

RELIGIO THE PHILOSOPHICAL JOURNAL

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

SAN FRANCISCO, CAL., THURSDAY, MAY 10, 1900.

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A SELFISH LIFE.

The soul that torment is its lot,
Must suffer and bear 'till not a blot,
Can be effaced from the pages of life,
Written by his deeds in worldly strife.

He listened not to the inner voice,
That to obey was but to rejoice;
The doors of self thrown open wide,
Were constant lurings from his Guide.

Forget thyself! Let every thought
Be of another's life a part.
Bar the entrance to the abode of sin;
Through the door of love God enters in.
Mrs. Chas. M. Toby.

BORDERLAND

Strange Coincidences.

On Page street, San Francisco, there is a house with a strange line of coincidences. Years ago a little girl had an eye put out in that house, through an accident with the scissors. In the next family to move in there was a little girl of 9. This child took scarlet fever and became blind. Moving into the house the little girl ran about the house, her busy fingers in every corner. In some unaccountable way the child's eye became infected and a discharge was set up. The child was at once taken to an oculist and in a short time had lost the sight in the eye. The other eye became affected and soon she was in darkness, and will be as long as she lives. Again the house was vacant, and it began to have a bad reputation. It was finally let to a young couple with an only child, a baby girl of 5. On a Christmas night the little girl was dressed to attend a Christmas party and ran to her father to show him her pretty dress. Her foot caught on a rug and she fell against the sharp corner of a chair and gouged her eye so badly it had to be removed.

Another family moved into the house and they are still living in it. A little daughter in the family broke her hook strap. She brought an awl from her brother's tool box and was punching a hole in the strap, pointing the awl toward her. It slipped and went into her eye so deeply as to destroy it, and she, too, is blind in the house—the fifth little girl to lose an eye there.

A Crying Spirit.

Out on the road to San Mateo is a house to rent cheap. I hunted up its former tenant and this is the tale she tells: "The rent was cheap, and cheap rent was what I was looking for. There were my son and his wife and baby, and my daughter and I. We had heard about the house having a bad name,

but not till after we had moved in, and we were much more afraid of a landlord who wanted his rent than we were of ghosts.

"One night my son was away late to lodge and his wife sat up to wait for him. I was sleeping quiet as a lamb, when she came and shook my shoulder and says: 'Mother, do stop crying; you make me nervous.'

"I'm not crying at all," says I. "Yes, you are; you have been crying in your sleep for half an hour, and I could not stand it any longer."

"I went to sleep and nobody mentioned the crying again. The house had been a good deal out of repair, but my son is handy with his hammer, and he soon had the place in fine shape and a garden made, and we were wondering where the ghost was. No one could want a decenter, quieter place to live in.

"One morning my son's wife says to me: 'What makes you cry so at

cried loud. Well, I lay there and knew by my queer feeling that that was the ghost. I was too scared to move, and I thought if I lay still it would not know I was there. It just kept right on rocking and crying. It seemed to me to be years it rocked there, but it could not have been long. When it was daylight I got back to my room and didn't tell anyone I had been out of it. My son asked about my crying again in my sleep, and if I had not better go and see a doctor. I said maybe I had, and there wasn't anything said for two or three days, and then he said one morning that he guessed he and his wife would move and keep house alone. He would not say why at first, but finally he said it was because I kept them awake crying. 'Taint me,' I said.

"But it must be," they both said. Then I told them about the night I had slept up stairs. My son, he said, 'you're crazy.' He said he'd sleep up there that night, and his

spunk, and instead of going up and making things hot for him she sat and cried and wouldn't eat—perhaps she didn't have nothing to eat. Pretty soon she died, and nobody can live in the house now for her crying.—S. F. Chronicle.

Claimed His Wife.

Danbury, Conn., dispatches to the morning papers tell the following story:

A remarkable tale is monopolizing public interest in this city. Mrs. Margaret Pettitt of Brooklyn, who has been visiting her daughter, Mrs. Chas. W. Lee, wife of a prominent citizen of Danbury, was found Sunday afternoon dead in bed.

She had retired in seeming perfect health. Her daughter, seriously ill in another room, gave the alarm which led to the discovery of the mother's dead body and to the remarkable story which has fairly bewildered Danbury. Mrs. Lee, as the result of the recent surgical operation, was confined to her bed, slowly convalescing. The mother, apparently in robust health, retired late Saturday night. According to her custom, she did not appear at breakfast Sunday morning, but greeted her son-in-law cheerfully when he entered her room at noon and placed fruit and coffee at her bedside.

Mrs. Pettitt was a habitual late riser and breakfast in bed was with her a matter of course. A short time after Mr. Lee had left Mrs. Pettitt's apartment her daughter says she saw the well-remembered figure of her father, dead sixteen years, pass along the hall and enter the room occupied by her mother. Distinctly, she says, she heard her father's voice saying: "Margaret, come with me."

"Overcome with fright, unable either to move or scream," said Mrs. Lee in recounting her mystifying experience, "I lay with my eyes fixed on the door of my mother's room and ears strained to catch the slightest sound.

"Clearly I heard my mother answer my father's command. Her words were indistinct, but the tone implied her willingness to go. An instant later the door swung open and my father stepped across the threshold carrying mother tenderly in his arms. They vanished as I looked at them."

Mrs. Lee, recovering her voice, cried out to her husband as the apparition passed away.

"Something has happened to mother," she shouted, "go to her, go quickly."

Mr. Lee tried to soothe the hysterical woman. Then, to humor her, went to the mother's room.

Mrs. Pettitt lay dead in bed.

The Sunflower is our emblem.



J. M. PEEBLES, A. M., M. D.

AUTHOR OF

Death Defeated; Three Journeys Around the World; The Christ Question Settled; Immortality, or Our Dwelling-places Hereafter; Seers of the Ages, etc. [See Page Two.]

night? You scared me again last night.' 'I didn't cry,' I said. 'I don't cry at all and I don't know what you mean.'

"Then my son spoke up and says: 'Mother, I heard you, too.'

"I thought to myself, 'Am I going crazy?' That night I didn't sleep in my own room. I didn't tell them, but after they were asleep I gathered up my things and went into a big room at the front of the house which we hadn't furnished yet. There were only a bed and a box I used for a table. I went right to sleep, and all at once I woke up, and there was some one in the room rocking and crying. There was no rocking chair in the room. It was a woman's voice, and sometimes she cried low and sometimes she

wife begged him not to. I knew it didn't hurt me, so I didn't see why it should hurt him. He said it was all nonsense, that I had dyspepsia and that made me cry in my sleep, but about 2 o'clock he changed his mind. He came down stairs like the ghost of himself and we sat the rest of the night in the kitchen waiting for it to be morning so we could move. A woman who had lived near for a long time told me that a young couple from back East built the house, and he had money in the mines. He would go up there, though he didn't know much about mining. He got into a rough set and pretty soon he stopped sending his wife money and then she heard he was living with another woman. She hadn't much

Gems from a New Book.

Paragraphs from Dr. Peebles' new book, *Death Defeated*, or the *Psychic Secret of How to Keep Young*.

You are well to-day, reader, are you? "Yes." Not an ache nor a pain? "Not one." Your health is perfect? "It certainly is, so far as I can judge." Then were you to keep your health up to this present high standard, your body would not die, would it? "I do not see why it should." Neither do I.—Page 7.

A New Zealand cannibal, who had helped to eat eighteen human beings, told me that roasted human beings and roasted pigs tasted very much alike. He richly enjoyed both. Doubtless those who live in the year 2,000 will look back and pronounce the flesh-devouring inhabitants of this country and century a sort of Anglicized animal-eating set of cannibals.—Pages 14-15.

Herodotus, 484-425 B. C.—Twenty weary centuries and more have worn away under the corroding tooth of time since Herodotus walked the streets of proud, imperial Athens, and yet his fame has increased till his history is now read in over a hundred different languages. Aspiring youth, thoughtful academicians, and savants alike, unite in honoring his name. . . . He abhorred the killing of the innocent grazing herds, abhorred the bloody sacrifices seen about the temples, and still more did he abhor the eating of the flesh sacrificed to the gods. "Why cause suffering," said he, "to these inferior and innocent orders of being, and why take the life that only the gods could give; and why eat flesh, yet dripping with innocent blood? Do not the oracles condemn it? Do they not advise lentils, and grains and fruits that ripen in the sun?"—Pages 19-21.

Pythagoras, 570-470 B. C.—In one of my several journeys around the world, I gazed upon the isle of Samos, made sacred by the footprints of both Pythagoras and Herodotus. This great philosopher, Pythagoras, may truly be said to constitute the fountain-head of Greek culture, but more especially of the ideal philosophy of Plato. He lived and labored in the morning of Greek intellectual life, and gave to its forming genius the amplitude of his transcendent powers. . . . How many politicians in our American Congress consecrate themselves, as did Pythagoras, Lycurgus and Solon, to the service of the state? It is questionable if we should find in our Congressional body, though aided by Diogenes' lantern, one in that lobbying den of political self-seekers, one comparable to that self-sacrificing, unassuming, yet regal-souled old Samosian sage!—Pages 21-24.

Voltaire's wit and irony frequently gave offense to the clergy, court and aristocracy, for which he more than once spent several months in the Bastille. But his rare genius made him a favorite in all the best literary circles, not only in France, but in England and Germany as well.—Page 55.

Upon reviewing nearly two thousand well-authenticated cases of persons who lived more than a century, we generally find some peculiarity of diet or habit to account for their longevity; we find some were living in the most abject poverty, begging their bread. Some lived entirely upon fruits and vegetables; some led active lives, others sedentary and retired lives; some

worked with their brains, others with their hands.—Page 90.

In coming out of a warm hall or crowded lecture room, put a handkerchief or muffler over the mouth and breathe through the nostrils. Such breathing tempers and modifies the atmosphere.—Page 99.

It is asked—"How shall I secure sleep?" Carry, carry, oh brother, such loads of flour, fruits, nuts and necessities of life to the poor as will tire your muscles. Carry, oh sister, such foods, garments, and necessities of life, as gifts to the poor, as will tire, weary your muscles. And with muscles tired and weary doing good to others, with a light supper of nuts and fruits, and a clear conscience, there will come to you sweet, serene, restful sleep. Try it. . . . Study nature. In the gray of early evening sporting insects, lowing herds and the forest birds retire away for rest and sleep. If owls and bats are exceptions, it is because they are owls and bats—vilest of birds.—Page 103.

Don't go to sleep lying upon the back. Who ever saw the weary herds or proud horses fall asleep upon their backs, with their feet up in the air gyrating around loosely? They naturally drop to sleep lying on their sides or stomachs. I observed during my journeyings in Asia and Africa that the natives nearly always slept upon the stomach. Go to sleep then, lying upon the right side, for the reason that while the right lung has three lobes, the left has but two, and the lower portion of the heart being more upon the left side it has greater freedom of action than it could possibly have if the weight of the right lung were pressing upon it.—Page 105.

Color, like sound and odor, electricity and gravitation, is a substance. Everything that is, is substance; that is to say, it is something or nothing, and if nothing, it is not worth talking about. Only substance or substances, can produce effects. Colors produce marked effects. Purely white or light colored garments are healthiest for summer because they transmit, or rather permit, the sunbeams to reach the body. They are healthiest, in fact, at all times. Pythagoras and his disciples dressed in white robes. In many of the Asiatic cities the people dress almost exclusively in white. When the angels come to earth from the bending heavens they come robed in white.—Page 130.

Black or dark clothes should not be worn in the sick room. It is not generally known that a man wearing dark clothes is more liable to infection from contagious disease than he who wears light colored garments, because particles which emanate from diseased or decaying bodies are much more readily absorbed by dark than light fabrics. This is easy of proof. Expose a light and dark coat to the fumes of tobacco for five minutes, and it will be found that the dark one smells stronger than the other of tobacco smoke, and it will retain the odor longer.—Page 131.

Many diseases come from ill-timed thoughts and erroneous beliefs. Calvinism produces biliousness, worrying, anxiety, envies, jealousies; suspicions and fears wrinkle the face and reveal themselves in bodily disease. The mental picture in the mind affects the body. The person who fears cancer is apt to have one. Thoughts are ethereal, spiritualized forces—substances, and though more subtle

than blows, they are also more dangerous.—Page 139.

On the 13th of September, 1893, a single cow, of the "Improved short horn breed" was sold near Utica, N. Y., for \$40,600, and fifteen calves and cows of the choicest breeds sold for \$260,000. What would be the result if the same attention and study were devoted to the development of a better, higher breed of men?—Page 161.

Goethe said of himself: "From my father I inherit my frame, and from dear mother my happy disposition, my poetry and my love-nature." . . . From the same pile of bricks the master-builder makes the palace and the pavement; so from the same organic elements, auras and impressions are made philosophers, angel or demon. And while the mother is the major architect, the father imparts the magnetism by the law of radiation.—Page 183.

Many of the renowned men of the world did their most important work when between 70 and 100 years of age. . . . It was only a few years ago that Lucretia Mott, in her eighty-eighth year, passed to the better land of immortality. The year previous to her transition she delivered one of the ablest speeches of her life in Philadelphia. Her mind was clear, her voice firm and her logic inexorable. She manifested few of the gathering infirmities of age. For nearly three generations this sainted woman won from the masses the warmest love and praise. She was mild, forgiving and pleasant. She truly "grew old gracefully," retaining a most beautiful expression upon her face until the last. . . . The Jews, the Friends, often called Quakers, a quiet, temperate, plain-dressing, industrious and thrifty people, are noted for their long lives. The Shakers, however, excel them in length of years.—Pages 190-191.

The five steps to immortality upon earth are these: 1. A healthy ancestry and right conception. 2. Born rightly in the right months of the year. 3. Educated rightly in the physical, mental and spiritual laws of life. 4. Eating, drinking, toiling and sleeping rightly. 5. Thinking rightly, willing rightly, and doing rightly in the way of supplies for body-building. And further, thinking and willing rightly, actualized in manifestation, implies an equal balance of the acids and the alkalies of the secretions and excretions, of the chemical integrating forces and of the higher, finer vitalizing up-building forces. . . . Mortality, then, becomes an event, which when reduced to the last analysis, is simply a matter of knowledge or ignorance, folly or wisdom.—Pages 202-203.

Among the life-destroying emotions are despair, worry, melancholy, anger, peevishness, jealousy, fear, and among the life-preserving emotions are obedience, will, faith, cheerfulness, courage, and an invincible determination. . . . It is clear and evident from the previous pages, that the good, the great, and the long-lived have, with few exceptions, attained to old age by avoiding animal flesh, and by obedience to physical, mental, and moral law—that is to say, by right living, by good habits, by persevering industry and sturdy energy of character. The wicked and the lazy do not live out half their days.—Pages 204-205.

Whatever is said to the contrary, marriage on the material plane of being is both desirable and honorable. It is the preliminary step toward co-operation. The family

forms the soul's first altar. Here the fires of sympathy and self-sacrifice and abiding trust should perpetually burn. Here should center the heart's warmest and tenderest attractions—a symbol of that higher regenerate family-home—home of equality and purity, where kindness is law, self-sacrifice is worship, and love is as pure, tender and abiding as it is universal. In this home there is no death, no crape, no caskets.

This book is just issued and for sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL. Price, \$1.00 Postage 10 cents extra.

Woman's Valuable Service.

E. W. GOULD.

As nearly or quite all the Benevolent, the Religious, the Ethical, the Social, the Scientific organizations in America today, are represented by women from all the different religious sects except Spiritualism, it is evident they realize the necessity of reserving their force and ability for the great cause in which they have embarked.

It is fortunate they did so. Every day develops some new duty, some new want, the women in our ranks are called upon to respond to.

And now comes, perhaps, the most important suggestion of all.

It is lamentable to know that many of our local spiritual societies are languishing, and that some of them are barely holding their own, while others have been obliged to discontinue altogether for the want of financial support.

In confirmation of this declaration I quote from a recent able editorial article in the *Banner of Light*, when discussing the subjects introduced at some of the recent anniversary exercises, as reported to that paper.

He remarks: "Without being conceited or officious we venture to assert that the perpetuity of local spiritualistic societies throughout the nation is of as much importance to the cause as any and all references to past accomplishments can possibly be.

Notwithstanding the large audiences present at these numerous celebrations, the fact remains that many of the most important local societies connected with spiritualism are so ill supported as to make their existence very precarious.

Unless something is done to augment their membership and strengthen their financial standing, it will be only a question of time when they will pass out of existence.

When they do go down, class work on the part of occult teachers will take the place of public meetings, and spiritualism as an independent public movement will be known no more."

No one in our ranks is better able to speak with authority, and to know whereof he speaks than Brother Barrett.

If he had gone further and suggested a remedy for this pending calamity, if successful, would have entitled him to the everlasting gratitude of all spiritualists who realize the value of local societies.

But as he has not done so, I will venture to renew my proposition, viz: That we, as a sect, appeal to the women of our denomination throughout America to step to the front, and offer to take the management of all local societies that will agree, cordially, to the transfer.

While this proposition, if accepted, involves much labor and responsibility, it occurs to me that the ob-

ject to be accomplished is of sufficient importance to induce the hundreds of our bright, competent women now engaged in the cause, among which may be mentioned Mrs. Carrie E. S. Twing, Mrs. Sarah A. Barnes, Mrs. Cora L. V. Richmond, Mrs. Kate R. Stiles, Mrs. Juliet Bean, Mrs. E. L. Watson, Mrs. M. T. Longley, Mrs. Mattie Hull, Mrs. R. S. Lillie, Mrs. Loi F. Prior, Miss Lizzie Harlow, Mrs. Morrison Carpenter, Mrs. C. P. Pratt, Mrs. J. A. Chapman, Mrs. Jennie Hagan Jackson, Mrs. Helen T. Bigham, Mrs. S. A. Armstrong, Mrs. E. A. Sheets, Mrs. C. Fannie Allyn, Mrs. Tillie Reynolds, Mrs. M. J. Butler, Mrs. Ida P. R. Whitlock, Mrs. Clara Watson, Mrs. A. B. Severance, Mrs. G. W. Kates, Mrs. H. L. P. Resson, and hundreds of others, equally as competent, to assume the responsibility and add to their other arduous duties the entire control and management of all local societies not already under the management of a competent and satisfactory board of trustees or managers.

If my second proposition should be accepted, *viz.* That a small salary should be paid to the President, and in large societies to the Secretary also, when necessary, and that the entire time of the President should be devoted to the interests of that society, there will be but little active work beyond what will be performed by the board of managers in their weekly meetings. A competent President being under pay, and devoting the entire time to the interests of the society, will leave but little active work for others to do, and that will devolve principally upon the board of directors. And as they are elected once a year it will not be a great hardship upon any one.

The financial condition, that now embarrasses so many societies, is presumed to be overcome by the new system, as one of their principal objects and efforts will be to so increase the membership that the tax upon each will be small.

This is a question of policy, in which there is probably to be difference of opinion. But there can be no difference in opinion as to the necessity of increasing and maintaining local societies.

And yet as Brother Barrett has discovered, in all the able and interesting reports that have been made of the proceedings at the numerous anniversary exercises just closed, not one word has been said of the situation or the necessities of the local societies.

As strange as this may appear, it is ominous of the feeling that pervades the public mind today. Is there no necessity for a radical change in the management of this great factor in our machinery? All recognize the cause of this depression, this abandonment of interest in local societies. It is simply the want of money.

As unwilling as we may be to admit it, all know that if we had sufficient means to build and own comfortable houses of worship, and employ pastors of ordinary ability and education, and pay for the character of music most other worshipping congregations do, our membership would increase more rapidly than that of any other denomination.

In the absence of these simple requirements, our people are drifting off into other liberal organizations where their personals are made more comfortable, at least on Sundays, if their spiritual food is not always so digestible. In the absence of statistics, I am quite con-

fidant, notwithstanding the rapidly increasing converts to spiritualism, there are less members belonging to local societies now than there was ten years ago.

This accounts for our financial embarrassment, which may be easily overcome by a proper effort to increase the membership, when the embarrassment will cease, and the requisite accommodations and prosperity will follow.

The success that has attended many other philanthropic efforts made by the women of America, is a sufficient guarantee that if the women who are now devoting themselves to the cause of spiritualism will consent to take charge of the local societies and manage them in their own way, the apprehended failure that Brother Barrett refers to will be avoided, and many other advantages realized in the near future.

I will refer to but one as an illustration. While I have great confidence in the ability of the present Board of Trustees of the National Spiritual Organization, I may be allowed to say, if the convention that accepted Brother Mayer's very liberal proposition, had selected a committee of women from the delegates there present and authorized them to proceed in their own way to collect the sum of money required to insure the transfer of the property by Brother Mayer, but few will doubt the amount would have been subscribed and the property transferred ere this.

But as Sister Longley, the Secretary, has done efficient work in that direction, and seems confident that the required amount will be raised in the extended time, no one has the right to complain but the Secretary, who has labored faithfully to perform the service that should have been referred to a committee of her own sex.

But even at this late day, if the Trustees are in doubt about the necessary amount being raised, I would suggest that they employ a sufficient number of our most competent canvassers, to go from house to house until the amount is raised.

It is a reproach upon the Spiritualists of America to have it known that the small sum of ten thousand dollars cannot be raised for so laudable and valuable an object, when hundreds of thousands are being raised annually by many other sects for less worthy objects.

While it would seem that ample notice has been given through the Spiritual papers, and through the frequent appeals of the Secretary of the N. S. A., to present this claim, it is well known that not one-fourth of the Spiritualists in America ever see or read a Spiritual paper. And many that do see them have no idea these appeals are made to them. Hence the necessity and the value of a "house to house" canvass.

But this has nothing to do with the suggestion that, if only as an experiment, we as a sect unite in an earnest, harmonious spirit to induce the women of our denomination to take upon themselves the labor and the responsibility of managing all local societies that are willing to make the transfer, and to pledge ourselves to co-operate with our sister members in an effort to revive and place all local societies upon a healthy, practical basis, with the hope and expectation of deriving greatly increased benefits to our cause.

Oakland, Cal.

Only those who possess the truth can be absolutely free.

Stone Age Theology.

At the recent Ecumenical Conference on Foreign Missions in New York, a prominent speaker used the following language in speaking of Christ:

"He entered the bloody arena alone, and dying broke all chains and brought life and immortality to light."

This sort of theology was in vogue several centuries ago, but to have this absurd and untruthful declaration come from a modern thinker who ought to be abreast of the age in theology is astonishing.

The speaker referred to Christ's turning water into wine in commendatory language when he should have condemned the act, and said that the Nazarine should have produced bread and not intoxicating drink.

The "bringing immortality to light," as averred by the speaker, is a most glaring instance of ignorance, as all reasonably well-read school boys are aware that the belief in the immortality of the soul was taught many centuries before the birth of Christ. The speaker was an instance of the kind of talker who illustrated the declaration of that eminent scholar, Max Muller, who said: "Those who know but one religion know none."

QUAKER.

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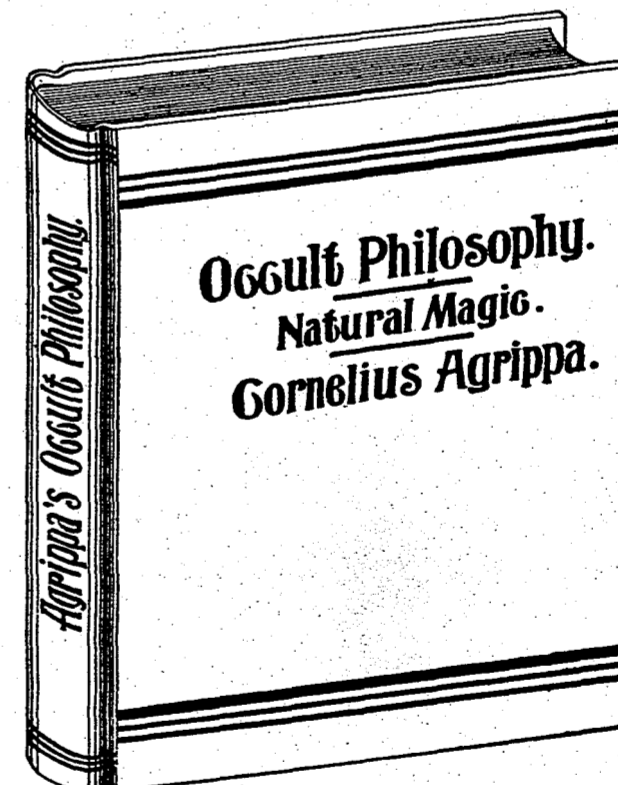
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For other mediums see page 5.

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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.

RELIGIO-PHILOSOPHICAL JOURNAL

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
AT
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Between 10th and 11th Streets.

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

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

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

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

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

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

SAN FRANCISCO, MAY 10, 1900.

Our Foreign Exchanges are still after Talmage. *The Two Worlds* of Manchester, England, gives him a regular weekly grilling, under the heading: "The Lies of Talmage." He deserves it all, and the may be induced to modify that sermon on Spiritualism before he delivers it again.

The Flaming Sword is very emphatic when speaking of the modern creeds. Brother Morrow evidently believes in calling a spade a spade:

Modern religious creeds are rapidly becoming irreligious screeds. They were blessed by popes and synods; they are now cursed by the millions; they were originally saturated with the polluted waters of fallacy; but they have become too dry for the people—dry enough to burn in the fires of the present judgment.

The College of Fine Forces.

—Dr. Babbitt has now moved his Institution to 58 North Third Street, San Jose, Cal., a beautiful city of about 30,000 inhabitants, 46 miles south of San Francisco. The Doctor deems San Jose unsurpassed on this planet for its delightful and healthful climate, and hopes to see his Temple of Higher Sciences fully built and established there.

The Eastern Camps are showing signs of activity all along the line. Lake Pleasant, Mass., presents a splendid array of talent, among them the following are announced:

Mrs. Mary E. Lease has been engaged to give four lectures during the last week of camp, and among our speakers already engaged are Prof. Wm. M. Lockwood, Mrs. Carrie E. S. Twing, Albert P. Blinn, J. Clegg Wright, Mrs. C. Fannie Allyn and Mrs. May S. Pepper. The Ladies' Schubert Quartet of Boston has been engaged for its third season at the Lake, and will render vocal selections at all the lectures and assist at concerts.

Medical Persecution.

Atlanta, Georgia, is in the throes of medical persecution. The "regular" physicians are upon the war-path, and from the accounts published in the *Atlanta Journal* they seem in a fair way to make it very uncomfortable for some of our friends who do not belong to the orthodox "old school".

We quote as follows:

War has been declared by the licensed physicians of Atlanta on all medical practitioners in this city who do not hold regular diplomas. As a result of the crusade which has been instituted indictments were found today by the Fulton County Grand Jury. The defendants are Prof. W. R. Price, Dr. W. C. Van Valen. Each of the accused men is charged with a misdemeanor, and the bonds have been placed at \$500.

Take a Stand for something and don't carry water on both shoulders. The *Banner of Light* hit one nail square on the head when it printed the following:

Is it right to preach one thing by word of mouth, and to practise or think another when alone by ourselves? If so, then some Spiritualists are to be commended for professing to believe in Spiritualism while they support the Christian Church.

Hypnotism License.

A correspondent in Atlanta, Ga., sends us an account of the action of the Tax Committee which seems to be rather discouraging to advanced thinkers and investigators. It says:

Legislation by the Tax Committee of the City Council is not of a character to encourage the science of hypnotism, personal magnetism and magnetic healing in Atlanta. That important branch of the council voted unanimously to fix a license on the business of \$500 per annum, a price which is considered by the members of the committee as almost prohibitory.

The chairman of the committee, voicing the sentiment of the entire committee, instructed the License Inspector to arrest any party conducting the business without a license at the present time.

A. H. MERRILL.

A Remarkable Man.

Thomas J. Shelton of Denver, Colorado, editor of *Christian*, preacher and now mental healer, has had some very remarkable psychic experiences. His success precludes ridicule, but his statements are startling. After commenting on the Piper-Hyslop experiments, and Telepathy in general he says:

I believe it is possible to establish communication with the sun by direct telephone. I think I have the telephone. I will make experiments and report to the readers of *Christian*. I have taken you all into my confidence, and will tell you all that I know, as fast as you are able to receive it. You may rest assured that I will deal in facts and not in mere speculations. I could give you hundreds of instances in which telepathy has been established. I am holding commu-

nication every day with thousands of people scattered over the earth.

The Beyond.

The different conceptions of great thinkers and writers, in regard to the life and conditions beyond this, is an interesting study. Charlotte Bronte has expressed her idea as follows:

"Besides this earth, and besides this race of men, there is an invisible world and a kingdom of spirits—the world is round us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us; and if we are dying under pain and shame, if scorn smites us on all sides, and hatred crushes us, angels see our tortures, recognize our innocence (if innocent we be), and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress, when life is so soon over, and death is so certain an entrance to happiness—to glory?"

Comforting Philosophy.

Remorse is a greater factor in shortening life than the error for which we mourn. A writer in *Freedom* voices a philosophy which would be very helpful to many of us if we could adopt and practice it:

Feel whatever you do is right. Let no aspect in which anything you have done may appear to others, or even to you, either in itself or in the results that follow it, change this conviction. It was the best you could do at the time, by the light you then possessed—the best you really knew—and, as such, it had its place and you can by no possibility have anything to regret.

Francis Truth must certainly have fallen into easy lines in the East. When he was in San Francisco, the writer was thrown in contact with him in business ways several times, and our impression was that his success was very moderate. We quote the following from the *Banner of Light*:

Francis Truth, the "divine" healer, Count Nagazani, the so called medium, and Parker, the lucky-box man, have all recently been much wanted—by the police. The two former were found, but Parker seems to have made good his escape. Truth was doing a business of thirty thousand dollars per week when he was apprehended, while the Count's income, although modest in comparison with Truth's, was yet ample. Parker made seventy thousand dollars in seven weeks, and vanished, leaving his victims to regret their trust in him.

Death Defeated. On page 2, we have given quite liberal extracts from the new book by Dr. Peebles, entitled "Death Defeated, or How to Keep Young." It is radical on all health and hygiene subjects, and fearless, and will be read with great interest by all advanced thinkers. It is for sale at this office.

Mr. Fremont E. Wood, Cliff, Jefferson Co., Colo., on May 1, wrote as follows: "We may be able to open out a summer resort

and sanitarium in this lovely valley this season, and hope all Spiritualists coming to Colorado mountains this summer will pitch their tents near our quarters.

The Star of the Magi quotes three short editorials from the *Journal*, and adds that "comment is unnecessary." That is what we thought or else we would have commented at greater length while we were at it.

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.

LET THERE BE LIGHT, by David Lubin. 526 pp. Price, \$1.50. G. P. Putnam's Sons, New York and London.

The story of a Workingmen's Club; to search for the causes of poverty and social inequality, its discussions and its plan for the amelioration of existing evils.

This book, which follows somewhat the schemes of Sir Arthur Help's "Friends in Council," and of Cicero's "Disputations," is notable for its originality, logic, and boldness. While seemingly innovatory and destructive, it is in reality catholic and originally constructive, and can be accepted by the most conservative man or woman of the twentieth century. The reasoning is such as to be readily understood by the uncritical as well as by the scholar; the conclusions are such as to startle and possibly to antagonize many persons who believe themselves to have come to a final conclusion in economics or religion.

Mind, a monthly magazine devoted to science, philosophy and religion, has among its May contributors some illustrious names, among them Rev. R. Heber Newton, A. B. Curtis and Henry Wood. Among the subjects treated in the May number are: "Seed Thoughts," "The Imagining Faculty," and "Christ was Asleep." The Alliance Publishing Co., 19 West 31st St., New York. Charles Brodie Patterson, editor.

The Advanced Science Journal Vol. 1, No. 1, devoted to the attainment of physical immortality and its natural accompaniments, Health and Happiness; Opulence, Beauty and Wisdom. Harry Gage, editor. Subscription price \$1.00. 22 San Pablo Ave., Oakland, Cal.

The Open Court Monthly, devoted to the extension of the religious parliament idea. Paul Carus, editor, 324 Dearborn St., Chicago. The May number contains several good portraits of eminent men, besides many excellent articles, not the least of which are by the editor. "Shall Buddhist Missionaries be Welcomed to America?" by M. L. Gordon, and the reply by Paul Carus, is of special interest.

In the *Review of Reviews* for May, there is editorial comment on Admiral Dewey's candidacy; on the government of Puerto Rico under the law recently passed by Congress; on the proposed government of Alaska, and on the developments of the month in financial and industrial circles. Other topics treated in "The Progress of the World"

are the rush to Cape Nome, fox-breeding in Alaska, the April elections, the epidemic of strikes, the opening of the Paris fair, the military operations in South Africa, and the Delagoa Bay award.

The Medium of Los Angeles comes to us in a new form and filled with the Spiritual news of the southern portion of the Pacific Coast. E. M. Carlson, publisher, 614 W. 6th Street.

Dr. Max Muehlenbruch, the Oakland Seer, has issued a new edition of his prophecies of international consequence, from 1898 to 1925, and their fulfillment to January 23, 1900. He will mail it to any address for 5 cts. By mistake last week this was stated to be offered free, hence this correction.

The Little Free-Thinker is the only periodical published which is devoted to the youthful free-thinkers. It is published at Camden, N. J., by Elmina Drake Slenker, at 25 cents a year.

New Era Camp.

The annual camp-meeting of the Oregon State Spiritualists' Association will take place on their beautiful grounds at New Era, Clackamas county, Ore., from June 23 to July 15, inclusive. Hotel accommodations on the grounds. Prof. W. C. Bowman, of Los Angeles, Cal., and Mrs. Georgia Gladys Cooley, of Chicago, Ill., have been especially engaged for the whole time of this camp-meeting.

Many able speakers and mediums from different parts of Oregon will also be present to entertain the audiences. An occult developing class will be held each day during the camp-meeting.

Arrangements will be made with the Southern Pacific Railroad for a reduction in rates for those who attend.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—Emerson.

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DEAR FRIEND—I can say that in the two months I have doctored with you, you have done me more good than all the other doctors have during the last eighteen months, when they have been doctoring me. Yours, as ever,
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.
Feb. 1, 1900.

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Special Life Delineations and Full Horoscope, also correct hour of your birth, giving all days for beginning or avoiding business undertakings, for as many years as desired, from \$10.00 up.
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A 16-page pamphlet, containing four editions of Prophecies, with their fulfillments up to January, 1900, with testimonials of Press and Public, will be sent to anyone for five cents in stamps.
P. O. Box 118, Oakland, Cal.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

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

Spirit Chemistry. Remedies cure all diseases. Send 2-cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 McAllister St., San Francisco, Calif.

Mrs. W. B. Gillingham, Medium, 305 Larkin street, Room 90, Supreme Court Bldg., S. F.

C. E. Heywood, rapping medium, 1286 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

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

Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday. 1288 Howard.

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market, rm. 27.

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

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

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

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

Spirit literature and a microscope, 10c. Dr. Williams, prophetic medium, Kalona, Iowa. \$1.18

For further list of mediums, see page 3.

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LINES.

DEDICATED TO MRS. THERESA MENTZEE.
Gone the roomers from my home,
A void for other ones to fill;
I somehow feel I'm left alone,
The house is vacant, O, so still!

Somehow a sadness fills my heart, [me,
When some dear souls have been with
The tears will come, unbidden start,
That their dear forms no more I see.

Although no kinship we could claim,
Only as all are sisters, brothers,
On this old earth to which we came
Born of same tender-hearted mothers.

And so a sympathy prevails
Throughout the realm of mortal being,
Where e'er it reaches never fails
To open up clairvoyant seeing.

And in the great, eternal Now,
We're joined to all the good we see,
Among the poor, the high, the low,
We find true worth in some degree.
Mrs. F. A. LOGAN,
Alameda, Cal., April 4, 1900.

Spirit Col. Hopkins, who is well known in San Francisco through the mediumship of John Brown, Sr., created the fund called the Hopkins Fund, which was intended to supply the JOURNAL to those Spiritualists who were sick or too poor to pay for it. It has done a good work so far in supplying literary food to the hungry poor, and is still doing it. The good-hearted and liberal-minded should contribute to this fund, and thus not only please Colonel Hopkins, but those who are benefited by his noble suggestion. So far, there has been contributions of only \$18.50, while the calls for the JOURNAL to those who are unable to pay for it, are numbered by hundreds. We are supplying all of them that we can, but cannot accommodate all. The lovers of humanity and spiritual truth are invited to co-operate.

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

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

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Local News Summary.

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

Mrs. R. Shepard Lillie delivered her usual lecture last Sunday evening in Occidental Hall, taking for her subject, "Can a Christian be a Spiritualist?" The music, under the direction of Mr. J. T. Lillie, is always good.

The Mental Science Temple met in Harmony Hall, 320 Post St., last Sunday and listened to some splendid music, as well as an address by Clara Foltz and others. The Temple meets at the same place next Sunday at 2 o'clock to elect permanent officers. All are welcome.

Benjamin Fay Mills delivered the ninth of his course of lectures in Metropolitan Temple last Sunday evening. His subject was "The Opportunity of the Orthodox." His subject next Sunday will be "Liberal Orthodoxy, or New Wine in Old Bottles." Mr. Lewellyn Hughes delighted the audience with three selections on the violin.

Excitement was the subject for discussion at Dr. Hall's meeting at 20 Eddy St. last Sunday. Music by Miss Lee.

Mrs. Maude L. Freitag will close her present engagement with the Harmonical Society of Los Angeles on Sunday, May 13, and will start for the East about May 20, and expects to attend some of the camps during the season. Her address during June will be 603 Court St., Ottumwa, Iowa.

A Circle of Harmony will be held in Mrs. F. A. Logan's rooms every Sunday evening at 1218 Railroad Ave., Bay Station, Alameda, Cal.

Hermetic Brotherhood held its regular open meeting at 509 Van Ness Ave., last Thursday evening, May 3d. The session opened with meditation on "He Rideth on the Storm." The admirable rendering of a musical selection by Mrs. Rogers and Mrs. Weld prepared the audience for Dr. Phelon's talk on the "Necessity for Adaptation," a practical discourse on every day facts. The Doctor will speak on "The Source of Power" next Thursday evening. The meeting closed with music and the *Mantram*.

A New Meeting was inaugurated last Wednesday evening in Occidental Hall by Mrs. H. A. Griffin and Dr. Parker. Dr. Carey delivered an excellent address, followed by messages by Mrs. Griffin and Dr. Parker. The attendance and interest was good and it bids fair to be a successful meeting.

On the Heights of Himalay, by A. Van der Naillen. 272 pp., beautifully illustrated. \$1.25. For sale at this office.

Mediums' Protective Association will hold a Board meeting on Saturday evening, May 12th, at Mrs. Seal's Parlors, 24 Sixth St. Also annual meeting of the Association for the election of officers on Sunday, May 13th, at 11 o'clock, at Mrs. C. J. Myer's Hall, 335 McAllister St. J. T. ROBERTS, Sec.

Garden Party at Oakland, Cal.

To the Spiritualists of Cal., Greeting:

The Psychical Society of Oakland tender a cordial invitation to all who are in sympathy with the work of uplifting to join them in a Garden Party on the 26th day of May, 1900, at the home of our President, Mrs. H. F. Michener, 1118 Brush St., corner 13th St., Oakland.

We find the public halls of our city wholly unsuited to our requirements, therefore we have decided that the proceeds of this *fete* shall form the nucleus of a building fund, which we hope to augment until we can build a hall of our own.

Dear friends of the higher thought! wherever you may be, let me appeal to you for aid and co-operation in this work. If you are blessed with ample means lend us a helping hand.

To those who are rich in spiritual wealth and have not the material aid, we want your sympathy and support in thought, so that we shall all unite in one grand anthem of harmony, whose keynote is love and sweet encouragement. Dear friends, let us rouse ourselves from our lethargy, and all unite for this purpose.

We want to raise \$100 to start this work with, so we have decided to charge an admission of 25 cts. to the grounds, which includes refreshments, but shall be pleased to receive donations of \$5 to \$25, which we pledge ourselves to set aside for the above purpose. We want to add, parenthetically—should the day appointed prove *unpropitious* we can easily seat 60 people indoors, so nothing but rain need interfere with our arrangements.

Spiritualists throughout the State plan to visit Oakland on Saturday, May 26, so as to be with us on this grand occasion.

We want every Spiritual Society of California represented, for we shall have a musical and literary program besides the glorious feast of good things from the spirit side of life.

Our reception hours will be from 11 A. M. to 12 P. M.

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