workers in Spiritualism must declare themselves; they can present to the world that side of "Our Scientific Religion" which appeals to them, thereby bringing someone into the light, thus spiritualizing man, by teaching him his relationship to all men.

Spiritualism is not only scientific, but there are religious and philosophic tenets embraced by it that were they lived up to by all the believers of this nineteenth century Truth, it would be no longer necessary for us to preach harmony, for all harmony would be ours.

Boastingly we speak of science, saying that only by the scientific investigation of spiritual phenomena can the immortality of the soul be proven; hence we invite such inquiry. To some the proof given has been sufficient, while many, after long years of close study and research, are not yet ready to stand before the world and declare that "if a man die he shall live again."

Does the knowledge of an immortal life relieve us from any part of our duties of our fellow-man?

If science proves anything, it teaches that we are all parts of the whole, and as such, atoms, we have relationships dependent upon us, not only to those of our own household, but to the strangers whom we know not of; this relationship fosters a duty which we may not slight without injury to ourselves. We seemingly stand apart from man, yet are we ever one with him, his sorrows our pain, his joy our happiness, his unfoldment our progression.

As knowledge grows and intellectuality expands, we perceive very clearly that we are not free will agents; the veil of darkness is lifting and with a clearer vision we cognize the great depth of the Unknowable, as each view presents a wider expanse so in proportion do we become more conscious of the labor which depends upon us; hence to those who have not the proof of the soul's immortality must the light be brought.

The scientist is not the sage to whom the "heart hungry of the world" will go for comfort, when standing by the open tomb of a loved and lost one. Franz Hartman, M. D., says: "Spiritual development is not necessarily dependent on intellectual acquirements;" hence 'tis not always the greatest scholar, nor the best-read man, nor yet the most scientifically intellectual one that can bring light to tear-dimmed eyes, nor smiles to the sad lips of an anxious mother who has felt the angel Death take from her arms her treasure; nay, she, the mother, seeks one whose spiritual powers enable her to catch a glimpse into the higher life, although that one a medium, may be ignorant of worldly things.

As religion has always been an integral part of man, a "symbolism of abstract truth" that has served to raise him from absolute fetishism of the past, so is it very necessary that some must have that symbolism of to-day, the Religion of Spiritualism, which satisfies his soul and hurts not his brother, who alone finds immortality in the wonderful workings of nature as demonstrated for him by the great alchemist of to-day, the modern scientist! What appeals to the one cannot satisfy the other.

"Heaven is not reached by a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round."

Each soul can grasp that which it is striving for, and no more; by and by it will want more and stronger food, but only when such can be digested with profit.

Friends in Spiritualism, let us be in very truth "Brothers in one cause!"

If to you it is a science, investigate it deeper! If a religion, live by it, teaching ever the Brotherhood of Man!

If a philosophy, profit by all it embraces. There are none of us that know all things; we are but students, and mortal life but a primary department. By and by each will be called hence, and only then may we say that we know.

"A sacred burden in this life ye bear . . . Look on it, lift it, bear it cheerfully; Stand up and walk beneath it steadfastly— Fail not for sorrow; falter not for sin. Up, upward, onward, till the goal you win."

The Sane Mind.

What is a mind? No one knows. We know the mind only as we know God—by its manifestations. That is an extremely unconventional statement, but we regard it as literally true. It is a delusion, that we know man but not God, matter but not spirit. Through all the octaves of being, conscious or unconscious, living or not living, we know only modes of manifestation. It is in vain that we describe what we see. What we see does not reveal what is. It reveals only what we see. So with mind; and perhaps the farthest we can reasonably go is to say that the mind is the incomprehensible steering apparatus of the unknown entity we call "woman" or "man." "That's a stop," as they say in the "round game" at Christmas. It bothers and disappoints the players, but it is the game.

This "steering apparatus" is apparently self-acting, but no one can be certain there is not an unknown man at the wheel. It may not be desirable for us to know this, but, for all that, it may be true. What is "inspiration?" What is the explanation of "besetting sins;" of the conviction underlying the cry: "The hand of the Lord was upon me?" What is the truth underlying the power of Prayer? and what the actual significance of the appeal for the guidance of God? What a subtle, what a marvelous steering apparatus it must be which, while absolutely certain that it is self-controlled, responds to the myriad throbs of suggestion, emotion, excitement, unconscious compulsion from without!

What then is it for the mind to be "sane?" The word, of course, comes to us from an ancient word which indicates soundness or health; but soundness or health through wholeness. A sane mind, then, is a mind that is rightly developed—a mind that is not restricted in its range and activity. It is not enough that the mind should be sound as far as it goes; it is necessary to real sanity that it should go as far as it ought. When this is understood, it will be seen that many of the world's decisions are totally wrong, and will have to be reversed. The world is ready with its praise for the man who strictly attends to the adored art of money-making—the man who, to use the cant and misleading word of the day, is "prac-

tical," who will have nothing to do with your fantastical dreams, who is as suspicious of the reformer with his upsetting proposals as of the seer with his preposterous delusions. This is the world's typical sane man.

What folly it is! Even in the slang of the streets there is a phrase which, used one way, shows the folly of it. "He's all there," rightly used, would be applied to the mind that is usually considered "not all there." The mere money-maker is not "all there;" he is only partly there. The best half of the real man is asleep or unborn. What is there is only what he has in common with the beaver or wolf. There is an absence of proportion, and therefore of wholeness, and therefore of true sanity. That mind is not sane which is over-easily moved by the brute survivals in us, which is most strongly urged by merely material interests, and most easily excited by the self-regarding instincts, or the instincts of mere self-preservation. That mind is not really sane which moves in one narrow groove, and is therefore readily prejudiced against and easily irritated by unfamiliar facts or ideas. That mind is not entirely sane which is unconscious of its limitations and is unwilling to entertain strangers, with any hope that it may thereby entertain angels unawares.

What a curious turning of the tables upon the world! The probability is that, not the heretics, but those who denounced them, were not "all there;" that, not the martyrs, but those who burnt them, were unsound in mind; that, not Spiritualists, but the prejudiced people who fancy they know everything, are insane.

The blessings of a sane mind are numberless. They include, for instance, all the million mercies indicated by that brilliant phrase of Sir William Crookes—"A mind to let." A human being with a mind to let walks the earth as, in a way, its proprietor. His are the heavens and the earth, with all their mystery, beauty, splendor, grace. His the earliest glimpses of hitherto undiscovered countries in literature, science, social economy and art; and even in the art of success in business, his are the first glimpses of new paths to wealth, unless, indeed, the art of money-making is restricted to the arts of the beast of prey.

One priceless blessing of a sane mind is self-possession. What a luxury! and how necessary for anything worth calling a mind! What is lunacy, in all its forms, but loss of self, loss of the steering apparatus, the controlling power? And just here we may go back to the suggestion that the mind may be influenced by unseen powers; for there is here a distinction with a difference indeed. There is no loss of sanity, necessarily, in the being influenced by those powers; but loss of sanity may begin when the selfhood is surrendered, when discriminations are foregone, when the mind no longer sits in judgment upon the claimants that come. And here again the merely "practical" people who pride themselves on being free from all such control, may be least sane of all—by being the victims of such control, without knowledge or choice. Much of the popular animal passion of the hour, with its odious lust for fighting, may be, for all we know, the sheerest insanity. It often looks like it, just as though some evil influx had come in, like a torrent, to sweep fine feeling and good sense away.

The saddest form of insanity is that which goes with the most strident assertion of self.

Another blessing of a sane mind is the ability to bear, to stand alone, to fall in with the fine old injunction, "In your patience possess ye your souls." A sure sign of defective sanity is want of repose, purposeless restlessness, too ready a yielding to the fashion of the hour or the latest social demand. The thoroughly sane mind asks "Why?" It loves reasons; it can wait; it holds its own; it discriminates; it can afford to consider; it can bear to be alone.

Such a mind as that will not count its company and will not care what the world says. It will be receptive, but will be its own master; ready to march, but resolute to see its way. It may suffer, but it shall

Know how sublime a thing it is To suffer and be strong.

—Light.

Uneducated Mediums.

PAUL FERRIS.

The question of uneducated mediums appears to be agitating the minds of the more educated members of society. Personally, I was drawn to Spiritualism because its philosophy pointed to the brotherhood of man, not in canting language, but in loving reality. I thought it meant to uplift downtrodden humanity, but I regret to say the expressions of your correspondence gives but little promise in this direction; the tendency is rather to crush down. We can measure the wealth of the soul by its power to feel for others, and its poverty by how little sympathy it expresses.

If you have a piece of land and you decide to cultivate it, you would first engage the unskilled laborer to break up the soil, then a more skilled laborer to put a fence around it; you would next engage the skilled gardener to sow the seeds in due season. Are not the poor mediums doing the unskilled labor and preparing the vineyard for the more skilled teachers? Again, it must not be overlooked that the great mass of humanity have been robbed of their creation rights; therefore the uneducated are more to be pitied than blamed.

Experience teaches that the uneducated medium who lives closest to nature's laws will give better results than the educated ones that do not. If we live the life the power will come. The educated Spiritualist sometimes feels the sting of religious prejudice. It would be interesting to know the difference between the two, religious and educated prejudices; the component parts are the same, the ingredients being ignorance, injustice and a want of charity to our fellows. I mean ignorance of the laws of our being, and the injustice of condemning others when we do not have equal opportunities. This shows a deplorable want of charity unworthy of any one calling themselves Spiritualists. Again, too much time is wasted on the subject of frauds. Granted, there are frauds, but we can well leave nature to deal with them. If we are always thinking evil of others, evil must be active within ourselves.

Spiritualism appeals to the reason rather than the emotions, but reason without sympathy is cold, hard and barren. Let Spiritualists appropriate everything that is good in nature; let us fill our hearts with love and dispense it to all.

We shall then have the satisfaction of knowing we have done something to make the world better by making ourselves and our cause more lovable.—*Harbinger of Light.*

The Golden Rule.

J. S. LOVELAND.

The Statement of Principles adopted by the N. S. A. has as its last article an endorsement of the so-called "Golden Rule." It has long been a matter of surprise to me that men, supposedly thinkers, should quote the passage from the New Testament and call it the "Golden Rule," and assume that Confucius uttered the same. But as the majority of the N. S. A. have adopted it as the basis of all morality, it becomes necessary to carefully examine it.

An ethical or moral system includes all possible phases of human conduct and experiences. It will not only apply to the duties of individuals to each other, but also the duties owed to the collectivity, or society, and the duties owed by society to the individual. And this latter class of duties is the most important of all. Personal wrongdoing is largely due to the prior wrong-doing of the social man, and true, ethical living on the part of the individual is impossible without the prior ethical conditions of the social man. Constitutions and laws must conform to righteousness, must be the embodiment of justice before the individual can live a true, moral life. The means and conditions of such a life do not exist where unrighteousness is ingrained in the social life. Hence, there must be some fundamental principle from which all precepts, all laws and regulations of a moral character, will naturally and logically flow.

Is the so-called "Golden Rule" such a principle? By no means. It is simply a precept, not a principle. What is the basic principle on which it rests? For, if that is right and the precept embodies it, it may be golden after all. But the patent fact is, that the basis is simply and only human selfishness! Read it: "Whatsoever ye would that men should do unto you, do ye the same to them." Man's selfish desires are here made the *supreme rule* of his conduct towards his fellows. It has been truly said that no one ever lived the Golden Rule. That is true. And no one ever intelligently tried to do so. No one could make his own selfish desires the rule of his conduct towards others, for his selfishness would prevent it. If there was such a being as a perfect man, he might consistently try to live that rule, but no other could or should. It would ruin any other character.

It is perfectly clear that the author of this saying was completely ignorant of the real basis of moral obligation, and hence concocted this immoral saying. Confucius evidently comprehended the true principles of ethics, and hence, instead of making man's selfish desires the rule for positive conduct, he made that selfishness the protector of the right. He put the rule just exactly the opposite of the New Testament: "Do not to another what you would not wish to have done unto you." Here the repugnance of self to being injured is the preventing agency, hindering from wrong-doing to our fellows. The Jesus rule says act according to selfishness; the Confucius rule says act in opposition to selfishness.

It is a sad thing that a National Spiritualist Convention was unable to formulate a statement of ethical science, but was compelled to borrow the false precepts of the old religion to make up its creed.

Prophetic, Was it Not?

HERMAN SNOW.

In the JOURNAL for Nov. 2 may be seen a brief reference to the manner in which I first made known my belief in Spiritualism. It was through the circulation of a 32-page pamphlet printed for free distribution among my Unitarian friends—especially the ministers. It was entitled "Incidents of Personal Experience While Investigating the New Phenomena of Spirit Thought and Action." It was dated in 1853, my name and residence being given in full. The pamphlet was not offered on sale, but the 700 copies printed were promptly distributed by mail and otherwise, among the persons intended, so that I at once became publicly identified with the new and strange heresy. While writing this circular, I was fully conscious of being under a powerful inspirational and prophetic impulse, which became absolutely irresistible toward the close. It is from this part that I now propose to give a quotation which, when viewed by the light of the subsequent history and present prospects of our faith, may perhaps enable the reader to judge for himself how far I am justified in making use of my implied claim of a prophetic inspiration:

"But what," it may be asked, "is to come of all this strange commotion?" I answer: "If it be of man—if it be but another of the many delusions which are from time to time evolved in the world's progressive history—it will have its brief day, and then die out, leaving but an ill-sounding name behind. But if it shall prove to be of God, as I firmly believe it is—if it shall prove to be a true development in the world's religious education—then, all the shafts of ridicule and all the more serious efforts at opposition that the perverted ingenuity of man may employ cannot stop its progress. The press may continue to pander to the grossly material tendencies of the people and follow up, ever so closely, with its volley of low jokes and small wit, and the self-constituted wise ones of the earth may stand aloof and call the whole matter trivial and utterly unworthy the stoop of their dignity—yet stubborn facts will still remain stubborn facts; they can neither be scouted nor winked out of sight; they must be openly met and honestly disposed of. Until this is done, let not the wise glory in their wisdom. The time has been and may be again when it may be said that 'God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty, and the base things of the world and things that are despised hath God chosen; yea, and the things which are not, to bring to nought the things that are.'

"It may, indeed, be beneath the haughty self-sufficiency of certain oracles of wisdom to condescend to look seriously into such simple and absurd affairs; but it will still remain true that the way to wisdom is along the path of humility, and, as in regard to God's spiritual kingdom so of the kingdom of his truth, that whosoever would enter

therein must become as a little child. It is very easy to follow the truth when some great and popular thing is required, but when the course lies through some despised Nazarine country, it is not so easy, and many stumble thereat and follow the truth no longer.

"Let the following be said, in all humility, indeed, yet with the firm assurance which belongs to an individual consciousness of well-established truth: the leaders of popular thought are but little aware that there is a power growing up in their very midst—a power which, however despised and scorned at the present time, may yet take from them their hereditary kingdom and give it to others. A few years only have elapsed since the first gleams of this new light from the spirit-world became visible; yet even now it has spread itself more or less clearly throughout the world. Almost every community contains its hundreds and thousands of sincere believers and defenders, and these are by no means, as a general thing, of the more ignorant and superstitious classes. Many of them are of the more elevated and earnest minds of the age."

My circular was generally received in silence. Still, I got kindly and interested responses from several of the more liberally-inclined of our ministers. But from the one copy sent to the Unitarian minister of Washington City, I got the most satisfactory result, though not exactly from the minister, but from a senatorial friend and college classmate, to whom he had loaned my pamphlet. This was N. T. Talmadge, a former Governor of Wisconsin, who afterwards became so well known as an able defender of Spiritualism. He wrote me how he became acquainted with my pamphlet, and said that as it expressed his own experience as well or better than he could do it himself, I had the notice "Not published," etc., upon it. He begged that I would send him a copy for his own use.

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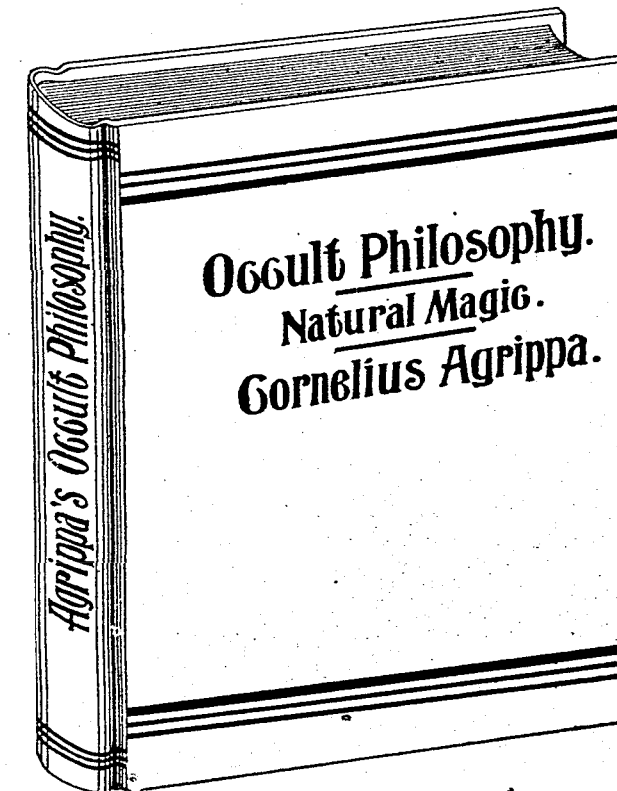
The evidence presented is of the most unqualified kind and character. Only personal perusal of the volume will do it justice.—*Banner of Light.*

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RELIGIO-^{THE}PHILOSOPHICAL 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.

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

SAN FRANCISCO, DEC. 21, 1899.

The Earth is Flat, says Charles Bishop in the San Francisco *Chronicle* of Sunday, Dec. 10. He is described in this article as a cosmographer, geographer and inventor, but men who know him say he is a blacksmith. He probably regards it as being flat like a plate, although he doesn't say so, for he gives the circumference as 24,000 miles and the ratio of curvature as three feet to the mile, which is an absurdity from a mathematical standpoint. But little things like that don't bother some people.

Spiritualistic Libraries are being advocated by the press and people, and we regard it as a healthy sign. Every Spiritualist organization should have a free circulating library, great or small, as they can afford. A nucleus once formed, books could be added as the occasion offered, and our libraries would soon become a source of power in the spread of truth. A person may read a book at home, when they are not able to attend a lecture, and besides, many of our greatest minds can express their thoughts best with the pen. Many skeptics could be induced to read a book upon the subject, who would not be seen at a Spiritualist meeting, and thus become interested in our cause.

Cold Water Cafes.—New York has originated these resorts, and the success attending the venture has exceeded the expectations of the most sanguine. The new resort on Broadway is crowded from morning to night. Tables are arranged in the style of the cafe. Parties of men and women sit at these tables, seeming to get the same enjoyment as from more expensive places. There is a hint in this for the progressive reformer.

Transcendental Photography

In the October and November numbers of *Psychische Studien* just at hand appears an article on this subject, accompanied by impressions of eight photographs taken in presence of Frau Demler, a materialization medium now in Paraguay, South America. The original report was made for the *Spiritualistische Blaetter* of Dr. B. Cyriax in 1892, by Wm. Hotz, and the photographs and descriptive text remind one of the famous experiments of Beattie, wherein the first attempts only resulted in white spots or blotches assuming, after repeated experiments, the human form, and in this instance a face, which was recognized by several persons, was developed.

The medium Demler was put into a trance condition by hypnotic passes and at the first trial on the first plate, on the right side of the medium was seen a sort of cloud, on the second plate nothing. On the second trial, five days afterward, appeared on the first plate an intensely white light at the left of the medium. On the second plate, the indistinct forms of a figure. At the third trial, five days thereafter, on the first plate appeared an outstretched arm, on the second a distinct woman form, which the Demler family recognized as their cousin, as they believed.

Other trials were made afterwards, when a form, recognized by persons who had no knowledge of or sympathy with spiritism, was produced. The persons present formed a circle around the photographic camera, placing their hands on it. The plates were obtained by Hotz and all took place under his supervision under circumstances which apparently excluded all possibility of fraud or collusion. The medium after each sitting was very much exhausted.

The Banner of Light has very kindly suggested a concerted action on the part of Spiritualists to send healing thoughts for our recovery. Many other contemporaries, as well as individual friends, have suggested similar plans, and we thank them one and all. Surely such manifestations of kindly regard will not pass without reward. Our eyes have improved slightly, but yet not enough for us to read a word. Still, we hope for full recovery.

The Hermetic Brotherhood, whose headquarters for this country is in Chicago, are furnishing a splendid lesson to all reform societies, in their method of propaganda work. They make no great demonstration of membership or learning; but live in "the silence" and go where the spirit leads. They believe in the power of spirit for good, and act as though they do really believe what they teach. In consequence, the number of "knots" are increasing rapidly. Why not try it?

The New Thought, as it is called, has permeated the literature of the world. The reform papers upon the spiritual plane seem to unconsciously voice the sentiment promulgated by the Mental Scientists' manifesting under different names. Many Spiritualists seem to be afraid that this new-fangled "science of mind" will destroy their beloved philosophy. Their fears are groundless; the truth cannot be destroyed. Mental Science, as taught by Lucy Mallory, Helen Wilmans, Fred Burrell and many others, will prove a great help to the truly spiritually-minded thinkers in our ranks. Mind and spirit are synonymous terms as understood to-day, and when we comprehend this fact, the quondam enemy is transformed into a friend. "All is spirit, manifesting upon a multitude of planes," taught as a part of our philosophy, would do away with much of the mystery inherited from the orthodox conditions from which we have evolved.

Co-Operation is the religion of humanity. Spiritualists are just now awakening to the fact, and beginning to realize that the materialistic movement for the amelioration of the economic condition of men in our day, called Socialism, is a dismal failure. The recognition of the fact that spirit and matter are one manifested upon different planes, is the key to the situation. Spiritualists are the light of the world; let us shine. The time is ripe for a united movement to establish the reign of "peace on earth, good-will to men." A movement of this kind has been started in Los Angeles, Cal., which bears the ear-marks of the old materialistic machine. But we believe it to be under spirit guidance, and hope that they will outgrow these crude conditions and be a success.

The Power of Thought is receiving greater recognition every day. The spiritual press of the world is constantly publishing articles upon this subject. Perhaps all do not fully realize where this line of investigation may lead; but of one thing we are sure, we are truth-seekers, and we want facts. Hew to the line, let the chips fall where they may.

A Directory of societies and the names of secretaries for the Pacific Coast, for reference and information to Spiritualists, has been suggested to us many times. There is but one thing which prevents the consummation of this most desirable project, and that is the apathy of societies, officers and members, who are too indifferent to furnish the data for the compilation of such a useful tabulated statement.

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.

Woman's Suffrage Congress

The National Conference of Woman Suffragists began at Indianapolis, Ind., on Thursday, Dec. 7 with a short address by Governor Mountt, Mrs. May Wright Sewall, president of the International Council of Women; Miss Susan B. Anthony, and W. P. Fishback.

At the first regular meeting of the conference, Miss Anthony spoke on "Woman as a Moral Force in the World," and Mrs. Harriet Taylor Upton spoke on the subject "As the World Sees Us." In the course of her address, Miss Anthony said:

The part in the daily work of humanity commonly referred to as money-making has by common consent fallen to the lot of man. Every business and industrial interest is controlled by men. The trusts, combines and organized capitalistic enterprises are all controlled by men who, as a matter of course, control not only their invested capital, but also, too frequently, their employes. The latter, I might say, has been especially observable in political campaigns.

On the other hand, the charities, educational work, the reform movements of the churches and of society in general, are by common consent given to women. All the material interests for the moral and intellectual advancement of humanity are, in by far the greater number of instances, under the control of women in this country. And woman can't vote! That is, she cannot vote except in four out of all the States and Territories of the American Union.

Man has the vote and the balance of power. Woman, the intellectual equal of man and his moral superior, cannot vote even upon educational questions and matters of taxation in which her own personal interests may be directly involved.

The great trusts and combines have their paid agents in the halls of Congress and the State Legislatures at every recurring session, watching that their masters' interests are in no way endangered. Every report for 30 years favoring our petition has been a minority report. When the matter of the iniquitous canteen system in the army during the Spanish-American war stirred the religious and God-fearing people of this country to remonstrance, and the demand was made upon President McKinley that the canteen be abolished once and for all, the canteen remained to disgrace the army, the War Department, the President himself and the American people. If the earnest effort made by the church people of the country had proceeded from the politicians, the canteen would have been wiped out in the twinkling of an eye.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

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

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

The Reviewer.

THE BROTHERHOOD OF THE NEW LIFE. No. 1, "Internal Respiration," by Respiro. 76 pp., paper. London: E. W. Allen. Price, 50c. For sale at this office.

The science of breathing has engaged the attention of a vast number of thinkers for many years. In this book the subject seems to be exhausted. It is a part of the teachings of Thomas Lake Harris of Fountain Grove, Santa Rosa, Cal. The copious foot notes alone convey to the reader an immense amount of practical knowledge upon this very important subject.

This is the book mentioned by Mrs. Sara A. Underwood in the JOURNAL for July 13, 1899, when writing on Deep Breathing and Mediumistic Development.

GOD'S HAND, by H. Emilie Cady. Unity Tract Society, Kansas City, Mo. A booklet of 21 pp. Price, 10 cents. For sale at this office.

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FINDING THE CHRIST IN OURSELVES, by H. Emilie Cady. Unity Tract Society, Kansas City, Mo. This booklet of 30 pp. is designed especially for Christmas presents. Contains the primary elements of the advanced thought of the day. They are in two styles of covers, price 15 and 25 cents. For sale at this office.

The Vegetarian Magazine comes to us this month in new type and a new dress. The cover is artistically designed, and the first page is adorned with a portrait of Charles E. Schwartz, a graduate of Stanford University. Published in McVicker building, Chicago.

In the Review of Reviews for December Dr. Albert Shaw writes on "The School City—A Method of Pupil Self-Government." This is a system now in operation in many public schools throughout the country by which training is given in the practical duties of citizenship. Dr. Shaw sets forth the working principles on which the system is based and gives many interesting facts of actual experience in the schools which have developed these principles in practice. The article is illustrated.

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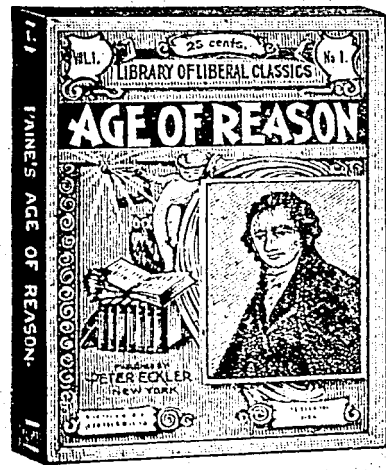
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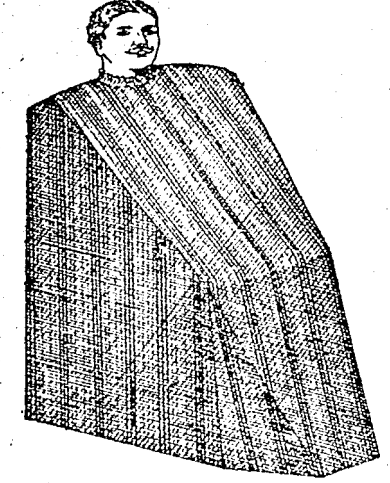
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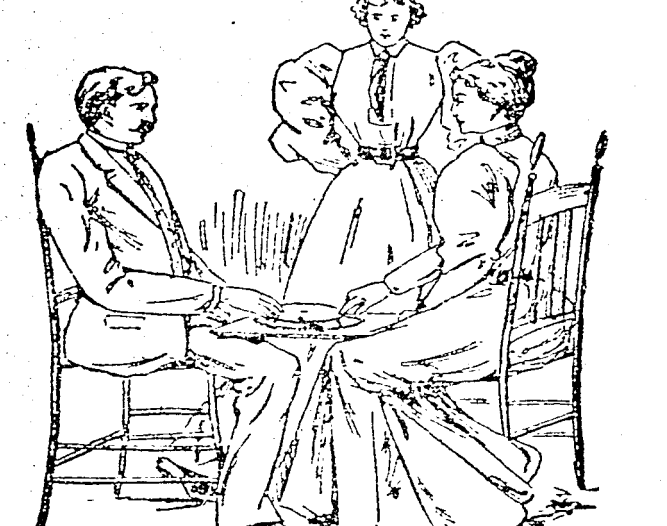
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Local News Summary.

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

Next Week Christmas comes on Monday, the day the JOURNAL is printed, and you may expect it one day later than usual.

Progressive Spiritualists.—The Sunday service in Occidental Hall began with the usual half hour of song and a solo by Mr. J. T. Lillie. Mrs. R. S. Lillie read "Washington's Vision," and followed it with a splendid lecture on "He Who Walks Alone," with special reference to the death of Gen. George Washington and the hundred years following that event.

Bazaar Aftermath.—We desire to supply some omissions in the report of this social function, which was held in Occidental Hall, 305 Larkin St., on Dec. 9 and 10. The orange tree was presided over by Mrs. Wallace Nevill, the lunch table by Mrs. C. H. Wadsworth, Mrs. Alice Briggs, Mrs. Everett of Hayward and Mrs. Leilich. Palmiea devoted an hour to hand reading. Mrs. May Evelynne, daughter of Mr. and Mrs. Small, dispensed cooling beverages to all who were thirsty. Mrs. Sarah Kelley drew the first prize, a mandolin; Miss Myrl Colby, second prize, a wine set; Prof. Carl Sawvell, painted silk banner. The ladies desire to express their gratitude to all who helped to make this bazaar a success, for it was a success beyond all expectations.

Oakland.—Some remarkable seances are being held there by Henry Allen, known as the "boy medium." Reports say that heavy objects are hurled about the room, resulting in physical injury to some of the sitters, one man having his foot injured and another having his hand nearly crushed by the grip of the medium. To those who are interested in physical phenomena, Mr. Allen's seances afford a very interesting opportunity for investigation.

Christmas comes in a few days. Do you never think of what a nice present to a friend would be that volume on Natural Magic by Cornelius Agrippa? It can be had at this office for \$3.00.

An Explanation of the unprecedented loss of letters containing money, stamps, etc., has been furnished by the arrest and confession of a postal clerk on the Los Angeles route. His speculations have extended over the last 13 months. Our patrons should heed this warning and cease sending money in unregistered letters. Money orders cost but little and are perfectly safe.

Mrs. Lois Waisbrooker has returned from the South and is now located at 1501½ Market St., San Francisco, Cal.

The Hermetic Brotherhood at 509 Van Ness Ave. opened their public meeting on Thursday evening, 14th inst., with meditation upon the statement, "God and I are one." Mrs. Virginia Weld sang "Rocked in the Cradle of the Deep." Prof. Tuttle delivered a short but brilliant lecture on "Similarities and Differences," between the teachings of different philosophical societies. The meeting closed with a song by Mrs. Francese Rogers. Dr. W. P. Phelon was called to Los Angeles upon Hermetic business, but will return in a few days.

Mrs. Wrenn's Meeting at 117 Larkin St. Sunday evening was addressed by Mrs. Wrenn, Mr. Hansen and Prof. Gee. These are free meetings and are being appreciated by the public.

John Slater has returned from Eureka and resumed his meetings in Pythian Castle. He always has a full house.

Mme. Young's Meeting at Oriental Hall last Sunday evening was addressed by Mrs. Sarah Seal, who spoke of "two kinds of spirits," followed by Mme. Young with her convincing messages from the spirit realm.

Coming Events.—Mission Lyceum Christmas entertainment, Dec. 27. Ladies' Aid social, last Friday in December. Children's Progressive Lyceum, Dec. 25.

Circle of Harmony.—Mrs. Logan opened with an invocation, followed by Mrs. Stimpson with a song. Mrs. Barnes and Dr. Carpenter, Mr. Wallace Nevill and a stranger. Music by Mr. McNorton. These are interesting meetings, and are held every Sunday morning at 11 at 305 Larkin St.

Mrs. Jennie Robinson has returned from an extended trip to Humboldt county. She is temporarily located at 21 Fell St.

Universal Spiritual Association.—The subject for discussion last Sunday at 20 Eddy St. was "Skill." The subject was very skillfully handled by numerous speakers. The hall is too small for the people.

Mrs. C. J. Meyer held her usual Sunday evening meeting at Friendship Hall, 335 McAllister St. These are test meetings.

Spiritual Papers.—I have a few Spiritualist papers which I will send free for the postage to the poor, or for missionary purposes. G. FIGLEY.
Lock Box 6, Ney, Ohio.

Dr. Barker of Oakland, who was injured some months ago by a falling timber, has gone to Los Angeles, accompanied by his wife, where they intend to remain all Winter.

Oakland.—Sunday evening, Dec. 3, Dr. Muchlenbruch occupied the platform at Fraternal hall. The doctor was at his best, and gave some remarkable readings. Prof. Miller sang a solo, which was encored.

Mrs. Cowell opened an engagement on the evening of the 10th inst., which, judging from the size and character of her audience on the opening night, bids fair to be very successful. THOS. ELLIS.

The Order of Pendo, G. G. Council No. 11, gave a literary and musical entertainment and dance in Social hall, 102 O'Farrell St., on Thursday evening, Dec. 14. The program was creditable and entertaining. Attorney G. W. Mathews was the presiding genius. The following artists participated: Overture, Mrs. Mena Eaton; recitation, Mrs. Inez Garrison-Rodger; comic song, Mr. Williams; song, Mrs. Bertie Prentiss, "As-thore" and "Because;" character song, Mrs. Evangeline Love, "I Don't Like no Cheap Man;" song and dance, the Misses Love, "Mammy's Carolina Twins;" selections, zither quartet, Waltham's Orchestra; song and dance, Miss Mabel Pfeiffer.

By Special Arrangement with the publishers, we are enabled to offer, for a limited time, the *Coming Age* and the RELIGIO-PHILOSOPHICAL JOURNAL for one year, post-paid, for \$2.15.

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DR. PEBBLES, since devoting himself personally to the interests and welfare of his patients, is performing some wonderful cures, perhaps more remarkable than those of former years. He does not claim to possess gifts which none others have, but he does claim to possess some advantages over most of his contemporaries—he is certainly curing hundreds of cases where all others have failed. He claims his great success in treating chronic diseases is due to several factors, an important one being his vast experience, having had over half a century's actual experience in the treatment of these diseases.

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Psychic Treatment. THE Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul-Cure" of diseases. They were psychic under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit-power? But, as the regular medical profession grew stronger, it became so proud, so strong and tyrannical, that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing, finds that patients he has treated unsuccessfully and pronounced incurable are being cured by the irregular physician, who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing.

Magnetized Medicines. HE USES only the mildest medicines, these being preparations of roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get the benefit of his healing and life-giving magnetism. He makes no exorbitant claims, but could print hundreds of testimonials of so-called incurable cases.

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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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.