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VOL. 37.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, APRIL 12, 1900.

1429 Market-st.
Between 10 & 11th-Sts. No. 15.

THE HOME OVER THERE.

There's a land fair and bright where the leaves never die—
A land of perpetual bloom;
Where the snows never chill and the frosts never blight—
The land of Eternity's noon.
Oh, how oft do we sigh for that beautiful land,
When weary with grief and with care,
And our souls have been tossed on the rocks in the strife;
Then we long for the "home over there."
Tho' our eye ne'er hath seen the home of love,
The spirit doth know of the bliss,
For we feel the kind presence and smile of spirit friends,
When we faint by the wayside in this.
We are journeying home to the Kingdom of Light,
Where the waves of Eternity roll.
There, no doubt, ever dims the great glory within.
In the beautiful home of the soul.
Roseville, Cal. ANNA HUNTLY.

BORDERLAND

The Phantom Woman.

San Francisco is not without its dwellings of mystery. Far out on one of the fashionable thoroughfares, a little back from the street with a row of trees and bushes in front, guarding it from the curious gaze of passers-by, there stands a house that for many years was unoccupied, save by an old colored woman.

The colored woman did not sleep in the house, but stayed there only during the day, in order to show it to a possible tenant, for for many months door and windows had been placarded with "To Let" signs. While many people inspected the house, no person ever returned to take a second look. It was an elephant on the hands of the real estate firm who had it in charge.

At length a grewsome experience had in connection with the house by the wife of a prominent attorney while on a house-hunting expedition, furnished a possible reason why the house had so long remained untenanted.

"I entered the gate," she says, "and rang the front door bell, to which there was no response. Another ring and again no answer. Evidently the caretaker was not at her post. So I concluded to walk round the place, thinking I might find some unbarred door by which I might gain admittance.

"Glancing at one of the side windows, I saw standing there, staring straight at me, the buxom figure of a woman with her sleeves rolled to the elbow. I called to her that I had rung several times and asked her to come down and open the door. Still she stared, but made no move and seemed to be in no way impressed by my anxiety to get in. Then I raised my voice

and shouted to her, thinking she had not heard me. But it was no use; she was evidently deaf and dumb.

"I was becoming exasperated, for I knew that she saw me and thought she might have guessed my errand. Thinking it strange that such an incompetent should be left in charge of a house to rent, I turned away, but some strange influence drew me back. I retraced my steps, and once more stood beneath the window. There she stood. I called again—still no answer. Then I said: 'There is no woman—'tis merely an optical illusion,' and moved from point to point. Always she stood there; always the same attitude! My flesh began to creep, a chill ran down my spine, and I no longer felt a desire to 'get in.'

"I was getting out of the place as fast as I could, when I encountered an old colored woman coming up the path.

"We went in, and I at once proceeded to every door in that house that opened to the outside and found them all locked inside and the keys in the doors. Then straight up stairs I went to the room in the window of which the woman had

appeared. There was no woman there, of course, and nobody in the house, and the woman in charge told me no one had been there that day.

"Who washes the windows?" I inquired, remembering the turned-up sleeves. "Nobody mostly," she answered. "I dust 'em off once in a while."

As I walked rapidly up the street, just once I turned and looked back at the window. There stood my woman. I have since learned that the apparition was frequently seen by the neighbors, and I know that that particular window was afterward boarded closely over."—*Chronicle.*

"A Child Shall Lead Them."

There is in Peoria, Ill., a little 10-year-old girl who in the past two weeks has succeeded in mystifying everybody who has come in contact with her, and who is the center of one of the greatest sensations that Peoria has experienced for years. Her name is Grace Holmes. There is nothing out of the ordinary in her appearance or manner, but the evidence that she

possesses some strange and wonderful power is so strong that a great majority of the people here look on her as they would on a wizard.

On January 7 Mrs. Lucy Summers, a resident of Peoria, disappeared from her home and was never again seen alive. Extraordinary efforts were made by her relatives and friends to locate her, but nothing was discovered. Two weeks ago Grace Holmes told her parents that while lying in her bed the night before she had watched Mrs. Summers steal out of her house and slowly make her way, clad only in her nightclothes, to the bank of the river. She saw the woman hesitate a moment, plunge into the water and drown.

When her parents told the story of the child's strange fancy they were laughed at by the neighbors, but Grace persisted and day after day went down to the river and pointed out the spot where she protested the body still lay. Finally high water came and the corpse of Mrs. Summers was found floating exactly over the spot where the child had indicated, clothed in a white gown, which had been torn by contact with some substance under the water.

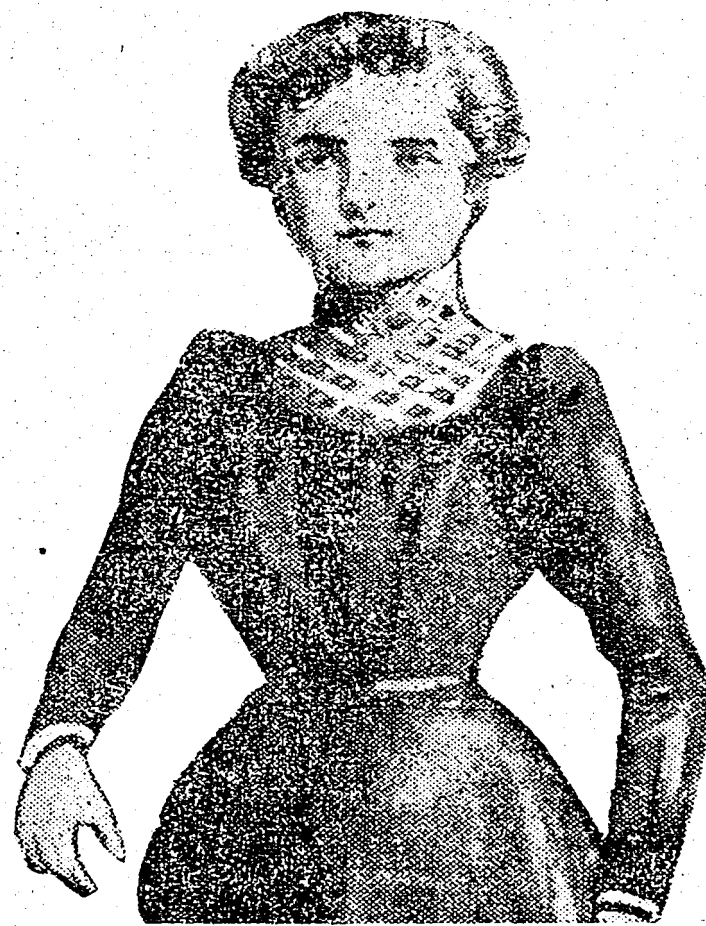
Then people began to wonder. Grace, not satisfied with this exhibition of her powers, announced that she could distinctly see the body of Jesse Saunders, a colored man who had been murdered on March 15 and whose remains could not be found, though a continuous search had been made for them by the officers for ten days. The child performed this test in the presence of several hundred persons, who started out with her when she left her home.

At the head of this procession she walked down to the river, crossed the bridge, followed the stream on the other side for some distance, and finally stopped on the bank. She then described the appearance of the body and pointed out the place in the river bed where she saw it lying. The place was searched and Saunders' body was found in the exact spot and in the condition that she had said.

Spirit in Brown.

Recently the ghost which for four years haunted the Cushman house in the outskirts of Palmyra, Wis., has appeared again. The tenants who have occupied the house for several months past have denied seeing or hearing anything unusual. But a few days ago, as George Greenwood, a thoroughly reliable citizen here, was driving by the place, he saw the ghost in its usual brown dress, walking in the field near the Cushman house. It followed him for a mile along the

In a Trance Nearly Seven Weeks.



MISS PAULINE FITZGERALD.

Pauline Fitzgerald, of New Haven, Conn., on March 15 awoke from a trance of nearly seven weeks. "I have had such a nice dream," she said. "I thought I was waltzing for hours and hours; I never seemed to tire. But now that I awake I feel tired and hungry."

Dance music was recently tried with partial success to awaken Miss Fitzgerald. The experiment was tried at the suggestion of the Springside Home, whither the young woman was conveyed from the house of Mrs. Fred Grant.

To a correspondent she said: "I can't realize that I have been asleep over six weeks. It seems only like a long night. I have no recollection of my dreams except that I seemed to be always whirling to the sound of music."

road, and slowly disappeared as he watched it.

About two years ago John Higgins and his wife rented the place, and soon the knockings and other peculiar manifestations were revived. The ghost then began to appear, a woman clothed always in a long brown or black dress, never in white. This vision was seen not only by the Higgins family, but by persons who had never heard of Mrs. Cushman or of the haunted house. For example, Mrs. Schultz, of Minneapolis, a daughter of Mrs. Higgins, came to pay the family a visit. She had never been told of the ghost. Mr. Higgins met her at the station, and as they drove up the lane in front of the farm-house a figure in a brown dress stood at the gate.

"There is mother waiting for us," said Mrs. Schultz. Mr. Higgins said nothing, not wishing to spoil his daughter's visit with the fear of spooks. As they neared the gate the woman in brown turned slowly and walked around the house.

"Why didn't you wait for us, mother?" inquired Mrs. Schultz, when greetings were over.

"Did you see it, too?" asked the various members of the family, looking at each other in fear, for Mrs. Higgins had not been at the gate.

After living on the farm a few months, Mr. Higgins was found dead one evening in the barn. It is supposed that he died of heart disease, probably induced by fright at the sudden or unusual appearance of the apparition. On the night before, the funeral watchers, as is usual in the country, "sat up" with the corpse, which lay in the back parlor. The double doors between the front and back parlors were locked, but suddenly they opened noiselessly and slowly wide enough to admit one person and then closed with a bang. For a moment the watchers were terrified. Then the son-in-law, Mr. Schultz, recovered his self-possession, remarking that "ghost or no ghost," that sort of a thing must stop, and nailed up the doors.

Visit Beyond the Border.

BY EVANGELIST TAYLOR.

One evening over a year ago, soon after retiring, I became very restless, without any apparent cause, and that condition was soon followed with a wonderful agitation of the brain, which caused me to query as to the meaning of the excitement; but as no answer came to me immediately, I concluded to bide my time as to the result. Soon a calm, placid and soothing sensation came over me, and presently I found myself rising and realized that I was passing through a downward, pressing atmosphere; but as I moved on I soon realized a great and exhilarating change, for I found that I had entered a more buoyant atmospheric condition, for I could move without any apparent effort.

Outward and upward I wended my way from earth, fully satisfied that whatever the outcome might be, it would prove for the best. Meeting with no hindrances, I journeyed on, becoming more and more interested and elated; and after having taken, in a very brief time, what seemed to have been a long journey, I found myself nearing a beautiful grove in evergreen and floral bloom, and with a feeling of ecstatic delight I entered one of its beautiful walks. As I neared the center, there was projected

before me a large, fine structure of Oriental style, and some invisible intelligence suggested that it was a resting-place for psychic pilgrims in search of light. I passed in, and though it seemed to be minus the presence of other persons, I fully sensed being greeted with a joyous welcome.

Everything was in a condition of order, harmony and freshness of such a charming character that I was delighted, contented, and happy. Noticing an exquisitely wrought lounge near, I seated myself thereon for a time, but evidently very brief, for soon after I began to sense, more keenly than at any previous time, that my journey was destined to prove a blessing to me in more ways than one, for by some mysterious power I found myself basking in the higher or divine atmosphere, and I further became aware that some superior force or magnet belonging to the spirit realm had me in its power and had drawn me to that sublime altitude for some important purpose.

Everything about me bore evidence of freshness and sweetness, as though it was a place of frequent resort for those having been incarnated, also within the halo of which psychics from the earth planes, through fitness and compliance with the psychic law for further illumination and unfoldment, were wont to visit with wisdom instructors. While these truths were being mirrored before my mental vision, my brain became more agitated than at any previous time, and then illuminated as though brilliant electric lamps were placed in every part of my being, and with their search-light power bringing me to a transfigurative summit, and the result was, my vision immediately became telescopic and distance or space seemed to be reduced to a minimum. With this phase of unfoldment I natur-

ally commenced looking for some new and more wonderful manifestation than had been presented to me.

At this point I became aware that the building was minus a roof save the star-gemmed heavens, and my attention was called to the fact that the walls of the building were receding from me on all sides, and continued to do so to an immense distance, which I soon found to be in harmony with my expanded vision and otherwise illuminated condition, and in this ecstatic state I again began to ascend into a more buoyant and perfect atmosphere, and found that I was nearing a more ethereal plane than had been my lot in any of my previous psychic journeys.

While thus rising at some distance from and above me in a diagonal direction there was projected before me another beautiful grove, and near it what seemed to be a veiled picture of a woman, from the head of which brilliant rays of light came directly to and entered every part of my brain with thrilling forcefulness. Fixing my gaze intently on it I recognized that we were rapidly approaching each other, or so it seemed to me, and soon I detected motions on the part of the apparent picture.

At this point of discovery I closed my eyes in order to gain greater power, and when the doors were re-opened I found myself standing face to face and in hand clasp with spirit Celestia, a brilliant immortal with whom I have taken psychic trips to ethereal scenes before.

In this condition I fully sensed the existence of brilliant psychomagnetic wires extending from brain to brain in our case as we stood with hands interlocked, and this fact gave me insight as to how Paul was drawn up to the third heavenly sphere, and while there

drank in so much of the glory of the higher life; also how adepts all along the highway of the ages have been able to rise even beyond the border and there become filled with divine illumination and inspiration, thus evidencing that both the physical and soul brain are giving and receiving batteries, and that isolation is not possible on the part of any of the parts of either the physical or spiritual universes. Therefore, proclaiming that there are electro-magnetic wires connecting part with part throughout the entire Universe; thus constituting a universal bond between all egos in all worlds, and that by the aid and proper use of the psychic law inhering in all intelligences signally affects all parts of the physical universe and gives to the spirit realm its richest charm.

While thus joyously taking in the illuminating and enrapturing splendor that enveloped me, my fair friend addressed me as follows: "Once more, dear friend, we have the pleasure of meeting, but not in just the same manner that we met before, when we took our happy pleasure-excursion. Then I met you more than half way, while on this occasion I sent my full soul telegram or appeal to you to rise above the atmosphere material and meet me in this department of the spirit zone, which is more congenial to me in my incarnated condition and more in harmony with your own best thoughts and aspirations, one wherein arisen spirits can present themselves to much better advantage in the helpful direction to their earth-bound friends, who are struggling for the mastery over their physical environments. Especially is this the case when they are able, through their unfolded psychic power, to rise to this ethereal altitude or plane.

"In this atmosphere those having passed through the valleys can express themselves better and accomplish much more in the aidful direction for their friends than it is possible to do within the atmospheric belt that is in close proximity to the physical planets.

"Yes, I sent forth my magnetic appeal, feeling quite sure you would respond, and thank the Infinite Presence you are here!

"I am further happy to announce that you are making commendable progress and nearing the more ethereal plane of unfolded angelic manhood, and the more completely or fully you become master of the compound that composes the web of your physical drapery, the easier you can take excursion trips to the divine altitudes, where the lessons of life and being in all their phenomenal and spiritual phases can be more rapidly and correctly learned understandingly from all essential methods of analysis, and this is why the few are in advance of the many on the planet earth.

"The more placid and cheerful you keep yourself with optimistic hopefulness and trust, my friend, the better condition will be yours to rise higher and still higher when making psychic visits, and be assured, every time you send forth the soul-telegram wish for cooperation or angelic company, some loving arisen friend or friends will respond with cheerfulness, conditions being favorable.

"I am further happy in saying that the more complete rounding-out time has arrived with you and is already expressing itself, and the time has also arrived for you to take an important step or upward promotion.

"Your psychic power is growing stronger in sustaining harmony

BUDDHA—THE BLESSED ONE.

The two thousand five hundred and twenty-third anniversary of the nativity of the Buddha was celebrated on April 8. Many persons may be interested to know something of the religion established by Buddha, whose adherents, numbering between five and six hundred millions, far exceed the membership of the Christian or any other religion. The religion of Buddha is formulated in four statements, termed "the four noble truths," viz: *Suffering; the cause of suffering; the cessation of suffering, and lastly, the eightfold path that leads to the cessation of suffering.* There is salvation for him whose self disappears before Truth, whose will is bent upon doing good, whose sole desire is the avoidance of all evil and the perfecting of good deeds. His interest is in that which ENDURES—the immortal—not in that which is transient. He lives, but does not cling to life, and thus when he passes on to other spheres, death does not touch him.

There are seven jewels of the law: Purity, Calmness, Comprehension, Bliss, Wisdom, Perfection and Enlightenment. They manifest themselves in (1) earnest meditation; (2) in the great struggle against sin; (3) in the aspiration for a perfect life; (4) in moral power; (5) in developing the organs of spiritual sense; (6) in wisdom; (7) in righteousness. The four meditations are (1) the meditation on the body; (2) the meditation on sensation; (3) the meditation on ideas, and (4) the meditation on the nature of things. They are practiced to teach the emptiness of all individual existence. All forms of individual existence, considered as individuals, are transient—the body, the sensations, the mind and the faculties of being. None of them constitute a permanent self; in none of them can be sought the purpose and aim of life. They teach the instability of all compound things.

Buddhism teaches salvation by devoting life to the attainment of enlightenment, through preparation of heart, self-discipline, self-reliance, indefatigableness, wakefulness, concentration and self-control. These bring wisdom, energy, thought, contemplation, investigation, cheerfulness, repose and serenity.

The heavens of the Buddhist comprise "the worlds of desire, the worlds of form and the worlds of invisibility." The first are six in number, the first of which is subdivided into four, and the second into thirty-three. The worlds of form are inhabited by those who are no longer subject to the passions—pure spirits free from desire, but retaining form. They are four in number, and are subdivided as follows: The first three each into three, and the fourth into nine, or eighteen in all. The worlds of invisibility are also four in number, but have no subdivision. In these spheres the spirits become so etherealized that they merge into the invisible universal spirit, of which they were at all times an integral part.

J. R. GUELPH-NORMAN.

with your soul and spirit promptings. You are in possession of the mystic key to the door of the cabinet of life's mysteries, and using it beneficially to and for yourself in many respects, which fact has been known and rejoiced over by others and myself some time, and this knowledge gave all the more confidence that if I called, you would answer.

"Our meetings and greetings are very much like that of long separated friends rather than otherwise. You think it strange at times that one who seemeth a stranger should take the deep interest that I am and have been expressing of late for you, but that feeling will be removed when my reasons are made known to you, some of which I expect to give before your present visit terminates.

"I will say, however, that I am not a stranger to you, from the spirit-realm standpoint, and this fact you will know in the unfolding by and by. In the second place, it is well known with us in our spiritual home how much you have passed through during the many years of your earth-life, and how much you have sought and have failed to find the needed congenial and reliable friendship and encouragement that your sensitive nature demanded during those many years of loneliness, and which condition has drawn to you, through the law of sympathy on our part and your own full-soul aspirations, those who could best meet your demands, and I am thankful and happy for many reasons that I am on the program, and there placed by a beautiful law of the realm angelic as your devoted friend and helper.

"My mission in this case is to infuse a magnetic cheeriness into your sympathetic nature, a condition that every true reformer on your planet very much needs as sweet flowers and smiling fraternal sunbeams of encouragement while engaged in the complicated battles for the world's mental, moral and spiritual growth.

"Many circumstances have come to and beclouded your life-journey on earth, to the extent that at times you have almost arrived at the conclusion that your life was a failure as to usefulness to the world, or a benefit to yourself, which has interfered with and retarded your upward trend very much at times; but I think you must realize by this time that life with you has been taking on new conditions of late that are of a more placid and cheerful character, such conditions, too, that had not been usual with you for a long time; and it is with pleasure that I inform you that this change has been and continues to be the bloom and fruitage of our psychic meetings and communion with each other during our ethereal journeyings together, etc.

"Your constant pleading for further light on the mystery of life and being, and desires for a purer and more exalted condition, have been the within beacon lights of your real soul-self all along the highway of your flesh-clothed journey, and, as a happy consequence, your progress in the soul department of your being has far outstripped the physical tent you occupy, and even that is undergoing improvement in the spiritual direction, under your illuminated and psychic influence.

[CONCLUDED NEXT WEEK.]

Licensing of Mediums.

On that specific clause of the City Ordinance that puts public me-

diuums under the ban of a license, which, in many cases, must be prohibitory, I will say, not as a public medium, but as one of the hundreds of occultists and Spiritualist residents of San Francisco, it is, without question, unconstitutional. That greater palladium of our liberties, the Constitution of the United States, authorizes and protects all forms of religious belief, and the Constitution of California reiterates and provides for the same privilege.

The reading of Article XXII of this smaller instrument, the City Charter, is not so liberal. It is worded in the sententious and all-inclusive style of a penal code. It is like saying, "Let no rascal escape." It might have been framed by Cotton Mather when he hanged and burned witches in old Salem, were it not for the penalty. His are no longer fashionable. They are not deemed humane. They are now scorn and licenses, on the latter-day principle—as evil is a necessity, we will license it, and make it contribute to governmental support.

There are some of these mediums whom I know, were they above the daily want of bread, would give their every hour gratuitously, merely to teach the truth, that the dead live and can, under conditions, return. But they are not above that want. They are poor, without an exception, and therefore they take money for what they give. It is this fact—that they sell their medium gifts—make merchandise of them, as it were—that gives the law even this ghost of a right—to require them to take out a license. But this being required of them, why not require preachers and priests to do likewise? If this were done, there could be no complaint, and it would rob that clause of the charter of a seeming desire on the part of its framers to crush what to them was unpalatable, as well as the weakness of class legislation.

For one not wrapped in prejudice it is easy to perceive how little difference there is between a Christian medium and a spiritual medium. Both stand between two worlds. The Christian medium—preacher or priest—claims to mediate between God and man. The spiritual medium holds place between the disembodied spirit and spirit in the flesh. And these Christian mediums receive pay for their services, and on special occasions an extra dole. They also advertise where they will hold forth, and frequently throw in a musical program to make their seances more attractive. And yet, were it proposed to tax one of these, a howl would go forth that would resound to the remotest corners of the earth.

There are really no objections to this passing of money—in other words, to these Christian mediums making merchandise of their gifts. They are mortal, and as such they must be housed, clothed and fed. But it is a poor rule that does not work both ways. This same contention holds good in the case of the spiritual mediums. They, too, are mortal. They need the necessities of life, and they who come to them for seances, as those in attendance at Christian mediums' seances, are expected to supply these things.

That the money is supplied to the Christian medium—preacher or priest—in the form of a stipulated amount annually, with unnamed sums for marriages, baptisms, etc., and comes to the spiritual medium only when his services are in demand, matters not. Money, in both instances, is received for a public

work; and to demand of one class of public mediums that they buy a license to sell their gifts, and allow the others to exercise theirs unchallenged, is a discrimination unjust, unlawful and an outrage upon the man and the citizen.

ANNIE F. ANDERSON.

San Francisco, Cal.

Why not Claim a Birthright?

I am deeply interested in the progress of Spiritualism. I have been closely in touch with its unfolding, from the first news of the raps, by intangible agencies, down to the celebration of the 52nd anniversary.

When a man has reached his half century of life, we expect he will, if in full capacity of life, show signs of what he is and may become. Why is it that Spiritualism does not show more cohesion; more power of self-defense; more potential force at all points? Why do we allow ourselves to be elbowed by inimical obstructors? Why are we so often afraid to speak our righteous thoughts, save in secret conclave and with bated breath? Why do we allow ourselves to be faked so many times, by false friends and even those of our own household of faith? Why will we be satisfied to spell a-b, ab, constantly, when we might go on rapidly from our present knowledge and its premises, to the Sixth Reader, of triumphant wisdom? Why will we be satisfied with a back hall-bedroom, or the garret, when we own, in fee simple, a whole palace?

Will some of our beloved co-laborers, who have toiled in the fields of Spiritualism so many years, tell us why there are so many places where Spiritualism is mentioned only with a derisive epithet, or worse? Why is it the work seems always just at the plowing, and there is so little seed-time and harvest?

Our devoted mediums and speakers, writers and active workers die poor. Is there any reason why they should? It is the orthodox people who are pledged to poverty. It is the great church holding the financial and political balance of power in the world at present, that vows itself to mendicancy. But Spiritualists have, in no sense, bound themselves to poverty. We believe the earth and the fullness thereof are ours. Why don't we take it? Why do we not enter into the possession of our birthright, and work hand in hand with our unseen friends, for accomplishment?

When we gather ourselves together for something trumpeted as the crucial point of some great mission, and efflux of power, why will we permit some fantastic, meaningless performance to fill our eager, starving soul with husks, and a consciousness of wasted time and scattered power? This bitterness of dispersed force has come to us again and again. Why do we permit it?

Is not this all more or less true? Do we not know that training and study will place at our disposal the key-board of the type-writer of the Universe, even on the lines of spirit potency? Can we not bring to our help, at will, all the active agencies, seen and unseen, of the fire, earth, air and water? As far as we have tried, we have succeeded wonderfully. Why do we not keep at it? Spirit is all-dominant and potent. Physical conditions do but serve it. Why do we not insist that the king, and not the usurper, shall sit upon the throne? W. P. PHELON, M. D.

California State Spiritualist Association.

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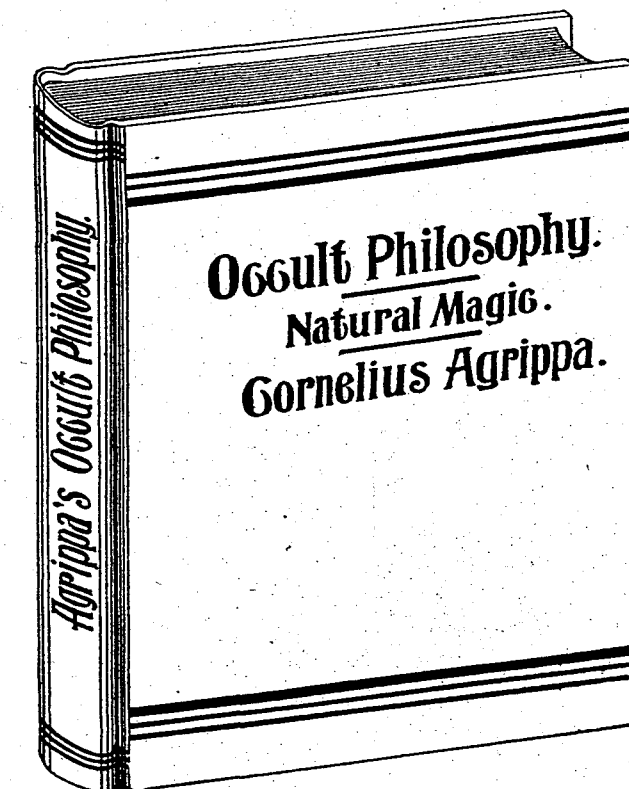
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For other mediums see page 5.

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 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.

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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, APRIL 12, 1900.

Rabbi Isaac M. Wise, the editor of the Chicago *Israelite*, has passed to spirit-life. His learning and liberality, combined with a keen sense of humor, made Rabbi Wise a conspicuous figure in the journalistic world. We shall miss his scholarly editorial comment and his quaint humor.

Words of Encouragement come from across the sea, and are appreciated. We quote from *Light*, of London: "The RELIGIO-PHILOSOPHICAL JOURNAL of San Francisco has latterly shared in the general 'upward trend,' if one may judge by its contents, and we congratulate the editor upon the growth and prosperity of his paper."

Spiritualism has a plan of salvation, which is very different from any other yet presented. Ignorance is what man needs to be saved from, and the cultivation and exercise of the inherent power of inspiration is the only cure for this negation which is called evil.

The Light of Truth stands with the JOURNAL for demonstrable Spiritualism. In a recent issue Brother Hull speaks his mind upon a subject which is creating a vast amount of confusion in the minds of many Spiritualists. He says: "We class reincarnation among the dogmas, because it is not susceptible of analysis by the laws of reason."

The Palmists of Liverpool are having about as hard a time as the mediums of some of the large cities of this country. A fine imposed upon one of them has been paid by public subscription. The money would be better used for defence than for tribute.

Good Things need expression. "What is the good of being gold, if you look like brass?" It is as necessary to be able to express kindly feelings as to possess them.

A Candid Statement.

The San Francisco *Chronicle* records a statement made by a prominent citizen which sounds a little harsh, but undoubtedly contains a great deal of truth, and shows that those who occupy positions of trust are not always above suspicion:

Elder Thomas A. Robinson of the Presbyterian Church uttered a scathing denunciation last Monday of certain ministers, including among them clergymen of his denomination. When seen later and asked why he had spoken with such vehemence and so bitterly regarding some of the ministers of the gospel, and why he so positively considered that certain of them should be furnished with accommodations at San Quentin, he replied without hesitation:

"Some of the ministers who have occupied pulpits in this city have been notorious blackguards, who have been a detriment to the up-building of the church here. The drawbacks that have come to the church have to be largely laid to the pulpit."

The Classic Poet wrote: "The proper study of mankind is man; but the pin-headed law-makers seem determined to make him pay a license for the privilege of pursuing the study; but 'Truth crushed to earth will rise again; the eternal years of God are hers.'"

Madame Florence Montague is the recipient of a flattering notice in the last issue of *Light*. Mme. Montague is meeting with marked success in London, and her many friends in this country are made glad by the news.

Wm. Wallace, one of the first English mediums, has passed to the psychic realm. He was a trance speaker, and has devoted forty years of his life to the spiritual work. He was an earnest advocate of "Home Circles," and was very successful in pioneer missionary work.

The Universal Brotherhood, of which Mrs. Tingley is the head, has arranged for simultaneous meetings in all parts of the world. If it could be so managed that the Boers and English could participate, it would be a lovely object lesson. All men are brothers in death, if not in life.

What do you Believe? was the question asked of men in the dark ages. What do you know? has been the query of the scientific era. What do you do? is the question of this practical age. Believe, know, and do, is the trinity of today, and it keeps us hustling to keep up with the procession.

Prof. Longley's New Song Book. Concerning this excellent publication, Mrs. Carrie Damon, West Chester, Pa., writes: "The first piece in Vol. 1 is of especial interest and value to me." Vols. 1 and 2 are for sale at this office. Price, 15 cents each; postage 2 cents each extra.

A Suggestion.

An appeal is being made in America for food and funds for the starving millions of India, a country which England has conquered and civilized. (?) We have troubles of our own, and the suggestion which we would make is, that nations, as well as individuals, limit the size of their families to their ability to provide the ordinary necessities of life. We believe in universal brotherhood, also in personal responsibility. From *Unity* we clip the following timely suggestion:

Let the naval bills of England be suspended until the starving subjects of England are fed, and there will be clearer vision on many questions.

Science has been forced into speculation by Spiritualism. The greatest scientists of the world are groping in the occult gloaming, seeking some explanation of the phenomena which Spiritualism is constantly presenting to the world, without accepting the spirit hypothesis. *Freedom*, the foremost champion of Mental Science, has this to say on the subject:

If, however, the scientific skeptic will produce experimental evidence for such powers without involving the personal identity of deceased persons, he can weaken the spiritistic theory, but until he does so it is contended that it must stand as the best working hypothesis in the field.

Consolations of Spiritualism.

An original Anniversary Hymn by Dr. N.F. Rawlin. Composed March 14, 1900.
Tune of "America."

The silence of the grave,
With none to hear or save,
Is broken now.
Death is a vanquished foe,
Life reigns o'er mortal woe,
And casts a brighter glow
On radiant brow.

We know our darlings are
Not dead or gone afar
But stay near by.
They sing the glad, sweet song
With all the happy throng,
That move in triumph on,
And death defy.

Hence we no longer fear,
For angels, always near,
Cheer us along.
They scatter shades of night
With blessed, holy light,
That shines divinely bright,
O'er all the throng.

Now immortality,
Through vast eternity,
We shall enjoy.
Eternal life now reigns;
No more shall mortal pains,
Or cruel, galling chains,
Our bliss alloy.

The radiant morn has come,
And we are all at home,
With those we love.
Shout the glad tidings round,
For we our lost have found,
And joy doth now abound
Mid all above.

The Kingdom of Heaven will come when we all quit gossiping and every one minds his own business. This is a little discouraging to the self-constituted reformer, but a trial of the suggestion will be a relief to a long-suffering community, and may afford opportunity for valuable reflection to the "reformer."

Called Down.

Defamation of character by ministers of the orthodox church has received a set-back. The theatrical profession should be proud of one of its members at least, for the manly stand taken in the following incident related by the Boston *Investigator*:

Rev. D. A. McMurray made an attack upon the actors and actresses in Miss Olga Nethersole's company, which was reported in the columns of the *New York World*. Mr. John Glendenning saw the report, and together with his wife (both of whom are members of Miss Nethersole's company), called upon Rev. Mr. McMurray.

The clergyman admitted that he had not seen the play, did not know any actor or actresses, had never attended the theater, etc. Mr. Glendenning said to him: "You don't mean to tell me, sir, that you, a minister of the gospel, would defame the character of women whom you do not even know. Then you will take the privilege of apologizing to my wife now. She will, no doubt, convey your regrets to Miss Nethersole and the other ladies of the company. I shall look for a qualification of your statements in the *World* with great interest, and if it don't appear I possibly may call again." The clergyman then apologized.

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.

DEATH DEFEATED, or The Psychic Secret of How to Keep Young, by Dr. J. M. Peebles. Elegantly bound in cloth. Price, \$1.00; postage paid. For sale at this office.

This book treats of such men—their foods and habits of life—as Herodotus, Hesiod, Homer, Plato, Pythagoras, Shelly, etc. Also it treats of heredity, of father's marks and mother's marks; of gestation, marriage, how to marry happily and the conditions necessary to make its happiness eternal; relation of the sexes and pro-creation; divorces, their causes and how to avoid them; who not to marry and how to improve the race; impressions, dreams, unseen influences; auras; psychic environments, suggestion; thought force, will power; hygiene, foods, drinks, baths, sunlight, clothing, deep breathing, exercise, the folly of growing old; the kind of religion that conduces to long life; the way to live a century or two centuries, or ten, completely defeating death.

FAITH AND WORKS, or Christ and Jesus, by Geo. B. Charles, M. D. 19 pp.; paper. Price, 10 cents. Chicago: Masonic Temple.

This pamphlet contains some helpful thoughts on the nature and destiny of man, and gives a very clear distinction between belief and faith, and shows the divinely vital connection between faith and works.

FAITH, HOPE, CHARITY, a poem in blank verse, by M. E. Taylor, Santa Barbara, Cal. Booklet, paper, 6 pp. Price, five cents.

The three Cantos of this poem are each in the form of an apostrophe to the virtues named. The poem is skilfully written and spiritually helpful.

