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# RELIGIO THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,  
EDITOR.

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## THE BORDERLAND.

### Spirit of Boy Killed in Cuba.

"I wish to tell you a queer story about my friend X—," said the member of the Psychical Research club. "It's a true story, and perhaps some of you scoffers can solve it. If so, you will do more than I can.

"X. lives on the West Side. He is a materialist, or rather, has belonged to that cult of thinkers until very recently. He is well known in the liberal circles of our metropolis, and his word is regarded as good as the gold of our richest Croesus.

"My son," X. told me, "was living in New York when the Spanish-American war broke out, and enlisted as a private without either my knowledge or consent. The first thing I knew of his enlistment was conveyed to me in a letter that he wrote to his mother from Santiago. I was very angry when I heard of it, and my wife was in despair. 'O, Harold!' she kept crying, 'O, my Harold! I know he will be killed! I know it! I know it! I know it!'

"It was a desperately hot day, and I went into my library, for it was the coolest room in the house. I took down book after book, but I could not read. My mind would wander off to my boy—to the tropics—to the blood, fire and agonies unwhisperable through which Cuba was passing. Finally, I walked over to the mantel, where a beautiful calla lily was just breaking into bloom. While standing there, looking into the half-revealed heart of the glorious flower, I happened to glance into the mirror, and saw there something that fairly froze my blood.

"Looking over my shoulder was my boy—my Harold—with a horrible wound in his temple, from which the blood was dripping to his feet! His face was whiter than the calla, and in his eyes burned an eager, questioning, incommunicable light that I cannot define. I dropped back in my chair with a cry that brought my wife to my side. Then I knew no more for hours.

"Later tidings came to us that my boy had been shot in the temple on the very day, the very hour, that I saw him—or his spirit, in the mirror—shot in that rush up the hill at Santiago."

#### AN EXPERIENCE IN MICHIGAN.

"Now, good gentlemen, I am not and never was what the world calls superstitious. Until last September I would have laughed with a sneer at the story of X., for I had never seen anything that I could not adjust in conformity with what is known as the laws of nature. True, I had witnessed the tricks of Hermann, Kellar, the Davenport brothers, and other master magicians of my day, but I knew that they dared not, for they could not, 'come out in the open' away from their apparatus, their mirrors, their cabinets, and so forth, and perform their seemingly occult acts. But last September, while living in Escanaba, Mich., I underwent an experience that will haunt me through time and through eternity itself.

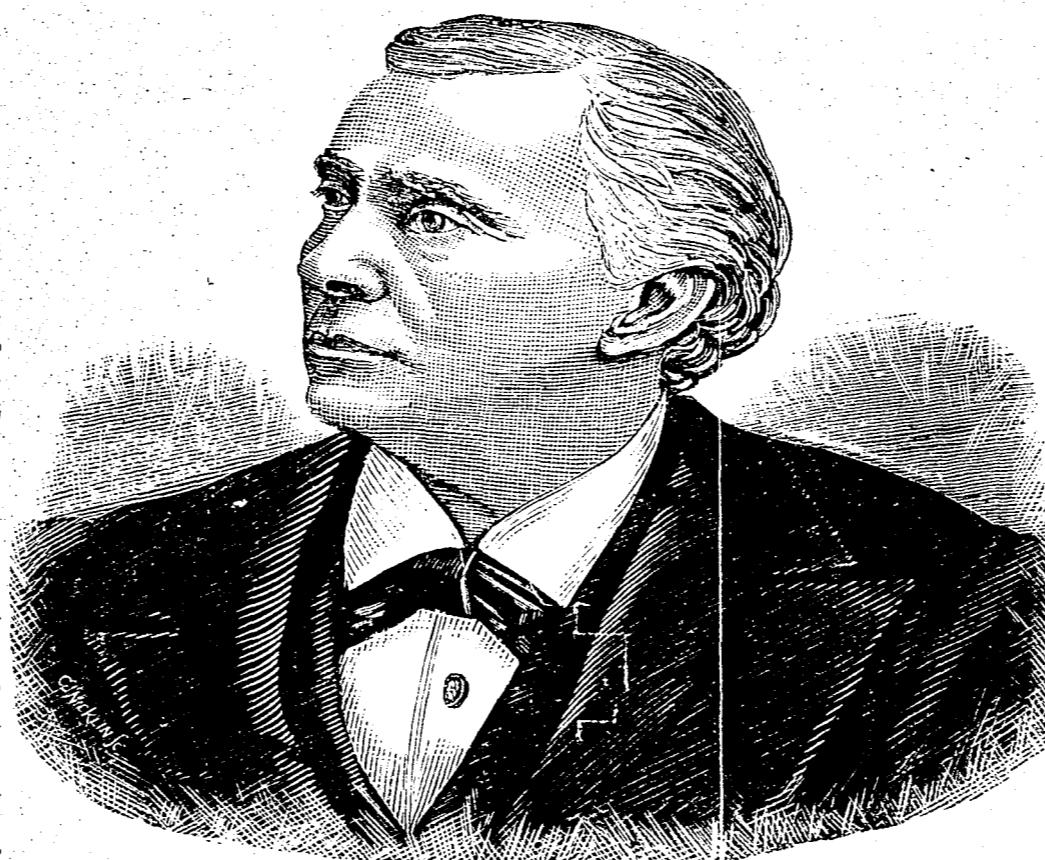
"It was Labor day, and, consequently, I had nothing to do, for, paradoxical as it may seem, Labor day is the only week day in the year when a man who works for a living can loaf. I was, therefore, loafing in my room—that is to

say, I was reading a novel by Edgar Saltus, when a rap came at my door.

"Come in!" I said, and who should enter but Ivan George English, a bright, handsome, popular young man of perhaps 23 years. He is part proprietor of the Escanaba Daily *Mirror*, a paper with which I was identified at the time. I had heard that he was possessed of wonderful powers, but when these powers were described in detail to me, I made them a matter of mockery, and even once went so far as to tell Mr. English that I'd like to see him or anyone else hypnotize me, or make me see or hear or do anything, I care not what, that is outside my immediate personality—or words of that purport.

"It was Labor day, and a week or so after the foregoing conversation, when English appeared in my apartment at the hotel—that is to say, I thought he appeared there. While we were conversing on ordinary, every-day subjects another rap came at my door, and again I said, 'Come in.'

"The hotel clerk entered. 'Mr. K.,' he said,



Dr. J. L. YORK, the Liberal Orator.

'Ivy English wants to see you down in the office.'

"I reckon not," I replied, "for Ivy English is here."

"Where?" queried the clerk.

"In that chair—there," I said pointing.

"The clerk thought I was trying to guy him, I suppose, for he went out, slamming the door behind him. I followed and called to him, but he refused to come back. When I returned to my room it was empty! I knew very well that Mr. English could not have left it without my knowledge, and a strange, uncanny feeling crept through every atom of my sense and soul. Putting on my hat, I hurried to the *Mirror* office. There was Mr. English absorbed in his books.

"Well," I remarked, "that was a neat trick you played upon me. How did you leave my room ten minutes ago without my knowledge?"

"I haven't been in your room to-day," he replied with a triumphant light in his eyes. "But," and he looked at me inquiringly, "are you not the gentleman who wanted to see me or any one else hypnotize you?"

"Yes."

"Well, in the strict sense of the word, I didn't hypnotize you. I simply projected my astral body into your presence."—Selected.

### Spiritualism in a Convent.

A Roman Catholic paper, *Le Peterin*, of the 1st of November last, publishes a circumstantial account of a spirit having appeared to a nun in a convent at Hénin Liétard; and as the particulars are furnished by the curé of the parish, we suppose we may accept them as correct. Early in the month of May last, the mother superior of the convent died of cancer in the stomach. On the 20th of June, one of the sisterhood was sent into the cellar to draw some beer for dinner, when, all of a sudden, she saw the deceased mother standing by her side, who grasped her by the wrist of the right hand, and said to her in her well known voice, "Pray for me; for I am suffering." The poor girl was so frightened that she fled from the cellar, and sank down on a bench near the entrance to it. As she did not return to the refectory, other sisters were sent in search of her, and they had great difficulty in getting her to tell them what had happened. Of course her statements were received with incredulity, until she said, "Look at my wrist, where the mother pinched me," and there were the marks of four fingers and a thumb burnt on the flesh. The General Superior of the Congregation (Ladies of the Holy Union), sent her to the convent at Douai, where her wounds were examined and photographed by Dr. Toison, the physician of the community; and they gradually healed, leaving only a scar behind each.

The incident has created a great sensation, because the Roman Catholics don't like to drag their friend, the Devil, into the business, where so good a woman as the mother superior is concerned; and if her spirit is wandering about under the influence of restlessness, how can they venture to deny the truth of Spiritualism?—*Harbinger of Light*.

### Dr. J. L. York.

The illustration on this page shows this well-known liberal orator and apostle of free-thought. He was born in the State of New York in 1830. His early life was spent in the Methodist Church, from which he graduated through the open door of Unitarianism, to the high ground and wider field of thought known as Liberalism. This freethought movement, and struggle for mental freedom, is based upon the nine demands of American Liberalism, formulated by Francis Abbott, about 30 years ago, and is the basis upon which the present American Secular Union is founded. They are as follows:

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, in prisons, asylums, and in all other institutions supported by public money shall be discontinued.

3. We demand that the public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the Government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States, or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the Government shall be abolished, and that the simple affirmation, under the pains and penalties of perjury, shall be established in its stead.

7. We demand that all laws, directly or indirectly, enforcing the observance of Sunday as the Sabbath, shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality, as such, shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

For thirty years past Dr. York has been constantly engaged in the promulgation and defense of the gospel of natural science and mental liberty, as against all churchism, creedism and religious superstition, and regarding the light of nature, as interpreted by modern science in the doctrine of evolution, as the true basis of reform and self salvation. He has lectured as an organizer of Liberal Unions and Lyceums in nearly every city and town on the Pacific slope, as well as in the principal cities of the East, besides an extended lecture tour of two years in the Australian colonies, where he met with the most abundant success. And with the exception of one term in the California legislature, the doctor has pursued the even tenor of his way as an able exponent of free thought, the uncompromising foe of religious superstition, and the friend of every true reform.

His style is earnest, rapid, logical and magnetic, and there are few speakers in the field of reformatory thought to-day who have rendered more faithful and valuable service in the cause of mental liberty than Dr. J. L. York. The doctor has been a resident of California for 39 years. His present address is at 527 Dolores St., in this city. He is engaged at this time in a Sunday night course of radical lectures at Scottish Hall, where he has lectured during the winter season for several years past, and we quote the following from his recent lecture on Liberalism:

Mental liberty and freedom from superstition is the bed-rock and mother of Liberalism. And to be a liberal, is to enjoy mental freedom, in conjunction with a broad and generous spirit, in sympathy with human progress and reform.

And what the Eclectic is, in medicine and the science of cure, Liberalism is in the realm of theology and religion. When I was a boy the old school doctor would fill the patient with calomel, and bleed and blister the victim almost to death to cure typhoid fever, and not a drop of cold water could the patient have. And the old hell-fire method to save the soul went hand in hand with the calomel doctor to save the body. But as Eclecticism, which is free thought in medicine, has saved us from the old doctor, so also Liberalism, which is a growing state of the intellect, will save us from the old preacher of superstition.

The genius and ethics of Liberalism exhibit a religion of the intellect, based upon natural law. Its chief concern is human welfare, and not the glory of the Gods. It is a system of philosophy, science and ethics, adapted to old and young, and is the safest guide for this life, or a fitness for higher life. It can never crystallize into sectarianism and bigotry, because it is a growing state of the mind, guided by reason, the divine light in mankind.

All sectarian churchism intolerance and persecution are the natural results of religious beliefs, which in all the dark past have taken the high place of knowledge and have borne the bitter fruits of arrested growth, cruelty and superstition.

The true function of a knowledge of ourself, and our true relations to our fellow man, is to create progress in the world and good-will among mankind. And the superiority of Liberalism over every form of supernaturalism, is that it urges the attainment of knowledge about

this world, and our life and relations in this world, as the true basis of advancement, rather than the worship of the unseen Gods and the burdens and friction implied in priest-craft and church-craft.

True Liberalism worships at no shrine but that of truth—has no faith, save that which takes root in knowledge, and no hope, save that which is based upon the evidence of things seen, and the possibilities inherent in the nature of things, which are susceptible of proof. Liberalism is the key-note of all true reform, and the realm of its action is as wide as human needs and aspiration. Whatever is true in Bible and church, we want it. Whatever is true in Spiritualism, we want it, but stop short of self delusion, fanaticism, fortune-telling and fraudulent exhibitions, which have prostituted to show-going and sight-seeing, in a commercial way, that hope which has always been a rainbow of promise to the world. Whatever is good and true in Socialism, we want it. And the scope and field of Liberalism is the whole realm of nature, science, human welfare and reform.

The mission of Liberalism is the enfranchisement of men, women and children from the bondage of religious superstition, and to teach morality and right living, free from dogmatic theology.

### California Vaccination Law.

For over fifty years I have been battling in such movements as anti-slavery, temperance, prohibition, the Bloomer-dress, woman suffrage, class legislation, "doctors' trusts," Spiritualism, and now I am fighting on the vaccination battlefield. And the mad battle is fully on, here in San Diego.

A vaccination law, passed some ten years ago by the California legislature, has remained nearly a dead letter; but now, without a case of smallpox in our midst, the "board of health, afflicted with a sort of health-spasm, has proposed that all the school children of this city, whose population is 22,000, be vaccinated. And the threat is thrown out that unless parents comply and have that putrid calf-lymph put into their children's arms, their children will be denied the privilege of attending the schools. I repeat, the battle is on. My whole nature is aroused, and I have written articles in every San Diego newspaper except one against the enforcement of this unjust law. Of the eighty-five resident doctors in San Diego, only three or four are opposed to vaccination, and these, with one exception, are too cowardly to stand up and say so, or to even sign a legislative petition to repeal the law or so amend as to make it optional with the parents. The school board has not yet issued the order, though the health board is urging them to do so.

The public is thoroughly awake. At the Mothers' Club meeting in our city lately the lower room in the school house was literally packed to hear the vaccination question discussed. Though many doctors were invited to come and defend vaccination, only two made their appearance. These spoke in its defense. I was present, clad in medical war paint, with my left hand full of anti-vaccination documents, sent me by Wm. Tebb of London, Prof. Alexander Wilder, of Newark, and others. The discussion was hot. Thank the gods, a large portion of the mothers present were opposed to vaccinating the children. My opposition was vehement, if not violent. I defied the law. I pronounced it unconstitutional; and, treasonable or not, I advised the mothers present to positively refuse to have that diabolical poison put into their children's arms—a poison that upon the highest medical authority does not always prevent smallpox—but does kill thousands every year. Foolishly vaccinated a second time myself when in San Francisco in 1861, I was in bed three weeks from the poison. I came near losing my arm, and I felt the effects of the villainous virus for several years.

What the doctors call pure virus—"tubes and points"—I publicly pronounced filthy, impure, calf-lymph cussedness. During the discussion I advised that instead of vaccinating and poisoning the blood of our clean, sweet-faced children, that the doctors, druggists, lawyers, and preachers of San Diego—all be vaccinated and the dear, innocent children be spared. This was not a popular presentation to the vaccinationists present, and yet, two-thirds of the ladies cheered me roundly. Oh, that our mothers, wives, sisters, and daughters could vote,

as they do in New Zealand, Wyoming, and some other States! Heaven hasten woman-suffrage. The order to vaccinate the children has not yet been officially issued.

### IS THIS VACCINATION LAW CONSTITUTIONAL?

Assuredly not. The law of God, written in the moral nature, is above any law enacted by political legislatures. Many of their pronounced laws, though having the signatures of governors, are not laws. They are often repealed during the very next session of the legislature. Law to be law, must be based upon the eternal principle of right—the absolute principle of right and justice. I will not obey an unconstitutional law—a law that infringes upon my personal liberty. And be it treason or not,—I will urge in the faces of popes, priests and politicians, others not to do it. This vaccination law is undoubtedly unconstitutional—and is in perfect keeping with "medical trusts" and these nefarious "doctors' laws" that seek to compel patients to employ only physicians of their own school—a school self-dubbed "regular."

This vaccination law is so odious, so dangerous to health, that it has never been enforced to any considerable extent in our noble State, California. It never will be. The people are too progressive. Petitions are now being circulated in this city for its repeal. The English Parliament has recently, be it said to the glory of England, made vaccination optional with the parents.

The old fugitive-slave law was once the law of this country, North and South. And this law was compulsory; Northern men were required to hunt, catch, hold, and return colored men back into slavery, who were running for the freedom of Canada, and safety under the British flag. I would not, did not obey this law. Though comparatively much younger then than now, I defied it, and I am proud to say that with a family of good Quakers in Cayuga County, New York, I helped several runaway negroes to make their way by the "underground railroad," as it was called, into the Canadian dominion. Wendell Phillips, William Lloyd Garrison, the Quakers, and thousands of reformers, were charged with treason for criticising a government that enacted such a congressional law (the Fugitive Slave Law), in the interests of perpetual slavery. They refused to obey it. Garrison was mobbed in Boston, Foster was egged in Worcester, Foss was stoned, others were vindictively persecuted by politicians and conservative bigots. But the law was finally repealed—and slavery itself abolished. Now Phillips, Garrison, Foss, Abbie Kelley, Parker Pillsbury, Henry C. Wright, and many of those brave old soldiers of freedom,—scarred soldiers, fighting for personal liberty and equality before the law,—are honored, and their very tomb-stones are wreathed in unfading laurel; while the congressional and political manufacturers of that old fugitive-slave law, are either forgotten, or their names have half-rotted-away into the silence of merited infamy. Such will be the fate of this California vaccination law, and its doctor-inspired makers. Let the 85 doctors of San Diego, and the board of health—one or more of which are doctors—take due notice.

I am lecturing every Sunday here in San Diego.  
J. M. PEEBLES, M. D.

### In the Sieve of Reason.

As a reader of the Spiritual and Liberal papers, I have noticed that there are many so-called liberal writers who still hold to the idea of a personal God and a personal Devil; that the Bible is the infallible word of God, and that God, by his goodness and intelligence, rules and governs the universe. And there are not a few who seemingly deny the universal laws of nature, claiming that Law implies a predestined rule of action, and that the rigid logic of evolution, as demonstrated in differentiated phenomena, proves exactly the reverse of fixed law. Some claim that the Law idea is a dogma, which is a consequent necessity of the dogma of the God idea.

Now I would like to put these into the sieve of reason, and have the reader, by earnest thought, help me to shake them a few moments.

As we understand it, the Bible God is the God referred to, who is represented as a personality, all-wise, omnipresent, the creator and ruler of the universe.

Let us see: Read Genesis 1:1: "In the beginning God created the heaven and the earth." In

the beginning? Stop a moment and think. When was the beginning? Can you think of a time or place when neither time nor space was? A time before time was? A space when there was no space? It is utterly impossible. It could not have been. Knowing there never was such a state of things, there never could have been a beginning. So we reason that if time and space are now, they always have been, hence they were not created by God in the beginning.

On the other hand, if conditions ever were such that time and space did not exist, then there was no God, and no creator, as there could have been no space for him to occupy, and no time, in which he could have had an existence—hence, no time or place in which to create. This line of reasoning, forces us to accept the fact that time and space were without beginning and will be without end.

Since science has demonstrated that no particle of matter can be annihilated, and also that something cannot be made out of nothing, we have entirely given up the idea of creation, or a creator, and fully believe that all things that are, have always existed in some form.

Now if all these things did exist without a God to create and govern them, by his intelligence, and if there is no such thing as Law, then all things must be running by chance. But after careful consideration, I do not think any one would admit that our planetary system and our nicely adjusted natural phenomena are run by chance.

No, indeed, we believe that law governs all. We look at it in this way. If there is a law that is immutable and unchangeable, it has always been a Law, and was not made by a God of creation before time and space were. But we believe that Law, Spirit, Matter, are Co-eternal with time and space.

We believe Law governs, because, wherever man has delved into the hidden mysteries of nature, he has invariably found some principle underlying each and every phenomenon of nature, which principle seems to be always present when that phenomenon occurs; this underlying principle or force is what man calls law. By a knowledge of these laws he is able to predict the time at which eclipses will occur, comets appear, and a thousand other things equally as wonderful.

We have always found God, and the man of God, in direct opposition to man's gaining a knowledge of law, even as far back as the Garden of Eden, where the book shows that God told a falsehood, and afterwards admitted that the Devil told the truth. And taking into consideration the many errors and falsehoods contained in the Bible, which book is all the authority we have that there ever was a God, and taking these in connection with the fact that nature itself makes the denial we assert that there never was and is not now a personal God, as set forth in the Bible.

Now let us see if there is a chance for evolution under fixed law. We think there is. True, we have laws seemingly that other laws do not affect, as no two particles of matter can occupy the same space at the same time. Any thing could not exist without time and space in which to exist; two halves of any substance are always equal to the whole substance, etc.

If all the laws of nature were of this class, it might seem possible that evolution could not exist under fixed law, and yet the first law upon which I build my theory of evolution, is the law that compels nature to produce differentiated phenomena, by making it impossible for any two particles of matter to occupy the same space at the same time, as in case of the two leaves of a tree; or two blades of grass; no two of which are alike, yet they receive sustenance from the earth in the same manner, have the same root or stem, but they must occupy different positions in space as the law compels them to do; hence, they are acted upon differently by the rain, dew, air, sunlight, etc. A different ray of light, striking at a different angle, would have a different effect, and produce a different result; and as each circle of growth and decay refines and enriches the soil, making each succeeding growth more vigorous and perfect, it would surely indicate evolution under fixed law.

#### HERE IS A PROPOSITION.

A law may be in constant operation, yet that law may be overcome by other laws. If this be true, it would seem plausible to suppose that the united action of the laws of nature, in perfect harmony with the great law of cause and

effect, would not only produce the wonderful phenomena of growth and decay, but would tend towards a constant refinement, higher development and perfection in nature, which we term evolution.

Then it remains for me to show to my readers that such conditions do exist. Knowing that all forces in nature conform to laws governing them, I sometimes use the word force, instead of law, as it is more convenient to do so. While man has discovered many laws, yet many of them are not fully understood, and reason tells us there are very many more, of which man, as yet, has not the faintest idea.

Yet, with our limited knowledge, we have learned the fact that many times certain laws are in operation without perceptible effect, as in the case of the rapidly revolving wheel, centrifugal force is constantly pulling at the wheel, in just proportion to its weight and speed; but the wheel, by the laws of cohesion and adhesion, being strong enough to stand the strain, we do not see the effect of the centrifugal force.

Let the boy tie a string to his ball and swing it rapidly in a circle; the pull on the string will demonstrate the action of this law, as also does the bursting of flywheels occasionally.

Again, we see that in quantities water seeks its own level by the action of the force of gravitation, yet we know that same law within each individual drop would form it into a small globe. Try it by letting a drop fall on an oiled paper, then a drop on unoled paper, and notice that one remains a globe, while the other, by the same law of attraction, aided by the capillary action of the unoled paper, flattens and is absorbed by the paper. We think these two illustrations will suffice to substantiate our proposition.

Now we find the laws of nature so nicely and accurately adjusted, that we are able to make very perfect calculations therefrom, and that those calculations once accurately made, are always found correct. Therefore we conclude that there are unchangeable laws, and we believe that, were it not for a knowledge of those laws, our high standard of mechanical and intellectual ability could not have been. This proves to me not only that evolution is possible under fixed law, but that fixed law is the real underlying principle that forces the growth and fuller development of perfect evolution.

H. L. CHAPMAN.

#### Dr. Peebles' Latest Book.

"The Christ Question Settled," is a veritable encyclopedia on the subjects treated. To the great majority, no doubt, it will appear as a waste of words; for they will likely regard the question, "Did Jesus exist?" as absurd, having never seen any cause for doubting it. Another class representing a small minority, will regard it as a question of no consequence, whether he existed or not; and therefore they will ignore it as worthless and a waste of time to read. But this same class, many of them, do not think it time wasted, to search, and study, and write criticisms to prove that Jesus of Nazareth was a myth.

Had no one called it in question, Dr. Peebles would have had no occasion to defend the historical Jesus. If it was worth disputing, and spending much time and labor to secure evidence that Jesus did not exist, why is it not important to study the question on both sides, and, if possible, find the truth? Is it important to know that Shakspeare existed? There has been much time and labor spent on the question of his writings, and even Robert G. Ingersoll has thought it worth his while to collect evidence to show that Shakspeare was the author of his plays (!) But would he have done so, if no one had questioned it? Is Shakspeare—whether myth or man—a more important factor in history than Jesus of Nazareth?

To me it seems eminently fitting that this remarkable symposium has come forth to settle a question of historical fact, about which so much has been said and written (especially on the negative) within the past 30 years; and from a hasty survey of its pages I am constrained to regard this latest work of the Spiritual Pilgrim, as the crowning effort of his life, and a work of permanent value to the world, and to all scholars and religious thinkers, of whatever school or shade of faith. It is as valuable to the scholarly Free Thinker, as to the Christian. It deals not with dogmas. It does not attempt to settle

any question of theology. It is not in the interest of any church or creed. It simply aims to present the evidences, drawn from a great variety of sources, to the veritable character in history of the man of Nazareth, who has been the center and source of a world-wide influence, that has, to a great extent, directed the course of Empires, moulded the destiny of Nations, and stamped the seal of its authority on the civilizations of the world. The evidence seems to me irresistible and unanswerable, that Jesus of Nazareth, as known in the Gospels and the writings of Paul *did exist*. Both sides are heard. The best arguments on the negative are presented in the language of each writer, giving his strongest proof on which he bases his conclusions, and it is no mean array of talent that champions the negative.

Such writers as Hudson Tuttle, Prof. J. S. Loveland and B. B. Hill are not to be brushed aside with an assumption or a sneer. On the other hand Dr. Joseph Rodes Buchanan, Wm. Emmette Coleman, Rabbi Wise, Moses Hull and Dr. J. M. Peebles, with many quotations from eminent authorities, seems to me make this book an exhaustive analysis and summing up of the whole question that thoroughly settles it. In this work Dr. Peebles has performed a great and valuable service to the world, that will be better appreciated 50 years hence than it can be now. Of course there are millions who will never read it. So there are who never read the Bible, or Paine's "Age of Reason," or Darwin's "Descent of Man." But that does not lessen the value of the book to those interested in the subject; and to all such it must be of vital consequence to have it settled right.

To know the truth is important to all who love truth and seek its companionship.

"No question is ever settled  
Until it is settled right."

LYMAN C. HOWE.

[For our review of this work, see page 6 of the JOURNAL for Jan. 26.—ED.]

#### "The Bible in India."

I have recently seen several notices of Jacolliot's "Bible in India." It is claimed to be unreliable—that the author was either imposed upon by the Brahmins, or attempts to impose falsehood upon his readers. It is also suggested that Dr. J. M. Peebles and Wm. Emmette Coleman have copies of the Vedas, which do not confirm Jacolliot's statements. Now this style of treatment might be considered legitimate criticism from the church standpoint, but I submit that it is not from ours. Bro. Peebles may have a translation of the Vedas. It may not agree with that of the Brahmin's and Jacolliot. But who shall decide as to the correct one? Max Müller started in on a translation some years ago, and though considered one of our most profound linguists, yet, according to Prof. Whitney of Yale, he rendered a Vedic term "red horse" instead of "red chariot." He got "the cart before the horse."

The task of translating the Vedas is confessedly a herculean one, and there is very far from being agreement among Sanskrit scholars. Jacolliot spent years in India, with its people and scholars. Is it not just possible that Bro. Peebles, making a flying trip of a few weeks, was as liable, to say the least, to be imposed upon by the Brahmins as the Frenchman?

But to state the question fully, it is this: Bros. Coleman and Peebles occupy the extreme ground of the Christian doctors—that Christianity, in its make-up of doctrine and institutionalism, was in no wise influenced by India, while Jacolliot occupies the other extreme of asserting that all the great outlines, both of Judaism and Christianity, were originally from India, through Egypt. Which of these positions is the correct one? I think the great mass of liberal thinkers and scholars would unhesitatingly answer, "Neither." I do not propose here to consider the arguments pro and con, but to submit that, before Jacolliot is ruled out of court as a witness, some, at least, of his positions and quotations from Hindu literature shall be proven false. And with the enormous mass of that literature it will not do to say, "I have not noticed this passage." A lifetime could hardly suffice to cursorily read it. The Rig Veda, the oldest of the four, contains 10,500 double verses. And when to this you add the other three, with the Brahmin's and later commentaries, you have a body of literature that

might appall the most ambitious of scholars. And when to this is added the fact that the dialect of the Vedas is very unlike that of the classical Sanskrit—the language of a later age—the difficulties are immeasurably increased.

But I must not enter this tempting field, and close by repeating my request that the special delinquencies of Jacolliot be pointed out, instead of a sweeping and unproved condemnation. When that is attempted, I may have something farther to say.

J. S. LOVELAND.

### A Paper for the Lyceum.

I am sure that you, Mr. Editor, as one who has made great sacrifices in sustaining your paper, will fully appreciate the sacrifices of others. Constantly has the cry gone up that a paper for the Progressive Lyceum was needed. No one felt strong enough to take the matter in hand. For a long time at least, such a paper could at best be expected to no more than meet its expenses. There was no publishing fund, no gratuities, and whoever undertook the enterprise must do so expecting to give time and means, and look for reward in the good accomplished.

A year ago Mr. Tom Clifford, of Cleveland, O., was moved to this enterprise. A practical printer, he knew what was before him, and shrank not from the task. He publishes *The Lyceum*, an 8-page quarto, weekly, and has not failed to have each number on time since its first issue. Some Lyceums take 50 copies, and a large number 25, and all agree that it is an important factor in the interest of the work. It answers the demands of Spiritualists, for literature for their children. It has original stories, lessons, pieces for recitations, Silver Chain exercises, and suggestions from interested workers. The price of subscription is only 50 cents a year. This is so near cost that no discounts can be made to clubs. Spiritualists who provide themselves with their favorite papers, should not forget this one for their children, and perhaps they will find it one of the most interesting for themselves.

The only way that is open to them to help in disseminating Spiritualism among the young is by assisting in the circulation, of this the only paper devoted to the work. It is not only for the Progressive Lyceum, it is a paper that will be enjoyed by every child.

The self-devotion of its editor and publisher should be recognized by Spiritualists, and by no means can they do so more effectually than by sending subscriptions. HUDSON TUTTLE.

### How to Think.

Through the investigations of physical scientists we have learned that thought is dynamic; it is both force and motion. Thought is a force in the same sense as is electricity; it is the most potent known energy in the universe. Thought being both force and motion, the process of thinking is the motor power by which our lives are guided and governed. Thinking builds cells in the brain; it changes the structure of that organ in exact accordance with the quality of thought generated, and thereby changes our relations to one another, to our environment, and to life....

I think it safe to assume that there are few persons in the world who would not be glad to better their condition—who would not willingly exchange want for plenty, sickness for health, and dread of the uncertain future for a large, calm, grand, understanding faith in universal good.

Misused, misdirected, mistaken thought is the cause of all sickness, poverty and sorrow—all unease. This is not visionary imagining, not a mere speculative statement: it is the latest discovery of scientific investigation. It is a demonstrable proposition, as demonstrable as is any problem in mathematics. The day is not far distant when the science of mind control, now in its infancy, will take rank among the exact sciences, to be formulated and studied, and to prove itself of inestimable benefit to mankind. Even now people are learning that they must not dare to indulge a wicked or a weak habit of thought. One might as well take frequent spoonfuls of poison as to worry; while to think thoughts of resentment, malice, hatred, or revenge is less wise than to thrust one's hand into the fire.

JEAN PORTER RUDD.

## The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

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

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,  
Assisted by an Able Corps of Special Contributors.

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

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

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

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

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

SAN FRANCISCO, CAL., FEBRUARY 16, 1899.

If you want to be loved and appreciated—don't find fault. Don't believe all the evil rumors you hear. Don't repeat gossip, even if it would interest those you meet with. Don't underrate anything because you do not possess it. Don't try to build yourself up by tearing down the reputation of others.

Bro. Hudson Tuttle has been having a severe tussel with the "grip." He thought he had recovered sufficiently to attend the Paine Celebration in Cleveland. He went and spoke there, but the result was a nervous collapse from which he is still suffering. We hope he may soon recover his wonted strength.

In the article by Mrs. Hendee-Rogers, on page 2 of last week's JOURNAL, in the fourth line from the bottom of the second column, her price then for a reading is stated at 25 cents. It should have been \$2.50—the ruling price at that time.

Rev. Chas. C. O'Shea, of Chillicothe, O., threatened to kill his wife, whom he has mistreated and grossly neglected, until she was compelled to leave him. They were married last May. She alleges that he represented himself there as unmarried and that he has been guilty of adultery with several women there, and has caused a great scandal in many families. She also alleges that when he was a boy he was sent to the Mansfield reformatory for horse-stealing, and that he is a desperate character. The Church has nothing to boast of. Her ministers, like mediums, have black sheep among them. They should not throw stones at Spiritualists, for they live in glass houses. Neither dogma nor spirit communion can insure morality, until humanity is spiritualized and realizes the higher life.

During a very pleasant interview with a Vedantist from Upper India, says Rev. George H. Hepworth, I asked: "What do you consider the first step in the religious life?" and he answered, "The thought that the Infinite and the human soul are at one with each other; that the Infinite is in the soul, and that, therefore, a man ought to be godlike." Then he added, "It is possible to intellectually accept that statement as a fact and not be religious, just as one may believe in Christianity with his mind and not be a Christian in his heart or life. But when a man appreciates this truth and surrenders to it the control of his motives and his actions, then, and then only, has he a genuine religion."

### Religious Bigotry.

In view of the fact that the rabid religionists of the day are making strenuous efforts to compel the observance of the Christian Sabbath, by those who do not believe in its necessity or any authority for its sanctity—it becomes the duty of all members of Liberal Churches, Free-Thought Societies, and Spiritualists, to combine to fight against the overbearing rule and authority of many priests and preachers.

Some good people claim that there is no danger—that the power to persecute for the sake of opinions, is gone. They forget that the *spirit* of persecution is still alive, as shown by recent events in Europe and the Islands of the Seas.

Recently a man was put into prison in Spain for not kneeling while a Catholic procession was passing and the "host" carried aloft. Similar cases occurred in Austria and Germany, for not removing hats on such occasions.

But the following from the *Youth's Companion*, shows the diabolical and fiendish bigotry of the ignorant among the Catholics of France:

Some of the subscribers to an anti-Jewish fund in Paris express sentiments more fit for fiends than for human beings. Thus one woman sends 25 cents out of her "hatred for the Jews, and in the hope that Reinach may be skinned alive." Her two-year old daughter sends—or is made to send—5 cents, and her husband sends 30 cents, "in the hope that Reinach may be boiled in oil?"

Another professedly devout woman, of venerable age, sends her mite with the assurance that she is "praying day and night that the Jews may be exterminated by the plague."

When unreasoning bigotry rises to such a pitch, it is a short step to another St. Bartholomew's massacre.

### School for Mediums.

By a Press dispatch from London, England, we learn that Mrs. Stannard proposes to establish a collegiate institution there for the formal instruction of "mediums" and to provide for the authorized licensing of mediums capable of conducting orthodox seances. The telegram states:

Her object is to protect the public from experimenting with fraudulent and incompetent Spiritualist mediums.

She desires to organize a society which will issue a classified list of the duly qualified working mediums.

Blank forms will be circulated, to be signed by all mediums in the country, and only such as give satisfactory evidence of their power will be recommended to the public as duly authorized to put people in communication with their friends in the other world.

The college which will prepare persons for the practice of mediumship is to have a decidedly novel curriculum—seances, gyrations and classic dances being expected to occupy a large part of the attention of the students.

The following from an exchange may interest some correspondents. Although we request that our correspondents should write on one side of the paper only, use ink (not pencil), and write all names and addresses very clearly and carefully, hardly a week passes without these requests being totally ignored. An editor writes: "Men who write letters to newspapers seem to feel injured if their letters are not printed, or, being printed, are abbreviated. And they assume that the editor 'ignores' or 'mutilates' their epistles from envy or from fear. I cannot print all the letters I receive. I must select some and reject others. The principle I work upon in this selection is as follows: All anonymous letters go to the basket, most of them unread. Most of the long letters, and nearly all those which are difficult to read, share the same fate. Letters which are short, bright, or forcible stand first chance of being used."

**What is Most Feared.**

The *Cosmopolitan* for December contains the opinions of several prominent persons on the subject of their greatest fears. Among them were: Wm. Dean Howells, Ella Wheeler Wilcox, Chauncey M. Depew and others.

Mr. Howells thinks that the greatest number of us most fear poverty and death. Mrs. Wilcox says women's fears are different from men's, the latter's running toward poverty, whereas woman tends to fear wrinkles. Her words, "Fear is the only thing to fear," which appeared in her poem, written for the *Suggester and Thinker* last November, are quoted.

Chauncey M. Depew is most beset with the fear of not being on time, and would choose as the motto for the youth of a country the word, "punctuality."

Both Admiral Gherardi and Mme. Janauschek most fear fire—a very natural dread of seamen and of women.

All, however, are of one opinion on the evil effects of fear upon one's energy and character.

The greatest fear in the world to-day, is the fear of death, and this can be charged to a false education on religious matters. Death is a natural change—the doorway to another state of existence, and must be entered by all the human family.

**City Captured by a Medium.**

Dr. L. Schlesinger, is in Meridian, Miss., and is the talk of the town; at least that is what the local papers say, in large headlines. He is at the Smylie House, and intends to remain for 2 or 3 months. The *Star* says:

Going into the First National Bank, he found Captain George, the president, near the street entrance. Walking up to the banker he offered to tell him all about himself, his family and antecedents, after introducing himself as a Spiritualist. For a moment Capt. George did not know what kind of a case he had gone up against, but before he could make any reply the visitor was rattling off facts and incidents which Capt. George had not thought of for years.

Cashier Edwin McMorries was attracted, and after Capt. George admitted that the "Spiritualist" had spoken the truth in detail, called the stranger inside. "I have a middle name," said Mr. McMorries to a *Star* reporter, "that I have not used since a small boy, and I doubt very much that my wife ever knew it or suspected it. That fellow shelled out my full name in a jiffy, and gave me a remarkable evidence of familiarity with my family history, my boyhood, father, mother and a lot of other things I knew to be facts."

The editor of one of the local papers is a convert to Spiritualism, and inserts in his periodical the following:

Dr. Louis Schlesinger, the distinguished trance, test and healing medium, is in the city, stopping at the private boarding house of Mrs. Smylie, on 23rd avenue.

The editor of this paper, after much importuning upon the part of friends, (for he doubted), paid the distinguished gentleman a visit and was told many things so wonderfully true (and which no one but a person who was inspired could have disclosed), that he left with full faith and feeling the better spiritually and bodily for having gone.

Mr. T. A. Marvin invites correspondence with a good lecturer, and writes thus:

Dr. Louis Schlesinger is here and doing a wonderful work, has been with us two weeks and the interest has not abated in the least. It is phenomenal, considering he is the first medium who has ever given the people here any knowledge of the spiritual philosophy and phenomena. Now what we want is a good lecturer to finish up the work so well commenced.

Here is a fine opportunity for some of our lecturers to do good, and work in a fertile field.

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

**Liberals Must Join Forces.**

The *American Israelite*, in a late issue, contains the following:

Widely apart as are all non-believers in orthodox Christianity from the Seventh Day Baptists and Adventists, yet, every liberal-minded person owes them a debt of gratitude for the strong fight they are making against Church and State union, and Sunday legislation of all kinds. I don't know exactly how strong the sects are; the communicants of the two churches cannot be more than 75,000; they are, nevertheless, making a powerful fight against the narrow spirit which would make religion a matter of law in this country. The Jews, who are numerically so much stronger in the United States, would do well to take an example from these two churches, which spend dollars to influence public opinion by means of printers' ink, where the Jews spend cents.

It is quite essential that all those who are opposed to the "Sunday" and other orthodox legislation, should join forces and make a lively fight for our rights under the Constitution of the United States, which was left us as a legacy by our forefathers.

Seize upon truth, wherever found,  
On Christian or on heathen ground;  
Among your friends, among your foes,  
The plant's divine where'er it grows.

The *London Daily Chronicle* of Jan. 14, 1899, contains the following: "A remarkable story is agitating a section of society just now. A young lady of rank, who is engaged to be married to an officer serving in India, recently had her photograph taken by a leading London photographer before going out to India to be married. To her horror, when the photographs were sent home there was plainly to be seen standing behind her, in a very menacing attitude, the phantom image of her fiancé! The young lady was photographed no less than three times, under apparently ordinary circumstances, but each time the same form is said to have appeared on the negative. The prospective bride has postponed her departure until inquiries can be made regarding this singular affair."

Prof. Mansill's Almanac of Planetary Meteorology for 1899, is very interesting. He is a meteorologist and scientist of Rock Island, Ill., and the Almanac is full of interest to those who watch the phenomena of changes in the weather.

Dr. E. Gallup, of Santa Ana, whose communication may be found on page 2, of last week's JOURNAL, writes thus:

In both the articles from me, you have the name of the medium Barrett instead of Barnett. I have had another communication from Mrs. Bowers (through Mrs. Barnett), in which she thanked me very kindly for attending to her business, and that all was proceeding in a very satisfactory manner. I consider this Mrs. Barnett a remarkably satisfactory test medium. She informed me that for a short time I was going to be extra busy in attending to the sick, and that within three days I would be called to see an old person whom no one could help, etc.

On the third day from that time, I was called to see an old person, but she passed out at 1 o'clock that night. After I left her the friends sent for another doctor, who informed them that there was no help; she must go.

I have been extra busy, according to the prophecy. All of my patients are now convalescent but one who is more than 81 years of age. She is gradually "wearing away with old age."  
Santa Ana, Cal. DR. E. GALLUP.

There is nothing unlimited—infinite—in dogmas or Bibles; on the contrary, these are limitations to the soul. An idol is a limitation, whether it be a form or an idea. All the strife and struggles of religious creeds is to hold the being in bondage to limited ideas.—L. A. MALLORY.

**The Reviewer.**

SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocapher. Price \$1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, sexual and conjugal adaptations from date of birth. Fully illustrated.

It also contains fortunate and unfortunate days, how to avoid sickness, accidents and poverty, and many charts, maps and calendars.

Those who look lightly on this subject or refuse to buy the book, spite themselves, for the author can afford to do without the small sum he would receive from them, while no one can afford to be without this great work at any price.

EDUCATION DURING SLEEP, by Sydney Flower, LL D., editor of the *Journal of Suggestive Therapeutics*. Chicago: Chas. H. Kerr & Co., 56 Fifth Ave. Price 10 cents.

This is in the line of suggestive education during sleep, and is very interesting. He suggests health and pleasure to a child during sleep, and when it awakes, it is to enjoy both.

"The Progress of the World"—the editorial department of the *Review of Reviews*, deals this month with the new problems of colonial administration now confronting the country, with the Senatorial campaigns in the different States, with the polygamy question, with the question of army beef in its bearings on the reorganization of the War Department, with our recent industrial progress, protective tariffs, and the "trusts," and with the month's developments in foreign politics.

The *Homiletic Review* for February embraces an extended range of substantial and timely material. The Editorial Section is especially full in its treatment of living questions and current literature from the preacher's point of view. This number of the *Review* is inviting in its whole matter and make-up. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

A practical feature of the *Coming Age*, of exceptional value, is the Health Department, conducted by Mrs. C. K. Reifsnider. The February issue contains a valuable paper on Baths; a talk on how to prepare food; menus for sick and well; and much other information of a thoroughly practical character. The *Coming Age* is the only leading magazine that devotes a portion of its pages to practical teaching concerning how to enjoy good health through right living. Mrs. Reifsnider conducts her department with rare skill, and displays that practical knowledge so necessary to make such a department of worth to the readers.

[We club the *Coming Age* and RELIGIO-PHILOSOPHICAL JOURNAL for \$2.50 a year.—ED.]

Death, with tightening fingers, grasps the throat  
With vise-like grip and unrelenting hold  
Stills the breath, that frees the captive soul:  
Victorious; leaves the body limp and cold.

Just a little body washed upon the sands;  
Just a heap of seaweed in its dimpled hands;  
Just a life that's freed from trouble, grief and care;  
Just another cherub fled to heaven's sphere.

WM. J. WEIDEMAN.

The orthodox preacher of an eternal hell would himself go crazy did he believe his own preaching. Did he see his wife, or children, or friends, or neighbors, in danger of falling into it, he would be overpowered by the sight. He saves his sanity only through his insincerity. To be sincere in his preaching he must first be insane.—GERRIT SMITH.

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

**The Caged Lion.**

E'er striding with restless pace  
And chafing against the bars,  
With pain in his stern brute face—  
Fresh blood in his cage-wrought scars;

Pacing with never a pause,  
Lashing his sides with his tail,  
Denting the floor with his claws,  
His green eyes gleaming with bale;

Death only shall set him free;  
Swing back the gate of his cage;  
Leave him no more to be  
A captive in helpless rage.

So it is with my troubled soul,  
Caged in this body of clay;  
Thus kept from its longed-for goal,  
Shut in from all-where away;

It rages in pent-up wrath,  
Like tides of the troubled sea,  
And asks for more than it hath—  
For the God that is to be.

Is there no angel but Death  
To crumble these bars of clay?  
My soul go forth with my breath  
Or be a captive alway?

Or is there a great Over-Soul  
To come from out of the vast  
And blend my soul in the whole  
Eternal Future and Past.

CARL BURELL.



The Editor is not responsible for the opinions of correspondents.

**From Portland, Oregon.**

TO THE EDITOR:

For the last three weeks in January the First Spiritual Society has enjoyed a rare treat in the presence and labor of our esteemed sister and co-worker, Mrs. Esther Thomas of Seattle.

This is her second visit to our Society, and we can fully realize how grandly has developed that power of inspirational oratory that places her among our ablest workers. Our halls, crowded with intelligent listeners, attest the public appreciation of her forceful teaching, and mark the transition from the demand for sensational mediumship to the higher order of spiritual teachings.

We regret that she could not remain longer with us, but she has our warmest benedictions, coupled with the wish that the controlling forces may soon again send her among us to minister to our spiritual needs. J. G. GARRETTSON, Pres. 1st Spiritual Society of Portland.

**Mrs. S. Cowell at San Jose, Cal.**

TO THE EDITOR:

I came to San Jose last September a perfect stranger. Being a Spiritualist, I sought the place of meeting. There were about 75 in the Hall, but only a few young people or children. This is characteristic of such meetings in the West. Many Spiritualists let their children attend orthodox Sunday Schools. Here is a Children's Lyceum composed of about 15 members and a few earnest teachers, who are doing all they can for the children. Instead of 15 there should be 50 or 60.

A regular meeting is held on Sunday mornings; the attendance averaging about 80. These meetings are interesting, every one having a chance to speak. This Society, like others on the Coast, has an empty treasury. Some way should be found to put all societies on a better footing. The ten-cent entrance fee or passing the hat are almost a failure. An audience of 250 will give only \$6 to \$7. Every Spiritualist should subscribe to a general fund some certain amount monthly; then speakers would not have to pay their own fare and speak for almost nothing. Some of the best speakers and workers, because they are poor, cannot come before the people and teach, so we are deprived of their work. The Spiritual press should be better sustained. In some places only such can reach the people.

Mrs. S. Cowell has given messages here every Sunday since last Spring. She started here, I am told, with about 30 hearers, but worked just as hard whether there was money in the hat or not. Her tests were good—sometimes wonderful. People became interested and the crowd increased; more seats were necessary, and they came, listened and lingered to shake hands with the speaker and thank her for the messages she had given them. They learned that death was a door and not a wall.

The Hall was packed on the last night of her stay. As many as 50 stood during the lecture and the tests.

A motion was made to give her a standing vote of thanks. All in the Hall arose. She is an honest, earnest worker and a

good medium—to this hundreds will testify. She is above fraud, ready to help the Cause, pay or no pay. Any Society employing her will not be disappointed. The Spiritualists of San Jose will always remember her for the good work she has done here. H. H. NICHOLS.

**A Confirmation.**

TO THE EDITOR:

I well remember the circumstances, as stated by Mrs. Hendee-Rogers in the JOURNAL for Feb. 2, 1899, about Mrs. P. W. Stephens getting her books from the Union office, through the mediumship of Mrs. Upham. As there is so much said about fraudulent mediumship, the truth should be well substantiated. Yours for truth and honest mediumship, MRS. E. E. GILLIS.

Sacramento, Cal., Feb. 8.

**Home for the Helpless.**

TO THE EDITOR:

I have a proposition to make. We have so many poor and helpless Spiritualists among us that it is high time to try to do something for them. I will do what I can, if some one can be found to help build a shelter for those who are actually helpless or sick. I will give three acres, near Fruitvale, providing others will furnish money enough to build and maintain a home on a firm business basis, with the condition that my husband and I (if we should ever need it) could find a place there to end our days. Address, M. H., care this office.

**Have you "Common Sense?"**—If not, send at once for a free copy of this liberal-minded advocate of advanced thought. Brings health and success. Address Common Sense, 55 State St., Chicago, Ill.

**Mediums' Directory**

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

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

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

Mrs. Dr. Dobson-Barker, Healer, Box 182 San Jose, Cal.

Mrs. Maxwell-Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

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

Mrs. H. A. Dunham, Business and Test Medium, 14 McAllister St., (Rm. 61). Readings daily.

Mrs. Sadie Eberhardt, 937 Guerrero Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

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

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

Mrs. H. A. Griffin, readings \$1.00; circle on Thursday Eves, 25c. 1027½ Market-st., S. F.

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

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

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

Mrs. Hendee-Rogers, Electro-Magnetic Healer 1004 Market St. (near Powell) San Francisco. Circles Tuesday and Friday evenings.

Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 1346 Market-st., San Francisco

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 1065 Market St., S. F.

C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

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

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

Mrs. Carrie Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

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

**SPIRITUAL ESSAYS.**

In rhythmic song. *Inspiration's Voice* has many of the best standard compositions genius gave the world; while adaptation of beautiful words arrests and enthralls singer and audience alike. Price, postpaid, 60 cts.

H. W. BOOZER, Grand Rapids, Mich.

**ASTROLOGY.**—Send 20c, sex, place, date and hour of birth for your past and future by the stars.

J. S. THURMOND,

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Prophetic Seer,  
Herbalist,  
Psychometrist,  
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Clairvoyant.

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

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

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

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

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

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## Local News Summary.

Edited by M. S. NORTON.

**Laid Life's Burdens Down.**—On Wednesday, Feb. 8, Judge Joseph H. Moore passed to spirit life, at his residence on Vallejo St., in this city, and the mortal remains were laid at rest last Friday. Bro. Moore was one of the earliest pioneers of California; a lawyer of high standing; an honored member of the I. O. O. F., and a staunch Spiritualist. He has been a member of the Board of Directors of the First Society of Progressive Spiritualists for many years, and their legal adviser. His portrait will appear in the next issue of the JOURNAL together with a biographical sketch and a record of his busy, useful life. He leaves a wife and two daughters in this city.

**Ladies' Aid Reception.**—On Friday evening, Feb. 10, the ladies held their monthly reception at their headquarters in Occidental Hall, 305 Larkin St. During the evening the friends assembled were entertained by Miss Hill and Mr. Rider, with recitations; Miss Severance and Mr. Lillie sang "Whispering Hope," and Mr. Lillie sang a solo entitled "Love's Old Sweet Song." Mrs. Sadie Cook played accompaniments; Mr. Rice, violin, and Miss Severance, piano, for dancing. Mrs. Lillie gave an inspirational poem on the word "Beautiful," and all visited and danced to their heart's content. On Friday, Feb. 24, their regular supper and dance will occur; and on Friday evening, March 10, instead of the usual reception, all will be guests of Mrs. Hickock and Mrs. Hickey, who will give an entertainment for the benefit of this Society, in Occidental Hall. The program will be unique, novel, and new, to conclude with a social dance.

**Oakland.**—Mrs. Jennie Robinson of San Francisco, occupied the platform in Fraternal Hall, on Sunday evening, Feb. 5. The audience was large and enthusiastic, and Mrs. Robinson has received many words of praise and appreciation for the excellence of her work. These meetings are under the management of Mrs. Knott and Thos. Ellis, and are the only Spiritualist meetings held in Oakland on Sunday evenings. On Sunday, Feb. 12, Dr. Muehlenbruch conducted the services. Readers of the JOURNAL are interested in the local happenings over the bay, that pertain to our work. Let us hear from them.

**Mrs. H. A. Griffin** holds spiritual test meetings in her parlors at 1027½ Market St., Sunday and Thursday evenings of each week. These meetings are held for communion with those who have gone before. Mrs. Griffin is well known on this coast. She holds a certificate of endorsement from the State Association, and her honesty and ability are unquestioned. Mrs. Griffin has discovered that the best conditions for message-giving cannot be had in public halls, but in her own home. Her card appears in the Mediums' Directory of the JOURNAL.

**Progressive Spiritualists.**—The services in Occidental Hall last Sunday evening opened with "Year of Jubilee" and "Joy to the World," with nine voices in the choir, led by Mr. J. T. Lillie. The following resolutions of respect to the memory of Bro. J. H. Moore were read and adopted:

*Whereas*, our esteemed brother and co-worker, Joseph H. Moore, has entered into a higher sphere of existence,

*Resolved*, that in his transition we have sustained a severe and irreparable loss, but we feel that he has left with us an invaluable legacy in the nobility of his character and sterling integrity of his life. That his views were broad and comprehensive, embracing the Spiritualistic idea of life and death. That he endeared himself to his friends and co-workers alike by virtue of his gentle manners and generous sympathies. That he was ever wise and helpful in his counsels, and his example was such that all might be proud to emulate. That we deeply sympathize with his family in their bereavement, but know their grief will be assuaged by the knowledge that he has arisen to a higher and better life.

*Resolved*, that a copy of these resolutions be transmitted to the family of our beloved brother, and sent to the spiritual papers for publication, and spread upon the minutes of this Society.

Mrs. R. S. Lillie delivered an eloquent lecture, taking for her topic, "The Triumph of Right." She began by reading, "Do Right," a poem written by Denton. The speaker said that it was hard to believe, judging from the present outlook, that right would ever triumph, yet prophets have foretold the reign of righteousness, and our faith is strengthened by the rapid progress made in the past few years. It is hard indeed to believe that we who have labored through the heat of the day, will not be permitted to enter into the Promised Land. The speaker maintained that machinery, which is so rapidly displacing labor, is really a blessing in disguise, as was slavery and the slave trade (barbarous though it seemed), which brought a multitude of the black race under the influence of civilization, and they are rapidly climbing up progression's ladder. She spoke a few words of regret that the black men of the Philippines should be slaughtered, and begged us to remember that even our foes have rights.

She spoke of the struggle for bread going on in our own land, and the efforts of the orthodox churches to save men from the hell of the future, and let them burn and fry in the hell of the present. The hell of the future, she said, is cooling off, while the hells of this world are getting hotter, probably generating steam with which to ascend the steep grade just ahead. The triumph of woman's rights was predicted; an observance of the golden rule advised; and the new commandment recommended—"Love one another"—which is not new except in practice. An improvised poem by Mrs. Lillie and a duet by Miss Severance and J. T. Lillie closed the meeting.

**Dr. J. L. York** gave a rousing lecture last Sunday evening at lower Scottish Hall, Larkin St., on "The New Faith, and Theology of Nature." On next Sunday evening at 8 p. m., sharp, the doctor will deliver his farewell benefit lecture on "Moses and Darwin." Liberals and Freethinkers don't miss a rare treat. Admission 15 cents. And each auditor will receive a gift of Ingersoll's book on "Romanism." All those who contribute 25 cents to the doctor's benefit will receive in addition, Dr. York's book of radical poems.

**Valentine Party.**—The Children's Progressive Lyceum, celebrates Valentine's Day on Wednesday evening, Feb. 15. This Lyceum never gave an entertainment or party that was dull or uninteresting, nor ever will, under the present management. A good time is assured.

**Mrs. Drew's Meeting.**—Mrs. Drew and Mrs. Jennie Robinson entertained a hall full of eager investigators in Pythian Castle, last Sunday evening. These meetings seem to be of unusual interest, and reach a large number of strangers. The work of the mediums was pronounced to be of a high order, and thus the good work goes on.

**Universal Spiritual Association.**—"How can we Conform our Actions to our Convictions?" was the subject for discussion last Sunday at 20 Eddy St., and the answer was, "By the Exercise of Will-power." Mr. Harry Cowell, of Palo Alto, was present and discoursed learnedly upon the subject from a mental standpoint. Some of those who have been attending these meetings for years, are just beginning to discover that they have ideas and can express them, if they try. Next Sunday, "What is Will-power?" will occupy the attention of the audience, at 12 m., sharp.

**Mrs. Luc F. Prior** has returned from the Pacific Coast to resume her work at Atlanta, Ga. She reports that her health is now good, and that she enters upon this year's work with more enthusiasm than she has for some years past.

**People's Meeting.**—This Society holds meetings at 117 Larkin St., every Wednesday evening. Mrs. May Drynan is president. Last Wednesday evening the platform was occupied by Mrs. Bird, Mrs. Ladd-Finnican, Mr. Hargrave and others. The attendance was good, and the meetings begin to exhibit some of the old-time interest and enthusiasm. The best wishes and help of the JOURNAL will be extended to this and all other efforts for the advancement of the cause of true spirituality, but not one word for those who seek to destroy it.

**Mr. and Mrs. S. D. Dye** have returned to Los Angeles, and are located at Hotel Gladstone, corner of 5th and Main streets. Mr. Dye is still confined to his room by rheumatism, from which he is slowly recovering. He writes thus: "Immense audiences greet Mr. E. K. Earle in Music Hall every Sunday evening. Those who have heard him say that his messages and tests are simply marvelous. The Harmonials, with Mrs. Maude Freitag as pastor, are meeting with great success, their hall being crowded to its utmost every Sunday evening, to listen to her address and wonderful spirit tests."

**Mr. W. H. Yeaw**, manager of the Sleeper Trust, has sold five acres of the land at the fruit colony at Mountain View, Cal. In these close times this is remarkable, and shows the tact and business ability of Manager Yeaw.

**Dr. Mattie J. Rollins**, mesmo-magnetic and spiritual medium, is well known to many of our people, having been located here before. Miss Rollins is a medical graduate, as well as a spiritual healer. She is located at 1065 Market St., and her card may be found in the Mediums' Directory of the JOURNAL.

**Circle of Harmony.**—The meeting at Occidental Hall last Sunday was, to say the least, very interesting. The subject of spirit healing was taken up by Mr. McNorton, Mark Stoddard, Mr. Irwin, Mr. Smith, Mrs. Gray and others, bringing out a great deal of valuable information. These meetings have steadily increased in numbers and interest from the start. The music is really grand. Seats free. Next Sunday the subject will be continued as to what is *animal magnetism*? how do spirits feel pain? and what is pain? The discussion will be carried on by some of the best mediums and speakers of San Francisco, and will be very interesting. All are invited to participate. 1 p. m., sharp.

**Mission Lyceum.**—We visited the Mission Lyceum last Sunday afternoon, and was pleased with it and its methods. The groups are numerous, well filled, attentive, and well conducted. The platform exercises were above the average, and they marched like veterans. There were several visitors present. Mrs. Jolly and Mr. Custer spoke pleasantly to the children, and the State President spoke a few moments to the little ones about "How to be Good." Bro. Jones, Mrs. Drew, Mrs. Clark, Mrs. Cleveland, Mrs. Peck, and many others deserve much credit for their untiring zeal in the interest of the children of the Mission. On Wednesday evening, Feb. 22, they have a Continental Party, in their hall on Mission St., between 19th and 20th Sts. Make them a visit.

**Mme. Young's Illness.**—The hall at 605 McAllister St., remains closed for the Madame is still very ill. We hope to be able to make a more favorable report next week, and in the mean time her many friends send words of sympathy and cheer through the JOURNAL.

**Card of Thanks.**—We desire to thank all who so kindly contributed toward the Benefit Entertainment held at Occidental Hall on Friday evening. Miss Severance, Mrs. Jolly and Mr. J. M. Custer are deserving of much credit for the management, and the kindly interest of all who in any way rendered assistance will ever be remembered tenderly. Many wishes for health and prosperity to all.—Mrs. A. W. HUTCHINS and Mrs. L. A. PLUMMER, 864½ Howard St. [Omitted by oversight last week.—Ed.]

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**Something for Nothing.**—We have heard of the boy who wanted to eat his cake and keep it too, but never before of a business man who sold his goods and then gave the purchaser credit for the amount paid. To learn about this send to James Vicks Sons, of Rochester, N. Y., who agree to do this in their Guide. The Golden Wedding edition of Vick's Garden and Floral Guide is certainly an artistic work, with its 24 pages lithographed in colors, and nearly 100 more pages filled with handsome half-tone illustrations, photographed from Flowers, Fruits, Vegetables and homes.

While this Guide is really too expensive to give away, they give it with a Due Bill for 25 cents' worth of seeds for 15 cents. Another new feature is the doing away with the old packet of Vegetable Seeds and stating the quantity in each case, the buyer getting more for his money.

## Societies and Meetings.

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

### California State Spiritualist Association.

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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 and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month.—Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p. m. Take Elevator.

**MRS. JENNIE ROBINSON** holds circles for Messages and advice every Tuesday evening, and Thursdays, 2 p. m. Private consultations daily; letters answered, a specialty. 1346 Market Street, San Francisco, Cal.

## Humanitarians

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