

RELIGIO THE PHILOSOPHICAL JOURNAL

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THE BORDERLAND.

A Terrible Dream Fulfilled.

The following is a translation of a communication kindly sent to *Light* by Mr. Joseph Kronhelm, Podolia, Russia.

The St. Petersburg correspondent of the *Warsaw Gazette* wrote at the time when the incidents occurred which he narrates: Some strange things are being talked about in St. Petersburg in relation to M. Lukawski, who met his death from the shipwreck of the steamer Wladimir, in the Black Sea. The catastrophe, as is well known, was occasioned by a collision of the Wladimir with the Italian steamer Sineus in June, 1895. M. Lukawski was employed at the Ministry of Marine and was a member of the Catholic "Société de Bienfaisance" of St. Petersburg. He was little known in the Polish colony, owing to the fact that he lived a very retired life apart from all society. One night in the early part of the year 1895, Madame Lukawski was awakened by groans and cries of "Help! save me!" proceeding from her husband, who was going through various movements which seemed to her to be like those of a person who was being drowned. He had, in fact, been dreaming of a terrible catastrophe at sea; and on becoming quite awake he told her he had dreamed of finding himself on a large steamer which was sunk by a collision with another steamer, so that he was thrown into the sea to perish. Having made this communication to his wife, he exclaimed, "Ah! it is certain that I shall meet my death at sea;" and so sure was he of this that from that time he set himself about putting all his affairs in order, as a man would naturally do who clearly saw his end approaching. Two months passed, however, with no untoward event, and the memory of the dream was fading, when M. Lukawski suddenly received instructions from the Ministry of Marine to proceed with his employes to certain ports of the Black Sea. While taking leave of his wife at the railway station, St. Petersburg, M. Lukawski said to her, "Do you remember my dream?" "My God! what of that?" asked his wife? "I am certain," he replied, "that I shall never come back—that we shall never meet again." Madame Lukawski endeavored to tranquilize him, but he added with an air of great sadness: "Say what you will, you will not change my conviction; for I feel that my end is approaching; nothing can avail to save me; yes! I see the port—I see the steamer—the moment of collision—the panic—and my death!—everything is before my eyes." Then, after a moment's silence, he added further: "When you receive the despatch announcing my decease, proceed with the preparation of your mourning attire, but let your bonnet be without a veil, for you know how I detest long, trailing veils." Unable to respond, Madame Lukawski could only give way to bitter tears. At that moment the signal was given for departure; M. Lukawski tenderly embraced his wife—and was gone! After two weeks of sad suspense Madame Lukawski learned, from the newspapers, of the catastrophe which had happened to the two steamers, the Wladimir and the Sineus, in the Black Sea. She was seized with a terrible despair, and instantly telegraphed

to Admiral Zelenoi at Odessa for information, and after several days of weary waiting she received the reply: "It was not till to-day that I had any news of your husband, but it is quite certain that he was on board the Wladimir." A week later Madame Lukawski received, officially, the announcement of her husband's death.

It only remains to be added that in his dream M. Lukawski saw himself struggling for life with another passenger. That also was realized with surprising exactitude. During the catastrophe a passenger by the Wladimir, M. Henicke, threw himself from the steamer and seized a life belt. At that instance M. Lukawski swam near him, whereupon M. Henicke cried out to him: "Do not seize hold of the belt—it will not sustain two persons, and both of us will perish." Drawing the belt towards him M. Lukawski replied: "I am not a strong swimmer." "Then take the belt," said M. Henicke, "I can swim well,

up straight, and I became so paralyzed with terror that I could not run. As I stood in the road trembling with fear the apparition approached and sprung at me.

"It seized me around the neck with its cold, clammy hands, and then, with its white, hideous face near my own, began to beat me unmercifully. Gaining a little courage, I fought back, but my fists, strike as hard as I would, seemed to hit nothing but air. Every blow of the ghost, however, left a mark on my body.

"I suppose I screamed, but I was so terrified I cannot remember. Anyhow the ghost, and I firmly believe my assailant was nothing else, kept on beating me until I lost consciousness. When I regained consciousness, about an hour later, I was lying in the middle of the road. I was terribly lame and sore, but managed to drag myself home."

McGrath is still in bed and nothing can make him change his story.

Old Nathan, as the peddler was called, was a well-known character in the neighborhood, and was supposed to have saved a small fortune.

One morning his body was found swinging by the neck to the limb of a tree at the cross roads just outside the village. Since that time no less than a dozen persons who have been in lonely places late at night have been startled by the sight of what they declare was a ghost.

Facts for Skeptics.

While I was residing in Sacramento two young men, night clerks in stores, were missing. The proprietors going down in the morning, found the doors locked and lights burning, but no trace of the clerks. Their room was searched, but no trace of them was found. Their beds had not been occupied during the night. Search was made by the police, but it was a failure. I was sent for, to go to their room, but got no impression. I took a cuffbutton of one of the young men home with me, and while sitting I tried spiritually to go North, then East, then South, but was baffled. On looking West, I was taken down L street, that being West of me, and then into a small store. A Spanish girl was standing behind one of the counters. I seemed to see the two young men stop and speak to her and then go into a back room, which I could not enter.

There seemed to be confusion and smoke; then the men came out bringing large boxes and went towards the river. I said "You will find them in the Sacramento River, I can go nowhere else."

In a couple of days one of them was found in the river and a few days after the other one was found just below, near the Island. One of the young men was named White; his mother was Mrs. Dr. White of this city. She came to thank me for finding her dear boy.

MRS. HENDEE-ROGERS
1004 Market St., San Francisco, Cal.

Joseph Henry Moore.

Bro. Moore, whose portrait appears in this issue, passed to spirit life on Feb. 8, at his residence, 2126 Vallejo St., San Francisco, Cal. He was born in Augusta, Georgia, 74 years ago. When about three years of age he with his parents removed to Cincinnati, Ohio, where he grew to manhood, and acquired a liberal education in Lane Seminary. He came to San Francisco in 1849, and purchased a large tract of land



Judge Joseph H. Moore.

and shall escape all right." At that moment a big wave separated them forever. M. Henicke was saved, but M. Lukawski went to his death.

Fighting a Spirit.

The New Britain Daily *Herald* says that much excitement has been caused in LeFevre Falls, a village 15 miles from Kingston, N. Y., by the appearance of the spirit of a peddler who hung himself in that locality. John McGrath was returning from Bloomington, a small hamlet in Ulster county, N. Y., at midnight, through a lonely piece of woodland, when he was stopped in the road by an apparition that stood directly in front of him.

"I could see at once," McGrath said, in telling his story, "that the face was that of old Nathan, a peddler, who hung himself to a tree at the cross-roads a year ago, but as I knew that he was dead I tried to laugh at my fears and hastened on.

"When I turned around and saw the uncanny object following me, I will confess my hair stood

in the Mission, and acquired extensive mining interests. He began the study of law in this city and was admitted to the bar in 1857, since which time he has devoted most of his time to his chosen profession.

Mr. Moore married in 1862; his wife and two daughters survive him and occupy the home on Vallejo St. He was a member of the California Pioneers, and Apollo Lodge, I. O. O. F., and his funeral was conducted by that Order. The interment was in Cypress Lawn Cemetery.

He was reared a strict Presbyterian, but has for many years been an avowed Spiritualist, having served upon the Board of Directors of The First Society of Progressive Spiritualists of this city for more than 15 years; two terms as President, and has always been the legal adviser of that Society.

The secular press of this city, since his decease, has paid him high compliments, as an eminent attorney, a model gentleman, and a loyal friend. We who knew him well, know that rancor and hatred held no place in his great heart. In all the relations of life, honor was his watchword, and he wronged no man. He knew something of the conditions of the new life into which he has passed, and as peacefully as a weary child falling to sleep, he passed on and took another step up the ladder of progression, leaving behind him the record of a well-spent life, a life of usefulness to his fellowman.

Declaration of Principles.

At its meeting Sunday evening the First Spiritualist Church of Columbus, O., unanimously adopted the following Declaration of Principles:

Whereas, We, the members of the First Spiritualist Church, of Columbus, Ohio, believe it to be our duty as Spiritualists, to state to the world our standpoint, that our position may be fully known and understood, and to express the motive for banding ourselves together; therefore, be it

Resolved, That we do adopt and publish the following as our Declaration of Principles:

I.—We have knowledge and incontrovertible proof of the continuity of life and individuality, after the transition called death; and that this transition is simply the casting off of the material form, that works no change to the real person. Each spirit, on entering the new plane of existence, takes with it all of its individuality, and only through various degrees of progression, makes advancement toward perfection. Hence the wisdom of "trying the spirits," as to whether they be wise and truthful guides.

II.—We recognize the necessity for loving care and sympathy to be extended to such psychics as live morally, are recognized by reputable associations, and have dedicated their lives to the service of humanity.

III.—We recognize an immutable law in all things, and unto this parent force we give loving reverence; but see it like a child who cannot understand all of the parent's attributes, nor the finite comprehend the infinite, excepting such manifestations of universal energy as may be learned of through study of physical and soul laws.

IV.—According to the wise or ill use of opportunity, a person will hereafter be happy, or in a state of misery, mentally. For each act sheaths its own reward of joy or woe; and each person will have to expiate all wrongful acts committed physically or spiritually.

V.—Destiny hereafter, depends solely upon character. Therefore, it behooves each person to strive to obliterate from his or her nature every attribute which would retard the unfolding of the higher qualities of the spirit.

VI.—Sin is a habit and a guilt; and the spirit who would rise must overcome all debasing influences.

VII.—Thoughts are things. All deeds are born of thought. Therefore, permit no evil or unkindly thought to form within the mind, lest it sway one to the commission of an evil act. Let the thoughts be pure and tender, desiring only the highest good and happiness for all, in or out of the fleshly fetters.

VIII.—Our rule of honor is, "Do not unto another that which you would not another should do unto you." This faithfully observed, will right all the wrongs of the world.

IX.—That justice alone guide in matters of finance; not conforming to the letter of the law alone, but to the spirit of justice.

X.—The advancement of knowledge, and the upliftment of humanity.

XI.—The bonds of fellowship extended to woman, she being equal to man in mentality, judgment and courage. Each woman to be regarded as a sister in fact, and each man as a brother in fact, where not united in parental, filial, or marital bonds.

XII.—We denounce capital punishment as barbarous in its effect upon humanity on the earth-plane, and it increases evil; for the guilty spirits who are legally (?) forced into the spirit world, feel in their hearts revengeful hate toward the world en masse, and their low spiritual nature compels them to remain on the earth-plane; they roam at will, instigating susceptible creatures to the commission of all kinds of criminalities. Hence we are opposed to giving such spirits freedom, until they are fitted to appreciate it in the right sense, by solitary or dual confinement for life, giving opportunity for reflection and aspiration, assisted by literature that will aid them to unfold the divinity within them. This, we deem the remedy for the present, and right teaching the preventative for the future.

XIII.—We favor and urge taxation of all church property, except the actual edifice wherein religious services are held; all sectarian schools, rectories and the real estate holdings of all sects, and all personal property of the ministers of all sects.

XIV.—We will severally and unitedly endorse and support any movement intended to benefit the working classes, and uplift and ennoble the people of our country.

The National Association.

Many of our California friends are asking what we are doing at this office. Of necessity, in such an office as this, the work is largely routine, and a great deal of time is taken up in attending to visitors, answering their questions, and in looking after the mail matter, and its attendant correspondence. The N. S. A. has a large number of chartered societies, representing a great many constituents, and the interests of these have to be considered in our work and our deliberations. We aim to keep in touch with each of our societies, and to have each member feel that he—or she—is not only a part of the whole, but a very necessary part as well.

Day after day, affairs come up, and circumstances transpire to assure the managers of this Association that a National Organization in Spiritualism was formed not a moment too soon, and that it is needed in this, the closing period of the Nineteenth Century. Of all things, however, we feel the necessity of arousing the great mass of those who know the beauty and truth of our philosophy, to a consideration of their own duty in taking part in the efforts of the sincere and earnest workers who are spending their lives and substance in seeking to spread the light. Too often are these workers met with indifference and neglect on the part of many who have gained their own happiness and comfort from the blessings of Spiritualism. We are in receipt of frequent letters from our missionaries and State agents detailing the unpleasant treatment they often receive, and the indifference and slights they have to bear. This is very discouraging to our workers in the field of reform, who go out to the labors of truth with the desire to show the world that Spiritualism is a mighty factor in the progress of the human race. Societies on all sides are not at all as strong in numbers and membership as they should be. While Spiritualism at large is by no means failing in power and light, its local organizations are having a hard time to make their way, and to pay their expenses, and we get news of these facts, as our friends and agents turn to the N. S. A. for a word of hope and cheer. It is our intention and aim to respond to all of these tired and sometimes heart-sick workers in an encouraging and helpful tone as we can, for we know that often a good word of cheer is a revitalizing tonic to the weary heart of a fellow being. But if the Spiritualistic public at large would but come up to the aid of the National Association in such sympathetic and substantial ways as it could well do, with only a little help from each, and with no great tax on any, we could do far more than merely to offer words of cheer to our burdened societies and our weary missionaries.

However, we are looking forward with hope to a brighter day; our faces are turned towards

the dawn, and we trust that its coming will not be long delayed. We have faith in the ultimate triumph of good, in the generosity of the human heart, and in the progress of the N. S. A. We know that our angel friends are with us, and that they will help us over every obstacle, to the promised land. We also have trust in our earth friends, who have nobly stood by the N. S. A., in the friendship of the Spiritual press, and in many of our public workers, who never desert our cause. God and the Angels bless you, one and all. MARY T. LONGLEY, Sec.
600 Penna. Ave., Washington, D. C.

Why we are Here.

Spiritual life is as important as the physical life, notwithstanding many believe to the contrary.

As we hurry and jostle each other in the busy marts of life, let us pause for a moment and consider whence go we? If we could only learn a few of the simple lessons which surround us, how different would be the advent of the spirit into the beyond, or future home of all spirit.

Life is but a stepping stone and should be looked upon as only the first rung of the ladder of progression, and not the end of advancement. It is but the beginning and as the spirit travels and progresses to higher spheres, you will look back upon earth-life as one looks back at the baby-clothes and cradle of infancy.

Life at best is a thorny way, but it serves to bring out and unfold the spiritual being. The material body is the husk that covers the corn; and we all in our turn pass from the material to the spiritual state; pass through the great portal of everlasting life, where the real life begins, and our experiences here on earth will seem but a dream—hideous to many, if their lives have been impure, for they carry with them all the taint, desires and passions with which they were burdened in earth life. They then must seek and strive to overcome all these and go higher, step by step, till they no longer crave and yearn for the passion-clogged planet, earth, whose wheels are hampered with the superstitions, passions and crimes of her misguided but struggling inhabitants.

Remember that although the crown of thorns rests heavy and the cross of superstition grows burdensome, it will not last away. Seek in your own small way to lighten the cross of a brother and strive to help a sister. You will thus sow the seed which will mature into a garden of beauty to await your home-coming.

Beauties surround you. Shut not your eyes to the jewels which strew your path, and let your lives be pure in thought and deed, that you dim not their luster.—Automatic writing, through L. Y. B.

To Settle the Fraud Question.

The subject of fraud and fakerism seems to be uppermost in the minds of Spiritualists at the present time. How to suppress it is the great desideratum. One thing may be put down as certain—fraud will continue so long as it will pay. We have it in all departments of business and life—from the pulpit to the mediums. That it can be entirely suppressed is a vain hope. The only thing for Spiritualists to do, as an organized body, is to place themselves in a position where the responsibility for fraud will be entirely shifted from their shoulders. This work is much easier of accomplishment than many imagine.

In the first place, the Spiritualist press should vigorously exclude all advertisements of professing mediums, unless the most ample demonstration of reliable mediumship has been made to the entire satisfaction of competent examiners. It is not enough that a few enthusiastic friends are ready to give their endorsement, nor even that the person may possess some elements of real mediumship. Those who propose to go before the public should be reliable. And that means more than mere mediumistic capacity. It means character—something that can be depended upon in the shape of honesty, temperance and fidelity to principle. Whiskey-drinking and vulgar profanity are enough to ensure peremptory refusal of all endorsement as a recognized worker in the spiritual vineyard.

In the second place, all forms of mediumistic test-work should be entirely excluded from the public platform. It is here where the frauds have flourished most, for here there has been

the greatest pay. No one thing has done the cause of Spiritualism so much harm as the platform manifestations. Not that they have all been fraudulent, though undoubtedly they have largely become so. But in two ways they have been disastrous. They have disgusted and repelled the most intelligent portion of the community from us. Their reputed tests have largely failed to convince, for it is well nigh impossible, on the public platform, to furnish those conditions which afford demonstrated tests. And the known prevalence of fraud has aroused such suspicion that conviction is not produced even by the most convincing manifestations. A large class regard the whole thing as a sort of show, and they go to be amused just as they do to a circus. And so demoralizing has this become that the larger portion of professing Spiritualists have no interest in the scientific and philosophic discussion of their own "ism." They think they have found out that they are not to be damned and they care for nothing else except to be amused. Their Spiritualism inspires no great purpose of altruistic life—no consecration to progressive truth and a higher education. They vote their old party ticket with no care for the poverty and degradation of the working masses. They proclaim their freedom from the church and uphold its false principles at the same time. In fact, this consecration to mere phenomenality has produced a marked degeneracy, and has opened wide the door for shameless fraud to fatten upon stupid credulity. Make the platform the place for education—clean it of the phenomena, relegating them to the private circle, and we will have no need for public trials and expulsions.

J. S. LOVELAND.

The Mother of Benj. Franklin.

The Abiah Folger Franklin Chapter, D. A. R., of Nantucket, Mass., wishes to purchase and improve the site of the house where the mother of Benjamin Franklin was born. To do so, it is necessary for them to ask for the interest and pecuniary assistance of the whole country. We have started the fund by each member contributing 25 cents, and some, more. While much larger sums are greatly needed, small amounts will also be gladly and gratefully received. It will require a considerable amount to do all that should be done before the matter can be consigned entirely to the Chapter, and we are sure that all sons and daughters of this country, whether they belong to the societies so called or not, will feel a pride and affectionate interest in contributing what they can to perpetuate the memory of that true, good woman who gave so freely of her gentle and intellectual qualities to her son, Benjamin Franklin.

Please send contributions to either the undersigned, or to the Regent, Miss Sara Winthrop Smith, Nantucket, Mass., or to the Treasurer, Miss Lydia M. Folger, Nantucket, Mass.

M. FOLGER COLEMAN,

Sec. Abiah Folger Franklin Chapter, D. A. R., Nantucket, Mass.

Home Water Ways.

"There is a broad difference between the Panama canal as it is and the canal as it exists in the public mind," says the *Scientific American*. "It would be difficult to find another great undertaking about whose present status there is so much ignorance or positive misinformation as there is about the Panama canal, which is now on a sound engineering and financial footing. In view of the fact that one canal at the isthmus will be amply sufficient to accommodate the traffic, the advisability of building a canal on the Nicaragua route becomes of supreme importance, as the construction of two practically contiguous canals would mean the bankruptcy of both."

The conclusions of the *Scientific American* are, doubtless, correct. It is now in order to amend the Nicaragua canal bill by substituting ship canals from Lake Erie to the seaboard, and thus not only provide an outlet for ten times the traffic the foreign canal would have but give employment to American labor on a constitutional project.

With deep waterways to the seaboard the humiliating spectacle of this, the wealthiest nation on the earth, depending on Canadian canals in order to transfer a moderate sized vessel from the inland seas to the seaboard will be a thing of the past.—*Republican*, Wauseon, O.

Spirit Phenomena.

That the circulation of the JOURNAL is growing shows that the people know a fine paper when they read one. After six years of exhaustive examination amid the finest libraries, churches, clergy, seances and mediums in the United States, I know that the JOURNAL is more reliable than the fraud-hunters who are persistently fighting Spiritualism. I say this candidly after examining every phase of the question. Having access to the Boston Public Library, Ayer's Grand Temple and many private mediums, I think my evidence is worth as much as that of some persons who admit that they never saw any genuine phenomena, and really do not know what they are talking about. Yet such try to expose these grand truths and have damaged Spiritualism more than all the humbugs who always follow a good thing.

The "soap factory" spirit episode in San Francisco reminds me of an experience which a Boston medium, Mrs. Addie C. Littlefield, once had, in her business as an artist and portrait painter, while speaking with a prominent business man about a picture. Suddenly a fine painting was wrenched from the wall and thrown on the floor. She said, "some evil spirit did that," although at that time she was not a medium. Later it was discovered that the very day this happened, an old love of his had died and was very jealous of this gentleman, because he would not marry her, so took this way to have her revenge. The next time he called a similar occurrence took place, until a great many valuable paintings had been destroyed.

I have seen this lady (Mrs. Littlefield) develop as a medium through various phases of wonderful phenomena; and I know that prophecies made by her spirit-guides have been fulfilled. Perhaps I can write no more entertainingly than to recall some instances of her development, since what she has done, others can do, and the future progress of the world will be largely controlled by our developed mediums who can be the mouthpieces of angels, speaking directly to humanity from the spheres.

First, table-tipping showed us that there was an invisible spirit-power, which knew more than all the scientists at Harvard or Yale Colleges. Every family ought to have a spirit altar.

Spirit raps next awoke us, as they had the civilized world 50 years ago, at Hydesville, where the spirit of the murdered peddler told the Fox girls where they could find his skeleton in the cellar.

Trance-speaking soon showed us "where we were at." No one will imagine that society people are going to leave their churches, balls, business, etc., to make believe that they are under spirit control, month after month and year after year.

Materialization of spirit forms next came to prove what all the other phases may fail to perfect. I regard this as the greatest in history and one which no human being can duplicate, even by constructing machinery and mirrors by the thousands. Many of the so-called exposures of materializing mediums are not what the public thinks; for to grab a spirit form and find the medium, only proves what every scholar should know, that these forms are made from dematerialized atoms from the medium's body, and when a full amount may be condensed into a single figure. Of course when this mass is grabbed the spirit chemists have to call on the spirit of the medium to take possession as the other spirit leaves. We might as well say that trance-speaking is one form of impersonation, and would be just as sensible to claim that the medium was a fraud if grabbed while entranced as to claim so in materialization.

Spiritualism is young yet. After it has seen 1899 years, the world will be better than it is to-day.

GEO. E. LOTHROP, JR.

Boston, Mass.

How few are there who, in the effort to comprehend the import of the words everlasting, eternity, perceive the longest chronicle of years and ages they ever heard or thought of to be nothing but a comparatively few revolutions of a little ball on which they are stuck, rolling amid myriads of other little balls, spread away in every direction, without any limits; because the space they occupy is boundless; and countless, because their numbers are innumerable.—*Each.*

IMPORTANT BOOKS

FOR SALE AT THIS OFFICE.

- After Her Death, by Lillian Whiting. \$1.00.
 Among the Rosicrucians, by F. Hartman, M. D. Visit to a Rosicrucian Monastery, and the topics expounded by its adept inmates, etc. 75 cents; paper covers 50c.
 Astrology, Seven Easy Lessons in—Sullivan. 25c.
 Constituents of the Universe, by J. E. Atwood. 75c.
 Dematerialization (a partial case) of the Body of a Medium, by Count A. Aksakof, Scientist, Philosopher, Literateur, Ex-Prime Minister of Russia. Translated from the French by Tracy Gould, LL. D. Cloth, 75c.
 Echoes of Thought, a melody of verse by Emily E. Reader, comprises about 50 Occult Poems, mostly in the Oriental style, 3 of them being translated from the Chaldaic of the poet Memphis. Cloth, 75 cts.
 Fall of Lucifer, and other Essays and Poems, by Wm. Sharpe, M. D. 250 pp. This book contains rich and pithy essays on the mystery of God-likeness, the Renewal of the Temple, Socialism, the Egyptian Monuments, Symbols of the Circle and the Cross, Khandalla and Nature Worship, Modern Idolatry and the New Life, Superstition, Nirvana, etc. \$1.
 From Dreamland Sent, by Lillian Whiting. \$1.25.
 Gates Ajar, by Elizabeth Stuart Phelps. \$1.50.
 Hypnotism: Its History and Present Development, by Frederick Björnström, M. D., Head Physician of the Stockholm Hospital, Professor of Psychiatry, late Royal Swedish Medical Counsellor. \$1.; paper 30 cts.
 Influence of the Zodiac upon Human Life, by Eleanor Kirk. \$1.00.
 In Search of a Soul—by Horatio W. Dresser, author of "The Power of Silence," and "The Perfect Whole." This is a series of essays in interpretation of the higher nature of man. Cloth, \$1.50.
 In Tune with the Infinite—or fullness of peace, power and plenty—by Ralph Waldo Trine. The title page states: "Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it." Cloth, \$1.25.
 Kabalistic Astrology, by Sepharial. 75 cents.
 Law of Psychic Phenomena. A working hypothesis for the systematic study of Hypnotism, Spiritism, Mental Therapeutics, etc., by Hudson, \$1.50.
 Law of Vibration—12 lessons in "I-am" science, by T. J. Shelton. 25 cts.
 Living Christ (The)—by Paul Tyner. Designed to show that the perpetuation of life, in ever-increasing strength, fullness and beauty of manifestation, is entirely within the powers of man when fully awakened to a consciousness of his true nature. Cloth, \$1.00.
 Magic—Natural—by Henry Cornelius Agrippa, Counselor to Charles V., Emperor of Germany, and Judge of the Prerogative Court. Agrippa was the famous mystic of the 16th century, and his works on occult philosophy are available only through the present edition. Cloth, \$5.
 Magic—Doctrine and Ritual of Transcendent—by Eliphas Levi. A complete translation of "Dogme et Rituel de la Haute Magie," by Arthur Edward Waite, with original engravings and portrait of author. \$5.00.
 Mediumship; an Essay by Prof. J. S. Loveland, who has for half a century been an inspirational speaker and seer, and this book is the crowning effort of his life-long investigations and study of the subject of mediumship in its scientific, physiological, mental and ethical aspects. Price, 25 cents.
 Miracles and Modern Spiritualism, by Alfred Russell Wallace, England's noted Scientist. \$2.25.
 New Philosophy of Health; a study of the science of Spiritual Healing and the philosophy of life—by Harriet D. Bradbury. 75 cents.
 Ormsby's Almanac, with Ephemeris. 50c.
 Palmistry, Guide to, by Mrs. E. E. Henderson. \$1.
 Theosophy of the Vedas—Upanishads. 60c.
 Phenology (Heads and Faces)—Drayton. 50c.
 Practical Methods to Insure Success. 10 cts.
 Psychic Philosophy. The Foundation of a Religion of Natural Law, by V. C. Desertis. \$2.00
 Raphael's Almanac, with Ephemeris. 35c.
 Raphael's Guide to Astrology, 2 vols., \$1.00 each.
 Raphael's Key to Astrology. 50c.
 Regeneration. A reply to Max Nordau, by Nicholas Murray Butler. \$1.50.
 Solar Biology. A new, scientific, exact and easy method of delineating character; diagnosing disease; determining mental, physical and business qualifications, conjugal adaptability, etc., from date of birth. By Hiram E. Butler. Illustrated with seven plate diagrams and tables of the moon and planets. Price \$5.00.
 So the World Goes—by J. W. Sullivan. It presents in the form of a story, some of the live issues of the present day. Will be read with relish. Cloth, \$1.00.
 Studies in the Thought World, or Practical Mind-Art, by Henry Wood. \$1.25.
 Tables of Houses. For Astrological Students, by Karl Anderson. \$1.00.
 Through the Invisible—Paul Tyner. 75 cts.
 What all the World's a-Seeking—by Ralph Waldo Trine. It is distinctly practical. Cloth, \$1.25.
 Zelma, the Mystic: or, White Magic versus Black, by Alwyn M. Thurber. \$1.50.

The Religio-Philosophical Journal,

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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 23, 1899.

An interesting article from Hon. A. N. Waterman, Judge of the Circuit Court of Chicago, Ill., on "Medical Legislation," will appear in next week's JOURNAL, as well as many other articles of much interest.

Rev. T. DeWitt Talmage, in a recent sermon, adopted the method of quoting from the Spiritualist philosophy all its main points about the abode and employments of spirits, in the future state, fully endorsing the sentiments, and passing them off as his own. Surely there may be hope that Bro. Talmage will eventually become a thorough Spiritualist—if it will pay him to do so!

Last week the Second Annual Mass Meeting of Spiritualists was held during three days in Chicago, Ill., at 77 31st St. Addresses were delivered by Pres. Barrett, Dr. N. F. Ravlin, Mrs. Cora L. V. Richmond, Moses Hull, Thomas Grimshaw, Mrs. Georgia Cooley, etc.

Mr. W. J. Colville, well known to many readers of the JOURNAL is now at work in the Eastern States, but is contemplating another visit to England in the near future.

Dr. J. M. Peebles, the noted "pilgrim," who has three times traveled around the world, in search of knowledge concerning the people and religions of the world, especially in the Orient, is contemplating for a fourth time, to circumnavigate the globe, in order to try to satisfy his craving for Oriental knowledge and to try to find the Mahatmas. He is a truly wonderful man.

Bro. Thomas Cook, editor of the *Spirit of Truth*, Hot Springs, Ark., fell from a wagon and injured his left hand and arm. To this was added an attack of the grip. We extend our sympathies to him, and hope for a speedy recovery, assisted by the good angels.

Vaccination causes horrible torture and often murder. Cases of death are being reported daily as the result of the enforcement of the cruel law. One case of reported smallpox on Staten Island gave occasion for a lot of doctors with an accompanying force of ten policemen to compel the vaccination of all the school children. It is an outrage which should be resisted. The doctors and health commissioners should be held responsible for the results of such diabolical work. Parents would be justified in keeping their children from school, where they can do so, rather than to submit to vaccination, which is a crime against humanity.

A Sacred Incident.

Mr. E. W. Wallis, editor of the *Two Worlds*, writes for that paper the following, concerning an incident which occurred during his late visit to America:

One of the most striking and truly sacred incidents that has been my lot to experience, was indeed a "sacrament." Having returned from the interment of Mrs. B. B. Hill, in Philadelphia, a small number of us partook of needed food, and then a chair was placed at the table, and one of the mince pies (which were the last things made by the deceased) was cut up, and a portion given to each one present, including the one which was placed in front of the, to our vision, empty chair. Our feelings at that solemn moment can be better imagined than described. It was as if she had said "This eat in remembrance of me." Only a few days prior to her passing on, she read a poem to Mr. Barrett, editor of the *Banner of Light*, which was strangely appropriate, from which we quote:

I feel 'tis growing colder
Every year.

And my heart, alas, grows older
Every year.

I can win no new affection,
I have only recollection,
Deeper sorrows and dejection
Every year.

Yes, the shores of life are shifting
Every year;

And we are seaward drifting
Every year.
Old pleasures, clinging, fret us,
The living more forget us;
There are fewer to regret us
Every year.

But the truer life draws nigher
Every year,
And its morning star climbs higher
Every year.
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter
Every year.

In that realm of light supernal
There are no years;
As eon follows eon, still eternal,
We'll count no years.
With friendship never ceasing,
And pleasure still increasing,
We will live with joy unceasing
Through time's unending years.

The Proposed Sunday Law.

Rabbi Voorsanger in his paper, *Emanu-el* remarks as follows concerning this obnoxious measure:

The California Legislature, as usual, is beset by a number of cranks, amongst whom the Sunday-law crank deserves the first place. It seems whenever the Legislature assembles, these people must obtrude their obnoxious presence for the purpose of showing to what extent their religious selfishness will carry them. The advocates of the Sunday-law are totally ignorant of the fact that they constitute but a powerless minority in this country, and whilst we have every disposition to respect their rights to be idiots, we consider it a source of offense on their part to ignore the religious opinions of the great majority of their fellow citizens. We speak advisedly in this matter and have the figures to prove that they who are seeking to impose a sumptuary Sunday law upon the Commonwealth are in so small a minority that they cut no figure in the disposition of legislation.

The Roman Catholics to a man are and always have been opposed to the Puritanical Sunday law such as is contemplated by its advocates. And their numbers vastly exceed the Protestants of San Francisco or elsewhere. Add to this the Jewish representatives as well as the great body of citizens who are not affiliated with any religion, yet whose sentiments deserve to be respected, and it is a clean case against the obstructionists, who by the introduction of the Sunday law seek to break the peace and disturb the harmony that now prevails among the citizens.

To these should be added the liberal church-members, the free-thought people and Spiritualists, and then we have a vast army who will not tolerate any Puritanical Sunday laws, as proposed by the Sunday cranks.

"Sada," the Ohio girl, who has been making a sensation in Europe as a hypnotic violinist, is said to possess a power which defies explanation by the doctors, either of medicine or music, (says the *Philadelphia Times*). As soon as the notes of 'Sada's' violin begin to steal through the concert chamber, a lethargy seizes the audience, and they fall asleep. This is an art that all amateur musicians should strive to master."

Rev. W. D. Crabb, a Methodist minister, recently of Gilroy but now of South San Francisco, has appealed to the Superior Court for a divorce from his wife, stating that she treated him with extreme cruelty; while Mrs. Crabb accuses her husband of entertaining an unlawful regard for a young lady of the choir.

Those persons in the churches who point to some "black sheep" among the Spiritualists will do well to look at home occasionally and see the "black sheep" they have among themselves.

This is not a single case. The daily papers record many of such instances. The Rev. Frank E. Vance, pastor of the Grace M. E. Church, Piqua, O., confesses that he met a young lady of Cincinnati, while on his way to Pittsburgh to attend the Knights Templar conclave last fall; that he called upon her several times during his stay in that city and upon one occasion took her to the theater. During the holidays he went to Cincinnati, was entertained by her for supper and spent the evening playing cards and other worldly amusements. He corroborated Miss Henry's story to the effect that he had made her several "proposals," despite of the fact that he is a married man and has a child.

Rev. E. H. Hall, formerly minister of the Unitarian Church in Cambridge, has written a book of special interest to students of ecclesiastical history. It is entitled "Papias: A Study from the Second Century." Mr. Hall is a fine scholar and an excellent writer. Houghton, Mifflin & Co. will publish his book.

A ghastly discovery was made at a village cemetery near Pendleton, N. Y., when the body of James Rigley, a prominent man, was exhumed for the purpose of holding an autopsy to ascertain the cause of his death. The glass covering the casket was broken and the distorted features of the corpse, the position of the hands and feet, together with a number of blood spots on the face, showed that he was buried alive. After an attack of grippe, Dr. Monterey declared Rigley dead. On Saturday the funeral was held. During this time the supposed corpse showed no signs of life.

Dr. Benjamin F. Trueblood, Secretary of the American Peace Society, has written an important little book, urging and showing the practicability of "The Federation of the World." Houghton, Mifflin & Co. will publish it immediately.

Life and death follow in unceasing vicissitude; winter prepares the earth for the genial influence of spring; the vernal warmth causes trees and plants to disclose their blossoms, which summer develops into fruits; the sea supplies, through the air, the rivers with their perennial streams; they return their waters to the deep—and thus all things perpetually revolve in an undeviating round.—*Sel.*

It is not possessions which weights the ego to earthly conditions. The evil comes, when the ego is made unhappy by the lack of them.—*Her Bungalow.*

Dr. Peebles and Dr. Moody.

The Rev. Dwight L. Moody, the noted Evangelist, was in San Diego, Cal., last week and Dr. J. M. Peebles, after hearing him preach, wrote a letter to the *Vidette* which caused quite a stir in that city, selling out the Sunday edition in short order. The demand being so great it was re-published in the next issue.

Dr. Peebles offered Dr. Moody to accompany him on a trip around the world, as twin Evangelists. If Dr. Moody would develop the spiritual faculties as laid down in the New Testament, he said they could work together in harmony and very soon convert the world.

Dr. Peebles made a multitude of sharp thrusts in his letter, a few of which we reproduce, as follows:

Touching the matter of a future existence there is something above faith—it is knowledge. Have you, my dear brother, positive knowledge of a future conscious life? True, you have faith; you believe that there is a future life, but faith is not absolute knowledge. The New Testament Apostle expressly said: "Add to your faith * * * knowledge." Again the Apostle exclaimed: "For we know that if this earthly tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." Have you this knowledge? How did Paul know of this house in the heavens? Why, he had trances and visions, and heard the spirit voice, as do many Spiritualists to-day. Peter and Paul, both, were trance mediums. Have you ever been entranced, my dear brother? Do any of the signs and spiritual gifts follow you that Jesus said should follow those who believed on him? If you were to take up a deadly serpent would it not sting you? Do you lay hands on the sick and heal them? Are you entranced, speaking in tongues? Why not, after a brief prayer, sit daily for trance development? If you could only become entranced, and like the evangelists of Christ's time speak with tongues, I having the gift of inspiration and the gift of the interpretation of tongues (according to the scriptures), could interpret for you, and so we would become co-evangelists in evangelizing the world.

Inasmuch as you "walk by faith" rather than by sight, or knowledge of the deep things relating to the future, I would suggest, if it would not be asking too much, that you dismiss your meeting Friday evening, and, going over to Lafayette Hall, get through the mediumship of Mrs. Maud L. Freitag (formerly a schoolgirl in this city, and a good woman), the positive knowledge of a future conscious life. These demonstrations of the spirit through her instrumentality are genuine and undoubted. They astonish skeptics and convert infidels. The master Jesus, whom we are required to follow and imitate, talked you know, with the spirits, Moses and Elias on the Mount. They had been long in the spirit world, and recently I had a long conversation with John the Baptist, who, while in the spirit realms of blessedness, is seemingly more conversant with every chapter and verse of the Bible than any thousand preachers that I ever knew. He declared Christ—the living Christ—to be the sun of righteousness; and, to our planet, the central source of Divine light and love.

Or, would you prefer to invite Mrs. Freitag over to the Methodist church, with the Rev. Mr. Pitner's consent? and so, while standing upon the platform with her, you might hear through her mediumship, telegraphic sounds from the silence—where you might receive clairvoyant messages and communications from your loved in heaven, thus enabling you to rejoice in the knowledge of a blissful immortality. These public demonstrations by your side on the platform would startle the carping atheist, arouse the church back-sliders and touch the icy souls of materialists and agnostics with the fire of gospel truth—a very prelude to the incoming pentecostal season for which you devoutly prayed. This lady, afire with the holy spirit, would show by signs and wonders and angel ministries that she is really a believer in Christ. You know, dear brother, that he promised these signs should follow those who believed in him. Further, he said: "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, for I go to my father."

In your sermon upon "the spirit," and a double portion of the spirit, you said that we might have a Pentecost right here and now. And yet, if a Pentecost should come, as of old, with cloven tongues like fire; and if believers should begin to speak with other tongues, exhibiting signs and wonders, I fear that you would not only be "amazed," but in the fact of your sons and daughters prophesying, and of your young men seeing visions, as the scriptures teach, you would be among the first to cry out, "Satan! It is the work of the devil!" Jesus and the Apostles were similarly accused. It was ever thus. The world slays its saviors and then thousands of years afterwards, builds costly monuments over their tombs.

In Illinois there is a bill before the Legislature entitled "An act to restore medical freedom to the people"—one of the provisions being that "all citizens not under conviction for crime are entitled to the right and privilege of selecting their own physicians, and to compensate them for services rendered." Should it pass into a law it will do away with the former enactment which prohibited the citizens of that State from employing anyone they may desire to treat their maladies. Monopolies in any department of life are a hindrance to civilization and a curse to humanity. They should all be abolished. In the case of the doctors, it is a cruel tyranny to make it a crime for any one to employ a person who can relieve physical suffering, but who may not have a parchment from some college.

The person who is steadily pursuing a course for the good of humanity whether it be for the uplifting of the race, or teaching the philosophy of life, here and hereafter, cannot stop to notice the snarling of every passing dog, or reply to the falsehoods that are peddled about by the envious or the vicious. Let them "bark" and "bite," if they will—the honest worker cannot be injured by such, even though it may be hard to bear, and difficult to keep a sweet disposition. The snake when infuriated sometimes swallows its own tail—so with envious mortals, they will, in the fury of their assault, injure themselves instead of those they endeavor to defame, traduce or vilify. Exercise patience, keep at work, and all will at last come out right.

The "fakers" from the East are coming to the Coast, and we sound the note of warning. On Sunday, Feb. 12, the Denver, Colo., daily papers were filled with flaming advertisements of Clairvoyants, etc., using three or four columns for each one, costing from \$500 to \$1,000 to each person, for the announcement in all the papers in that city for a single day. Let every one beware. Give them a cold reception. There are too many everywhere now, but their number is rapidly increasing.

Mr. J. G. Harris, Montana, writes: "The RELIGIO-PHILOSOPHICAL JOURNAL is even a little better now than it ever was before. It needs no endorsement; it speaks for itself." That is the general opinion, and is very encouraging to the present editor.

The subject of the character sketch in the February *Review of Reviews* is Aguinaldo, the Filipino insurgent leader. A very remarkable career is here outlined, by one who has known the young leader intimately. The article is illustrated from interesting photographs.

Kissing the Bible when taking an oath is the next fossilized custom to go. It is dirty, contagion-breeding, and entirely useless.

Good is an ever-present reward; evil is an ever-present punishment. There is no need of waiting for a hereafter to realize this truth.

The Reviewer.

SPIRIT SLATE WRITING, and Kindred Phenomena, by William E. Robinson. 146 pp. 66 illustrations. Price \$1.00. New York: Munn & Company.

Although Mr. Robinson states, in a private letter, that he is not a "denouncer of the genuine spiritual manifestations or of honest mediums," yet he admits that he was for many years the right-hand man of the late Alexander Hermann and was also associated with Kellar, and was therefore engaged in the illusions for which Hermann was famous. He explains and illustrates how much of the phenomena *may be done* and would have his readers imagine that they are so done by mediums. But unfortunately for him, thousands of persons all over the country have had under the strictest test conditions, manifestations that he does not and can not account for. The "tricks" and "dodges" that are illustrated and described in his book are but the common illusions, and do not explain away the positive demonstrations of spirit power through mediums, which are known to be facts, indisputable and undeniable.

The book may serve some kind of a purpose in the way of guarding the investigators from imposition, by unprincipled fakers, who are to be found everywhere—not only in the ranks of Spiritualism but in every department of life do they abound, to deceive the unwary.

The book is nicely gotten up, but is really arrayed against the phenomena of Spiritualism. Those who are opposed to Spiritualism will use it to the detriment of the phenomena.

THE MYSTERIES of the formation of the Earth, the rising and sinking of continents, the introduction of man and his destiny revealed in God's own way and time, by Ira C. Fuller, Brookville, Pa. 225 pp. Price \$1. For sale at this office.

This volume consists of 38 communications from ancient spirits concerning earth and its inhabitants. In the Introduction we find this explanation concerning the communications: "The events of this volume were given by spirit Josephine through the mediumship of Mrs. M. T. Longley, the controlling spirit Josephine, claiming at the time to be enraptured with a band of ancient spirits, from whom she received the matter which this volume contains. Josephine is a member of an advanced spirit band, who have selected the publisher of this work as the recipient of their intellectual and instructive favors. The various intelligences of this spirit band of workers have communicated to Mr. Fuller through different media in such a manner as could leave no doubt in his mind as to their veracity and intelligence, and as to the similarity of intellectual vigor and of personal characteristics as manifested through each media."

It gives graphic accounts of the prehistoric times and races which have inhabited this planet, and will be read with great interest.

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 work at any price.

We club this with the JOURNAL and send it one year and this book for \$1.50—a saving of 50 cents to each subscriber.

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The Departing Spirit.

[This poem is by Alexander Pope, who, in writing to his friend Steele, said: "It came to me the first moment I waked this morning."]

Vital spark of heavenly flame,
Quit, O quit this mortal frame,
Trembling, hoping, lingering, flying;
O the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

Hark, they whisper! angels say,
"Sister spirit, come away!"
What is this absorbs me quite?
Steals my senses shuts my sight,
Drowns my spirit, draws my breath?
Tell me my soul, can this be death?

The world recedes, it disappears;
Heaven opens to mine eyes, mine ears
With sounds seraphic ring!
Lend, lend your wings—I mount, I fly!
O grave where is thy victory?
O death where is thy sting?

So may it be when our time shall come.
HERMAN SNOW.



The Editor is not responsible for the opinions of correspondents.

In Re Mrs. B. B. Hill.

TO THE EDITOR:

We take this method of tendering our grateful thanks to the many friends who have manifested their kindly sympathy by mail and otherwise, in our bereavement for the loss of the earthly presence of wife and mother. We would be glad to respond to each friend direct, but time and circumstances prevent. Will our many friends kindly accept this brief, though heart-felt acknowledgment of their tender sympathy and fraternal regard for the departed one, who scattered seeds of kindness all along life's way, even unto the end, and whose religion was to do good, and help the needy.

B. B. HILL,
M. E. CADWALLADER.

Letter from San Diego, Cal.

TO THE EDITOR:

Mrs. Maude L. Freitag gave one of her ballot seances in Lafayette hall, on Tuesday eve., Feb. 7. This was the writer's second opportunity to study her phase of mediumship, and I am now fully convinced of its genuineness, the accusations of the fraud-hunters to the contrary notwithstanding.

Mrs. Matheson, a medium who had never appeared before the public, played the organ, under spirit control and while in a dead trance, as was demonstrated by her utter unconsciousness of pain, when pricked with a pin. Her mediumship comprises a number of phases, all of which only come under the hypnotic influence of her husband. Mrs. Matheson is an accomplished musician, playing many different instruments; but the music that is produced through her, under control, differs from any ever heard. Professors of music say that they can only describe it as "a perfect harmony of beautiful sounds." Her chief music control is a Highland Scotchman, one of her husband's ancestors who had no technical knowledge of music. He makes the parlor organ peal forth, sometimes in thunderous tones, the wild music of his race and time. There is no form or regular time to his music, and keys are instantly changed without a discord.

Mr. and Mrs. Matheson are actively engaged in mining in the San Bernardino mountains and in the Mojave desert, where they are developing promising mines that they have found through the directions of their spirit friends.

As an illustration of the wonderful workings of the human mind, I wish to relate a remarkable experience of this medium's, while here last fall. There were three witnesses, besides her husband, to the incident, at this end, and Mr. and Mrs. John Brown, Sr., of San Bernardino, testify to the other end of it.

Mr. Matheson was in the act of writing to Mr. Brown, when his wife interrupted him, to tell him that some influence insisted on communing with him, there and then. Instead of its being one of their spirit band, Mr. Matheson was surprised to find that his visitor, so far as gesture, tone of voice, phraseology, etc., were concerned, was no other than Mr. Brown, who had come to make certain requests of him. The time was noted, and the whole communion, in detail, was sent in a letter to Mr. Brown, who, with his wife, was prepared for it, as, at that very hour, while asleep on his couch, he awoke, to tell Mrs. Brown that he had been with the Mathesons, as if in person, to make certain requests of Mr. Matheson.

It is to be hoped that the opportunity may be soon presented to the fraud-hunters and exponents of Spiritualism to duplicate, under equally strict test conditions, the various manifestations of spirit return and presence, produced through this medium, whose spirit band will not allow any manifestations, susceptible of counterfeit under like conditions. Whoever undertakes to explain away, by legerdemain, any of the manifestations produced through this medium, must be prepared to endure severe physical torture—whose harmlessness upon her body amazes surgeons. M.

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.

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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 1305 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.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

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

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

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

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

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.

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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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To ensure satisfactory, permanent unfoldment in Psychometry, Clairvoyance, Psychopathy, Inspiration, Illumination, send a stamped, addressed envelope for booklet, terms, percentage of medial and spiritual gifts, to J. C. F. Grumbine, author and lecturer, 3960 Langley avenue (Station M), "Mexicana," Chicago, Ill.

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Local News Summary.

Edited by M. S. NORTON.

State Board Meeting.—The next meeting of the State Board will be held on Saturday, March 4. Societies, mediums, and others having business to bring before this meeting will please take notice.

Valentine Party.—The Children's Progressive Lyceum gave a Valentine Party at headquarters, 909 Market St., last Wednesday evening. The exercises opened with a piano solo by Mrs. Vena Eaton, followed by a recitation by Philip Zuerin. Violin and piano duet, Misses Blanche and Olive Thiel. Song, Mary Hitchcock. Song and dance, Miss Pearl Bryson. Recitation, Miss Gertie Grant. Piano solo, Miss Lena Clarke. Recitation, Miss Bessie Jolly. Vocal solo, Miss Daisy Place. Song, Little Gertie Ludwig. Violin and piano duet, Mr. Collins and Mrs. Sadie Cooke. Then followed the opening of the Valentine Post Office, and in the distribution of favors all were remembered. Mrs. Eaton began the dance music, "and they all joined in." The attendance was large and select, and all the arrangements were perfect. The Lyceum may be proud of its Valentine Party.

Mrs. Bell's Meeting.—The subject of a lecture last Wednesday evening by Mr. Tuttle was, "The Altruism of Nature." The analogy of nature's co-operation, and the altruistic tendency of social and economic conditions among men was clearly shown. The lecture was full of interest for thinkers. On Feb. 22 Mrs. Bell speaks on "Evolution and Astrology," at 1412 Mission St., at 8 p. m. All are welcome.

Fraternal Hall, Oakland, was crowded to the doors on Sunday Feb. 12, the occasion being the second appearance this season of Dr. Max Muehlenbruch, the renowned prophetic seer and psychometrist, who held the audience spell-bound for over an hour by his wonderful messages and readings. The doctor seldom, if ever, fails to have his tests recognized, and those of Sunday proved no exception to the rule. The music was excellent, and a better pleased audience has seldom gathered in Oakland.

Universal Spiritual Association.—"Will-power," its definition, functions, and attributes, seemed to baffle the analytic minds of the talking thinkers, who assembled at 20 Eddy St., last Sunday. Some new and valuable additions have been made to the active membership of late, and some of the old-timers are learning to "give and take" with the utmost good humor. The same subject will be continued next Sunday at 12 m. sharp.

Ladies' Aid Supper.—Friday evening, the 24th inst., this Society gives its monthly supper and dance. Supper from 6:30 to 9. A musical program and social dance will be the entertainment of the evening. You cannot to miss this.

Progressive Spiritualists.—On last Sunday evening the services opened with singing "Island of Sometime" and "Home of the Soul," Mr. Wm. Rider presiding, and Mrs. Sadie Cooke, pianist. The president, after making the usual announcements, spoke a few words upon the subject of Altruism or the law of mutual aid. Mrs. Lillie then delivered one of those famous lectures for which she is noted. The subject was, "The Influence of the Higher on the Events of our Lives." She said that a belief in the existence of higher powers, which do influence our lives to some extent, has been the foundation of every religious belief in the world. Man has given this power many names, and ascribed its effects to many causes, but to-day we know that it is the operation of decarnate spirits, and this proposition can be proven scientifically. The temples erected for the worship of gods who can be cajoled, flattered, influenced, and placated, must soon be occupied as institutions of learning. Communion between two harmonious minds widely separated is an accomplished fact in science, and it matters very little whether the minds be clothed with matter or not. We find fault because spirits do not help more in a material way, but they do help more than we know. They cannot change the law of life, and make thistles grow upon fig trees, or change the color of a rose, without changing conditions. Better results will follow, if instead of bringing the spirits down to our plane of life, we would ascend to theirs. The lecture closed with an improvised poem upon the subject of the lecture. Mr. Lillie sang a solo and Mrs. Lillie dismissed the audience with an invocation to the higher powers.

Circle of Harmony.—At Occidental hall, last Sunday, the attendance was good, and the subject of "Healing" was discussed from many standpoints, by Dr. Carpenter, Mr. Oldwine, Attorney Welker, M. S. Norton, Walter Hyde and Mr. McNorton. The ladies were represented by Mrs. Logan, Mrs. Gray, Mrs. Evans, and Mrs. Stoddard. Next Sunday Mrs. Owen, of Los Angeles, will exhibit spirit pictures, at 305 Larkin St., at 1 p. m.

Dr. York's Farewell.—Last Sunday evening this noted liberal orator delivered his farewell lecture in lower Scottish hall. His topic was, "The Science of Life." This was one of the best lectures ever delivered in this city, and was listened to by a good audience. Dr. York is always welcome and appreciated in San Francisco.

Mrs. Drew's Meeting, last Sunday evening was a benefit for a deserving family and was well attended. She was assisted by Mrs. H. A. Griffin and Mrs. Jennie Robinson. Their spiritual work was excellent and well appreciated. Next Sunday the meeting will be free, as usual. All welcome.

Mme. E. Young, who has been ill for several weeks, is not yet convalescent. There are many kind inquiries at this office as to her condition. All the friends express sympathy and hope for her speedy recovery.

Mission Lyceum Party.—The session of this Lyceum last Sunday was largely attended and was addressed by Mrs. Addie L. Ballou and others. On Wednesday evening, Feb. 22, the managers will give a Continental Party in Excelsior hall, Mission St., between 19th and 20th streets.

Edward B. Payne will give a course of lectures on the leading themes of Walt Whitman's poems, at Ceres hall, 621 O'Farrell St., San Francisco, at 8:15 p. m. The first will be given next Monday, Feb. 27, on "The Chanter of Personality," on Tuesday, March 7, on "This Puzzle, the New World," and on Tuesday, March 14, on "Germs of a Greater Religion." Tickets 50 cents for the course; 25 cents for a single lecture. The friends of Walt Whitman should fill the hall.

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Succeed where others fail.

DEAR DOCTORS:—I am feeling perfectly well. I appreciate the help you have given me, and shall remember you hereafter should I need help. Yours truly, J. D. PAGE, Dec. 12, 1898. Thayer, Kans.

DEAR DOCTORS:—I am feeling better than I have for years. Have gained ten pounds in weight within three weeks. Very respectfully, Dec. 12, 1898. JON S. PUGH, Oxford, Pa.

DEAR DOCTORS:—I have been taking your medicine for two months with great satisfaction. I am now as well as I can expect to be. I shall recommend you and your treatment to all persons ailing, as far as I can. Yours truly, H. J. VOGT, Dec. 15, 1898. Leon, Iowa.

MY DEAR FRIENDS:—I wish to thank you for my health. I am like another woman. Accept all the thanks a grateful patient can give. Gratefully your friend and well-wisher, MRS. F. C. GRAY, Benavides, Tex. Dec. 21, 1898.

DEAR DOCTORS:—I feel stronger and better than I have for the past 18 years. Words cannot express the thanks I owe you for what you have done for me. Your grateful friend, MRS. H. C. HUTTON, Seattle, Wash. Dec. 26, 1898.

What a grand and exalted life you are living—"scattering seeds of kindness for the reaping by and by," and bringing joy and thankfulness to weary hearts all over the land by your restoring powers. May God and the good angels bless you. Truly and sincerely your friend, MRS. CECILE R. HYDE, Cordele, Ga. Dec. 29, 1898.

DEAR DOCTORS:—I feel your psychic power very keenly. When tired, I think of you and come in touch with you, and through my whole frame comes that undefined tremor, and I am rested. Yours gratefully, ELISA S. SWARZ, Jan. 4, 1899. Laconia, N. H.

DEAR DOCTORS:—I am better than I have been for six years. Am very grateful to you for this. Very truly yours, MRS. MARY L. HOAG, Chicago, Ill. Jan. 16, 1899.

MY DEAR DOCTORS:—I am heavier than I ever was before; have gained about 20 pounds during the past two months. I am very thankful to you for your kindness and assistance. Most sincerely yours, F. W. HAVES, Macedon, N. Y. Dec. 18, 1898.

DEAR DOCTORS:—I am happy to say that I am well. I can never feel too grateful for your kind attention to me, which has cured me. I wish you good success in your grand work, and that your life may be full of peace and happiness. I hope you will be long spared to continue your good work. MAGGIE POLSON, Moline, Kansas. Dec. 18, 1898.

DEAR DOCTORS:—My wife is well. Accept our thanks for the treatment you have given her. Wishing you success, we are, fraternally yours, J. M. FELLOWS AND WIFE, Ottawa Sta., Mich. Jan. 23, 1899.

DEAR DOCTORS:—I am very thankful for your treatment and medicine. I feel quite well now, and can rest good nights. Your medicines were received the 3rd of December, and I do not think I will need any more. Will

recommend your treatment and medicines to all I can. Yours truly, SARAH A. POOLE, Jan. 5, 1899. Forty Fort, Pa.

DEAR DOCTORS:—I do not remember that I have felt better (not quite so strong perhaps) in ten years than at present. Very truly yours, MRS. HATTIE E. LINSLEY, Feb. 1, 1899. Bradshaw, Neb.

DEAR DOCTORS:—Your medicines were received only last week, and I feel so much improved I can hardly believe myself. I have poised so long on the threshold of eternity, looking for the door to swing open and bid me enter, that I feel as if I was thrust back into a sea of action without my consent. Thanking you for your kind care and attention, I am, Truly, JANE A. SAYLES, Dec. 14, 1898. Rochester, N. Y.

MY DEAR DOCTORS:—I am feeling so much better than I have ever felt before, that I am encouraged. And I must thank you for it. Yours with respect, MRS. L. E. MURRAY, Feb. 2, 1899. Westgate, Iowa.

DEAR DOCTORS:—I am happy to say that I am a well woman. Your psychic treatment and medicines have done wonders for me. I have been educated and healed in mind and body. Accept my thanks for what you have done for me. Your grateful friend, MRS. H. C. HUTTON, Anacortes, Wash. Jan. 30, 1899.

DEAR DOCTORS:—My health is improving every day. Thanks to your kindness. I shall always feel grateful. MELVINA SYLVESTER, Jan. 29, 1899. Jasper, Ore.

DEAR SIR:—I am doing finely and feel almost like a new being. I think you two doctors are wonderful. What you have done for me is almost a miracle. I thank you both for the thought and interest you have taken in my case, and may heaven's divinest blessings be with you, is my desire. Very truly yours, Jan. 31, 1899. EMILY TRIPP, Avon, Mass.



J. A. BURROUGHS, M.D.

Absolutely Correct Diagnoses.

DRS. PEEBLES & BURROUGHS have a great advantage over other specialists in being able at all times to correctly diagnose all cases referred to them. They have given proof of this statement times without number; but in further substantiation of the correctness of their diagnoses we subjoin the following extracts from recent letters:

DEAR SIR:—Your diagnosis of my wife's case is so complete that we are very anxious to give you a trial. Very truly yours, A. E. MOORE, Decatur City, Iowa. Jan. 1, 1899.

DEAR DOCTORS:—Your diagnosis of my case was very correct indeed. Yours very respectfully, LUCY M. CHAPMAN, River Rouge, Mich. Jan. 18, 1899.

DEAR DOCTORS:—Your diagnosis of my case is correct, and I feel satisfied with it. Sincerely yours, CHAS. E. STRANGER, Avon, Mass. Feb. 1, 1899.

DEAR DOCTORS:—I received a correct diagnosis of my case. I thank you very much. Yours respectfully, MRS. H. R. ABBOTT, Lynn, Mass. Jan. 14, 1899.

DEAR SIR:—I received a diagnosis of my case, and it was correct. Yours very truly, HENRY A. BACON, Boston, Mass. Dec. 18, 1898.

DEAR FRIENDS:—I want to thank you for your kindness in sending diagnosis. I find the symptoms are all correct. HATTIE E. WELDON, Caro, Mich. Feb. 3, 1899.

GENTLEMEN:—I believe every word of your diagnosis is true. Very respectfully, MRS. MARY E. MYERS, Hoaglin, O. Feb. 3, 1899.

DEAR SIR:—The diagnosis of my case was perfect in every respect. G. W. BETTERIDGE, E. Liverpool, O. Dec. 18, 1898.

DEAR DOCTORS:—Received your diagnosis of my case, for which I thank you, and which was correct in every respect. Very respectfully yours, MRS. M. B. NICHOLS, Whitewater, Wis. Feb. 4, 1899.

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