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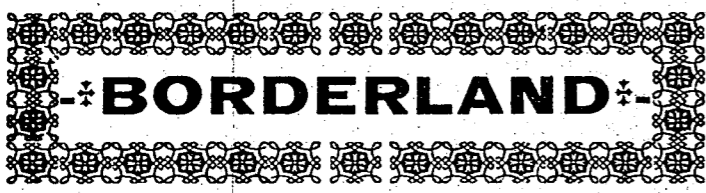
Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 37.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 8, 1900.

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



X-Ray Eyes.

"Oh, papa, I can see your bones!" This was the exclamation of little Alfey Lionel Brett, the 11-year-old son of Doctor Frank Wallace Brett,

behind the human anatomy in its true colors—red, white, brown, even to the blue of the venous blood. This is impossible with the X-rays. Under its use everything appears of the same shade.
Braintree, Mass.

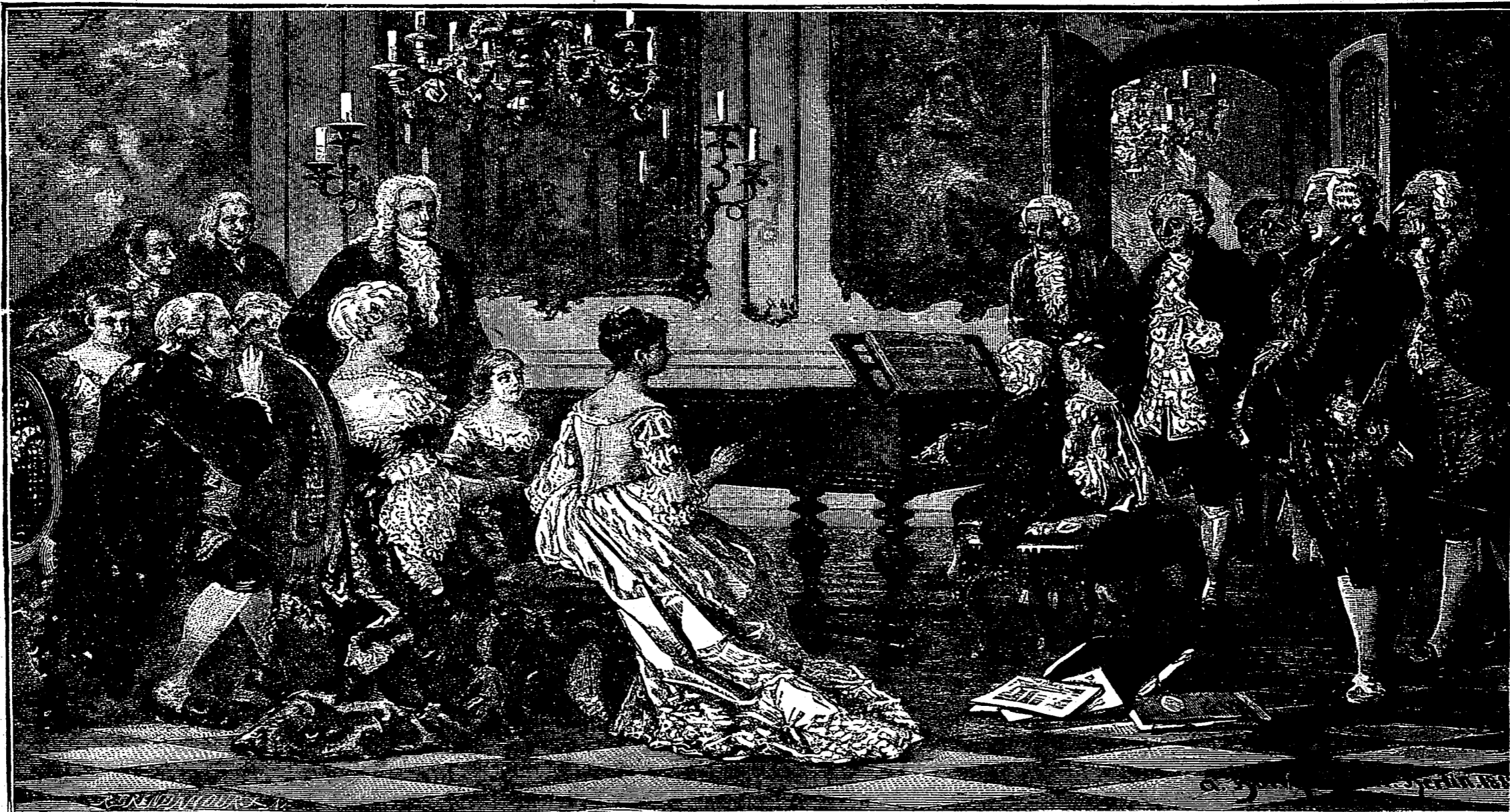
Located by a Spirit.

Six years ago Hiram H. Bradley, a well-known resident of Frankfort,

Ky., sickened and died. His widow was appointed administratrix, being informed by Bradley in his dying hours that he had no will and that everything was left to her, as there were no other near relatives. The estate was settled according to law. The widow was established as the sole legatee, and there was no thought of a will by any one.

Two weeks ago a trance medium went to Frankfort and in one of the

seances told of a long-lost will of the late Hiram Bradley that could be found in a certain book in the law library of the late Judge Joseph C. Suit. A search was made, in accordance with the medium's prediction, with the result that an instrument was found purporting to be the last will and testament of Hiram H. Bradley. It is a type-written will attested by Judge Suit and witnessed by T. C. Parish and John A. Petty.



just before regaining his senses after a hypnotic trance, induced by his father. And he could. He proved it then and there. He has proved it hundreds of times since.

The boy is the marvel of all the surrounding country, and his father has received an offer from a celebrated New York specialist for the services of his son in the diagnosis of a difficult case in the metropolis.

To look at him—he is only 11 years old—one fails to see just wherein he differs from any other youngster of his age. When hypnotized by his father, the eyes of this boy possess all the wonderful faculties of the Roentgen rays. Outside clothing, linen, underwear, the human skin and flesh itself are as nothing in his sight. The bones of the subject stand out in bold relief, and the organs of the person upon whom he may be looking are spread before him as though on a chart.

Furthermore—and most important of all—these miraculous eyes

Mozart Under Spirit Control Astonishes the World.

Mozart and his sister playing before Queen Maria Theresa shows one of the greatest musical composers when he was a mere child, under inspiration from the spirit-world. In describing his feelings and the way in which his composition came to him from the spirit-world, he says:

"All my feelings and composition go on within me only as a lively and delightful dream. The thoughts come streaming in upon me most fluently; whence or how I cannot tell. Then follow the counterpoint, and the clang of the different instruments; and if I am not disturbed, my soul is fixed, and the thing grows greater, and broader, and clearer; and I have it all in my head, even when the piece is a long one; and I see it like a beautiful picture—not hearing the different parts in succession, as they must be played, but the whole at once. That is the delight! The composing and making is like a beautiful and vivid dream; but this hearing of it is the best of all."

He was born in 1756, at Salzburg, Germany, where his father was sub-director of the archiepiscopal chapel. His unusual musical talents received the utmost cultivation by his father, and at the age of four years he played the clavicoird, and composed a number of minuets and other pieces, which are still in existence. When only six years old his performances were so remarkable that his father took him and his sister, who was similarly gifted, to Munich and Vienna, where they obtained every encouragement from the Elector of Bavaria and the Emperor Francis I.

At the age of seven, young Mozart surprised a party of musicians, including his father, by taking part, at sight, in a trio for stringed instruments. When but 12 years of age, he composed the music for the religious service, and for a trumpet concert at the dedication of the Orphan House Church, at Vienna, and conducted it in the presence of the imperial court. At 13 years of age, he was appointed director of the Prince Archbishop of Salzburg's concerts; and the same year (1769) traveled with his father to Italy, where his performances and compositions created an unheard-of enthusiasm. Some of his productions, at the time, were beyond the comprehension of the best musicians in Vienna. His great opera, of "Idomeneo," was composed in 1780. He died in 1791, at the age of 35, having in that short time earned an immortal position among the great musical composers of the world.

The will leaves the widow without a dollar. It devises \$1,000 to John Bradley, \$1,000 to Frank Bradley, a farm to the city of Frankfort, and the remainder, about \$14,000, to Frankfort Commandery, No. 29, Knights Templars. The will was offered for probate by the attorneys of the persons named in the instrument, but it was met by a protest of the widow, now Mrs. Sara A. Miller, who declares the will a forgery. None of the beneficiary are accused or even suspected of fraud in the matter.

An Ignorant Scientist.

A German scientist spent 30 years in the study of worms, yet he did not understand himself or those around him. He was imposed on continually by his friends and neighbors and was so unacquainted with himself as to believe the devil tempted him to commit suicide.

Immortality and the Beyond.

Scientific Demonstration the Only Satisfaction
to Millions of Anxious Enquirers.

REV. MINOT J. SAVAGE.

TELEPATHY.

Then, in the third place, you can range them under the theory of telepathy.

When you have passed telepathy, if you go beyond it at all, you are over the borderland in spite of yourself, and in the presence of invisible intelligences, all of whom always claim that they used to live here on this earth.

I have known intimately Dr. Richard Hodgson, who is at the head of the society in this country, and who is one of the most careful, scientific, skeptical investigators that I have ever known; and he told me it was his avowed intention to explain every conceivable fact without having anything to do with spirits, if he possibly could. He was bound as a scientist to stretch every other theory until it broke, before he would admit the possibility of our having to do with anybody who had passed beyond the borderland of what we call Death. But the Society for Psychical Research has demonstrated over and over again that telepathy, at least, is true. I know it is true from my own experiences.

What does this mean? It means that minds separated as far as from London to India communicate with each other, without even wireless telegraphy to help them; that, in the case of sudden accident or death—that is, when one soul cries out for its mate—that mate hears and knows what is taking place. Now, if things like this happened only once or twice or thrice, or ten or twenty times, perhaps you would say it was mere coincidence; but, when it happens a hundred or a thousand times, the coincidence theory grows more difficult than the other one.

And, in regard to the attempt of people generally to explain these super-normal facts, let me say that, after years of study, I have found a great many explanations harder to accept than the original facts. I have felt about it somewhat as the old lady did who borrowed a copy of the "Pilgrim's Progress" with Scott's notes, which were intended to be explanatory and helpful. She brought the book back, saying she understood it all except the notes. I have the same feeling sometimes in studying these matters—that they are plain enough except the explanations; and they seem a good deal harder for me to accept than the natural, claimed fact.

I know a case of telepathy, I know it beyond question, between the Indian Ocean and this city of New York. We have not discovered the law yet. We have not brought it under control, any more than we have wireless telegraphy. I am not at all certain that we shall not by and by. Think what it means, you who are astonished at the telephone and telegraph and the thousand advances and discoveries of the world—think what it means for two minds or two hearts or two souls to come into contact, when separated by the diameter of the globe. Is there any other wonder of the modern world to compare with it?

By way of suggestion as to a possible scientific explanation of it which may come by and by, let me say this. We know that two musical instruments placed a certain distance apart, and keyed so as precisely to correspond with each other, will sometimes respond when either is touched. It is possible that there may be such a thing as minds or brain molecules keyed to each other so that, when some great sorrow or anticipated evil or stress touches one of them, there is response in the other, no matter how great the distance may separate them. Telepathy, then, is established.

CLAIRVOYANCE, CLAIRAUDIENCE, ETC.

Clairvoyance, clairaudience—nobody who knows anything about them denies that they are true, whatever their explanation may be. There are people who see without eyes and hear without ears; that is, who see and hear apart from the ordinary use of the physical organs supposed to be necessary for the exercise of those functions. What does this mean? It just suggests, does it not, that, if the soul can begin right here to get along without the use of

its ordinary senses, it may be possible for it to get along without them altogether. I think you must have heard the story of the Second Adventist who thought he would startle Emerson by telling him that the world was coming to an end in a week or two. "Well, suppose it is, my friend," was Emerson's reply. "I think I can get along without it."

So it is possible, if we can get along without the use of the ordinary senses to a certain degree, we might carry it farther, and that there is a way of living without these bodies that so frequently seem to be the whole of us.

VISIONS, TRANCES, ETC.

But passing beyond telepathy, which the Society for Psychical Research has proved beyond question, there are all the other subjects for investigation—hauntings, ghosts, every kind of vision and trance. If you will study, you will find that an attempt has been made to explain all these by telepathy. We have come now to face the fact, however, that there are a lot of important things which certain people in the society think cannot be explained by telepathy. For instance, Frederick W. H. Myers has published to all the world his belief that, as the result of his investigations as a member of the Society for Psychical Research, there is no such thing as death. He thinks it is scientifically demonstrated that those we call dead are alive, and that occasionally, beyond any question, they communicate with us. Professor Lodge, one of the leading physical scientists and mathematicians of England, has come to the same conclusion.

Dr. Hodgson, a graduate of Cambridge in England, who has traveled all over the world, one of the finest scientific investigators I have known, after fighting against this conviction for years, has at last published to the world that he is compelled by his facts to believe that those whom we call dead are alive, is compelled to believe that we do get communications from them now and then. He feels perfectly sure he has had communication after communication with personal friends of his own, and that he has established beyond any scientific question the fact of personal identity.

MY PERSONAL INVESTIGATIONS.

Now let me indicate to you the direction in which this study leads. I investigated this matter years before there was any Psychical Society. I did it because my parishioners were coming to me for help and sympathy; and I found I ought to have something better than prejudice to give them. I never tried to get into communication with a personal friend, as dearly as I would love to. I have never made that my object. I have simply studied it, to find if there is any truth here.

Now let me give you my word for one thing, I have had psychics tell me so many times things which I knew there was no earthly possibility of the psychics having ever known anything about, that it has become a commonplace to me: it does not astonish me any more than to talk through the telephone. It has happened hundreds of times, and I have pursued this question with the same rigid method that I would study a brick or a bone; for I do not want to be fooled or to be the means of fooling anybody else. So up to this time psychics have told me over and over and over again, and it has happened hundreds of times in the investigations of the society, things which the psychic did not know, could not have known; but I have always said, when it happened to me: That is not enough—I knew it. And, possibly, though I did not know how, my mind may in some strange, mystic way have been reflected in the mind of the psychic—it may have been a case of telepathy or mind-reading. So I must have something more.

At last that which I sought for came. I have been told things over and over, perfectly natural things, things that concerned me and what claimed to be the teller on the other side—I have had important things told me that by no possibility could the psychic—who was not a public professional psychic at all, but a personal friend—have known, and which I could not have known. I have had, for example, a thing like this told me—how a person was and what a person was doing 200 miles away at the time—a message quicker than the telegraph could have brought, that which by no possibility could either of us have known. I have had internal mental experiences of sorrow and

trouble brought to me that were buried in the heart of a friend, of which I have never dreamed, over and over again.

STUBBORN FACTS.

Whether you have investigated it or not, these things are facts; and, if they are true, they take us beyond mind-reading, they take us beyond telepathy. Think for a moment of the kind of explanations I have had people offer. They have said, in the face of certain facts I have given them, How do you know that your subliminal consciousness, that consciousness which is below what we ordinarily call consciousness, your sub-conscious self—how do you know that that sub-conscious self does not tap Omniscience, and get at the facts of the Universe? They seem to me infinitely more difficult explanations than the facts themselves—more strange, more *outré*, harder to accept or believe.

So, friends, it has come to this: that, after years of investigation, a large number of the leading thinkers, students, authors, scientists, physical scientists, chemists, mathematicians—great minds—have come to believe that there is no possible way of explaining that which has been over and over again proved to be fact without supposing that they have been in communication with some invisible intelligence.

That, at present, is my own belief. I do not hold it dogmatically. If somebody can give me an explanation for my facts, I will take it. I want only the truth. But I hold this at present as what a scientist would call a "provisional hypothesis," as an adequate explanation for my facts until I can get a simpler and better one. That they are facts I know; and that these facts take us over the border and whisper in our ears the certainty of immortal life, I believe. And I believe not on faith, not on the basis of tradition. I believe because a fact has come to and been handled by myself—a fact which I can explain no other way.

THERE IS NO DEATH.

And if it be true, there are no other problems on the face of the earth that need trouble us. The moral problem as to whether God's government seems good and merciful or not is of no account in the face of the certainty of an immortal life and the chance of an immortal evolution; the question as to whether we are rich or poor is of no account; the question as to whether we are sick or well is of no account; the question of the loss of friends becomes diminished to a temporary separation, with the certainty of an everlasting union.

Believing this, death is wiped out; and an immortal career opens before us, leading to the highest heights that imagination can conceive, and suggesting that, when we have reached those, only something finer and better still remains.

Who and What is God?

BY MRS. T. CROFTS.

The human race have, from the remotest time, felt the necessity of knowledge concerning that force which created this globe and has crowned man as the highest of his creatures. Some bow down in adoration to the elements, and worship the sun as the fountain of all life. The ancient Egyptians worshipped certain animals, and even to this day the white elephant is looked upon as sacred. The ancient Romans and Greeks saw gods and goddesses everywhere, but ascribed the most power to Jupiter, while Pluto was his opponent, ruling the so-called under-world. Some would bow down to trees, while others made images of wood, stone or metals; but the human race outlived those created idols and searched for truth.

Again, we see them giving praise to a spirit, calling him Allah, Buddha, God, Jehovah and Great Spirit, attributing to him love, anger, envy, jealousy, hatred and vengeance—in short, all the attributes of human nature.

In the course of time, materialism came, pointing to nature's great forces as the fountain of life, denying the divine spirit as well as the human spirit. And now as we stand upon the brink of the Twentieth Century, the question is approaching us again, "Who and What is God?"

The hosts of invisible friends tell us that they have never met a God corresponding to the God of theology. Let us take a stroll through a primary forest. There we behold a majestic

tree. We look at this gigantic representative of by-gone years, and the question will arise in our inner souls, who was your creator? And to the sensitive mind will come the answer, There is a God. I and all these old witnesses that have stood here from century to century are here to tell you of His glory. There, on yonder roadside, is a high rock. Let us go and ask it what it knows of God, and it will answer you in its silent mode of speech: "There is a God. I am a live being, though my expression of life is lacking in many attributes which are given to you, as human beings. A spark of that divine source of life calls me to be and to remain a silent witness of by-gone ages." And turning to that mountain peak, we receive the same answer.

There is a God, if we can only understand him as he is manifesting himself in the grandeur of nature.

Let us turn to the advanced mind and ask him: "Who and what is God?" And he will answer: "God is not a spirit, but spirit unlimited in every direction. The human in shape and form is not created in his image, but his soul, a very spark of that fountain of life, is his image in possibility and knowledge." Our pathway is leading us higher and higher, and our thirst for knowledge and wisdom is bound to bring us closer to the real and true God. As God is spirit, we must find the attributes which elevate Him above all created things. Thus we come to the conclusion that the trinity is not three persons, but divine attributes. Omnipotence, or divine power; omniscience, or divine wisdom, and universal love. These three qualities are underlying everything which is created, and we understand better who and what is God.

One without the other two cannot create anything, and two without the third can accomplish nothing. The human race is trying to penetrate the darkest realms in nature. Once comprehending God in his true light, the human race is bound to strive for a greater resemblance to Him.

May the time be not far off when this world will be inhabited by God-like beings whose souls will reflect the Godly spark within their inner selves, and show plainly that God is omnipresent.

Evansville, Ind.

From Spirit Etta,

Through the Mediumship of J. H. Young of Onset, Mass., to J. I. Hollingsworth, Winchester, Virginia.

A man on earth leads a dual life, concealing his motives and showing only his deeds. Death only strips off his mask, reveals his true character and conducts him to that home which his concealed and underlying motives has created. This home, with the vast majority of mankind, is in the lower circles of the first sphere of spirit-life. The number of the inhabitants of the various circles of this sphere is untold, and they form a dense circle around the earth sphere, through which the spirit friends who would gladly assist in propagating Spiritualism must pass. At every congregation circle or seance on earth, these dark spirits are found in larger or smaller numbers, and according to the spiritual or material conditions of the audience or sitters is their influence felt.

Organize a circle with those only who are spiritually-minded and who are seeking knowledge of the true and the good, willing to lay aside all worldly aims and doubts, not seeking for tests or mere physical phenomena, but for advancement in progression's path, and you will create an aura which dark spirits cannot enter, and find that organized bands of progressed spirits are near who are more powerful than the opposition and will assist those on earth who are working to open the eyes of their brethren to the light. Remember that one law prevails on earth and in spirit-land, viz: No truth can be forced upon an unwilling mind. Search and ye shall find. Prepare the soil and then sow the seed.

Nine-tenths of the believers in Spiritualism should be called Spiritists, or mere hunters after phenomena, wanting a test as often as they meet a supposed medium, and under these conditions dark spirits take possession. Read your minds, personate your friends, assume the names of noted persons and enjoy the deception as they did a practical joke during earth-life, and they surround these materialistic circles with an aura that no progressive spirit can enter.

Dishonest and worldly motives call deceiving earth-bound spirits from the lower circles of the first sphere. Pure motives and a desire to know the truth and enter progression's path call progressed spirits, who correspond to the degree of purity and desire expressed. Though you see them not, they are ever present, working in accord with the conditions you offer.

Were your circles and meetings composed of those only whose thoughts were pure and whose desires were for the uplifting of humanity, and whose convictions were the governing rule of life, then would you know that spirit friends were with you and that powerful organized bands were using your earth organizations as a means of spreading the truth, and each individual member as a missionary to teach and bring truth to the world. Co-operate in truth and justice with each other for the good of mankind, and the progressed in spirit-life will co-operate with you.

Control our Environments.

W. P. PHELON, M. D.

The physical enjoys a thousand times more, when the spirit serves it; for the reason that of itself it can give nothing whatsoever of luxury or of pleasure to itself, but the spirit alone grants it all. The spirit, working for the physical, gives the setting and environment of everything designed or used for the ease of the physical. But the spirit is a thousand fold stronger when the physical serves it, because it is able to manifest itself in dominion over the earth and all it contains. According to the record of the Adepts, the first promise to man was that he should rule over his environments.

Man made the mistake of putting the foot of his environments upon his spiritual neck, and it has been there ever since. Everything that lies along the line of the mitigation of man's condition: everything that lifts man up from the slums of the earth, toward the possibilities of the unfoldments that are within the promise of the Higher Life are within our province.

The people of the world, for the last 2,000 years, have, for the most

part, received as Divine truth the fact that the spiritual realm rules and controls the physical; also that it has more power and could do absolutely as it chooses with the physical realm. Then, when they desired to bring about conditions in the material world, they set themselves to work on the material plane, always seeking, by material methods, to appeal to the material for that which they needed. It is really not a matter of blame, but of blindness, that renders it so hard for us to shake off the dominion that has come down to us from the stone age, when the physical conquered the spiritual, by its superiority of weight and conditions; when the spirit in man only made him more cunning than the wild beasts; when, by his craftiness, he could slay that which sought his own life. Thus he became superior. Thus, also, age by age, the power of the spirit has increased, until at last we are willing to concede that the spirit dominates and rules.

As the months become years, and the years centuries, we are more and more conscious of the Father's Presence. It is in the idea of the oneness of the Universal Spirit that we abide, and claim our individual existence. But the fullness of time and eternity will come to us in all its glory, the full knowledge of our relation to, and condition in, the Father's house. Our constant word is: "Seek ye the things of the Spirit."

The National Association.

TO THE EDITOR:

I wish to announce that E. W. Sprague of Jamestown, N. Y., has been added to the list of our special financial agents, and is empowered to receipt for donations to the N. S. A. fund. As you know, we have until the first of April to raise the \$10,000 for the N. S. A. treasury, and to secure the home, and it will, indeed, be a fitting tribute to the next anniversary of Modern Spiritualism, if by that time—March 31—the National Spiritualists' Association can secure its own home, and a full treasury for its future work. We hope this can be accomplished.

If each Spiritualist who can afford to give one dollar, who has not already done so, would send in their contributions, this Association would have a sufficiency for its needs and work.

In answer to queries, kindly allow me to say, that contributing membership does not necessarily imply endorsement by the N. S. A.—hundreds of friendly persons are contributors in this line that individually we know nothing about; it follows that we can not personally endorse them. Contributing membership gives an opportunity to express sympathy with, and interest in the work of this Association, to the extent of a dollar a year.

The N. S. A. does not issue ordination certificates, but it registers regularly ordained workers, at this office; the fee for which is one dollar a year.

With love and fellowship for all,
MARY T. LONGLEY, Sec. N. S. A.
600 Pennsylvania Ave., S. E.
Washington, D. C.

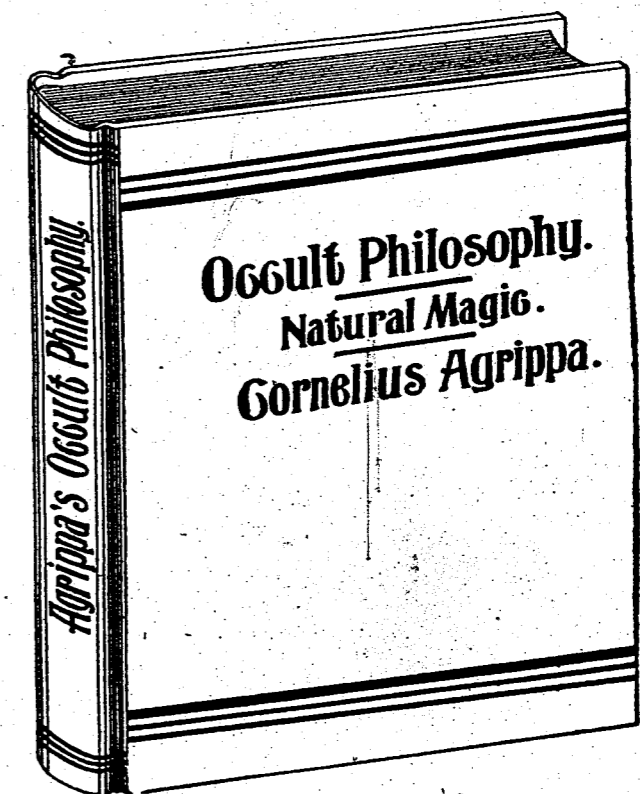
To the Deaf.—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 701B, the Nicholson Institute, 780 Eighth Avenue, New York.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 9 Bosworth Street, Boston, Mass.

Remarkable Book.

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

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



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

Its Kabbala Table has many superior features.

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

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

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

PSYCHOGRAPH, DIAL PLANCHETTE,

This instrument is substantially the same as that used by Prof. Hare in his earthly investigations. In its improved form it has been before the public for years, and in the hands of thousands of



persons, has proved its superiority over the Planchette, and all other instruments, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Psychographs may be had at this office for \$1.00, postpaid.

RELIGIO-PHILOSOPHICAL JOURNAL

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THOMAS G. NEWMAN,
EDITOR AND PUBLISHER,
Assisted by an Able Corps of Special Contributors.

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

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

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

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

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

SAN FRANCISCO, MARCH 8, 1900.

Division is nature's method of progress, and the inharmony which is said to exist among Spiritualists may not be an unmixed evil. The persecution of the early Christians massed at Jerusalem resulted in scattering the faith to every quarter of the world. The persecution of mediums in cities where they congregate in large numbers, although grievous to bear, may be for a good purpose, and may even be inspired by the spirit-world.

We are all Right.—The *Nautilus*, published by Elizabeth Struble in Sioux Falls, S. D., has the following in its latest issue:

The RELIGIO-PHILOSOPHICAL JOURNAL is one of the oldest and best Spiritualist journals published. It is issued weekly, not *weakly*, at 1429 Market St., San Francisco, by Thomas G. Newman, at \$1.00 a year.

The *Nautilus* is right, and our strength lies in keeping abreast of the times, and in touch with the advanced thought of the day.

Evolution and Immortality is the title of an article in the *Arena* by Walter Spence. It is the fulfillment of a prophecy made many years ago by more than one speaker and writer of liberal thought, viz: that when the truth of the evolutionary hypothesis shall have taken a firm hold upon the mind of the thinking world, the Christian Church would appropriate it. We quote from Mr. Spence:

Instead of antagonism between evolution and Christianity, there are now indications that evolution will prove an ally to the church and a hand-maid to true religion.

This is only history repeating itself. We have no doubt that when the fact of direct intelligent spirit communication shall be acknowledged by science as a fact—which it soon will be—these same people who have opposed and persecuted Spiritualists for half a century will claim the credit for its discovery.

Prof. Hyslop and Mrs. Piper.

Prof. Hyslop of Columbia College gave his long-expected report of his experiences with Mrs. Piper, the celebrated medium of Boston, which have resulted in his belief in the claims of Spiritualism. At a regular meeting of the Society for Psychical Research at Allston Hall, Boston, on Feb. 9 (published in full in the N. Y. *World*) he read his Report, which covered 29 sittings with Mrs. Piper, and said that whatever conclusions his hearers might come to in estimating the result, the fraud hypothesis must be eliminated.

No medium has ever been subjected to the scrutiny, the detective service that has surrounded Mrs. Piper. Therefore Prof. Hyslop said that any opponent who advanced such an argument simply had no standing.

At the conclusion of the lecture Dr. Hodgson asked for questions or remarks upon the paper just read. A gentleman in the audience arose and asked Prof. Hyslop if his experience with Mrs. Piper had resulted in his acceptance of Spiritism.

Prof. Hyslop replied: "It positively has done so; there is no other explanation but Spiritism."

Prof. Hyslop's report will appear in our issue for next week.

The Right Ring.

It is so seldom that we hear anything but calamity prognostications that we cannot refrain from giving place to the following from the *Christian Register*:

A few days ago the writer asked a distinguished secular editor, "What is going on in the newspaper world? I perceive a great change. Papers that editorially were accustomed to jeer at morals or ethical duties as a part of editorial purpose, have changed front. Everywhere editors are found that do not consider it alien to the daily paper to speak strongly for a purer social life. What, said I, is the explanation? "What has taken place?"

He answered: "What has taken place anywhere? The world is 500 per cent. better than it was 50 years ago. Yes, sir, it is; and only a human mole fails to see it. The progress in science has been wonderful, in industries astounding; but that is nothing to what we have gained in ethics. That is a revolution."

B. Fay Mills, in Metropolitan Temple, San Francisco, Sunday afternoon, Feb. 25, defined what he thought the religion of the twentieth century ought to be. He declared that there is but one religion in the world, manifested in many ways, but all working for the same object. He said:

Science is the new religion, and the religion of the twentieth century will be a spiritual science. Its followers will be learners, seeking to know God; laborers trying to uplift humanity; and lovers, living epistles in the gospel of divine love. Our schools will teach the children the lessons of love; and man will learn to communicate with God through material things.

Aimed at Imposters.

The problem of "What to do with our imposters and frauds," is one of the most complex questions which we have ever been called upon to answer. An attempt is being made in Ohio to stamp out the tramp mediums by law, which we hope will succeed. We quote from the *Light of Truth*:

Senator Cohen introduced a bill in the Ohio General Assembly last week which aims to shut out of the State the long train of imposters who swindle the gullible public under the cloak of mediumship in its various phases, and some which are not phases at all.

Senator Cohen's bill provides that no person shall practice mediumship in this State who is not duly accredited by some Spiritualist organization. The bill, as we understand it, aims to protect Spiritualists, as well as the public in general, from a species of parasites now running at large and bringing Spiritualism into disrepute.

A Verified Phenomenon.

An editorial article in the *JOURNAL* of Dec. 28, 1899, has been the cause of much comment and many inquiries. From this article we quote the following:

There is a case which has come under our personal observation in this city, where a new elbow has grown after the entire elbow joint of the left arm was removed for a space of six inches. The accident which caused the injury happened in this city, within three months, and the phenomenon can be verified at any time.

The man who sustained the injury is a painter by trade, named August Lind, who resides at 722½ Clementina St., San Francisco, Cal. The name of the physician and surgeon who performed the operation, and has the case in charge, is Dr. J. P. Heintz, 794 Sutter St., San Francisco, Cal. Mr. Lind has an X-Ray photograph of his arm showing the new formation. He can use his fingers now and hold articles in his hand, and Dr. Heintz is confident that in less than two years he will have—almost, if not quite—perfect use of his arm again.

Unreliable Statistics.

The unfairness of the statistics published annually by the *New York Independent* will be readily seen, when it is known that only those who affiliate with societies are counted. According to their standard, a person in order to be counted a Spiritualist or a Theosophist must have his or her name upon some membership roll. The absurdity of placing the number of Spiritualists in the United States at the ridiculous figure of 45,030 is outdone when the number of Theosophists are stated at 3,000.

The test of loyalty to any form of liberal thought or belief is not membership in societies, as it is in the orthodox churches; consequently statistics emanating from Christian sources are entirely unreliable and misleading.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE MEDIUM'S GUIDE. Lessons in Mediumship; how we develop; a scientific and practical guide. By M. Theresa Allen, M. D., Springfield, Mo. J. M. and M. T. Allen, 1129 Campbell St. 90 pp., paper. Price, 50 cents.

The motto of this book is: "An enlightened mediumship is the hope of humanity." It is designed to be a standard text-book on the subject of mediumship, all known phases of which are defined and explained, and instructions given for development. A valuable book to those seeking psychic unfoldment. A fine portrait of the author forms the frontispiece.

THE EVOLUTION OF THE FAMILY, by Jonathan Mayo Crane. Chicago: M. Horman, publisher, 507 Carroll Ave. 46 pp., paper.

The general object of the booklet is to show the futility of attempting to regulate morality by either ecclesiastical or governmental authority. The subject is well handled, and a perusal of its pages will have a tendency for good.

GENESIS OF WORLDS, by J. H. Hobart Bennett. H. W. Rokker, publisher, Springfield, Ill. 345 pp., cloth. Price, \$1.65.

This is a very interesting treatise upon the formation, destiny and dissolution of worlds. Many of the author's theories are new and all are interesting and instructive. The reader is taken, step by step, through the nebulae hypothesis, a consideration of comets and zodiacal light. The chapter on the transmutation of the earth's crust, and the fifth chapter, treating of elevations and volcanoes, are of special interest; but the last chapter is the best, for it treats of man and his life here and hereafter.

ATHEIST VERSUS THEIST, by Emil F. Lundstrom, 339 School St., Chicago, Ill. Chicago: Alfred Lindell & Co., 53 Dearborn St. 31 pp., paper. Price, 25 cents.

This booklet is couched in the form of a dialogue between a pair of free-thinkers of two distinct types. If every liberalist would carefully read its pages, there would be fewer "agnostics" and "materialists," and more genuine "Free-thinkers," in the true sense of the word.

A SOUL IN THE SUNLIGHT, by Mary Robbins Mead, 222 New Jersey Ave., S. E. Washington, D. C. New York: The Alliance Publishing Co. 15 pp., paper. Price, 10c.

This booklet is one of a series on the subject of Mental Healing. Its object, as stated, is to "dispense happiness," "to encourage the would-be conqueror," and to reveal the power of the soul which can heal the body.

The Sunflower. W. H. Bach, editor, Lily Dale, N. Y. At the beginning of the fourth volume of this valued exchange, we note a change of form, adding more than a page to its space. This is preliminary to another change in the

near future, when the *Sunflower* will take its place among the Spiritualist weeklies of the world.

The Psychological Science Review and Harbinger of Dawn. Ernest S. Green, editor and publisher, 1804 Market St., San Francisco. \$1.00 a year. There has been some changes in name, type and number of pages since the last issue. Scientific Astrology seems to be the leading topic of the March number. The announcement is made that hereafter "it will devote more space to facts and less to theories; more to the practical and less to the ideal."

Clothed with the Sun is the title of a new monthly journal devoted to the freedom of women. Lois Waisbrooker, editor, 1501 1/2 Market St., San Francisco, Cal. It is edited in Mrs. Waisbrooker's vigorous style, and will undoubtedly accomplish the mission "whereunto it is sent."

The Arena. Conducted by N. O. Fanning, Life Building, New York. \$2.50 per year. Four members of Congress contribute to the March number. The article on "Evolution and Immortality," by Walter Spence, is of special interest. "Monroe Doctrine Repeal and our Next War," by John Chetwood of San Francisco, is timely and suggestive.

The Ladies' Home Journal for March is a superb issue. It is nicely illustrated and contains a great variety of reading matter of interest in the home. 10 cents.

The American Monthly Review of Reviews for March discusses the war in South Africa in its various phases, the Hay-Pauncefote treaty, the Puerto Rican tariff, our situation in the Philippines, the steamship subsidy bill, the Kentucky disorders, Governor Roosevelt's administration in New York, the approaching Presidential campaign, and many other timely topics.

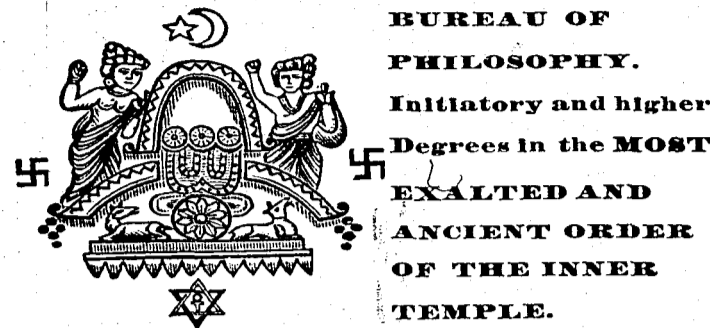
The March number of the *Coming Age* contains many valuable articles, among which we may mention: "Some Psychological Aspects of Experimental Science," by Lyman C. Newell, Ph. D.; "Applied Psychology, or Hypno-Suggestive Therapeutics," by Henrik G. Petersen, M. D., and a sketch of Prof. Jos. Rodes Buchanan, by R. C. Flower, with illustration. Copley Square, Boston, Mass.

Secular Science and *Common Sense*. G. B. Moore, 35 Randolph St., Chicago, Ill. Uriel Buchanan contributes the leading article in the February number, on "Life's Progression and Man's Destiny," which is an able presentation of the religion of Love. L. H. Anderson, James Coates and other good thinkers contribute to this number.

Universal Truth. Monthly. 87 Washington St., Chicago. C. M. Loomis and Fanny M. Harley, editors. \$1.00 per annum. The March number contains "Realization," by Margaret B. Peeke; "Sign Boards on the Road to Health," by Edward A. Penneck; "The Value of Truth," by M. S. Fielding, and "Healing Paragraphs," by Fanny M. Harley, besides other interesting matter.

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The wise answers from some invisible intelligence which knows facts and principles unknown to either party present, make the volume unique.—*Christian Metaphysician*. I am poor, but if I had \$100 I would willingly part with it, sooner than have missed the reading of the book.—*B. B. Marshall*.

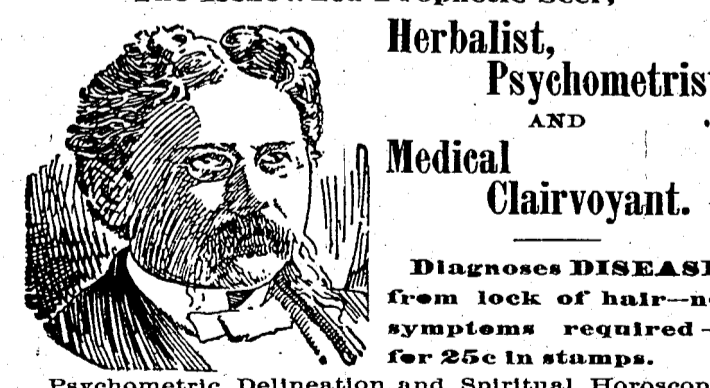
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MY TWIN.

Through the darkest night, like a ray of light,
From the heart of all I came;
And down through the dark, like a meteor spark,
I am borne on my wings of flame.
I bring the gift of Immortal Life
To the soul that is born on earth;
And I link my soul to the human soul
From the hour of its mortal birth.

In the darkest day my heavenly ray
Illumines the heart within;
Back to the Whole must the dual soul
Be brought through the ways of sin.
I am the voice that in silence speaks
To my self on the lower plane;
I stand above near the Heart of Love,
From whence I derive my name.

By many names I've been known to man
Through the ages vast and dim;
But my sacred name in the Heart of Flame
Will never be known to him.
Down alone from the Central Throne,
From the Cosmic Whole I came;
And I bring the gift of Eternal Life
To my Twin on the lower plane.

—Josephine H. Olcott.



The Editor is not responsible for the opinions of correspondents.

Number of Spiritualists.

TO THE EDITOR:

Enclosed find annual church statistics. I observe that the Spiritualists have 45,030, and no gain. Is this correct? Please answer in the JOURNAL. Yours truly,
Fish Hawk, Ore. G. T. FOSTER.

[The statistics enclosed were from the New York Independent, a paper not very much read or liked by Spiritualists, and therefore responses to their inquiries by officers of societies were probably not very numerous. As a matter of fact, there are more than that number of Spiritualists in the State of California alone; but not one-tenth of them have their names upon the membership roll of any society, or the mailing list of any Spiritualist paper. Therefore, no statistics collected from records are of any value in determining the number of Spiritualists in the United States.

The love of liberty and spirit of independence among Spiritualists amounts almost to eccentricity, and its extreme manifestation retards the development of organized effort, but as none can see the ultimate, we are not prepared to condemn or criticize, but are inclined to the opinion that all things are working together for good.—ED.]

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Local News Summary.

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

Progressive Spiritualists.—Occidental Hall was well filled to listen to Mrs. Lillie last Sunday evening. The usual song service, led by Mr. J. T. Lillie, was accompanied by Mrs. Vena Eaton on the piano. The subject of the lecture was "Concerning Spiritual Gifts." Each of Mrs. Lillie's lectures seems to be better than the last, and this was no exception.

Hermetic Brotherhood.—The open meeting of Thursday, March 1, at 509 Van Ness Ave. was held as usual. The subject for meditation was: "He that made us." Music, which is always excellent at these meetings, was rendered by Mrs. Rogers and Mrs. Weld. The elder brother of the Knot (40) holding the meeting is C. W. Weld, who spoke briefly concerning the methods by which inquirers, concerning the Order, could be answered. Dr. W. P. Phelon then spoke on "Motion is God." The Wednesday-afternoon open meeting was adjourned for this week to give place to the funeral of Mrs. Laura A. Rockwood, one of the comrades of the Order, who was buried under the ritual of the Brotherhood.

Mrs. R. Cowell has been conducting meetings, with large and appreciative audiences, at Fraternal Hall, Oakland, every Sunday evening for the past three months, and yet the audiences increase each succeeding week, and the interest created by the messages given through her is intense. THOS. ELLIS.

Oakland.—At a special meeting of the Oakland Psychological Society, held Feb. 25, the following trustees were unanimously elected for the ensuing year: Judge Brown, Mrs. Coleman, Mrs. Sabin, Mrs. Lent and Mrs. Moore. T. ELLIS, Sec.

The Central Lyceum will give an entertainment and dance in Crystal Hall 909 Market St., Wednesday evening, March 14. Admission, 15 cents.

Mrs. Addie L. Ballou, National Missionary, has returned from San Jose and will be in Los Angeles on March 14. Her address will be at the office of the Medium after that date. Societies or communities who want a revival of interest in spiritual work should communicate with Mrs. Ballou at once. Her address in this city is 1170 Market St.

Ladies' Aid Meeting, Wednesday, 2 p. m., Feb. 31, in Occidental Hall, received a new member, Mrs. C. E. Heywood, who was recommended to the State Board for a protection certificate. Several persons in distress were relieved temporarily. A plan to join with the Mediums' Protective Ass'n in a benefit social was adopted. This society is doing a good work.

State Board Meeting.

A regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association was held at the headquarters, 8322 17th St., on Saturday evening, March 3, a full Board being present. A charter was granted to a new society organized at Hanford, through the efforts of Dr. and Mrs. Chesbro. Missionary certificates were issued to Mrs. Addie L. Ballou and Mrs. Salome Cowell.

The Board was unanimously in favor of celebrating the 52nd anniversary and decided to invite all auxiliary societies to participate. The following compose the committee: Wm. Rider, Prof. Young, F. H. Parker, Mrs. R. I. Johnson, Mrs. Coleman, B. F. Small and W. T. Jones; the time and place of meetings to be decided upon later. The following resolution was adopted: Inasmuch as Madam Young and Mrs. S. Cowell have generously offered to donate the receipts of one meeting each month to the California State Spiritualists' Association, be it resolved that the State Board request all mediums and speakers under protection of the State Association to join the above movement as far as they are able.

A communication from Mrs. E. A. B. Marcen, Pres. of the First Spiritualists' Union of San Jose, requesting the State Association to take steps towards assisting auxiliary societies to form home culture clubs, and suggest a line of study of the spiritual religion and soul growth, was accepted, and a committee consisting of Mrs. R. I. Johnson, Wm. Rider and F. H. Parker was appointed.

W. T. JONES, Sec. 601 California St., S. F.

The Union Spiritual Society of Oakland, Feb. 28, at 856 1/2 Isabella St., had a large audience. The opening services were conducted by Dr. A. L. Astor, who also delivered an address on "Idol Worship." Dr. Sol. Palmbaum gave tests of spirit return, and the power of spirit influence was felt by many present. Sec.

Mission Lyceum Entertainment.

The usual monthly entertainment and dance of this association was given on Wednesday evening, Feb. 28. There was a good attendance and good dance music. Light refreshments were served. The Reception Committee was Miss Lottie Davidson and Mrs. E. Pfeifer. W. T. Jones, Pres. The following was the program presented:

Overture, orchestra; recitation, Miss Vernie Close; vocal solo, Mrs. Jennie Robinson; reading, Mr. Will Locke; "America," Miss Mabel Pfeifer; the Mission Players, presenting "A Loyal Southerner," a romance of old Virginia, in one act. Walter Gonzales volunteered a recitation, in addition to the printed program. The Mission Players did splendidly, and should be encouraged to continue their good work.

Visitors.—Mrs. Rebecca I. Johnson of Hollister, W. D. J. Hambly of San Jose, and F. H. Parker of Santa Cruz, were in the city last Saturday and Sunday, attending the quarterly meeting of the State Board of Directors. Mrs. Parker of Sonoma Co. is also visiting friends in the city.

Mme. Young's Meeting last Sunday evening in Oriental Hall was addressed by Mrs. Sarah Seal, who reviewed spiritual manifestations for the last 2,000 years. There was excellent music, and the messages through the mediumship of Mme. Young were startling even to veterans.

Mrs. Meyer's Meeting in Friendship Hall was well attended last Sunday evening. There were adverse conditions of weather and other disappointments, but the meeting was a good one in all respects.

Mrs. Wrenn's Meeting at 117 Larkin St. last Sunday evening was addressed by Mrs. H. A. Griffin and Mrs. Wrenn. The music was furnished by Mrs. Symmons and Mrs. Rosie Stender.

Mrs. F. A. Logan, 1218 R. R. Ave., Alameda, has appealed for financial assistance through the columns of the *Progressive Thinker*. She has been faithful and true to our cause; help her if you can. If more convenient, contributions may be left at the JOURNAL office.

Help Needed.—Mrs. Avery, a medium, and daughter of a medium, has husband, father and mother ill, and no resources. Help is solicited from Spiritualists or others. Her address is 1347 Florida St., between 25th and 26th Sts. Take Bryant St. cars and call on her.

Oakland.—The Spiritualists of Oakland will hold an anniversary celebration at Hamilton Hall, corner 13th and Grove Sts., on Sunday, March 25. All are invited to participate.

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Mrs. Sadie E. Cooke has been suffering from a severe cold for some time; she is confined to her residence, as a result. The JOURNAL joins with her numerous friends in wishing her a speedy recovery and return to her field of usefulness. Her address is 702 1/2 Van Ness Ave., San Francisco.

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Dr. J. L. York, who came home from the North quite ill some weeks ago, is still unable to be out very much, and would esteem it a great favor if friends would call on him. His address is 1559 Church St., San Francisco, Cal. Take the Mission St. cars to Church St., or the San Mateo cars to Duncan St.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

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