

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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VOL. 37.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, APRIL 19, 1900.

1429 Market-st.
Between 10 & 11th-Sts. No. 16.

THE RIDDLE OF THE SPHINX

Oh, day and night! Oh, birth and death!
And ceaseless ebb and flow of the eternal
breath!
Inscrutable sphinx! We must look thee square
in the face,
Measure thy claws, and the length of thy
wings trace;
Ere we can solve the riddle so vast and deep,
That in thy stony face thou dost so safely keep.
Bound in the pitiless coil of necessity,
And yet we are adapted to infinity.
We aspire, are critical, and love nothing that
ends;
And nature forever and ever ascends.
Through successive transformations we may
scale the height
Of eternal beauty and immortal light,
Thy challenge old to each passer-by,
To solve thy riddle and never die,
We now interpret to be simply this:
The grace and the glory of pure love's bliss:
Of all life the crown and the quest,
Of all good the highest and best;
God's ultimate gift dominating the whole,
And ever immortal as the soul.

MRS. ADA WILLIAMSON.

BORDERLAND

Vision is Fully Verified.

Upon one occasion I was in my own room, trying to read, and vainly endeavoring to shake off the indefinable impression, rather than actual sensation, of physical illness and mental anxiety which distressed and oppressed me. Raising my eyes from my book, they encountered a tumbler of water which stood near me, and the fleeting vision which I saw so interested me that I took the tumbler into my hands and gazed steadily into it. My friend, very ill of a disease which I correctly divined to be pneumonia, lay upon a bed in a country quite different from the one in which I had supposed him to be then living. I knew that he was very ill, supposed to be dying, in fact, and that he was mentally calling for me, although too ill to utter a single word aloud.

Then the vision faded, and I could see no more. But the name of the place and of the hotel in which he was staying remained clearly impressed upon my mind, and I at once sat down, although somewhat timid and diffident, as one always is when trusting to intelligences of this order, and not only communicated with his friends, who were as totally unconscious of his whereabouts and condition as I had been previous to my glance into the tumbler, but also wrote to him myself, telling him that I was sorry to be unable to come to him, as I believed that he wished me to do, but sympathizing with him on account of his sufferings.

By return mail came back a letter from the physician who was attending him, corroborating my account of the occurrence in every particular, and telling me that my friend, before growing too weak to

whisper, had continually asked for me and repeated my name. Subsequently I learned, from his own lips, how minutely truthful and exact my vision was. MRS. R—.

Changed Occupants.

Bearing in mind that the physical body is only a tenement of clay, why should it not at times change occupants? In fact, it does. This has been well known to occult students for a long time. A case of this kind has just been reported from Bridgeport, Conn.

On Jan. 3, 1900, Edwin Luther, 70 years old, afflicted with heart disease, began to fail very fast and lost consciousness. His wife and four children were present. They had expected death that day be-

the murderer of Marcus Nichols, who had been executed months before, gained entrance to the body and made it conscious. He began skipping and jumping about like a young man of 40 in the 70-year-old body. He declares he is Charles Boinay and that he will kill the wife, children and anyone else he pleases, in revenge for the treatment he had while in his former body. The case has been reported to the police of Bridgeport.—*Occult Truths.*

A San Francisco Ghost.

The Chris Buckley castle on Stockton St. is said to be haunted, and, if the testimony of those who have lived in the house is to be accepted, there is fair ground for

may be, certain it is that a strange fatality seems to attend all those who live there. Both of Mrs. Peck's husband's were possessed of fortunes. Both were lost during a residence in that house. Chris Buckley bought the property, and it was while occupying it that his dethronement took place. A private family rented the house of him, and before they had been occupants very long, a death occurred in the family.

The White Lady.

A house owning the doubtful treasure of a "white lady," who paces the floor with restless steps, is a large boarding-house on Pine St., San Francisco. It was once a private residence occupied by a wealthy family. They were devout Catholics; the house contained a chapel that had been blessed, and when the children were ready for their first communion, the family made a pilgrimage to Rome, that they might receive it at the hands of the Pope. The house was one of the most luxuriously furnished in San Francisco, and contained a small fortune in relics and curios collected from all over the world. Death and misfortune finally broke up the family, and the house was locked up and deserted.

As it was said for many years to be haunted, no one was found with sufficient temerity to occupy the house, until one day a woman moved in. She brought a few boarders with her, and it was they who first came into actual contact with the "ghost." A lady, ascending the stairs one evening, saw a figure clad in white glide swiftly through the passage. Mistaking it for her daughter in her night robe, she called to it and instantly the figure vanished where it stood.

Another night two girls, who occupied the room where the most valuable treasures had been stored, were awakened in the night, and both saw enter the door, which was slightly ajar, the spectral figure of a woman. Approaching the bed, it laid an ice-cold hand on that of one of the girls. What followed, the girl is unable to testify, as she remembers nothing further and thinks she must have fainted at this point.

Dr. N. D. Hillis.

Rev. Newell Dwight Hillis, whose portrait adorns our title-page, has attacked Presbyterianism. His scathing words delivered at the Plymouth Presbyterian Church of Brooklyn have aroused the defenders of the faith and called forth a storm of protest from the congregation that was once given religious guidance by Henry Ward Beecher. Dr. Hillis announces that he will resign from the presbytery.

Rev. Newell Dwight Hillis.



Rev. Dr. Hillis Delivering his Startling Sermon.

The Doctor is not satisfied with the doctrine of predestination, and does not think that it is exactly religion to teach that "hell is paved with the skulls of unbaptized infants."

cause Mrs. R. H. W. Griffen of 251 Coleman St., Bridgeport, a Spiritualist had only just before Christmas told Mrs. Edwin Luther that her husband would pass out and had fixed the date. Mrs. Griffen had gotten this fact from her own deceased mother's spirit. But Mrs. Luther had gotten the same fact and date from her deceased son, Jesse.

While Edwin Luther's body lay unconscious, Mrs. Paul and her 15-year-old son worked over it and thought they were bringing Luther back to the body. But instead of Luther coming back, Charles Boinay,

the belief. A lady in flowing white robes and streaming brown hair is said to have been seen flitting through the halls and passages. The form is supposed to be the disembodied spirit of a Mrs. Peck, a former, and, indeed, the original owner, of the house. Mrs. Peck finally died in the house, and it is said that her astral body haunts the place.

There are stories of supernatural sights and sounds connected with the house, of folding doors sliding mysteriously open and beds being lifted with their occupants in the dead of the night. However true this

He will not alter his opinion of the creed he has devoted many years to studying. The thoughts that he has expressed are not the result of recent ideas that have been evolved in his mind. In his strong work he has filled pages with just such expressions as stirred the Plymouth congregation a few weeks ago.

Dr. Hillis was first heard of at Chicago. It was there he made himself felt as a man of mind, an orator of distinctive merit and a liberal thinker. From Chicago he was summoned to Brooklyn to become rector of Plymouth Church and speak from the pulpit made famous by Beecher. It was Sunday three weeks ago when the quiet house of God was made to hum with the subdued murmurs of the attentive congregation when the pastor delivered these startling words:

"What, read the story of Christ's life—love, suffering and death—and then charge God with 'particularly and unchangeably designing' the majority of his children to eternal torment?"

"I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal Mercy sits with the world's atoning Savior, than lift my hand with that creed toward God's throne and affirm that I taught or believed it.

"For the man who does believe that hideous doctrine the hour of judgment has already come. His sun is already darkened; his moon is turned to blood; his stars have refused to give their light.

"God holds the unconverted over the pit of hell as much as one holds a spider or a loathsome insect over the fire, and from time to time the generations in darkened lands, without temple, without Bible, without religious teacher, are swept into the future as the housewife lifts the lid from the glowing coals and sweeps flies into the flames.

"And every young man who enters the Presbyterian Church has to solemnly swear to believe and teach this frightful view. And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine. The scholastics who wrote that chapter in the Confession of Faith got the devil confused with God."

Visit Beyond the Border.

BY EVANGELIST TAYLOR.

[Concluded.]

By this method of analysis and reasoning, which you can safely rely upon, you must readily understand that it is not good logic to judge the occupant of a house by the form, dimensions and quality of the material of which the structure is composed, for many a sage, philosopher, artist and scientist has wrought grandly within the walls of log-cabins, patched-up tents, and even in prison cells. So is it with the immortal spirit, when associated with physical drapery. I pray you, therefore, not to estimate or measure your veritable soul-self by the outer drapery, or any other material environments, for they are far from being a reliable standard of weight and measure for the intellectual germ ego that is Deific in its nature and attributes; therefore, never can become demoralized or degraded by its association with the physical elements.

There is not even a relative likeness between the intellectual soul-

ego and the physical covering it wears while engaged in the workshop of life; for while thus engaged it simply clothes itself with the physical elements as you have clothed and reclothed yourself with many times since your birth on the planet earth, for convenience.

In our department of educational arrangement this is thoroughly understood by all advanced students, and this knowledge presents cause and effect in their rational and true light and enables one to justly estimate all conditions of life when and wherever expressed.

From this time on, conditions favoring, we are likely to be present with each other often for mutual instruction and communion, but before this enjoyable meeting is concluded, please let us take a stroll in this beautiful grove, for I desire you to familiarize yourself with it, as here is to take place one of our most important meetings not far in the future, this being one of the magnetic centers where psychics and their arisen friends and helpers meet from time to time for mutual instruction and advancement. Entering a beautifully-shaded path and yet richly illuminated, we wended our way in silent contemplation, and noting that the scene continued to broaden and increase in attraction, I exclaimed: "O, what harmony of light and shade and placid union is here expressed! Everything is in place and order."

"Relatively, your estimate is correct, but the more perfect interblending can only be met with in the more immediate proximity with the central or infinite dual heart or soul of the universe," was the reply of my friend. "While to you, at the present time, this almost unsurpassed scenery for beauty and harmony is only a minute fraction of the spirit realm."

A fine, commodious, temple-like structure greeted my vision a short distance to our right, which I readily recognized as a temple of learning, and having been informed that this friend was a teacher in some of the educational institutions of the spirit realm, I asked if that were one of the places where she occupied the chair as instructor, to which she politely bowed and said: "Yes, it is one of my workaday homes as an educator, but my present home is farther in the interior, and as it requires only a few moments to pass back and forth with our methods of conveyance, if you will so oblige, I desire to escort you there;" and cheerfully accepting the invitation, seating ourselves in a beautiful, magnetic car, we were swiftly conveyed to her beautiful home, consisting of several rooms representing in form and finish both ancient and modern styles, and such a home! It seemed to me the gods must admire it as a resort of placidity and rest.

I found in the reception and entertaining departments numerous scientific and literary works, together with charts, maps, statuary and paintings of exquisite, artistic workmanship, etc., that would require a very long earth-life to ultimate. To give a full description of the interior and exterior arrangements cannot be accomplished with pen, pencil nor brush in the hand of a flesh-clothed ego.

For some time I was lost in admiration, but was finally aroused from my reverie by the voice of my friend, who remarked: "This combination to which I have the pleasure of introducing you is the result of the love of the beautiful in form, color, adaptation and artistic arrangement on the part of my hum-

ble self; for such was inherent in the composition of my being, and I assure you there are others whose love of the beautiful excels mine, and they have homes correspondingly beautiful.

"I presume you have met with many during your earth experience who possessed all these divine traits, which they would often express by looks and exclamations of admiration over beautiful scenery, flowers and works of art, when their surroundings were such as to make it impossible to give expression to those splendid inherent qualities. Even the unlettered native Indians of your North America, and those of Africa, hold in fee-simple evidences of this inborn glory; and though crude in expression in some respects, yet sufficiently clear to prove that love of the beautiful is there as a soul inheritance, and with them a part of the glory of the universal brotherhood of all intelligences in all worlds.

"This love of the beautiful in humanity is of divine origin, inherited from the Infinite Wisdom Artist; therefore, it is not a hard matter for such as you to understand how in their psychic visits to the spheres of light they at times make artistic markings on the walls of the beautiful homes being erected there, and on their return to their labors in the work-shop of the physical will recognize those beautiful touches made by their spiritual hands, and they take up the artistic work and carry it to a higher perfection.

"You perceive that I dearly love to dwell in contemplation and conversation on those beautiful flowers and fruits of the laws through which conception, gestation, birth, bloom and maturation are accomplished, especially the law of evolution, which inheres in and is ever showing its busy hand and wonderful power in all parts of the spirit realm and physical elements, and I am happy to know that you are in harmony with me on this complicated, yet delightful theme that is sealed as to its value, with the signet seal of Infinite Wisdom on every page of the immense book."

At the conclusion of her beautiful peroration, she led the way into her sacred studio and place of quiet rest, which surpassed in size, finish and decoration everything I had seen. The room was perfectly round, the walls high and white as the fresh, beautiful snow, and graced with ever-fresh, perpetual-blooming flowers that emitted a quieting and cheering spiritual influence of a perfectly passive restfulness such as I had no remembrance of having experienced before.

This room was lighted from the roof, which was composed of flowering vines like those on the walls. The room was also furnished with every convenience and comfort that one needed for all time, as it seemed to me, if it may be considered appropriate to use the word "time" in connection with the higher realm. It was a room of floralized, arboreal sweetness, where it seemed that any one in condition to appreciate such artistic arrangements might delight to tarry in happy quietude forever; but, with second thought, the law of perpetual progress presented itself, and I readily recognized that this beautiful resting-place would be left by-and-by by my friend for others to occupy, and she would be occupying a beautiful rest on another plane of promotion, and as with her so with others.

While in this blissful state, or condition, a feeling came over me that I must leave this beautiful rest very soon, which feeling was attended with sadful regret, for I desired to remain there forever; but the change came very soon, for my friend arose, took me by the hand and remarked: "In a short time we must have another meeting, so keep yourself in readiness to respond when the telegram-call greets you, and if at any time you desire to come, having learned the way, please take advantage of that knowledge and come, and a joyous welcome will be extended to you. All is well. Be of good cheer. Yours, in bonds of loving soul-harmony forever, Celestia."

As the last few words quavered from her immortal lips, they sounded as though coming some distance through a telephone, and at the conclusion of those parting words the curtain slowly lowered, when out of a strange mystical condition I found myself back in the material state again, but in possession of a complete remembrance of the journey, scenery and conversation and instruction given by my friend.

Santa Barbara, Cal.

Spiritualism & Reincarnation

BY HACTENUS.

Spiritualism is based upon certain facts, which, in the opinion of thousands of intelligent people, demonstrate human life beyond death. Those of us who have had frequent interviews with spirit people have been compelled to recognize that no miracle of transformation has been wrought in the individuals who, in a sense, return to us from the other side. Not only do they survive as intelligent beings, but they consciously carry forward their peculiar personal traits of character and disposition, and manifest these tendencies and predilections more or less completely when they communicate with us. The persistency of their personality—with its powers, possessions and limitations, its loves and hates—is one of the most marked features of spirit communion, and constitutes, perhaps, the distinguishing fact that differentiates Spiritualism from all the philosophical systems for which so many are claiming the credence of the public.

To lose our identity is to lose all. To sink self is to court defeat. The object of our life has been to develop our latent spiritual energies into self-possessed and self-expressed realities. We have to learn and apprehend truth, to comprehend and love life, to delight in and become beautiful—that we may be ourselves. "To be and to do" are all-important, and when we have spent our days in the process of doing right that we may become at-one with the Absolute Life, Wisdom, and Love, we are happy in the consciousness that we have overcome, have made a good and worthy record of service, and can rejoice in the love and liberty of the spirit in the fullest life and the sweetest consciousness and the divinest affection.

Now, if this is in any sense true, it seems to me that it cuts the foundation from beneath the theory of reincarnation, which would kill out hope, love, and self, and seek the Great Peace in the abandonment of all that makes life worth living, either here or hereafter.

Well may we shrink from the idea of the interminable treadmill

round of rebirths into this life, with its pains and sorrows, its partings and karmic horrors. No wonder the Brahmins and Buddhists sought escape from such torture and sighed for rest and the Great Peace if only of oblivion. Minot J. Savage in his book, "Life Beyond Death," says:

"There are a good many persons in the modern world who are coming to accept the idea of reincarnation as though it were something desirable, as though it solved the problems and helped them settle some of the practical difficulties of life. Remember, then, that in India, both among the Brahmins and among the Buddhists, it was not a welcome thought. It was held, indeed, almost universally. All men believed that they had existed before, and that they would exist—nobody knew how many times—again.

"The Brahmins, then, and the Buddhists did not anticipate the next life, except as they looked afar off with an ever-sustained hope to the possibility of losing individual existence and sharing in the supposed impersonal felicity of the Eternal."

Spiritualists do look forward with cheerful anticipation. Beautiful as this world undoubtedly is, much as we enjoy it as God's infant school-house, still we feel that it is perfectly natural and beautiful that we should "fall on sleep" on this side and "straight awake amid eternal verdure"—where "fairer than a 'midsummer night's dream,' the fields elysian stretch before us," which we shall enjoy, accompanied by those who are dear to our hearts, the loved and lost of long ago, who have awaited our coming with patience and gladly give us welcome home. Mr. Fielding says: "Love is strong as death. It comes up and up, twisting theories of life, scorning the wisdom of the wise and the folly of the foolish, sweeping everything aside, until it reaches its unquenchable desire, reunion of lover with lover. It is unconquerable eternal as God Himself."

And for that very reason, Buddhism, and its theosophical representation, is untrue, unsatisfactory; and there can be no abiding union between it and Spiritualism. Theosophists have our respect and esteem, but reincarnation has no evidence or claim that can win either. If Spiritualism be true, reincarnation cannot be.—*Light*.

The Basis of Thought.

JOHN SHAW.

If there was no hidden interference with thought or feelings, what we would "feel, hear, taste, smell and see" could be the only things to cause us to think; for the brain cannot spin thought from nothing, and we could only remember by suggestibility through association or similarity of impressions.

There could be no other basis for thought than that of the senses; and reasoning could be no more than the comparing of impressions and deciding. If traced back, all impressions would be found based upon the senses. But there is "hidden interference," and a large part of our thoughts are caused by inhabitants of the atmosphere, and they recall impressions and will others so smoothly that we mistake them for our own reasoning. These inhabitants of the atmosphere often completely form our opinions, and sway our actions by causing feelings through the exercise of will power.

This invasion through feelings makes it necessary to separate from food and clothing that contain animal substance before real investigation is possible. For unless you separate from animal substance you cannot detect the mental feelings that they cause, and consequently you cannot distinguish other feelings caused by them from those that they do not cause; and unless you know the source of a feeling you cannot know the basis of any opinion formed through it, or the basis of any effect it might have upon action.

When we are asleep the senses are at rest—we do not feel anything, hear anything, taste anything, smell anything, or see anything. "Were there no hidden interference" we could not dream, for when we are asleep we do not even know that we breathe, or whether we are living or dead.

Inhabitants of the atmosphere cause dreams through the exercise of will power; and they can awaken us by causing either mental or physical feelings.

San Francisco, Cal.

The Worth of Faith.

J. M. PEEBLES, M. D.

Something what the main spring is to a watch, faith is to the human soul. The toiling farmer, having faith in the revolution of seasons and in the coming summertime with its showers, sows his fields. Faith underlies the foundation of all business enterprises. Faith is indispensable in the family circle: I have faith in the conductor and the engineer when I board the train for some distant city. I would never step aboard the steamer for a foreign port unless I had faith in the captain, the chart and compass.

Faith and belief are not synonymous. Faith in the human soul is elemental. How sweet and perfect the little child's faith in the loving parent; and how firm should be ours in the innate goodness of every human being. Under the ice the water lies; above the clouds the sun shines; upon the moldering piles of India and the marble ruins of Greece, mosses are green; and wild vines, there clinging, climb upward. Aye, there is an angel hidden in every human organization, and evolution points to the ultimate perfection on this waiting, undeveloped angel. Despise no one. We are brothers all.

Science tickles and touches the intellect only. What is science in one decade is not in the next. It is often cold and chilling, though perhaps clear as a crystal. And philosophy alone, without the warming spiritual influences of love and sympathy, faith and trust, is comparable to a glistening iceberg, hugging to chilliness the human soul. Religion, pure and undefiled, is warming and uplifting.

Honest doubt does not imply unfaith; in fact, it is faith in embryo. The candid inquirer always gets light if he persists conscientiously seeking along the lines of candid investigation. Cherishing this deep faith in the divinity of humanity, the good, the beautiful and the true, Spiritualists should cultivate the tenderest charities, encourage the widest sympathies, and despising none, despairing of none, should strive everywhere to bring out and build up the noblest and the highest in every individual, constituting our common humanity.

Let us, fellow-workers, be more enthusiastic—let us make our Spiritualism more spiritual, more be-

nevolent, more practical and more reformatory; that others, seeing the good and grand influences that it has wrought in us, may be the more inclined to investigate, believe, know, and so—Rejoice with us in joy unspeakable.

Mental Adaptation.

W. P. PHELON, M. D.

There are powers unused by man everywhere about us. This is readily conceded by all persons versed in the knowledge of the things of the spirit to any degree. More than this, he has both the right and the ability to try and make them his own.

The physical is such a constant coming and going; such an incessant series of changes, that it is difficult for us to be still. We can hardly hold ourselves to that point of consciousness, where we can fully realize the fact of the continued existence of those, who, going hence, have left our arms empty and our hearts vacant.

Still, in the face of all bitter disappointment, in spite of blinding, crushing sorrow, we do believe there is something beyond the visible. It is in the inner thought of every human being. He may say: "I do not believe in future existence. When life ends, all ends." This is but the "whistling to keep the courage up."

Sometimes we come to the full consciousness that which is, IS, and that which is, SHALL BE. What ever our thought touches, or can draw out of the visible plane, goes to make conditions for us, on the "astral." These we must meet sometime, somewhere. We are responsible for the present influence on us and others.

Let us be careful what we think. The thing we think will surely greet us, in its full manifestation, whether we will it so or not. Currents of thought are continually crossing and intertwining. In the same way we unite our thoughts with a thousand others of like calibre. Whatever the result may be, we are responsible for the thought we added.

The body was given for use. It is not good to weaken the body, and then overburden it with aroused power. We need always adaptation, something belonging to our unused powers. There is always a vast difference between those who can and cannot adapt themselves. The highest adaptation possible is to spirit wisdom and potency.

Transition.

Returned to his home of soul freedom from the physical tent at his earth home at Serena, Santa Barbara county, California, April 5, 1900, William Benn, aged 87 years, 7 months and 28 days.

He was born in Maryport, Cumberland county, England, came to America many years ago and became one of the early residents of Santa Barbara county, and for many years has rested joyously in the truth, beauty, glory and immortality as revealed to him in the occult or spiritual philosophy, and passed on with that same sweet trustfulness to meet his companion, a daughter and other loved ones, who had gone before, and leaving two sons and two daughters, with other relatives. The funeral took place on April 7 at the earth home of the deceased, the writer officiating. Heaven comfort the sorrowing family. M. E. TAYLOR.

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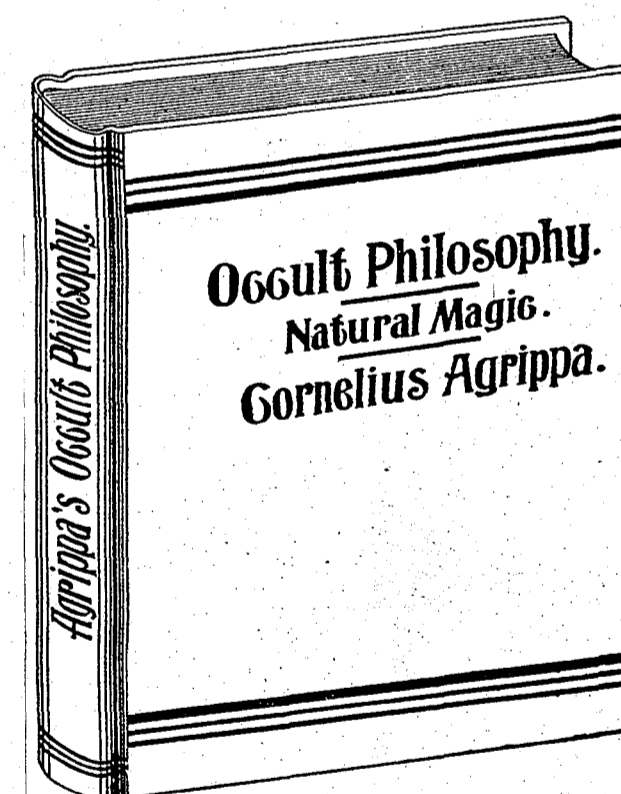
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For other mediums see page 5.

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 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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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, APRIL 19, 1900.

Some Fanatic has introduced a resolution in the Iowa Legislature to amend the Sunday law by striking out the words, "Except that of necessity or charity." With such an amendment, "any labor"—the caring for cattle, the cooking of a breakfast, dinner or supper, the making of beds or sweeping the house, or the harnessing or driving a team to church on Sunday—will be subject to a fine of "not more than five dollars, nor less than one dollar, and be imprisoned in the county jail until the fine, with costs of prosecution, are paid."

The proposer of the bill should be the first person prosecuted, should it become a law. And the State would be a good one to pass by, or leave, when cursed by such an enactment.

Don't Worry.—To those of us who are constantly crossing bridges before we come to them, these words of Clara Shelton Carter may be helpful:

All our happiness comes to-day, and it is only to-day's burden that we shall ever have to bear. We go through life as some tourists go through the old world, so anxious to see the next sight, the next mountain peak, the next cathedral, that we never stop to "take the best of now and here."

Ignorance is the only bar to the emancipation of the race from all the adverse conditions which confront it. We are glad to be able to record each step in advance which humanity takes in its search for freedom. We quote the following from the *Progressive Thinker*:

Prof. James H. Hyslop, of Columbia University, said lately to a New York *Herald* reporter, that it is quite probable that the insane asylums could be relieved of a great portion of their patients if a thorough and scientific investigation is made of the phenomena of hallucination. The Professor thinks many persons adjudged to be insane are merely the victims of the sort of hallucination known as automatism, apparition or coincidence.

Good Advice.

The *Light of Truth* gives some good advice in an anniversary editorial, and we hope expresses the sentiment of every Spiritualist in the land:

Above all, let petty animosity be buried and forgotten. Let sweet Memory's hallowed realms echo with recollections of the good, the true, the beautiful in life. Let charity and peace rule the shrines and the forums wherein the great principles of the gospel of glad tidings shall have expression. Spiritualism is not on trial, never was and never will be; but some Spiritualists are on trial. Let each search for himself or herself the secret recesses of their own lives. 'Tis there that the eternal register is made, and whether we read it to-day or later on, the record will meet each one and will have to be read by each one.

Our Progress.

The *Banner of Light*, in an anniversary editorial, gives utterance to some true words about the progress made in the last 52 years. It says:

Fifty-two years of Spiritualism have given the world a vast, varied and very creditable literature. The masses have been astonished with the erudition and eloquence of many of the platform representatives of the movement, who have overthrown the majority of the strongholds of orthodox theology, and given the people clearer visions of the life to come. They have helped to bring out truer and nobler ideals in regard to spiritual things, and have impressed generic man that he must be his own savior. These and many other great truths make bright the sky that hangs above the two and fifty years of spiritualistic effort. The world is the better for the work of Spiritualism, and all enlightened souls are grateful for its benign influence.

Divinity of Man.

In accepting the pastorate of the First Unitarian Church of Oakland, Cal., Rev. B. Fay Mills, under the head of "Spiritual Supremacy," gave utterance to the following sentiment, which might be read and remembered with profit by every spiritual teacher:

I regard the utterance of the spiritual message concerning the divinity of man as the greatest work of the church. Herein I magnify my office, and whereas outside of the pulpit I consider myself free to express my opinions on any subject and on any occasion, on any topic, in the pulpit I shall never be controversial, but will endeavor to utter helpful and inspiring messages of faith, hope and love to help people to realize themselves.

Woman's Due.

We stand for justice all the time, and publish the following from an exchange which echoes our thought on the subject:

The Columbia University in New York is to erect a Hall of Fame, wherein statues of great Americans are to be placed with tablets recording their glorious deeds. It is notable in this age of woman's

rights, or when a deep sense of justice is stirred in the public mind, that thus far among the long list of aspirants that have been suggested, not a single name of a woman has been mentioned!

In the Old World there are statues of queens—women with no merit but that of accident or birth, not superior to the serfs they ruled; but these noble women represent the highest and best in American civilization, and the Hall of Fame will be a farce without them.

The Appleton House.

We remember that the first book which was placed in our hands to study was published by the Appletons, and the announcement of their financial embarrassment comes like a personal matter to us. *Unity* gives expression to our sentiment as follows:

The story of the Appleton publications is the story of the growth of the thought of evolution; it is the story of the introduction to the American readers of the works of Herbert Spencer, Darwin, Tyndall and their great associates. The long shelf in the familiar red binding, representing the International Scientific Series, is of itself a mighty contribution to popular science. It is an endowment of the intellectual life. We grieve over any embarrassment that has come to this noble house, and we feel, with thousands of others, as though we had been touched with a personal calamity. All honor to the Appletons for what they have done. May their work be continued and their prosperity be perpetual.

The Galling Creed.

"One by one the roses fall," and one by one the organizations which represent and teach the higher ethical thought are falling into line. Rev. Wesley Haskill of Rockford, Ill., has retired from the pastorate of the Second Congregational Church, because he could no longer support its old pagan creed. A committee was appointed to revise their creed, and we quote from their report:

We find the creed tests now in general use too often act as a barrier to keep conscientious Christian men out of the church, noble men and women (like Father Bartlett, one of the founders of Andover Theological Seminary,) who would never so far become responsible for any creed, as to join the church. They would no doubt have done so if the creed had been as simple as the self-denying lives they lived in their own homes.

Wisconsin Spiritualists.

That Spiritualism is growing there is no doubt, and the kindly feeling between the press and workers is shown by the following from the *Progressive Thinker*:

The State Spiritualist mass-meeting to be held at Stevens Point, Wis., April 17, 18 and 19, will bring together some of the very best minds in Spiritualist work in the United States. Harrison D. Barrett, the president of the N. S. A., a former professor in Pennsylvania colleges and editor of the *Banner of Light* of Boston, is one of the foremost organizers of the country.

He has been president of the National Association for seven consecutive years, which speaks for itself. Moses Hull, pastor of the First Spiritualist Church of Buffalo, is another of the untiring, thinking workers.

A Successful Camp.

The annual meeting of the "Southern Cassadaga" Camp, near Lake Helen, Fla., closed Sunday, March 18, after a very successful session of six weeks.

The speakers did their best, and each one claimed that in no place had they ever found better conditions for exalted inspiration than in the Southern Cassadaga Camp.

The officers for the coming year are: President, Dr. H. H. Brigham, Fitchburg, Mass.; vice-president and corresponding secretary, Emma J. Huff, Lake Helen, Fla.; business secretary, Herbert Twing, Westfield, N. Y.; treasurer, Scott Hodgkin, De Land, Fla.; trustees—Mrs. J. D. Palmer, Willoughby, Ohio; H. M. Clark, East Jaffrey, N. H.; L. C. Bishop, Adamsville, Mich.

Mass Meetings.

The Spiritualists of the Eastern States are meeting in mass convention upon frequent occasions, and the good which will come from these meetings cannot be overestimated. The third joint meeting at Chicago, of the State Association and the National organization, called together the following array of talent, which would be hard to equal in any part of the world. The meeting was held in Handel Hall on April 10, 11 and 12, 1900:

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo. H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell, J. Frank Baxter, Dr. Juliet Severance, Mrs. Lucinda B. Chandler, Dr. A. Houghton, Max Hoffman and Ella M. Johnson.

St. Paul Anniversary.

The growth and healthy condition of the cause of Spiritualism is best shown by the manifestation of enthusiasm by the people on each succeeding anniversary. The last one has been more generally celebrated than any previous occasion, and the friends in Minnesota are keeping step with the procession, according to the report in the *Progressive Thinker*:

The St. Paul Spiritual Alliance celebrated the Fifty-second Anniversary of Modern Spiritualism, March 25, at Odd Fellows' Hall. The gathering was one of special note and interest to Spiritualists, and was very enjoyable to a very large number, lasting all day. Supper was served after the close of the afternoon meeting, and the exercises were resumed at 7:30 after a season of social intercourse.

Beautiful Songs for public and private use, by Prof. C. Payson Longley, are for sale at this office. Price, 15 cts; postage, 2 cts extra. Every Spiritualist should have at least one copy.

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.

IDOLS DETHRONED, and Dominion over the Animal Kingdom; by Flora Parris Howard. 116 pp., paper. Price, 50 cents. Los Angeles, Cal. For sale at this office.

The philosophy of real life is recorded in these pages, and he who becomes master of these teachings will not only have dominion over the animal kingdom, but over the kingdom of this world. The author says: "We can learn anything, live anything, be what we desire to be, if we are persistent in holding to what we want," and closes with the injunction to "be patient, persistent and positive, and you will win."

THE OUTLINE OF BUDDHISM, by Skesaburo Nagao. 67 pp., paper. San Francisco Buddhist Mission, 807 Polk St. Price, 15 cents.

This is the most comprehensive statement of the Oriental religion which has come to our notice. Beginning with the birth of Buddha, a general history of Buddhism is given, with a statement of its doctrines. The book is valuable for reference and should be in the library of every student of the occult.

In the *May Delineator* are two valuable articles—one by Elliot Gregory, a New York society and literary man, who for 30 years has made his home in Paris as much as in New York. He writes very skilfully regarding Paris. The other is by the famous Mrs. Burton Harrison, on "The Trip Abroad; Suggestions for Traveling, Hotel Life, etc." The two articles are full of good suggestions for those who will Summer abroad, and see the Paris Exposition.

The *Medium* of Los Angeles is very much improved. There is every evidence of progress in its appearance and make-up, and is filling its niche in a comfortable manner.

ON THE HEIGHTS OF HIMALAY, by A. Van der Naillen. 272 pp., beautifully illustrated. New York: R. F. Fenno & Co., 11 East 16th St. \$1.00. For sale at this office.

In the Preface we find the following: "The work has appealed most strongly to seekers after light in theosophic thought, and it has supplied a philosophy particularly needed by those who have left beaten and unsatisfactory paths, but who have lacked the confidence to cross the threshold of the more advanced, and therefore more technical, teachers."

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GEO. R. SMITH.
Cedarville, Modoc Co., Cal., Feb. 23, 1900.

Mrs. Dr. Dobson-Barker, 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-Barker:
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, Arizona, Feb. 6, 1900.

MRS. DR. DOBSON-BARKER:
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.
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Local News Summary.

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

Mrs. Lillie's Lecture.—The subject of discourse in Occidental Hall last Sunday evening was "Our Easter Tide." There was good music, and the lecture was one of rare excellence. Easter may not mean to Spiritualists just what it does to Christians, but we manage to get some good out of everything.

B. Fay Mills delivered a splendid lecture in Metropolitan Temple last Sunday evening on "The Problem of Immortality." Miss Alice Gates sang two solos, one entitled "He Whom Heaven and Earth is Keeping." Henry Weinstock, the eloquent and progressive business man, presided, and spoke briefly of the business aspect of the work. Next Sunday Mr. Mills will speak on "The Greater Easter."

Mme. Young's Meeting.—Mrs. Sarah Seal spoke for a half hour on topics appropriate to the season, and the usual remarkable tests through the mediumship of Mme. Young followed. The music, under the leadership of Prof. Young, was of a high order.

Mission Lyceum.—The regular monthly entertainment and dance will be held in Mission Opera Hall, Mission St., between 17th and 18th, Wednesday evening, April 25. The programs are being distributed, and a very happy time is anticipated by the children. All are welcome.

Progressive Spiritualists.—This society held its annual election of officers on Sunday, April 15. The following members were chosen to act as a Board of Directors for the ensuing year: Wm. M. Rider, Pres.; G. H. Hawes, Vice-Pres.; B. F. Small, Treas.; John Koch, Sec.; Mrs. H. E. Robinson, Jas. B. Chase, A. D. Hall, Victor Becker, F. T. Lilach, Directors; Victor Becker, Agent; Jas. B. Chase, A. D. Hall, Victor Becker, Auditing Committee.

Mrs. Wrenn's Meeting.—Mrs. Miller, Mrs. Wrenn and Mrs. Gillingham interested an appreciative audience at 117 Larkin St. last Sunday evening with messages from the spirit realm.

Ladies' Aid.—The semi-annual election of officers held on Wednesday afternoon, April 11, in Occidental Hall, resulted in the re-election of the entire Board of Directors and officers. The work of this society is one of helpfulness, and is appreciated by all who are familiar with the spiritual work in this city.

A Correction.—In the report of the anniversary exercises in Fraternal Hall, Oakland, Sunday evening, April 8, the name of Mrs. S. Cowell was inadvertently omitted. To the duties and responsibilities of presiding officer were added a quarter hour's work interpreting messages from the spirit-world. We try to be faithful in chronicling events, but mistakes will occur, despite the utmost caution.

Spirit Christening.—At the residence of Mr. and Mrs. A. J. Colby, 1041½ Valencia St., San Francisco, on March 23, 1900, in a room dedicated to the work of the spirit friends, Spirit Mrs. Colby-Luther, through the mediumship of Mrs. D. M. Colby, christened the beautiful baby of Mr. and Mrs. Harry Hoag, formerly of Muncie, Ind. A number of friends had gathered to witness the ceremony, which was very impressive. After a few remarks by the spirit on the importance of training children in the knowledge of spirit communication and spirit guidance, with the assistance of each parent, she formed a triangle, with the flowers in colors of red, white and blue (the red carnation, blue forget-me-not and white rose), over the baby's breast, representing the wish of the spirit guardians for its earthly training in the spirit of liberty, as represented by our constitution. Those present felt a lesson worthy of remembrance had been given each individual. The ceremony closed by invoking guidance from the unseen ones on all present.

The baby was named Parmalia Claud Hoag, and the parents were formerly co-workers with Mrs. Luther in Muncie, Ind., previous to her transition.

Birthday Anniversary.—At the regular meeting of the Union Spiritual Society on April 11 at 856½ Isabella St., Oakland, the many friends of Dr. Sol Palinbaum assembled to greet him on his birthday. Mrs. Palinbaum read a letter and poem by Dr. A. L. Astor, the secretary, who was ill. Following it was a poem, entitled "Out of the Shadows." Dr. Palinbaum was entranced, and a brother-in-law of Mrs. M. Hill talked with her in a very impressive manner. Spirit messages were given by Mrs. Amanda Smith, Mrs. C. Steward and the Misses V. and M. Sundberg. Mrs. E. Greer sang; Miss Pearl Myers recited; Miss Helen Laurence sang; Geo. Hatfield recited. Miss Laurence closed the meeting by reading the poem, "Kisses on Interest." After closing, refreshments were served and a good social time ensued. About 50 were present.

A Temple of the "International Mental Science Association" will be established in San Francisco on April 22 at 2 p. m. in room 310, Parrott Building, Market St., over the Emporium. Mrs. Clara Foltz, the eminent attorney, has the matter in charge, and all who are interested are invited to be present.

Remember the masquerade party given by the Central Lyceum at 909 Market St. Wednesday evening, April 18.

Mediums' Meeting.—The second of a series of meetings held under the auspices of the Mediums' Protective Association and the Ladies' Aid Society was held in Occidental Hall on Wednesday evening, April 11, Mrs. B. F. Small presiding. Mrs. R. S. Lillie made a short address and gave a poetical improvisation. Mrs. Robinson, Mrs. Stoddard, Dr. Barker, Mrs. Griffin and Mrs. Meyer occupied the platform. The inclemency of the weather prevented a large attendance, but the interest was good and good work was done.

The Hermetic Brotherhood held its usual open meeting at 509 Van Ness Ave. on Thursday evening, April 12. A brief explanation of the methods of work of the order by Mr. Weld opened the session. Silent meditation was followed by inspiring music by Mrs. Rogers and Mrs. Weld. Dr. Phelon's theme was "Transmutation."

The Children's Progressive Lyceum had a large attendance last Sunday and the memorial service was very interesting. There was a profusion of beautiful flowers, and in the midst and under the heading, "In remembrance of our loving and loved friends and co-workers of the Children's Progressive Lyceum," were the following names and a few of the photographs: Geo. C. Irvin, J. J. Merritt, Alonzo W. Allen, J. M. Wither, N. C. Mayo, L. B. Hopkins, W. H. Mills, Albert Cressy, Mrs. French, Mamie French, Mrs. M. E. Thayer, Mrs. E. B. Macey, Mrs. M. M. Poole, Mrs. Hill, Mrs. Lewis, Mrs. Maud Stevens, Mrs. White, Mrs. Rogers-Darling, Mrs. Eliza Fuller McKinley and children, Jimmie Rider, George Powers, John Hitchcox, Ralph Peppin, Joie Stevens, Lizzie Sexton, Ruby Steinbruch and Pearl Sorenson.

Mrs. Clara Steers was controlled by Fannie Burbank Felton and gave a short address and messages of love. It was good to be there. C. H. WADSWORTH.

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WHAT THOSE WHO KNOW SAY OF PSYCHIC DIAGNOSING.
Wise, W. Va., Jan. 10, 1900.—Dear Sir:—This evening finds me trying to answer your most kind and welcome letter. I can say that I never had any physician explain my ailments to me as perfectly as you did.
Harrison, Neb., Jan. 7, 1900.—Dear Sir:—You described my case better than I could have told it myself.
MRS. R. M. WALLACE.

WONDERFUL RESULTS OF HOME TREATMENT.

Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill, I most cheerfully and heartily recommend you to all those in search of health.
St. Johns, Washington, D. C.—Dear Doctor Peebles:—I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours.
J. W. HENDERSON.

Brooks, Cal., Jan. 17, 1900.—Dear Doctor Peebles:—When I think of my condition at the time I began your treatment a few months ago I realize what a wonderful improvement in health I have received at your hands. My health is better and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others, that they may have an opportunity of enjoying the same blessing and anyone addressing me with stamp can have a personal testimonial of what you have done for me.
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A. G. SMITH.

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