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# RELIGIOUS PHILOSOPHICAL JOURNAL

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VOL. 37. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 29, 1900.

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## MARCHING ON.

This poem is reconstructed from an inspirational poem written by Mr. — Jones, and published in the *World's Advance Thought* some time ago. It is now adapted to the fine air, "Monarch of the Woods," to be found in the Franklin Square Collection of Songs.

H. N. MAQUIRE.

Great King-of All, above, below,  
Whose home is in the soul,  
O, Breath of Life and Love, inflow  
And ev'ry heart control.  
Lo! in this Eden, home of bliss,  
The Garden of the Soul,  
We'll reign forever kings with Thee,  
While endless ages roll.  
O hail! balm-breathing airs of morn,  
And life-reviving light!  
Arises now the star of hope  
O'er earth's long, dreary night;  
The star of hope, the star of hope,  
Rising, shining bright  
O'er earth's long, dreary night.  
O'er earth's long, dreary night.  
O, see the glorious dawn!  
The sun is mounting high!  
Along the world's advancing thought,  
O, hear the watchmen's cry!  
Ye chosen workers, be prepared,  
Gird on your armor new,  
Till God within each heart unfolds  
The inspiration true;  
Till all shall feel they're one in God,  
All bound by kindred tie.  
We're marching through the gates to life,  
And death itself shall die;  
We're marching on, we're marching on,  
Heaven's portals nigh,  
And death itself shall die,  
And death itself shall die.

## BORDERLAND

### A Day Dream.

I seemed to be on the ocean, and there saw three English ships passing. I saw a large bear with its head hidden from view, but as the ships passed it raised its head and its eyes glared out like balls of fire. I then seemed to be in a land I have never seen; and I saw a regiment of soldiers coming from a hill, and as they were marching I looked, and under a small hill was a large lion crouched ready to spring. My heart stood still, for fear it would destroy these men. When they advanced, it rushed out and ran among their feet, and they seemed so panic-stricken that they dropped their guns and fled in every direction, until there was not a man left. The lion then made its way until it found a small hole under a mountain, and then the cubs gathered around, and seemed so glad it was safe. I then looked across a large mountain, and saw a regiment of different dressed soldiers, neither in red, or blue, but in very dark green. They seemed to understand where the lion was hidden, although they did not see her. They crept around the mountain very stealthily until they came to where the lion was hidden, and each man knelt on one knee and took aim,

without speaking a word. Then the leader raised his finger as a warning for all to keep still. They remained in that attitude for some time.

The lion seemed to see them, and approached to the entrance, opened her mouth wide and gave a tremendous roar. Bang! went the soldiers' guns, and the bullets struck her in the mouth, and another volley laid her low. As she rolled from side to side, the cubs began to run. The soldiers then said: "Let us kill them;" but the leader said: "No; they cannot harm us." Then I saw no more. I do not know its meaning, but time will reveal. MRS. C. R. MCMEEKIN.

### A Troublesome Spirit.

When in Santa Cruz, Cal., in 1880, living in a rented cottage, my daughter was given a bedroom upstairs. After retiring the first

night, she came down looking frightened and said: "I don't want to sleep up there." On being questioned she said: "My bed shook, moved, rose up, and I was afraid to stay there." The girl remained below, and I went up to the same chamber and bed.

All was quiet for a while, but when I became drowsy there came a movement underneath the bed as of somebody trying to push or lift the bed-tick upward. On each succeeding night the disturbance became more marked, so much so that at times I was compelled to brace my hands against the front bed-rail to prevent being rolled from the bed.

During the several months we occupied the cottage I experienced a variety of phenomena, being sometimes amused and at other times annoyed. More than once I was nearly thrown from, or rolled out of, the bed. From two to four times a week I had these visita-

tions. I was sometimes awakened from a sound sleep by being lifted, bed and all, upward, and the force applied underneath must have been equal to that required to lift 125 pounds, and possibly much more than that.

Who will attempt to explain the matter outside of spiritual manifestations? C. C. D.

### Sees Dying Child's Soul.

A man referred to as Mr. T— offers a remarkable experience. He says: "Our third child, a boy, lived only sixteen days. Just before he died I was lying on a sofa in that state of wakeful weariness that comes of deathbed-watching. Lying thus, I saw a few feet above my head a blue flame. It was about an inch and a quarter long and surrounded by a slight haze or halo. Hovering above me for a few seconds, it then took an irregular diagonal course toward the corner of the room farthest from me, finally seeming to pass through the ceiling. As it vanished, a voice from the opposite side of the room said: 'That's his soul!' A few minutes later the child died."—*Ex.*

### The Hand Wonderful.

Scientists have found that dissected finger tips of the blind contain brain cells of perception; gray matter of which the brain is composed. The wonderful perception and keen sensitiveness of the hands of the blind have long been an interesting study, and now science is at last demonstrating the cause of such fine perception of the touch.

When we acknowledge the presence of those fine, subtle nerves of intelligence in the hand, we can no longer doubt the story which is imprinted therein on its lines, mounts, etc. An intelligent force tells its own interesting history, and the hand gives forth its own tale with all the lights and shadows if the impulse of intelligence be there; if not, like the face of such a character, it is blank.

A physician assisting in an autopsy on a person blind from birth, found that the inner surface of the index finger contained a most complex and delicate ramification of nerve filaments, dainty and minute nerve twigs in immense quantities, branching from the main stem. Through constant use, the finger tips of the blind acquire this unusual development.—*Exch.*

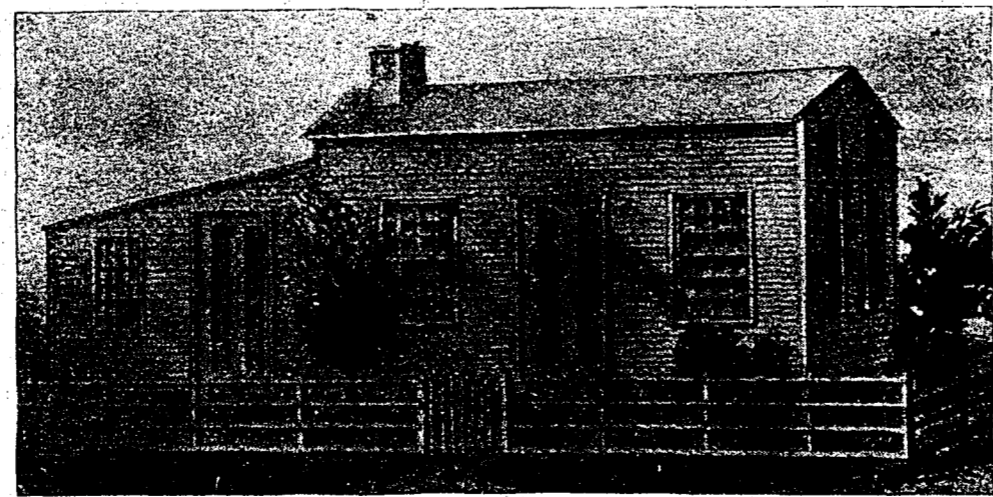
### Strange Prophecy.

Over 40 years ago an old German hermit published in a Bavarian paper a curious prophecy. In it he foretold the Austro-Russian and

## FIFTY-SECOND ANNIVERSARY.



KATE FOX JENCKEN, one of the Fox Sisters who first heard the "Raps" at Hydesville, N. Y.



THE FOX COTTAGE at Hydesville, N. Y., where the "Raps" or "Knockings" were heard.

Franco-Prussian wars, the death of Pope Pius IX, and the Turko-Russian debate at arms. He said that Germany would have three emperors in one year before the end of the century; he also indicated the death of two United States Presidents by assassination. All these things have come to pass.

The prophet paints a dark picture for the United States. He says at the close of the nineteenth century a feeling of unrest will seize the people. The feeling will be the outgrowth of unequal conditions, both social and economic.

He predicts that the twenty-fifth President will be the last executive head of the United States. During his administration the discontented masses will break into open rebellion and the established form of government will be rent asunder, and for a year or more anarchy will prevail. When order shall be brought out of chaos six republics will be formed, with capitals in the following cities: San Francisco, Denver, New Orleans, St. Louis, Washington and Boston.

### Spiritualism in California.

M. S. NORTON.

As far back as the year 1856, Spiritualism was openly advocated by some advanced thinkers in California. Most prominent among them was Col. Ransom, publisher of the *Marysville Herald*, who was an avowed Spiritualist, and one of his sons, Eliza, was a medium. When the *Banner of Light* first made its appearance in that year, Col. Ransom, its agent, scattered the paper broadcast among the people of Marysville and the surrounding country.

In the city of San Francisco seances were held at the house of Russell Ellis on Sansome St., at the International Hotel and also at the residence of J. P. Monroe on Russian Hill, where the most remarkable manifestations occurred.

The first lectures on Spiritualism delivered in San Francisco were given by Mrs. Eliza W. Farnham in 1859. Mrs. Farnham also lectured in Santa Cruz, and with her friend, Mrs. Georgiana B. Kirby, did much to aid the spread of liberal thought in that part of the State.

Nelson J. Underwood, W. H. Rhodes, G. W. Baker and others lectured occasionally; but no regular course of lectures were established until 1864, when Emma Hardinge came to the State. Mrs. Hardinge lectured, and organized "The Friends of Progress." The meetings were free to the public. In this year, Mrs. C. M. Stowe and Mary Beach, mediums, arrived overland. Mrs. Stowe lectured in Pickwick Hall, Congress Hall and other places, and from that time until the present, California has been favored with visits from some of the best mediums and finest orators in the world.

Mrs. Cora L. V. Richmond has visited this Coast three times, and has done much for the advancement of the Cause. Mrs. Laura Cuppy labored constantly on the platform for 10 years. Benjamin Todd arrived in September, 1866, and lectured throughout the State for several years; during part of the time editing a Spiritualist paper here, called the *Banner of Progress*.

Mrs. Laura De Force-Gordon came to the State in 1867 and lectured in San Jose, Sacramento and San Francisco. Selden J. Finney, a brilliant orator, a man of great culture and intellect, spent the closing years of his earth-life here,

and made some enduring footprints on the sands of time.

The speakers who occupied the Spiritualist platform during the first 25 years, and have not been heretofore mentioned, make quite a long list, and without regard to order, of time or merit, they are:

J. M. Peebles, Warren Chase, Benjamin Todd, Dean Clarke, J. S. Loveland, Gerald Massey, P. B. Randolph, Wm. Denton, Thos. Gales Forster, J. L. York, Chauncey Barnes, Bishop Beals, Geo. Chaney, Miss Eliza F. McKinley, Mrs. Lois Waisbrooker, Mrs. P. W. Stevens, Mrs. C. Fanny Allyn, Mrs. Jenny Leys, H. F. M. Brown, Mrs. Addie L. Ballou, Mrs. L. E. Drake, Mrs. Belle Chamberlain, Mrs. Ella Wilson-Marchant, Miss Augusta Whiting, Mrs. M. J. Hendee, Mrs. F. A. Logan, Miss Susie Johnson, Mrs. Elizabeth Lowe-Watson, Geo. P. Colby, W. J. Colville, J. J. Morse, Chas. Dawbarn, Moses Hull, Mrs. R. S. Lillie, Dr. W. W. McKaig, Mrs. Crossett-Marcen, Mrs. Mattie Hull, Dr. N. E. Ravlin, Mrs. Edith Nickless, Mrs. Sarah Seal, Prof. W. C. Bowman, Prof. Lockwood, Walter Howell and J. Clegg Wright.

All of these speakers have rendered the Cause noble service, and are deserving of more than passing notice.

One of the first mediums who gave her services to the public was Mrs. Deiterlee, residing on Capp St. Mrs. Ada Hoyt-Foye advertised to give sittings at 131 Montgomery St. in 1866. Mrs. M. J. Hendee, who had for several years served the Cause as a healer in Sacramento and Petaluma, opened an office in San Francisco in 1869. Chas. H. Foster, Henry Slade and Mrs. Jessie Shepard have visited the State and given the public evidence of spirit return through their wonderful mediumship.

Among the early mediums we find the names of Mrs. Sproule, Mrs. Breed, Mrs. Lov M. Kearns, Mrs. E. Beman, Mme. Clara Antonia, Mrs. C. M. Stowe, Mrs. Mary Beach-Wells, Pet Anderson, Mrs. Amanda Wiggins, Mrs. Babbitt, Mrs. H. A. Dunham and Mrs. Eggert Aitkin.

The first State convention was held in San Jose in May, 1866. It elected a State Central Committee and issued an address to Spiritualists asking for co-operation in efforts to advance the Cause, sustain local societies and annual conventions. The result of this work was productive of good for a time, but gradually languished and finally ceased.

In 1874 a Secret Society of Spiritualists was organized by A. C. Stowe, and circles—as their meetings were called—were instituted in San Francisco, San Jose and Sacramento. Mrs. Laverna Mathews was president of the San Francisco branch, serving two terms.

The first Children's Lyceum organized in the State was in Sacramento early in 1865, by Mr. R. Moore of New York. Mr. Moore then came to San Francisco and organized the first Lyceum in this city, July 16, 1865, in a hall on the corner of Fourth and Jessie Sts. This Lyceum did good work for two years and then suspended. Several attempts to revive it failed; but on June 14, 1872, a permanent Lyceum was established.

Wm. M. Ryder was the first conductor; J. M. Mathews secretary and treasurer. This Lyceum is still alive and vigorous, and holds regular meetings every Sunday at 909 Market St. C. H. Wadsworth and wife are prominent among the leaders of the movement.

The first Oakland Lyceum was started in 1876. It, also, was discontinued. The second attempt, in 1882, was more successful, and it was in the interest of this Lyceum that the *Carrier Dove* was first issued in September, 1883. The first number was issued as a little Lyceum paper.

The first society incorporated under the laws of California was the First Spiritual Union of San Francisco. This society is still in existence.

The Society of Progressive Spiritualists was incorporated in 1883. This society owns the largest Spiritualist Library on the Coast. It holds regular meetings in Occidental Hall, with Mrs. R. Shepard Lillie as the speaker.

Another incorporated society that did good work during the four years of its existence was the Spiritualists' State Camp Meeting Association, organized in October, 1884. The history of this society stands as one of the most prominent landmarks along the thorny path of Spiritualism in California, and forms one of the links in the chain of progress.

Other camp-meeting associations have been formed of a local character, but none have as yet arisen that could fill the void left by the defunct State Spiritualists' Camp-Meeting Association.

The history of Spiritualism in California would fill a large volume. In this historical sketch I have only touched the points of interest here and there. Many illustrious names, important events and noted places have been omitted for want of space. But when the history of Spiritualism in California shall be written, justice will be done to all.

### If I be Lifted up.

BESS M. RITTER.

Then lo! a gentle voice fell on mine ears—  
"Thou shalt not sob in supppliance hereafter;  
Take up thy prayers and wring them dry of tears,  
And lift them, white and pure, with love and laughter." —JAMES WHITCOMB RILEY.

Who, when he looks about him and sees his loved ones struggling in the surging sea of sorrow and distress, can wring his prayers all dry of tears and with sympathetic and loving heart hold high above the waves his little torch bright burning with hope and love and cheer? 'Tis he who will not be crushed, who loves himself and fellows far too well to yield; he, who in the face of pain and grief and woe still tunes his ear to that happy strain as it comes echoing down the moments we call years, and lives and sings, and ever sings in the heart of the brave, the loving, the just, the true: "If I be lifted up I will draw all men unto me."

Aye! that song! It rises sweet and clear above the din of clashing creeds, and death cries of old beliefs and swiftly passing errors, and spurs us on to braver efforts, to more patient waiting, to gentler words, to lighting smiles through tears, to doing and to being that which opens wide the door to ever-loftier arms, to ever-widening love, to ever-sweeter peace, to ever-happier knowledge, to ever-truer selfhood.

If it be true that to be lifted up in thought, in desire, in deed, in being, is to become a light, a way, a power, a magnet to draw men onward into a higher understanding of their own inner worth, so it is true that weaklings follow in the wake of him who is cast down. We will stay here but a moment, just to catch the lesson, and then

pass on. We see what such an attitude may mean—how it may withhold for many troubled years the happy things from recognition. So let us be lifted up in that high consciousness which makes us feel the divine in all men and call it forth, that they may see and become conscious of the beauty and grandeur of life and the splendid opportunities for growth and gladness, which it ever holds for all who will but look for them.

Let us go often into this place of the most high, where are ideals of charity and kindness and wisdom born. Let us make these ideas practical. They are studies for us to chisel out in character; they are patterns for us to follow; they are golden threads leading out to Infinity, but they are to be woven into garments for daily wear. They are to be woven into our relations with all men and things; they are to make sacred homely tasks; they are to make beautiful plain places; they are to make easy hard lessons; they are to draw us into a more positive knowledge of the law of attraction—of natural compensation, which melts away all anxious thought—of love Divine, which ever holds for us more opportunities—of charity Divine, which judges not by what we are in the eyes of men, but by what we, in our hearts, would be—of trust in the divine order of things which will make us to indeed lift up our prayers, all white and pure, with love and laughter.

### Know Thyself.

WILLIAM E. TOWNE.

The only possible way in which you can free yourself from all negative conditions is through *self* knowledge. It matters not how plain a conception we may have of the Law of the universe, nor how clearly we may perceive its orderly working; unless we apply this knowledge to ourselves, incorporate it into act, it can never save us.

Before we can obtain any adequate knowledge of ourselves, we must let go of all our individual idiosyncrasies and try to get into harmony with the center of our being. The real self, which is so much of the every-day self as is in perfect harmony with the Law, can never manifest to any great extent so long as we recognize only the limited thought currents of hypnotic suggestions which the ordinary conventional life attracts within our reach. The mass of people live and die without ever once getting out of these seething currents of negative thought, even for a brief season. They are tossed about by every adverse circumstance like a ship without a rudder, never once penetrating to the infinite ocean of real life which lies just below the surface of these thought currents.

Original thought is the instrument through which we recognize our true selves. The most that another can do to help us is to awaken desire for fuller life. This induces us to think how it may be obtained. We shall then learn by degrees that the true way to succeed is not by making strenuous physical and mental effort, or by exerting a great amount of brute will power. The true way is to keep still and recognize what we want, and then go ahead and obtain it, never allowing ourselves to doubt the perfect success of our efforts.

At this point it becomes very

essential to know just what we want. If we fly off at a tangent every time we think we want something, we shall get a lot of experience which will finally teach us to keep still and know. Listen for the voice of your inmost self to speak. Withdraw from the current of other people's thoughts, and in the sacred silence of your own center, learn your real desires. You will become conscious of the I Am, the Law recognized in your being, and this Law will expand and broaden as you learn to trust your highest desires.

The highest desire of another person can furnish no criterion for self-judgment. Trust all your highest desires, even, if they are contrary to the desires of every one else in the universe. But do not err as to what constitutes your highest desire. Your highest desire will not generally lead you to make a nuisance of yourself, unless it be a certain limited class. You will simply stand where you want to stand, and let everyone else do the same.

Self-study will ultimately lead us to know that a part of our selves is incorporated in all other's selves.

### Mrs. Bertha J. French.

CARL BURELL.

Passed to the higher sphere, March 14, 1900, Bertha J. French of Willimantic, Conn.

The readers of the RELIGIO-PHILOSOPHICAL JOURNAL must have noticed the charming and brilliant essays which she has contributed, and must have felt a kindly interest, as well as a sincere admiration, for Mrs. French.

One could have hardly thought from her cheerful essays that she was a confirmed invalid, having been so from girlhood. Weakness, pain and physical limitations could not dim or quench the spirit that burned within, and we know, so well, that death was only a change, leaving this limited sphere for the higher, broader and more limitless one which is the continuation of this life. To those who were with her she seemed to go away, but to me, who was some distance away, she has only moved to another sphere, where she is nearer than she was before.

I have for several years read with the greatest interest and pleasure her contributions to the Spiritualist papers, and have also corresponded with her frequently, but have never met her; yet I felt I knew her better than did many who had met her face to face.

I feel that no words of praise are too strong. She wrought well the mystical web of this life, and her courage, hopefulness and cheerful endurance were both grand and beautiful, and wherever and whenever she touched the lives of others, it was to make them better and nobler.

Words can not quite express my emotions—I can only say that, now she has passed the portals, I love life less than I did before. I firmly believe the future life will bring us more freedom, greater power and grander possibilities than this life can ever afford.

Therefore, let us not bemoan our loss, but rather glory in the good fortune of our loved ones, who have found entrance to that higher and better sphere.

East Pembroke, N. H.

[We fully endorse the sentiments expressed by Mr. Burell concerning the lovely character and helpful

disposition of Mrs. French. Her communications were always brilliant and uplifting, and none were ever more welcome to the columns of the JOURNAL.—ED.]

### Trials of a Palmist.

Curious and mysterious are the ways of those who visit from one point to another to get their "for-chins" told, "pams" read, etc. In they walk with stealthy tread, half sheepishly, tightly button up their lips with an extra twist, and gingerly stick out their hands with a righteous, indignant air that makes the reader feel like a three-year-old who has been into mamma's jams. After scanning the hard and empty palm, the reader humbly telling what little is to be seen, the subject goes out and says: "Didn't tell me where I was born nor if my children were well."

Another, tall and stately maid, sails in, heavily veiled, and defiantly lays out her left hand, keeping her right gloved and clutching numberless articles which woman-kind burdens herself with, and, with a cold, repelling air, dares one to read her character therein. After succeeding in capturing both hands, and, by sheer force, keeping them in a position where the chill, mysterious depths can be fathomed, the hard work begins. Not a sympathetic vibration vibrates beneath that steel-clad soul (if souls dwell within such shells), and how arduous it is to talk, even over the back fence, about such a hackneyed subject as the weather, if there is no sympathy; but to read even characterizations in the hand of one scorning and doubting, and hoping you won't "hit" a thing, is doubly hard. Truly, the pathway of the professional palmist is not strewn with roses—no, not even cowslips.

Then the other extreme presents itself, and when there are ten people waiting their turn and an appointment to be kept within a half hour, the voluble subject insists upon telling all her troubles, foibles, etc., before she even removes her gloves. Then she goes away and tells the most impossible tales of what the palmist told her. When some of this woman's friends call later and these remarkable things are not heard—disappointment reigns.

It is not, however, all shadow and darkness. Many whole-souled, intelligent people, with inquiring minds, enjoy having their characters diagnosed by the hand, and cheerfully acknowledge the truth as it is revealed by the lines and mounts.—*Messenger*.

### Shall We Live Again?

A correspondent of the *Christian Register*, a prominent Unitarian paper published in Boston, is evidently groping in darkness, trying to find some glimmer of light from the avenue of the resurrection of the body at some future date (as is shown by the following extract.) Instead of looking for a physical resurrection, it should look for that event by the spirit being clothed upon, as Paul said, with the "body that shall be in the spirit realm"—that is the spiritual body, which is the real one. He says:

For over 50 years I have been trying to find some one who can answer the question: "When we come to die, shall we live again?"

I expect many more have asked the same question, and no doubt many more will in the future.

First, what is death? Webster says that it is becoming extinct; dead, like a burned out candle; gone; consumed.

Shall we live again? Undoubtedly, the Egyptians believed it, as they prepared their dead so that they might come forth from their graves at the great resurrection day. Joseph believed it when he prepared the body of Jesus with 100 pounds of spices—their method of embalming. When we to-day see bodies carefully embalmed and placed in metallic cases and costly tombs, we think they believe that some day the graves will be opened and the dead walk forth to the great Judgment Day. There seems to be a wide-spread belief to-day that sometime, somewhere, in some place, some way no one can explain, we shall live again; that we shall have another life of some kind.

A few years ago, when everybody supposed that this world was the center of this universe; that the sun, moon and stars were made to give us light by day and by night; that heaven was up in the clouds over our heads, and hell was in some caverns in the center of the earth, then we could understand and be satisfied with the words our preachers taught us.

Through the aid of telescopes and science, we have learned that this world is a round ball, traveling through space around the sun, at the rate of over 1,000 miles per minute, and that the sun is traveling through space at a fast rate, and that the stars are planets, some larger than this earth. We are lost. We go to our preachers and bishops, and ask them, Is there life beyond the grave? They tell us they hope so: they "don't know." We ask the great agnostic the same question. He said he hoped so. "Don't know." We ask Huxley, Spencer, and other scientists. They hope so. They don't know. They have discovered nothing to warrant it.

So-called mediums are very common in every town in the country to-day. I expect from what I glean from ancient history and the Bible that they have been very common through all ages of the world.

We read where a young man went out to hunt his father's cattle. After searching a long time, they thought about a seer, or medium, that might tell where they could be found. They gave him what change they had with them, and received the desired information. About that time King Saul got into trouble. He had ordered every seer and prophet killed that could be found, so they could not aid his enemies. Finding his power of mediumship gone, he had to resort to one that his soldiers had not discovered. He obtained the desired information, and no doubt was satisfied.

To-day the people want to know: they don't want "hints." They want the men who are employed as ministers, bishops, etc., to tell them something definite about the question: *If a man die, shall he live again?* Don't tell us any more that they "don't know," but hope, have faith, etc. If there is a continued existence, tell us so, and give us some evidence that we can rely upon.

When I ask the savage Sioux Indian on the plains that question, he gives me a firm, decisive answer. Yes, he says, he does know. They always knew: their fathers knew. But the Christians "don't know." They only hope.—*Christian Register*.

### California State Spiritualist Association.

HEADQUARTERS—3322 17th St.,  
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### MEDIUMS

Enumerated below hold Certificates of Endorsement or Protection from the State Spiritualists' Association:

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

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

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

Mrs. Griffin, spiritual and business medium. Mines a specialty. 1027 1/2 Market St., S. F.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, 445 1/2 So. Spring St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1423 Market St., San Francisco.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

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

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Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 215 Jones Street, S. F., Cal. Readings and Treatments daily.

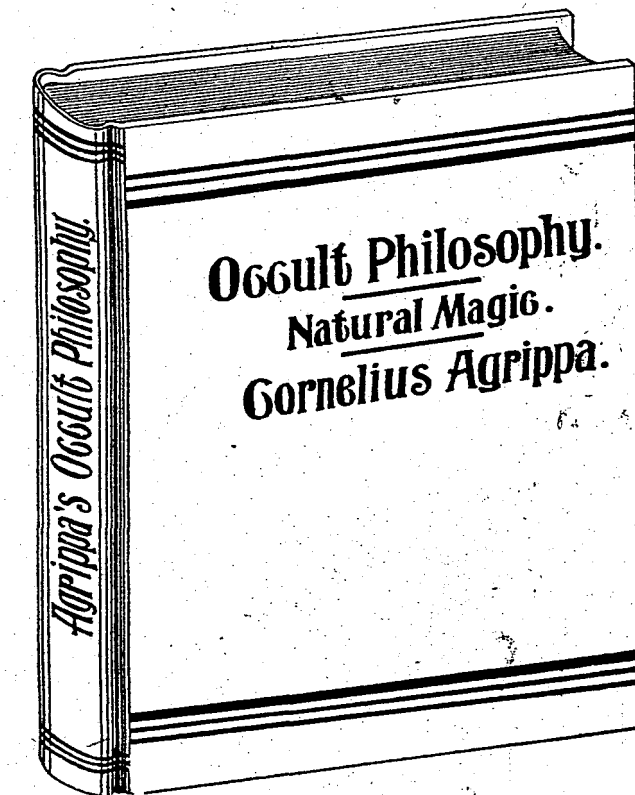
Mme. E. Young, 605 McAllister street, S. F. Circles Tues. Thurs. and Sunday eves. 10c.

For other mediums see page 5.

### 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.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Emyrean 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.

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Between 10th and 11th Streets.

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 29, 1900.

Denial is no part of our philosophy. We do not deny the divinity of Jesus, but we affirm the divinity of all men; we do not deny the existence of evil in the world, but we affirm the omnipresence of good. Negation is nothing. What are you?

The Working Girls of America are being constantly assailed by the calamity-howlers, who seek to make capital for their misguided cause by misrepresenting the condition of the working classes. The working girls are the saviors of their sex. They are the pioneers marking out the road which leads to liberty. We believe in equal rights and equal responsibilities.

A Deluge of idle thoughts, words and actions seems about to overwhelm the world in spite of the rainbow of promise which has adorned the mental and spiritual firmament for 52 years. Occupation is necessary to the happiness of humanity, but the grade of employment is determined by the refinement or spiritual development of the individual.

In His Steps.—We often wonder what would be the result if our Police Judges should follow "in His steps." Jesus said: "Let him who is without sin cast the first stone." If this announcement should be made from the bench of one of the San Francisco police courts, the litigants, witnesses, audience, lawyers and Judge, would "pass out one by one," and there would be no one left to say: "Go and sin no more."

A Mass Convention of Spiritualists will be held in Chicago on April 10, 11 and 12, at Handal Hall, 40 Randolph St. Daily sessions will be held at 10 a. m. and 2 and 8 p. m. These mass conventions are doing a good work.

### Anniversary Greeting.

As the years follow one another in rapid succession, and the anniversary season approaches, we are impelled to give expression to words of encouragement and good cheer. The adverse conditions of life are the result of ignorance. This tyrant, entrenched behind the bulwarks of superstition, is being assailed from every quarter; the picket lines are all driven in, and the intelligence of the world is bombarding its stronghold; capitulation is certain in the near future.

When man knows himself, he will be the master of the Universe. Mediumship is the key to the secret of being, but it can never be developed in an atmosphere of fear. The orthodox ideas of morality and ethics must give way to a natural comprehension of man's relation to his fellow-man. The vista of the future is radiant with brightness, and illuminated spirit hands beckon us onward and upward.

Each succeeding anniversary will bring better conditions, and the era of comparative prosperity and happiness is dawning upon the earth. The world is ours; let us use it to the best advantage, for this is the best world we know anything about.

### Evolution and Christianity.

We are not particularly concerned whether Christianity lives or dies; but when the old scarlet Haridan makes her exit, we would like to be pretty well up toward the front in the funeral procession. The *Dominion Review* gives expression to the sentiment which will predominate in the first chapter of the obituary notice, when that interesting event occurs. It says:

There can be no question among intelligent men that Christianity has entered upon a phase of very greatly accelerated evolution. The discussions which have occurred in some of the more prominent journals during the last few years have shown that the old-fashioned orthodox elements are fighting what they know to be a losing campaign, and that, though they are determined to stand to their guns to the last, even if they have to lose their reason, they cannot avoid admitting the validity of the new science and the new philosophy which, consciously or unconsciously, is revolutionizing the ideas of all thinking men.

Another Messiah has taken possession of the world in the name of the God of the ancient Jews. His name is Henry Hubbard, and he lives in Santa Monica, California. If this thing continues, there will soon be enough "Messiahs" to go around, and we will be able to have one in each family, and not be compelled to borrow one, as the Christian Church did.

Eccentricity has been considered a mark of genius; but when it operates to curtail the opportunities of men for the investigation of the problems of life, there

should be a limit fixed beyond which no leader of thought should go. The *Christian Register* contains this brief sketch in point:

Dr. Martineau's dislike for tobacco was so intense that it reduced his traveling to a minimum and kept him from all public places where he was likely to encounter the effects of its use.

### Mental Science College.

Helen Wilmans and C. C. Post have written us a letter in regard to the college to be built in Seabreeze, Florida. We believe that the line of demarcation between the finite and the infinite should be labeled *ignorance*, and every movement tending toward the destruction of this barrier to progress has our hearty support. The cause of progress needs a place where a new thought can be entertained and analyzed, without doing violence to the preconceived opinions, religious, political or otherwise, of the faculty, the founders or the benefactors of the institution. We quote the following from the secular press in that section of the State:

While this institution has been named a School of Research, it will furnish all of the facilities commonly offered by other institutions of learning. By this is meant that all the common branches will be taught. It will differ from them in the fact of absolute freedom to investigate, and in that absence of reverence for antiquated precedent in the educational world which it is believed by the founders of the institution is a lamentable tendency of institutions of learning generally.

The whole student life will be tempered from the viewpoint of the belief on the part of the founders of this institution in the Godlike qualities and absolute mastery of man. Self-reliance, independence of thought and action, original thought, self-development, are among the tendencies which will be noted in after years as a characteristic of the graduates of this institution.

Paul Tyner, in a lecture in the Church of the Messiah, Park Ave. and 34th Sts., New York, in April, 1896, gave expression to the following sentiment, which will find a response in the mind of every thoughtful man:

All so-called sin and wickedness are but forms of selfishness, and selfishness is simply spiritual blindness. If he who is not without sin may not cast stones of condemnation, he who is really sinless will not condemn. Christ opened the eyes of the blind, wasting no time in judging or condemning either the blindness or the blind man, except as light condemns the darkness, by displacing it.

After all, in the individual and in the mass, from the least to the greatest, from the most ignorant to the wisest, from the most vicious to the most virtuous, the crying of humanity to-day is the cry of the dying Goethe: "Light, more light!" And for us all, the cry shall be satisfied in the future, as it has not been in the past, by ever-increasing fullness, intensity and duration of life.

### 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.

*Proceedings of the Society for Psychical Research.* London: Kegan, Paul, Trench, Trubner & Co., Charing Cross Road, W. C. The February number contains contributions from Andrew Lang, Mrs. Henry Sidgwick, F. C. S. Schiller and Prof. Harlow Gale. It is very valuable as a disseminator of information on occult lines.

*The Independent Thinker* Henry Frank, editor, 27 West 42nd St., New York City. Monthly. \$1.00 a year. This magazine is devoted to expounding the New Thought, and the February-March number has many good things "for those who want to think," and "for those who want to know what to think about."

*Internal Respiration*, or deep breathing as a means of developing mediumship, by Respiro. Price, 50 cts. For sale at this office.

### Home Culture Clubs.

Having been appointed a committee to encourage mental and spiritual culture among the Spiritualists of the State, after careful consideration we make the following recommendation:

We, the committee appointed by the Board of Directors of the California State Spiritualists' Association recommend that each society arrange a reading club, to be known as "Home Culture Club," for the study of History, Science and Religion, and suggest the following books as a beginning. If, however, none of these meet the requirements of your society, you are free to make such selections as may be best suited to your needs:

History—Ancient, Mediæval and Modern, General Barnes; Science and Religion, H. J. Davis; Harmonial Philosophy, A. J. Davis; Evolution: Its Relation to Religion, Underwood; Development of Spirit After Transition, Faraday; After Her Death, Lillian Whiting; Relation of Science to Phenomena, Faraday; The Greatest Law in the World and Natural Law in the Spirit World, Drummond; Emerson's Poems; The Mystic The-saurus, W. F. Whitehead.

R. I. JOHNSON, Hollister.  
WM. M. RIDER, San Francisco.  
FRANK PARKER, Santa Cruz.  
Committee.

J. C. F. Grumbine has had a successful season in Boston. The prominent dailies and society papers have printed notices and sketches of his life and work. At Swell Back Bay his private classes and public lectures were well attended. He goes from Boston to Washington, D. C., where he will labor during April and May.

We learn that the second edition of "Psychometry" will soon be ready; also "Auras and Colors," which has been delayed. The second edition of "Clairvoyance"—price reduced to \$3—is now ready, and also "Easy Lessons in Psychometry, Clairvoyance and Inspiration," which books are for sale at this office.

The brilliant number of "Immortality," dated March 15, 1900, is devoted to "Realization."

## San Jose Notes.

TO THE EDITOR:

San Jose Spiritualists have been particularly favored with good things since the opening of the New Year. First came Mrs. E. L. Watson's course of lectures on "Social Ethics." These were followed in February by a course of lectures from Mrs. Nettie Pease Fox, the well-known author and lecturer, who is spending the Winter in San Jose.

This course was a natural and most appropriate preparation for the visit of the National Missionary, Mrs. Addie L. Ballou, who came to tell what organization may do to further the cause of progress.

The Union is at present enjoying the ministrations of Mrs. L. D. Lyness, late of Minneapolis.

Mrs. S. Cowell of Oakland has occupied the platform of Sleeper Hall for a number of weeks.

Henry B. Allen, the renowned physical medium, is in town, proving what wonders may be performed without the aid of human hands. The local mediums, Mrs. Hendee-Rogers, Mrs. Downer-Stone, Mrs. York and "the other" Mrs. Stone are kept busy with private work.

Several traveling mediums have also visited the city. Traveling mediums, whose work can be proven, are always welcome; but "tramp mediums" may pass on.

The Lyceum and Ladies' Aid gave a mask ball and supper on Friday evening, March 16, which was a grand success.

The annual election comes the first Sunday in April, at which time it is hoped a Board of earnest workers will be elected as Directors to properly conduct the business of the Union, and to make the coming here of the State Convention a success.

E. B. MARCEN

## Los Angeles Notes.

TO THE EDITOR:

The truth-seekers and the co-operative Spiritualist societies of Los Angeles will unite with the Harmonial Association in celebrating the 52nd anniversary of Modern Spiritualism, in Harmonial Hall, Sunday, April 1. Rev. Wm. C. Bowman and John G. Briggs will lecture in the morning and Mrs. Elizabeth Manewell will give spirit messages.

In the afternoon Dr. Cannon and Dr. Geo. W. Carey will lecture, and Miss Althea Johnson will be the medium. In the evening Rev. Wm. Penn Haworth and Mrs. Maude L. Freitag will officiate. Excellent musicians, both vocal and instrumental, have been secured. C. O'Brien and Mrs. C. J. Cormic will deliver original anniversary poems.

The three societies referred to are enjoying a full measure of success, and the best of feeling exists among them. There are three other educational circles which give courses of lectures during the week. Dr. Carey, Dr. Cannon and Mrs. Bertha Curry are the efficient leaders. Space will not permit me to mention all the circles which are held and well patronized.

Mrs. Augusta Armstrong, who has been on a visiting tour on the Coast since the Harmonial Camp-Meeting, has been quite sick here for two weeks with la grippe, but she is now convalescing, and, if well enough, she may be expected to make an address at the anniversary exercises. A new society has been started at Pasadena by Ben Barney and Prof. Bowman.

J. D. GRIFFITH.

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Your letter of the 9th inst. at hand. I am wonderfully surprised at your extraordinary power, for which you have struck my symptoms to a certainty. I will send you an order. Please send me the necessary medicine, which I will take according to directions.

Yours truly, JENNIE A. JULIAN.  
Princeton, Ill., June 9, 1899.

Mrs. Dr. Dobson, my Good Doctor and Lady Friend: Am getting well; I feel like a boy sixteen years old, and give you all the praise.

Yours truly,  
HARMON SIMS.  
Fairview, Christian Co., N. Y., Feb. 2, 1900.

Mrs. A. B. Dobson:

DEAR FRIEND—I must say that your medicine done me more good than all the doctors I ever went to, and I am so thankful to you for the kindness I will now send for another month's treatment, and I think that is all I need.

Yours truly, LEWIS BOSTON.  
Flanagan, Livingston Co., Ills., Feb. 6, 1900.

Dear Mrs. Dr. Dobson-Barker:

I am getting along fine; the growth on my back is going away fast. I am trying to send everyone to you, as you have helped me so much that I want everyone else to try you.

MRS. S. A. BAKER.  
Clifton, Feb. 6, 1900.

Dear Madam:

I received medicine from you last February which helped me so much that I am again sending for it. I am troubled with rheumatism. My feet get sore, and I feel stiff all over, and yours is the only medicine that helps me. I wrapped the papers around my feet at nights, and that took all the pain away. Please send to the following address:

MISS ALEXIA PETRIE, Brewer, Maine.  
Feb. 1, 1900.

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## The Experiences of John Brown,

The "Medium of the Rockies,"

which covers a period of about seventy years, including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle—Remarkable Manifestations of Spirit power—Prophetic visions, etc. Price 50 cents, postpaid.

This book and the Journal a year, \$1.25

## NEW MEDICAL BOOK.

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By Dr. George W. Carey, A. M., Professor of Biochemistry. 444 pages, finely bound in cloth. Price, \$2.50; sent by mail, postpaid. The "Homeopathic News" said of this work: "It is one of the wonderful books of this wonderful age." The book contains the biochemic pathology of disease, the therapeutical action of the cell salts of the blood, a complete repertory of symptoms, and fully explains the law of supplying deficiencies. The work is invaluable to all who wish to understand the Chemistry of Life. Address: THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

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## Mediums' Directory

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

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Chester Carleton, magnetic healer and massage treatment. 1382 Market St., rms 27 & 28.

Letters to spirit friends answered by independent writing or whispers, for \$1. Address Annie Lord Chamberlain, Milford, Mass.

Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Spirit Chemistry. Remedies cure all diseases. Send 2 cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, Box 508, Los Angeles, Calif.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday, 1238 Howard.

Mrs. M. Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 118 Eddy St., S. F.

Sol Palinbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

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

Mrs. Winchester, trance medium, 1610 Clay St., S. F. Locating of mineral bodies a specialty.

Sp. lit. and a microscope, 10 cents. Dr. Williams, prophetic medium, Kalona, Iowa. St. 18

For further list of mediums, see page 8.

## AUTOMATIC

OR

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This valuable book of 352 pages, in paper covers, will be mailed to any address for 35 cents, when accompanied with \$1 for a year's subscription to the JOURNAL, to old or new subscribers. An excellent book to lend to investigators.



The Editor is not responsible for the opinions of correspondents.

### The Vibratory Theory.

TO THE EDITOR:

Won't you or some of your thinkers and investigators give through your paper the name or names of the best text-books on the Vibratory Theory of Matter? I have read something from the aspect of the psychic, but I desire to get the materialistic side of the question. What books do the professors of physics in our great universities recognize on this subject? Where can I find the subject discussed?

Yours truly,  
S.

[We invite someone who is familiar with this subject to give us a list of such books, together with the names and addresses of the publishers.—ED.]

### Who is he?

TO THE EDITOR:

A few days ago I received a letter purporting to be from one Zion Barratt, "the great Australian Medium—First American Tour." He gives the names of two of my friends long since passed over, and says their spirits have appeared to him, and that he will hold in rapport with them until he hears from me, and invites me to ask questions of them through him. In a corner of the letter-head is a venerable face and the price list of questions, running from \$2 to \$5.

All this would not have aroused any suspicion had it not been that a friend of mine whom I seldom see dropped in to show me a like communication from the same party received by him. It immediately struck us both that probably hundreds are getting these letters, and that it is a deep-laid scheme, broader in scope and conception than any yet disclosed. If Zion Barratt is a reality and has proper credentials, rigid investigation will do him no harm; in fact, will be of decided benefit.

A suspicious circumstance lies in the fact that the letters do not emanate from local psychics, who can be investigated, if not known, but from such a distance as to preclude any investigation. The letters are dated at Kansas City, but are mailed from a town in Texas.

Do our good friends of the *Thinker*, *Light of Truth* and *Banner of Light* know anything of this man? He ought to be brought out into the light and either approved or disapproved speedily, for the chances are there are hundreds of these letters out. Yours sincerely,  
NATURALIST.

[We know well our correspondent who signs himself as "Naturalist" to the above. He is one of our prominent and reliable city business men. We hope our Eastern friends can throw light on the above. Who knows about Barratt? Won't those who can, tell us something about him?—ED.]

**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 the Institute, so that deaf people unable to use the Ear Drums may have them free. Address No. 701B, the Nicholson Institute, 750 Eighth Avenue, New York.



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Dr. D. M. King of Mantua, Ohio, also of the Anthropological Institute, says: "Prof. Means is a natural born magnetic healer, and has performed many most astonishing cures; these cures in olden times would have been called miracles. I therefore most cheerfully recommend him to all seekers after health." Prof. Means, understanding psychic science, recognizes no bounds, no metes in the economy of mind and spirit over matter and its diseases. Distance cuts no figure in this economy, since he is enabled by the help of Spirit Croaker to bring into use such GUMS as have been used by Mystic Healers for time immemorial, and for retaining and imparting animal and spiritual magnetism.

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Send stamp for one of our BOOKLETS giving full directions, with mental suggestions, as dictated by Prof. Means' spirit guide, Dr. Croaker. The BOOKLET of itself will be the means of bringing many mortals to a knowledge of the God within, thus making them master over diseased bodies.

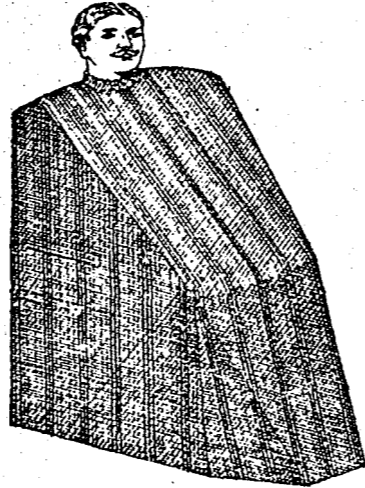
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