

RELIGIO THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 2, 1899.

1429 Market-st.
Between 10 & 11th-Sts.

No. 9.

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Telegraphing Without Wires.

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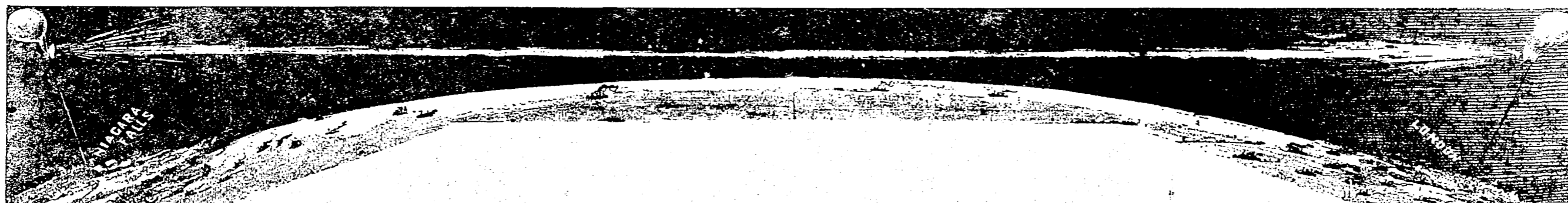
The reason why only the higher strata of the air would serve for the transmission of electricity without waves is apparent to any one who watches the appearance presented by an exhausted vacuum tube through which an electric current is passed. If the tube were filled with ordinary air no current could be forced through it. But, being exhausted of air until

passes! What is life but a condensed mass of atomized matter and thought, and a source for life growth?

As I pass out into the fathomless depths of space; as I wander through the waves of elemental matter, I see the intricate workings of life; and as I watch the small atomized masses of mankind in their arrogant ignorance, I scarcely breathe—I feel so small, so insignificant. And yet what possibilities, what depths of growth and heights of thought I see before me. I see the wonderful workings of elemental life; the vast multitude of men, women and children, careworn and sad, building hopes that, like the sands on the seashore, shift and change with the tide.

Then the veil of the past is lifted. At first I see nothing. Space everywhere. Then, little by little, I see the atoms that fill the space as a fog, whirling and moving in every direction; gradually forming distinct shapes, growing larger and larger as they condense. And finally I see in the condensed atoms the form of man. I wonder and watch. The curtain of ages is drawn aside. I see the forms, grown stronger and larger, creeping around on all fours, surrounded by atmospheric forces, but still drawing from the condensed masses of physical forces.

Again the curtain of an age is drawn. I see



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With so powerful an electric generator as Niagara Falls, the auroral splendors of the Arctic might be transferred to the temperate zone, and far exceeded in brilliancy. The light streaming from above would fall perpendicularly into the narrowest streets and lanes and illuminate the dark corners and hiding places of the city more effectually than any system of surface lights do now.

Supposing an electric balloon to be poised miles in the air above Niagara, and similar balloons provided with proper receivers to float above the capitals of Europe, the proposed system of transmitting electric waves would, if successfully installed, enable signals, and even stored-up power, to be sent across the ocean without the interposition of wires or cables, but high in the air. From ships traversing the sea

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Now, as Professor Trowbridge of Harvard University has said, at the height of ten miles above the earth the air is too rare to support respiration, but, rare as it is, it has become "a medium of great conductivity for electricity, almost as good as metal; and it is this medium, at even a less height, which Tesla proposes to use in his methods of transmitting power hundreds of miles through the air without wires."

Professor Trowbridge's own experiments indicate that a great difficulty will be encountered in preventing the escape of the electricity, under the tremendous pressure of millions of volts, for at such pressures air even near the earth's surface becomes a fair conductor. The result may be that the electric power will leak from the lofty terminals in the upper air and pass down to the earth instead of flowing away through the upper air to the distant stations intended to be reached. But this is a detail to be dealt with when an actual attempt to carry out Tesla's plan has been made.—GARRETT P. SERVISS, in *Examiner*.

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the form of life, as man, erect, receiving as the mind develops, the elements of thought, growing slowly but surely, toward an age when the brain will be capable of thought and intelligent activity.

And yet once again the curtain of time is withdrawn. I see a multitude of people, among them myself, hurrying hither and thither, intent on the cares and interests of their physical welfare. Everywhere is thought. The forces, stronger and more pronounced, are like the waves of the ocean—surrounding, engulfing, yet developing the individualized forms of life. As I lose myself in wonder and awe at the magnitude of growth and change, the vision fades and I stand alone, gazing out into the darkness of night. As I gaze, the scene changes.

I am once more surrounded by the life I thought I had left behind me. The same physical life and yet how different. On every side are forms, not all of the physical, but united in one life. There seems to be no strife. The spiritual and physical exist in harmony as one form. There is constant communication, congenial and harmonious. Everything is formed and yet unformed. All nature is condensed so to speak, and the spiritual and physical world are as one.

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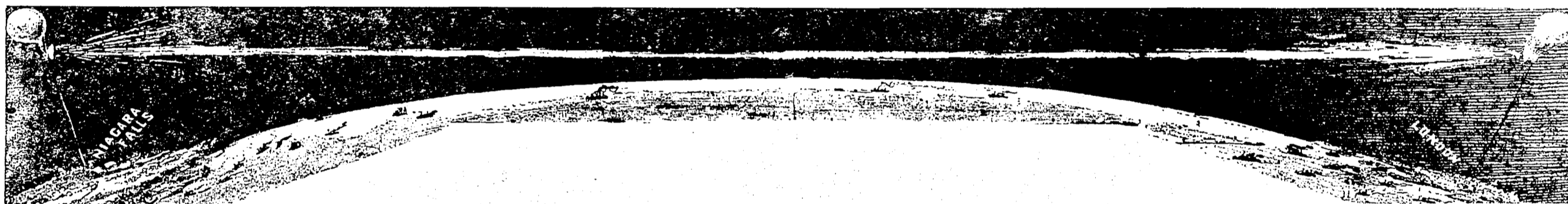
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dimly that, as through a mist, I had seen in vision, the Past, Present and Future.

What hopes in my life are given
To the thoughts that my mind controls.
They open the channels of heaven
Whose form is a sea of souls.

STELLA BEARDSLEE.

Medical Legislation.

The command and the desire to "heal the sick" are as old as human nature.

There have been many cruel persecutions, none more foolish, if more wicked than the crusade against the humane, the natural instinct to help those in sickness and pain.

Those who favor the proposed legislation concerning the practice of medicine deny that they desire to suppress human helpfulness toward the physically afflicted, but say that they desire merely to protect the community against cheats, frauds, quacks and charlatans.

All kindly minded men continually prescribe for the ailing. We meet a friend just coming down with a cold and we tell him what we took and how it helped us.

Is this charlatanism? Is it wrong? Ought it to be forbidden by law? Made a criminal offense? If not, if experience has taught us that arnica used internally and externally is good for sprains and bruises, and we happen to live five miles from a regular, fully educated and licensed physician, is there any harm in our keeping the tincture in the house and dispensing it to our wounded neighbor? Going to his home and applying it to his bruised body? If he happen to be rich and we poor, is it an offense against gods and men for him to pay us and we to receive compensation for our trouble?

Ought so simple a transaction, one done in so honest a spirit, to be made penal, to subject us to fine and imprisonment?

Suppose that by reading or observation we have learned much as to medicine, is it wicked to communicate this knowledge to those who are sick, to visit them, to prescribe and apply remedies we have found efficacious? Ought we to be seized by the strong arm of the law and branded as felons if we publish our willingness to try and help the afflicted and our readiness to receive compensation for so doing?

I once knew a very rich man who told me that at times he suffered excruciating pain from which no physician had been able to relieve him. That at such times he now sent for a shoemaker who came, rubbed and relieved him. Why it was that only this poor, unlettered cobbler could drive away the pain my millionaire friend did not know.

Help he must have and was glad to get and pay for it, come from what source it might.

Ought the law to have sent the shoemaker to jail for driving off the pain, or imprisoned the rich man for paying him for his services?

Learning, study, is to be encouraged: no one practicing the healing art can know too much about anatomy, physiology, therapeutics or hygiene: it is proper that the State should take measures to guard the community against deception; to permit only those who have received what it may prescribe as a medical education to hold themselves out as graduates of medical schools which it recommends; it has no right and it is an offense against human nature for it (by indirection or otherwise) to forbid anyone learned or unlearned, following regular or irregular formulas, treating in what may be termed scientific or silly ways to visit the sick, bind up wounds, prescribe for the afflicted, practice medicine, endeavor to heal for hire.

Such repressive laws are oppressive, tyrannical, cruel; repugnant to the natural, kindly instincts of mankind: they breed contempt for constituted authority, bring learning into disrepute, stimulate fraud and deception, teach men to deceive, and are relics of by-gone despotisms.

A. N. WATERMAN.

What is Spiritualism?

Webster gives as one of the definitions of Spiritualism:—

"3. A belief in the frequent communication of intelligence from the world of spirit, by means of physical phenomena, commonly manifested through a person of special susceptibility, called a *medium*; spiritism."

He also defines *spirit-rapper* as "one who pretends to have intercourse with spirits, and that

the latter convey intelligence by means of audible raps or knocks."

He gives, as one of the definitions of *spirit*, "a disembodied soul; the human soul after it has left the body."

From this it is seen that the common understanding or belief is, first, that there is a part of man's nature which survives the process of death, and that there is doubt as to the possibility of communication with the departed.

As in many other matters which have been subjects of belief, we are able, thanks to the light of Modern Spiritualism, to bring this fact of man's continued existence within the domain of positive knowledge. The method of science, as applied in other directions, is equally applicable here. Bearing in mind the fact demonstrated over and over again by scientific research as well as by the method of the law in courts of justice, that the appearance is almost always the reverse of the reality, we are prepared in advance to treat the common facts bearing upon this subject in a proper manner. If we assert for man a spirit which we deny to the animal, we are met with the objection that there is no proof to warrant the assertion. The proof in this case must consist in the manifestation of an intelligence superior to the animal; and this is almost unconsciously accepted by us in our daily communications. We identify our friends and acquaintances not alone by their personal appearance, which may so change with time as to become unrecognizable, but also and more specially, by their knowledge of certain facts, as well as the exhibition of special and personal tastes, powers and thoughts. And it is the evidence of these invisible and intangible qualities and characteristics that becomes the strongest and most convincing. While our senses may fail to reveal the truth, we are more and more convinced that the intelligence and affection in others which responds to our own are to be relied upon as means of identification.

A secondary phase of personal identification among friends is exhibited in written communications. We recognize our friends at a distance by this means, and hold communication with them in this way, although less satisfactory and perfect than that in bodily presence.

Both these methods of communication may be simulated, and, if thoroughly done may be successful, and we may be deceived. But no one would argue, because such impositions could be practiced, that therefore personal communication between intelligent beings is a humbug and a delusion.

But when a man dies, and the intelligent principle or power leaves the body, or is unable longer to manifest through it, what is the truth in regard to it? Does it still exist, or is it blotted out? The old question is ever new: "If a man die shall he live again?" The solution of this question demands precisely the same conditions and yields to precisely the same methods as all other questions when submitted to the scientific process.

In the first place, the man *appears* to be dead. According to the postulate of science, formulated by one of our keenest scientists—Prof. Lester F. Ward—"it may almost be stated as a rule that appearances are the opposite of realities. Not ignorance alone, but *error*, is the necessary result of strict obedience to the dictates of sense, before it is accompanied by the most thorough and prolonged process of scientific verification. Things are *not* what they appear to be. They are usually wholly different, very frequently just what they seem not to be. Nature is one great paradox, embracing many minor ones." If this is the true view, then the *appearance* of death is the opposite of the reality. The man is *not* dead, but still lives. But then, the life which he lives after death must be different from that before that event. He has evidently shuffled off this mortal coil, and therefore can use it no more. How, then, shall he prove his continued existence? The rational answer to this question might not occur to any one until after the fact. But when the disembodied spirit makes use of the body of another embodied spirit to give evidence of such continued existence, it is perceived to be a quite rational if not a necessary fact. All that we know of embodied intelligence tells us that without body it cannot manifest; so when the claim is made that disembodied intelligence manifests, it is repudiated on the ground of impossibility. But the solution of this impossibility is the *medium*. The spirit, deprived of its own body, avails itself of that of another—the

medium's—to manifest its intelligence. The *appearance*, again, is here in opposition to the reality. It is the medium who *appears* to speak or act, and not the disembodied spirit. And here comes the method of science to settle the question. The question and cross-question—the mode of eliciting the truth in a court of law—are the sure and certain means of eliciting the truth; that is, of establishing the identity of the communicating intelligence, and of settling the question whether it be the medium or not. We are commanded to "try the spirits," and it is only by the most searching trial often that the truth is made to appear.

That Modern Spiritualism is not so simple a phenomenon as its most ardent believers imagine, is shown by the fact that it has been accepted by the most intelligent minds only after carefully prepared investigations repeated again and again. Prof. Hare, Judge Edmonds, Alfred Russell Wallace and many others of high intelligence and trained intellect become converts only after prolonged investigation. In order, however, that a conviction of the truth of man's immortality shall be achieved, there must be a sincere love of truth for its own sake and a divesting of the mind of prejudice in regard to the subject.

Perhaps I cannot better conclude than by quoting from Robert Dale Owen a condensed statement of what seems to be proven by spirit communications. He says:

An examination of the alleged spirit communications of the day seems to prove (if we admit the origin claimed for them) that, as regards side-issues and non-essentials, there is in the next world the same variety of opinion as in this. There are, however, certain great, leading principles on which it may be said that all intelligent Spiritualists substantially unite. From a recent work we transcribe a summary of these as follows:

1. This is a world governed by a God of love and mercy, in which all things work together for good to those who reverently conform to his eternal laws.

2. In strictness there is no death. Life continues from the life which now is into that which is to come, even as it continues from one day to another; the sleep which goes by the name of death being but a brief transition-slumber, from which, for the good, the awakening is immeasurably more glorious than in the dawn of earthly morning, even the brightest that ever shone. In all cases in which life is well spent, the change that men are wont to call death is God's last and best gift to his creatures here.

3. The earth-phase of life is an essential preparation for the life which is to come. Its appropriate duties and callings cannot be neglected without injury to human welfare and development, both in this world and in the next. Even its enjoyments, temperately accepted, are fit preludes to the happiness of a higher state.

4. The phase of life which follows the death-change is, in strictest sense, the supplement of that which precedes it. It has the same variety of avocations, duties, enjoyments; corresponding, in a measure, to those of earth, but far more elevated; and its citizens have the same variety of character and of intelligence, existing, too, as men do here, in a state of progress. Released from bodily earth-clog, their periscope is wider, their judgment clearer, their progress more rapid than ours. Vastly wiser and more dispassionate than we, they are still, however, fallible; and they are governed by the same general laws of being, modified only by corporeal disenchantment, to which they were subjected here.

5. Our state here determines our initial state there. The habitual promptings, the pervading impulses, the life-long yearnings—in a word, the moving spirit, or what Swedenborg calls the "ruling loves"—these decide his condition on entering the next world; not the written articles of his creed, nor the incidental errors of his life.

6. We do not, either by faith or works, *earn* heaven, nor are we sentenced, on any day of wrath, to hell. In the next life we simply gravitate to the position for which by life on earth we have fitted ourselves; and we occupy that position *because* we are fitted for it.

7. There is no instantaneous change of character when we pass from the present phase of life. Our virtues, our vices, our intelligence, our ignorance, our aspirations, our grovelings, our habits, propensities, prejudices even—all pass over with us, modified doubtless (but to what extent we know not) when the spiritual

body emerges divested of its fleshly encumbrance, yet essentially the same as when the death-slumber came over us.

8. The sufferings there, natural sequents of evil-doing and evil-thinking here, are as various in character and in degree as the enjoyments, but they are mental, not bodily. There is no escape from them except only, as on earth, by the door of repentance. There, as here, sorrow for sin committed and desire for an amended life are the indispensable conditions precedent of advancement to a better state of being.

9. In the next world love ranks higher than what we call wisdom, being itself the highest wisdom; there deeds of benevolence far outweigh professions of faith; there simple goodness rates above intellectual power; there the humble are exalted; there the meek find their heritage; there the merciful obtain mercy. The better denizens of that world are charitable to frailty and compassionate to sin far beyond the dwellers in this; they forgive the erring brethren they have left behind them, even to seventy times seven. There is no respect of persons; there, too, self-righteousness is rebuked and pride brought low.

10. A trustful, child-like spirit is the state of mind in which men are most receptive of beneficent spiritual impressions, and such spirit is the best preparation for entrance into the next world.

11. There have always existed inter-mundane laws, according to which men can occasionally obtain, under certain conditions, revealings from those who have passed to the next world before them. A certain portion of human beings are more sensitive to spiritual perceptions and influences than their fellows; and it is usually in the presence or through the medium of one or more of these that ultra-mundane intercourse occurs.

12. When the conditions are favorable, and the sensitive individual through whom the manifestations come is highly gifted, these may supply important materials for thought and valuable rules of conduct. But the spiritual phenomena sometimes do much more than this. In their highest phases they furnish proof, strong as that which Christ's disciples enjoyed—proof addressed to the reason and tangible to the senses—of the reality of another life better and happier than this, and of which our earthly pilgrimage is but the novitiate. They bring immortality to light under a blaze of evidence which outshines, as the sun the stars, all traditional or historical testimonies. For surmise they give us conviction, and assured knowledge for wavering belief.

13. The chief motives which induce spirits to communicate with men seem to be—a benevolent desire to convince us, past doubt or denial, that there is a world to come; now and then the attraction of unpleasant memories, such as murder or suicide, sometimes (in the worldly-minded) the earth-binding influence of cumber and trouble; but far more frequently the divine impulse of human affection, seeking the good of the loved ones it has left behind, and at times called forth, perhaps, by their yearning cries.

14. Under unfavorable or imperfect conditions spiritual communications, however honestly reported, often prove vapid and valueless; and this chiefly happens when communications are too assiduously sought or continuously persisted in, brief volunteered messages being the most trustworthy. Imprudence, inexperience, supineness, or the idiosyncrasy of the recipient, may occasionally result in arbitrary control by spirits of a low order, as men here sometimes yield to the infatuation exerted by evil associates. Or, again, there may be exerted by the inquirer, especially if dogmatic and self-willed, a dominating influence over the medium, so strong as to produce results that might be readily mistaken for what has been called possession. As a general rule, however, any person of common intelligence and ordinary will can in either case, cast off such mischievous control; or, if the weak and incautious give way, one who may not improperly be called an exorcist, if possessed of strong magnetic will, moved by benevolence and, it may be, aided by prayer, can usually rid, or at least assist to rid, the sensitive from such abnormal influence.

Washington, D. C.

M. A. CLANCY.

Hell and the Devil.

The religions of past ages have taught a belief in the existence of some mythical power of evil contending with God for the possession

of the soul of man. The Satan of the Christian world is believed by many to be an actual being, filled with intense malice toward the human race. If not possessed of actually greater power than Jehovah, he is, at least, able to frustrate Jehovah's plans in the creation of man and secure the larger portion of souls for his kingdom of eternal torment.

Timid children have been affrighted on the very threshold of their investigations into truth, by the scarecrow of an angry God, an almost almighty Devil and an ever-burning hell. Sensible people do not care to be driven into goodness by sheer fright. If this goodness is not worth embarking on for its own sake, then it is just good enough to be let alone.

The idea that a large portion of mankind are to suffer in hell in everlasting punishment; to be damned to gratify the wrath of an angry God, is the doctrine of old theology and should be rejected by all sensible people. If God be so infinitely angry with our hapless race, then he should be feared and hated and not loved in any degree.

This doctrine makes him an embodiment of cruelty, tyranny and oppression too horrible to contemplate. What rational or justifiable motive can there be for inflicting punishment, or rather suffering, except the reform of the sufferer? When that is effected, or penitence has been produced, could any one but a merciless demon continue to inflict torture to all eternity? As the infliction of endless misery would be returning evil for evil, would it be right to inflict it? Does God do that which is not right? If we are really commanded to love our enemies, is it not a fair supposition that God also loves his enemies? Is it reasonable to conclude that he will eternally torture those whom he loves?

Those who conceive God to possess a character so cruel as to condemn the creatures of his love—having finite understanding and capabilities—to an eternal, never-ending suffering for sins committed during the short time allotted to them on earth, have been worshiping a monster of their own creation, and not a God of wisdom, mercy and love.

If a man makes his own hell and voluntarily takes up his abode in it, this is his liberty. If God makes a hell and puts man into it to be punished forever, it is unendurable tyranny.

The old theology which has taught the doctrine of everlasting punishment and made God the author of it, has thrown upon Divine Providence a cloud of impenetrable darkness. Those who have believed such teachings, while they have ostensibly worshiped God, have in their hearts held him in abhorrence. Although it is a part of the Calvinists' creed that some men and angels are predestined to eternal damnation, but few of that body of Christians now believe it. The great minds among them are letting this article of their faith gradually fall out of sight.

Spirit teachings give us no warrant for believing that transgressors who die in their sins will be punished eternally in hell-fire. They give us no warrant for the belief that all men become sinners through the alleged transgressions of Adam; nor that the so-called sacrifice of Jesus on the cross atones for the sins of all or any part of mankind.

None of the good spirits profess to have ever discovered Hell or to have seen the Devil. Is it not strange that they should deny the existence of such a person and place, if they really have an existence? This story of Satan is an orthodox bugbear with which to frighten grown-up children, to keep them in subjection to orthodox doctrines and discipline.

There is no such thing as punishment in the spirit world in the sense of malevolent infliction of God to gratify his wrath—no father angry with his child. Spirits suffer because of their own weakness, and fail to enjoy blessings because they have not the moral and spiritual development to attain them—because by the earth-life they failed to develop the spiritual strength necessary to grasp them.

The only Satan that man has any good reason to fear is the Satan of his own ignorance, sins and evil propensities—and these are no insignificant demons to be passed by or treated with indifference.

Heaven is a condition, and hell is also a condition which all ultimately grow out of. "The kingdom of heaven is within you," and so also the kingdom of hell may be within you if you act badly, or otherwise get into a bad condition.

Each person makes his or her own hell or heaven. Mortal life and spirit life are what people make for themselves, for the most part. The hells of this life and the life to come will cease when mortals and spirits cease to create them.

We stand in heaven's own light and cast the evil shadow of self and say it is the Devil. We have been following a phantom of faith and a veritable devil has been dogging us indeed. This is not a Satan of God's making—not an archangel ruined, who, in falling, found a foothold on this earth for the purpose of dragging men and women down with him to that lower abyss for which he is bound, but a devil to be recognized by his likeness to our worst self—one to be grappled, wrestled with and throttled, overcome, overthrown and put out of existence.

The fires of the old theological Hell are burning out and gradually losing their terrors for humanity in the rapid advancement of knowledge. There is no local hell and no local heaven, no personal Devil, no personal God, no pleading Jesus, no vicarious atonement, and no salvation by faith, as we have been taught by theologians. The salvation needed is from error, ignorance, selfishness: it is by works, by right living, acting, being and thinking, and not by depending on the merits of another. Instead of laboring to get people into heaven, or to keep them out of hell by-and-bye, Spiritualism strives to get hell out of the people and get heaven in while here on earth. It offers no scapegoat of pardon, but teaches man's accountability and advocates salvation by a good character as the true and only way.

A. H. NICHOLAS.

Faith of the Great Emancipator.

Some of the sectarians are claiming that President Lincoln was "orthodox" but the averment cannot be sustained. During Lincoln's early life he and the noted pulpit orator, Rev. Peter Cartwright, made a contest for Member of Congress, and the latter, in order to discredit Mr. Lincoln, put forth the statement that his opponent was a deist. This unmanly method of conducting the canvass was not successful, for Mr. Lincoln was elected.

Says the author of "Six Months at the White House," with reference to the religious creed of President Lincoln: "The conversation turned upon religious subjects, and Mr. Lincoln made this impressive remark: 'I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as its sole qualification for membership, the Son of Man's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and with all my soul.'"

That is the Jewish law, and Christ on more than one occasion declared that "keeping the law" was all sufficient to save. Christ's averment to the young man who addressed him as "Good Master" was a positive repudiation of his supernatural character. The Son of Man said "Why callest thou me good. There is none good but one—God." It would seem such statements satisfy the most prejudiced of the old theologians that the Nazarene did not claim to be Good—God.

FRANKLINITE.

Spiritualism among Catholics.

My friend, a professor, is a good Catholic and, indeed, a good man, but extremely wary of Mother Grundy. He has been investigating Spiritualistic phenomena on the sly, has had automatic writing which cannot be explained away on any foolish theory, and he is too intelligent to doubt the fact of spirit communication.

Katy, his servant, is also a good Catholic and an enthusiastic believer in the communion of the saints. She knows all about the Professor's seances, and, although cautioned to secrecy, she is anxious for the priest to know the great truth, and in her zeal for this, she risked a little trespass on her taboo, and even went so far as to try to help the cause a little by an exaggerated statement to the good father at her last confession. The priest had heard a "whisper" and he demanded of Katy to tell him the truth about

the Professor's seances. She said: "O, Father, the Professor has got a tilligram from Our Lady, by word of mouth, in her own blisssed hand writin', jist like I got from the praste in Californy when poor Mike was kilt!"

That was all that Katy's Confessor wanted to know about Spiritualism and will probably satisfy him to the end of his earth-life, just as similar gossip and the twaddle of conscious or unconscious frauds satisfies many another great man, who never has and never will venture, like the shrewd Professor, to investigate honestly on their own account. Or, if like him they do investigate and find out the truth, they will "whip the devil round the stump," and try to steal the beautiful philosophy while pretending to accept some silly theory utterly inadequate to account for the facts of the phenomena. As for instance, a late sermon in Washington City, by Dr. Tallmage, wherein he clearly shows that he is not ignorant of the truth of Spiritualism—but wary—oh, so wary. Perhaps his craft is in danger. Who knows better than he?

J. MARION GALE.

Public Phenomena.

In an article on page 2 of the JOURNAL for Feb. 23, Prof. Loveland proposes to "settle the fraud question." I am as much opposed to fraud as any true Spiritualist, but it can never be rooted out in the way he suggests. I agree with the writer, where he says that profanity, etc., should not be used on the public platform, or elsewhere. No honest and sincere psychic would use vulgar language. He says that all tests should be excluded from the public platform, where the frauds have flourished, for there has been the greatest pay. In this I do not agree with Prof. Loveland, and will try to prove that he is wrong.

In an editorial in the same issue, on page 5, I am glad to see that we are warned against the fakers who are coming to this coast. These fakers use the public press instead of the public platform. It seems to me that Prof. Loveland, on one side of the fence, fails to see what is being done on the other side. The day will come when those "fighting public tests" will take a back seat, and the phenomena and philosophy will work together; until then Spiritualism will not grow. If a good inspirational speaker and an honest, well developed test medium should join forces, the meeting places will be crowded. Prof. Loveland should remember that in one of his lectures in Oakland he stated that he was convinced of the truth of Spiritualism by a test, yet he speaks against public tests. He says that test mediums have disgusted and repelled the most intelligent portion of the community; that their reputed tests have largely failed to convince, as it is impossible on the public platform, to furnish test conditions. In my experience as a public test medium or psychic I have found it very different, and have had as intellectual people in my audience as could be found anywhere.

Prof. Loveland claims that no convincing test can be given on a public platform. Tests of a convincing nature are often given, converting many a stray soul. Dr. Peebles can no doubt inform Prof. Loveland upon the phenomena. He says in one of his lectures that mediums, or so-called Yogas of India, give their test seances in the open air, instead of in halls, churches and parlors. If we study the law of natural phenomena, there is no reason why this cannot be done.

It is said that there is too mixed magnetism, confusing the medium. That all depends on the medium's unfoldment. I have read psychometrically, from eight to ten articles, all held in one hand, not knowing who the owners were until the articles were read. Thousands can testify to this. We need more light, not so much prejudice. Let the philosophy and phenomena stand together, and victory will be ours.

Oakland, Cal. M. MUEHLENBRUCH.

Jaccoliot's "Bible in India."

In an article in the JOURNAL of Feb. 16, Prof. J. S. Loveland names me in connection with the trustworthiness of the "Bible in India," by Louis Jaccoliot. Many years ago I published in prominent Spiritualist and Freethought papers the truth about Jaccoliot's writings, and I feel little inclination for doing the work all over

again. Every well-informed person knows that Jaccoliot's books are beneath contempt, utterly worthless,—collections of falsehoods, forgeries, ignorance and rubbish. I have made a careful study of Sanskrit literature, in all its branches, for nearly twenty years; and I emphatically and unqualifiedly assert that no dependence can be placed in anything this pretender says about the Sanskrit language or the Sanskrit literature.

Soon after the "Bible in India" was published Max Müller published in the *Contemporary Review*, April, 1870, an essay, in which the true character of Jaccoliot's book was pointed out. I advise Prof. Loveland and any others who may have been misled by Jaccoliot's falsehoods, to read this essay in full. It can be found in Müller's "Chips from a German Workshop," volume 5, pages 98 to 132. I quote therefrom this extract. Müller says: "Many of the words which M. Jaccoliot quotes as Sanskrit are not Sanskrit at all; others never have the meaning which he assigns to them, and as to the passages from the Veda, . . . they are not from the Veda; they are not from any old Sanskrit writer,—they simply belong to the second half of the nineteenth century." (Page 128). In other words, the matter in Jaccoliot's book is very largely a forgery of the nineteenth century, and cannot be found in the Veda or any other Sanskrit book. Again, Max Müller, in his "Science of Religion," N. Y., 1872, pp. 20, 21, speaking of the purported passages from the Brahmanic sacred writings in Jaccoliot's "Bible in India," says: "No Sanskrit scholar would hesitate for one moment to say that they are forgeries;" and he calls these forged passages from the Vedas "the folly of the nineteenth century, and not of the childhood of the human race." Every Sanskrit scholar in the world knows this to be true, and all will endorse every word that Max Müller has said about Jaccoliot.

The leading Sanskritist of America was my friend, the lamented Professor W. D. Whitney, of Yale. Prof. Whitney brands Jaccoliot as "a bungler and a humbug." (Quoted in "Isis Unveiled," ii., 47.) In a letter sent to me for publication June 13, 1883, which was published soon after in the RELIGIO-PHILOSOPHICAL JOURNAL, Prof. Whitney said, "All you assert against Jaccoliot is the truth itself; a humbug and a deceiver he is from beginning to end, and, as I cannot help believing, also a deliberate one." I have always agreed with Prof. Whitney that Jaccoliot was a deliberate forger and falsifier. Prof. John Fiske, of Harvard University, one of America's soundest scholars, a non-Christian scientific rationalist, calls Jaccoliot's "Bible in India," "a very discreditable performance," "a disgraceful piece of charlatanry written by a man ignorant of the very rudiments of the subject which he professes to handle." ("Myths and Mythmakers," pp. 205, 206). The *New York Nation*, one of the leading American exponents of the best scholarship of the age, in the number for July 7, 1881, in speaking of Max Müller's essay above quoted from, says, "The most valuable part of it is its exposure and denunciation of Jaccoliot's 'Bible in India,' that worthless work, half-ignorant and half-lying, which in our country also has obtained in certain circles a strange popularity and credence, and has to be constantly combated in the interests of sound knowledge."

A radical anti-Christian book called "Bible Myths and their Parallels in Other Religions," by T. W. Doane, contains a vast mass of unreliable and fictitious matter, bogus Bible parallels, derived from Godfrey Higgins, Robert Taylor, and others; but it draws the line at Jaccoliot and Kersey Graves. Not a line does it quote from these two forgers and falsifiers, and it quotes approvingly John Fiske's estimate of Jaccoliot.

As Prof. Loveland has asked that some samples of Jaccoliot's falsifications be indicated, I shall give a few. Jaccoliot says, "Zeus, in Sanskrit, signifies God, supreme;" and he gives an alleged history of the Hindu savior, whom he calls Jezeus Christna, born of a virgin named Devanaguy. Jezeus, in Sanskrit, means the pure, divine essence, he also tells us. The whole of this is not only false, but ridiculously silly, and it proves that M. Jaccoliot does not even know the Sanskrit alphabet or the sounds of the Sanskrit letters. Such words as Zeus, Jezeus, Christna and Devanaguy are absolute impossibilities in Sanskrit. There is no letter "z" in Sanskrit, and no sound in it corresponding to it; so Zeus and Jezeus cannot possibly

be Sanskrit. "Chr" is an impossible combination in Sanskrit. "Ch" is always pronounced as in "church," and can never be followed by "r." In the word Christna, the "ch" is sounded as "k," and in Sanskrit this sound is always represented by the letter "k." The bogus Christna is spelled Krishna in Sanskrit, always and only. Devanaguy is also an impossible word in Sanskrit. The letter "y" is always a consonant and never ends a word. No word in Sanskrit can possibly end in "uy." "Guy" is a Sanskrit absurdity, an unpronounceable combination unknown in Sanskrit. The mother of Krishna was Devaki, and the fictitious word Devanaguy was never heard of in India. She was not a virgin, and the bogus virginity of Krishna's mother was never heard of in Indian literature. She bore seven (7) children to her husband before Krishna was born. A virgin forsooth!

Jaccoliot, in his "Bible in India," gives a history of the virgin mother of Christna, or Devanaguy, and a history of Christna, purporting to be taken from old Sanskrit books. Nearly all that is said of both Christna and his mother is fictitious, or nineteenth-century forgeries. Part of this forged matter is alleged to be quoted from the Bagaveda Gita. There is no such work as Bagaveda Gita. What is meant is the Bhagavad Gita. Jaccoliot dishonestly changed the termination "vad" to "veda," to deceive his reader into thinking this book was one of the Vedas. It is not a part of the Vedas, but is one of the latest interpolations in the more modern Mahabharata. Neither does the Gita contain a history of Krishna, and, with one exception, the incidents in Christna's life that Jaccoliot quotes from the Gita are not in that book. It is the Bhagavata Purana, not the Bhagavad Gita, that has the life of Krishna in it; and a good deal of what Jaccoliot quotes as from the Gita is a grossly distorted, lying perversion of what is in the Bhagavata Purana. The Gita was written probably about the second century after Christ, while the Purana was not written till A. D. 1000 or later. Jaccoliot was either so ignorant that he confounded the Gita with the Purana, or he purposely and lyingly named the Gita as the authority for his statements about incidents in the life of Christna parallel with those in the life of Jesus Christ, because it is the older book of the two. As the Bhagavata Purana was not written until nearly or quite a thousand years after the Christian gospels, and as no trace of anything in Krishna's life parallel with that of Jesus can be found in any Hindu book written before the gospels, if there was any borrowing done (which I do not believe), the Hindus must have borrowed from the Christians and not vice versa.

An entire chapter in the "Bible in India" is devoted to an alleged Hindu account of the creation of man. We are told that according to the Indian sacred books, the first man was named Adima, and the first woman Heva; the Lord gave them Ceylon, a terrestrial paradise, to dwell in; they were tempted and fell; the woman was rebuked and a redeemer promised as a divine incarnation born of woman; and the pair were expelled from this paradise. The whole of this is a lie and a forgery. None of it is in any Indian sacred book. Such names as Adima and Heva are unknown in Sanskrit, nor is Ceylon named in the sacred books as the home of the first human beings. The temptation and fall, the address to the woman, and the promise of the savior are all unheard of in Sanskrit literature. Every bit of this tale is a nineteenth-century forgery.

The foregoing samples of the unreliability of the "Bible in India" show the character of the book as a whole. It teems with just such falsehoods, forgeries, blunders, and rubbish as those named above. It is one of the most disgraceful books ever published. It is much to be regretted that a man like J. S. Loveland should have been misled by so scandalous a production as this.

Wm. EMMETTE COLEMAN.
San Francisco, Cal.

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SAN FRANCISCO, CAL., MARCH 2, 1899.

God in the Constitution.

A correspondent of the *Progressive Thinker* asks Hudson Tuttle the following question on this subject: "You assert that the name of God was purposely left out of the Constitution. How do you know this, and that it was not an omission from thoughtlessness?" He replies thus:

All that has been preserved of the writings of the framers and fathers of the Constitution, show that it was studiedly and purposely omitted. One hundred and ten years ago, soon after the adoption of that wonderful instrument of government this very objection was acrimoniously discussed, and the churches began the cry about God being left out. To the Presbyterians of New Hampshire when they complained that an acknowledgment of God had been omitted from the Constitution, George Washington wrote a letter published in the *Massachusetts Sentinel*, 1789, in which he said that religion was left out of that document, "because it belonged to the churches and not the State."

"Religion," said Madison, discussing the same question, "is not within the purview of human government."

Benjamin Franklin, in a letter to R. Price, Oct. 9, 1780, wrote: "When a government is good, I conceive that it will support itself, and when it cannot support itself, and God does not care to support it; so its professors are obliged to call for help on the civil powers, it is a sign, I apprehend, of its being a bad one."

Justice Story, the most distinguished jurist that this country has produced, said: "It was deemed advisable to exclude from the National government all power upon the subject. The Catholic and the Protestant, the Calvinist and the Armenian, the Jew and the Infidel, may sit at the communion table of our national councils."

A treaty adopted between the United States and Tripoli, Nov. 4, 1796, recites, in the eleventh article, as a reason why harmony with that Mohammedan country could be preserved, that "the government of the United States is not in any sense founded on the Christian religion." This treaty was signed by George Washington.

No one but a bigot would desire to break up the foundation of this government and bring about the civil contention which would surely follow, by allying Church and State. The duty of every citizen, irrespective of party bias or religious views, is to oppose all attempts, under whatever name they are made, to secure official recognition of any religious system. The memorable words of Grant at Des Moines, in 1875, should never be forgotten: "Keep the Church and State forever separate."

This is very important, and the facts quoted should be put on record, for use in the coming conflict with the churches on the adoption of an Amendment on this point.

"Guilty of all charges" was the verdict in the case of the Rev. F. E. Vance, at Piqua, O., mentioned last week, and he is suspended from the ministry. Rascals abound everywhere.

Chicago Mass Meeting.

The three-days' Mass Meeting in Chicago was a grand success. Dr. N. F. Ravlin gave the address of welcome. In it he said that the time is coming when it will be an honor to be a Spiritualist, when no longer the lip of scorn will be curled. He introduced Pres. Barrett to the audience amid the wildest applause.

Mr. Barrett said that Spiritualism was a glorious religion until about a quarter of a century ago, when it fell into the hands of free-lovers, and until the National organization was formed, six years ago, the Spiritualists were not prospering. Now all was going smoothly.

Dr. Emma Nickerson Warne spoke in favor of phenomena as the foundation upon which Spiritualism rests. She believed it was best to have charity for the phenomena-seekers and workers. She spoke for the home circle, saying, it were better for us to open the doors of our homes and let our spirit friends come to us, than to try to get them at a seance at a dollar a head.

At the first evening session Moses Hull was to have given the lecture, but being sick in bed, Dr. Ravlin was substituted. He spoke of the exoteric and the esoteric in Spiritualism, and from start to finish entertained the vast audience with his profound thoughts, to perfect captivation, and by his wit and sarcasm into uproarious applause. He touched severely upon the present system of marriage, spoke strongly of the nefarious medical laws; he assailed error from every side and in closing, holding before him a beautiful bouquet as the power of concentration, floated out into the realm of the beautiful, on a most magnificent flight of eloquence, holding his auditors perfectly spellbound.

The other speakers were Mrs. Cora L. V. Richmond, Thomas Grimshaw, Mrs. Marian Carpenter, Dr. J. H. Greer, Pres. Warne, Dr. Dutton, Dr. J. H. Severance, Mr. Bowen, Dr. J. H. Randall, J. C. F. Grumbine, Mrs. Georgia G. Cooley, and others.

Resolutions in condemnation of the medical bill before the Legislature of Illinois were passed by unanimous vote.

The meeting was a great success, and will do much good for the cause in general.

Charlatans and Mountebanks.

These abound in all departments of life, and Spiritualism is no exception. Such are an abomination, and a snare, and should be avoided. *Dawning Light*, in a late issue, mentions them in this way, which the RELIGIO-PHILOSOPHICAL JOURNAL heartily endorses:

Those who practice these swindling performances are in no sense mediums for spiritual phenomena and are just as liable to be good Catholics or good anything else, posing as spiritual mediums, to swindle any and all who are so unfortunate as to be induced to visit their shows. It is the misfortune of Spiritualism that there are scoundrels who in order to make money will hide their rascality under the sacred name of "medium," to swindle whomsoever they can. These reflections are brought out by the recent exposure of a woman in Houston, Texas, calling herself Mrs. Dr. Fiske. The exposure was complete and the woman made haste to leave the city.

That excellent paper the *Banner of Light* says on this subject: "Spiritualism has the eternal truth behind and beneath it. It rests upon the solid rock of fact, and has no interest whatever in fraud and chicanery. Those who claim to be Spiritualists and continue to defend dishonesty are greatly to be pitied, for they will have to suffer much on earth, and expiate many sins in bitterness and sorrow after they enter the spirit life. We believe in clinging to the foundation of truth, and hold that every form of wrong should be thoroughly exposed. To this end we shall continue to labor, and trust to the approval of conscience for our reward."

The *Dawning Light* heartily agrees with the *Banner* and will willingly co-operate with all true Spiritualists in driving the swindling masqueraders from the field. Let us have good, true Spiritualism or none at all. A good way to checkmate those dishonest persons who represent themselves as spiritual mediums is to demand positive proofs of their identity and the genuineness of the manifestations which they

claim to produce. No honest medium can object to these requirements, and any one who objects to furnish these proofs should be looked upon with suspicion and avoided.

The *Modern Philosopher* recognizes the fact that Vital Force is the Occult power which manifests itself in mind-reading, and also in hypnotism, and that to its study also we must look for whatever of scientific knowledge we may attain as to the phenomena of Spiritualism.

In an age of superstitious barbarism, men are taught, from their infancy, to believe that Nature is but in the very dawn of its existence, and that a few thousand years are the utmost extent of its duration. No sooner are they informed that the human species are natural to the system of things, and that the infinite universe is of eternal existence, than instantly they revolt at an idea so contrary to that with which they had seriously been impressed; and, placing confidence in the dreams of their ignorant predecessors, they are insensible to the voice of reason and the simplest operations of Nature. Reason and reflection would convince mankind that millions of years are but as moments in duration; that the events which are daily obvious are but the ordinary incidents that ever have happened and ever will happen; the clear and simple inferences that might have been induced, have been lost amid the dreams of superstition.—*Sel.*

Never condemn a person for holding an opinion which you are unable to controvert.

The Reviewer.

SOMNAMBULISM, by Arthur L. Webb, with a critical review by Sydney Flower, LL. D., editor of *Suggestive Therapeutics*. 45 pp. Chicago: C. H. Kerr & Co., 56 Fifth Ave. Price 25 cents. For sale at this office.

The reviewer is opposed to public exhibitions of hypnotism for amusement, but favors its use, as a therapeutic agent, by medical men.

Dr. Flower says: "Its value to the physician and to the psychologist cannot be estimated. It affords a means by which the power of the mind to heal the body may be manifested. Whether it is called Christian Science, faith healing, mental healing, osteopathy, massage, bone-setting, or suggestive therapeutics, the fact remains that the power itself is the power in the person cured to heal himself. Who shall name this power? Let it be the divine spirit, the soul, the subconscious mind, anything you will—it is there. I believe that hypnotism, rightly applied, is the most successful, because it can be the most universal method of calling this power into action. Yet I know, and see as clearly as I see the daylight, that hypnotism is only a means to an end. The time is coming, though you and I will not live to see it, when men's lives will be something more than the reflection of the suggestions of other men."

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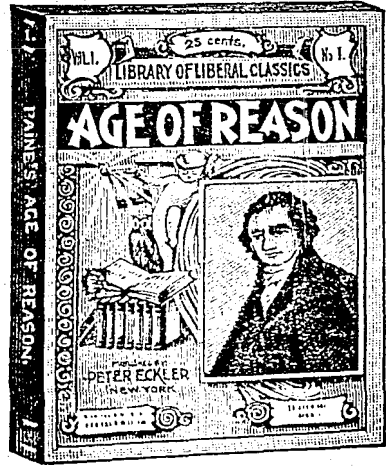
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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—Last Sunday evening's services in Occidental hall were conducted as usual, with President Rider at the helm. The topic of Mrs. Lillie's address was, "The Spiritual Outlook." The speaker took an optimistic view of the situation, and sees in the difficulties encountered, the elements of growth. Everything which pertains to human life is included in the survey of the spiritual landscape. Death has lost its sting and the grave its victory. The chasm between two worlds has been bridged. The pulpit and pew, the press, the family circle, and the individual mind, have all been permeated with spiritual thought. The God within, ruling over his kingdom in the human soul, is being recognized; and the value of life is being appreciated. The outlook is good; and encouraged by the victories of the past, let us press forward to greater achievements. Life is worth living. Let us sing and smile away its cares, creating sunshine within, which will bring the dawning of a better day. A fine poetical improvisation was given by Mrs. Lillie upon the "Awakening of the Spiritual Sense." Mr. Lillie contributed a song, Mrs. Cooke presided at the piano, and thus passed into history another effort to still further illuminate the the spiritual outlook.

Circle of Harmony.—Mrs. Logan was happy last Sunday—with a warm hall, good audience, plenty of good music and good speakers. The meeting opened with invocation and opening remarks by Mrs. Logan. The music was furnished by Mr. McNorton and Mr. Keller, with piano and accordion; Mrs. Clark, inspirational song; Mrs. Dunkel, both vocal and instrumental. Mr. Downing of Boston, Mrs. Smith, Attorney Welker, Mrs. Rhoda Gray, and Walter Hyde, addressed the meeting. Mrs. Sophie Seip gave a few psychometric readings, and altogether the meeting was full of interest and instruction. These meetings are held every Sunday at 305 Larkin St., at 1 p. m. All welcome.

Mrs. Drew's Meeting.—Mrs. Drew and Mrs. Robinson had a splendid audience last Sunday night, at 909 Market St. Many young people and skeptics are confronted by unanswerable arguments from the mediums. Those "back numbers" who are trying to drive all phenomena off the public platform, will find that this kind of test mediums don't "drive" readily. They still continue to do business at the "same old stand."

Universal Spiritual Association.—On Sunday, Feb. 26, the subject for consideration was "Will power." But little was accomplished because so little is known of the subject. The audience was treated as usual, to the "dry rot" of total depravity, vicarious atonement, blood baths, etc. Next Sunday the subject will be "What is True Religion?" at 20 Eddy St. 12 m., sharp.

Mission Lyceum Party.—The Continental party given by the Mission Lyceum on Feb. 22, was the greatest success yet attained by this young organization. Excelsior hall was beautifully decorated with the stars and stripes, and each person present displayed the national colors in some fashion. Miss Mabel Pfeifer and Miss Etta Werner were in costume representing George and Martha Washington, and led the grand march. The program began with "America," by the audience, followed by an address by Conductor W. T. Jones. Piano solo, Miss Lena Clarke. Recitation, Myrl Colby. Piano solo, Frank Indig. Recitation, Walter Gonzales. Musical selection, Golden Gate Orchestra. Recitation, Miss Tuppen. Vocal solo, violin and piano accompaniment, Mrs. Gross and Mr. Byrne. Recitation, Mr. Haverky. Clubswinging, Sewell Beawlinger. Recitation, Etta Werner. "Sword of Bunker Hill," W. T. Jones. Remarks by Mrs. Addie L. Ballou. Piano and violin duet, Blanche and Olive Theil. Fancy dance, Georgia Bacon. Recitation, Wm. Rider. Fancy dance, "America," Mabel Pfeifer. Then came dancing and refreshments. Many turned away not able to gain admission to the hall, and the reputation of the Mission Lyceum for first class social entertainments is firmly established.

Ladies' Aid Supper.—A musical and literary entertainment as well as refreshments and dancing, was the program at Occidental hall on Friday evening, Feb. 24. Miss Daisy Place sang a solo and encore. Miss Bessie Jolly recited "Aunt Tabitha." W. T. Jones sang "The Sword of Bunker Hill." Mr. Robert Fannigan, a song and encore. Mrs. B. F. Small, president of the society, spoke of the growth, prosperity and general helpfulness of the Aid and returned thanks for generous support. The supper was up to the usual high standard of Ladies' Aid suppers, and was fully appreciated. Among those who were active in efforts to entertain and serve their guests, we noticed Mr. B. F. Small, Mrs. Jolly, Mr. and Mrs. Smith, Mr. and Mrs. Lillie, Mrs. Fuller, Mrs. Crocker, and Mrs. Place; while Mrs. Sadie Cooke served alternately at the piano and in the kitchen with equal grace and execution. Prof. Pedderson furnished the music for dancing, to the satisfaction of all. Look out for the unique program to be presented by Mrs. Hiccock and Mrs. Hickey on the second Friday evening in March.

A Spirit's Return.—On Thursday, Feb. 23 while giving a sitting to a strange lady in my room, the name of Moore, was written in the atmosphere. The sitter did not recognize the name, and the spirit of Judge Moore, recently deceased, stood close beside me; and I saw him as distinctly as in life. In his usual quiet way he said, "I intend to be with you in the future," and was gone. I thought his many friends would be pleased to know that he has learned how to communicate so readily, and promises more in future.—MRS. JENNIE ROBINSON.

Provident Trust Co.—On Wednesday evening, Feb. 22, Occidental hall was occupied by this Company with a propaganda meeting; Mrs. Helen Moore presided. Prof. Mansfield and Miss Severance rendered a violin and piano duet. Mr. Gardner then gave a recitation, and Mr. Clark made a very pleasing and timely talk, explaining the objects of the society. Mrs. Stoddard spoke of a similar movement in England some years ago, which was very helpful to its members. Mr. J. T. Lillie spoke a few words of commendation, and the meeting closed with a vocal duet by Miss Severance and J. T. Lillie. The principle upon which this movement is founded is co-operation, which is the fundamental principle of successful life. All are invited to investigate. Meetings every Wednesday evening. All welcome. Admission free.

Castle Dancing Club.—This Club will give an entertainment Saturday evening, March 4, at 909 Market St. The program will be musical and literary, to conclude with a cake walk for a prize, after which there will be a social dance. Mrs. Louisa S. Drew is president of this club, and insures every one who comes a good time. Admission, gentlemen 15c.; ladies 10c. The program will begin promptly at 8 o'clock.

A Benefit Entertainment.—The Children's Lyceum and Ladies' Aid Society will join in an entertainment for the benefit of Mrs. Swartz, in Occidental hall, Friday evening, March 24. Tickets, 25 cents, admit two. A good program, followed by a dance, will be the order of the evening. The beneficiary is a daughter of Mme. De Roth, a well-known medium of this city, long since deceased.

The State Board meets next Saturday at 8 p. m., at 1423 Market St., San Francisco.

Personals.—We are pleased to announce that Mme. E. Young is very much better, and hopes to resume her public work in the near future.

We notice that Mrs. Sophie Seip, the well-known medium, has located at 1724 Market St., just across the street from the JOURNAL office.

The friends of Mrs. M. A. Bryant must not forget that she is located at 110 6th St. Let the fraternal spirit prevail and our mediums be sustained.

Mrs. L. Egerberg, a prominent Spiritualist and medium of Sacramento, is visiting the city for a few days.

Mr. F. H. Prior, commercial traveler, and husband of Mrs. Loe Prior, the well-known medium and lecturer of Atlanta, Ga., is in the city for a few days.

Mrs. Hendee-Rogers, the oldest medium on the Pacific Coast, is nearly exhausted in caring for her husband who is very ill, and would be glad to have her friends call at her rooms, 1004 Market St., San Francisco. Let us all aid her and her good husband, by words of cheer and substantial acts of kindness.

Mr. and Mrs. D. J. Moran and family, of Denver, are now located at 311 Capp St., San Francisco. Mrs. Moran is a well-known psychometrist, while her two children are said to have remarkable powers as physical mediums.

Dr. J. L. York, by unanimous request of his audience last Sunday, will continue his Sunday evening lectures for another series. All are cordially invited.

Dr. C. W. Hidden has been engaged to deliver the address at the Soldiers' Monument before the General Gilman Marston Command, at Portsmouth, N.H., on the morning of Memorial day. It will be his third Memorial day address in the city of Portsmouth.

Dr. L. Schlesinger is doing good work in Meridian, Miss., by giving convincing "tests" from the spirit world, and giving messages to the people from their spirit friends whom they only thought of as "dead." He has also cured many of the people of alcohol and tobacco habits. He wants the aid of a good lecturer to keep up the interest, and build up the cause.

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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.

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