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RELIGIO THE PHILOSOPHICAL JOURNAL

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

SAN FRANCISCO, CAL., THURSDAY, MAY 17, 1900.

1429 Market-st. No. 20.
Between 10 & 11th-Sts.

WHAT OF THAT?

Tired? Well, what of that?
Didst fancy that life was spent on beds
of ease,
Fluttering the rose-leaves scattered by
the breeze?
Come, rouse thee! Work while it is yet
called day;
Coward, rise! go forth upon the way.

Lonely? And what of that? [all
Some must be lonely! 'Tis not given to
To feel a heart responsive rise and fall—
To blend another life into its own; [on.
Work may be done in loneliness. Work
Dark? Well, what of that? [set?
Didst fondly dream the sun would never
Dost fear to lose thy way? Take courage
yet!

Learn thou to walk by faith, and not by
sight; [right.
Thy steps will guided be, and guided

Hard? Well, what of that?
Didst fancy life one Summer holiday,
With lessons none to learn, and naught
but play?

Go, get thee to thy task! Conquer or die!
It must be learned; learn it then pa-
tiently.

BORDERLAND

Saw Her Absent Son.

A young Virginian, the brother of a distinguished Governor of the State, went to Mississippi to teach school. So far as his friends knew, his health was perfect.

But one moonlight night his mother, on the old plantation in Virginia, was wakeful. At last, thinking she would sleep better for getting up and taking a little exercise, she left her bed, walked across the room and looked at the clock with the aid of the moonlight. It was 2 o'clock.

As she turned away from the mantel-piece she saw her absent son before her, dressed in white. She describes his expression as one of peaceful unconcern for himself, or sympathy for her.

She reached out her arms to embrace him, but he turned away in silence and left the room. She saw him go out into the back yard and down through the old-fashioned terraced garden to the foot of the hill on which the house was built, then up the mountain side to where the family graveyard lies in a grove of trees, and there she lost sight of his form, which to the last seemed to her to be white.

When day came she spoke of the occurrence to her family, and they told her she must have been dreaming, but she always insisted that she was wide awake.

The slow mail service of the period brought her in a few days the news that her son had died of fever in Mississippi, at 2 o'clock that morning. He was her favorite child, with whom she had much in common.

Saw His House Burn.

That spectral illusions are not necessarily the spirits of the departed, or of those who are about to depart this life, is proved by well-established instances of their appearance during the perfect health and remote absence of the person supposed to be seen.

There is an instance of a well-known citizen of Northern Virginia appearing at his home while it was burning down at night, which illustrates this.

He had gone to the Shenandah Valley, 30 or 40 miles distant, on a business trip of some days' duration. While there he had a very distinct dream that his house was burned down, and that he was standing under a near-by apple tree watching the fire, but unable to help.

He returned home as soon as possible, and found that his house had been burned on the night of his dream. So far he had only repeated the experience of Emanuel Swedenborg, in Great Britain during the burning of Stockholm; but the strangest part of it is what followed.

On the morning after the fire,

several days before his actual arrival, an old colored "aunty" said to the absent gentleman's wife:

"Miss, when did Massa get home?"
"Why, Aunty, he isn't here! Why do you ask?"

"Certainly Massa's got home! I seed him last night standin' under dat tree out dar, and he was lookin' mighty well, too."

It was the tree he had dreamed of being under.

That Broken China.

As the Southern Railway trains emerge from the Virginia village of Orange, bound south, a large frame residence on a hill to the right is pointed out by conversing passengers.

It is Orange's haunted house. Its spirit is a footstep one, but sometimes makes other noises.

Not long ago two ladies of the family were in a room in the second story when they heard a sound as of some one coming up stairs. Then there was a crash, as though the new-comer had dropped some china on the floor, and this noise was followed by that of pouring water.

The ladies rushed out to the stairway landing, only to find no

broken china, no spilled water and no person whatever. They had been expecting a servant to bring some water, but this servant had not started. She was, however, thinking about it.

Walked in the Woods.

Where there is a strong sense of interest, there may be an image. More than one friend of the late William T. Croasdale, editor of Henry George's *Standard*, remembers that he was distinctly seen rambling in the woods around the Single Tax Club house farm, in Sullivan county, New York, when he was known to be in New York City at the time—probably wishing that he could be in the Sullivan county woods. This occurred shortly before Mr. Croasdale's death from an operation at the New York Hospital.

Shakespeare's Spirit.

Ignatius Donnelly has reason to believe that he once came in contact with Shakespeare's spirit. It happened in London when he was busy proving to the world that Bacon wrote Shakespeare's plays. He was writing the cryptogram, and the English papers had warned him that if he didn't watch out, the immortal William's spirit might get after him.

One night in a London suburb he had been pushed out of bed by an unknown force several times. He had traversed the room and looked under the bed on each occasion, but could not solve the mystery. Finally he had thus addressed himself to W. Shakespeare (deceased):

"You can go ahead and annoy me if you want to, Billy, but I'm going to bed," and he did. After that Willie left him alone and he slept the sleep of the just.

Anniversary Address.

MRS. R. S. LILLIE.

As we look backward over the vista of Spiritualism, we realize that the last 52 years has been the greatest period of progress in the world's history. In this onward sweep of knowledge and added power, Modern Spiritualism has lead all other organized movements, and has established itself as an important school of thought. Ambrose Bierce, the caustic critic, has been recently compelled to compliment us upon the fact, that some of the ablest scientists of the world have adopted the spirit hypothesis as an explanation of the occult phenomena which has baffled the wise of all ages. We regard the question of the continuity of life as settled; and while all cannot per-

Mr. and Mrs. Lillie, Singer and Inspired Orator.



MRS. R. S. LILLIE.

MR. JOHN T. LILLIE.

Mrs. R. S. Lillie delivered the evening address in Golden Gate Hall, San Francisco, upon the occasion of the last anniversary celebration of the advent of Modern Spiritualism. The celebration was held under the auspices of the Board of Directors of the California State Spiritualists' Association, and a synopsis of her lecture appears in this issue of the JOURNAL.

Mrs. Lillie is a living example of the philosophy of evolution, which she teaches; for each lecture is better than the last one. She speaks every Sunday evening in Occidental Hall, under the auspices of the Society of Progressive Spiritualists. Her home is at 301 Polk St., San Francisco, Cal.

Mr. J. T. Lillie assists in conducting the services and leads the choir, being himself an excellent singer, which adds greatly to the interest of the meetings.

sonally testify of spirit manifestations, millions have been convinced of the logic of our teachings and testimony of our mediums.

We call Spiritualism not only a religion, but the science of life, and the philosophy of existence, for it deals with life in this world and in that world of spirit by which this physical world is surrounded. Why, then, should our philosophy be based upon death? Is there not room for progress and unfoldment here? And may we not learn to so perfect mortal life that our days may be lengthened in the land that is given us?

Our Christian brethren in their periods of exaltation often call loudly for Jesus to appear in their midst, especially in periods of revival, and in their emotional prayer meetings; and I often wonder what they would do if their prayer should be answered, and Jesus should stand in the midst of them as he did in the midst of his disciples after the so-called resurrection.

In the name of God wonders can be performed, the miracles of the Bible, and other more modern wonders; but when spirits of decarnate mortals produce similar manifestations, these same vicegerents, and champion of the Bible as his revealed word, seek to belittle it, and call us fools and lunatics. Talmage believes it is the Devil, and that there is not power enough in the universe to enable man to return and communicate with mortal man. And yet I have seen them face to face, talked and walked with them and proved their presence. But the bigot sneers, and the simple have chills down their back when we talk of spirits; but this is not our fault—it is the fault of the early teachings. There is nothing in the teachings of Spiritualism that would be revolting to the mind of a child, nor in the act of spirit communication; for did not there come to the little girls of a lowly family in Hydesville, New York, 52 years ago, spirits who laid the foundation of conscious spirit intercourse, and they received them gladly.

Many of you can remember when the fear of God drove sleep from you. Well, our mission is to drive the fear of God—and all fear—away from you forever. The work of Spiritualism is not only to state its doctrines, for they are well known, but to teach and practice man's proper relation to his fellow-man.

You may not care for "isms," but the general teachings called Spiritualism can be disseminated through organization better than in any other way; and it is our duty to support the National and State Associations and our local societies.

Look at the church called Christian, with its many branches; see its almost perfect organization, and from their success learn the lesson of harmony for the good of the Cause; heal your petty differences and work toward a definite object, viz: to help humanity along the pathway of life. Not to make a new religion or "ism," but to make the world better.

We ought to oppose capital punishment—yes, and all kinds of punishment here or hereafter; we ought to prevent crime, instead of filling our prisons with men and women and then trying to pray them out; we ought to teach prevention and practice it, and we do; for among the thousands of the inmates of the penitentiaries of the land you will rarely find a Spiritualist.

Our women do not all wear short hair, nor do our men wear long hair; neither do we spend all our time in dark seances, as has been charged. They say that we do not mourn for our dead as we should; but with us it is the magic touch which sets man free, and it is not a subject for sorrow. If our critics would unfold the spiritual gifts of which Paul spoke, they might see, as we do, the spirit form take flight, and realize the phraseology of the Bible, and the white robe of the soul. There is no last farewell—we shall see them again soon. We often stop in the midst of our daily occupation and say: "Mother, father, friend, who have gone before, do you hear me?" and the answer comes to us in the silence. This may be Greek to some, but to us it is a blessed reality.

The scientist experiments with mind, and notes its effect upon other minds, and they call that science, and it is honored as it should be; but the trance medium practices the knowledge they seek and brings joy to many aching hearts. Our mediums are our ministers, and should be protected, and should be as free and as sacred as the prophets of old.

What is the situation of Spiritualism? What has it done? What do we celebrate? Well, for one thing, hell has been destroyed, and the people have been taught that heaven begins here, and that "the kingdom of heaven is within you." Let your light shine!
San Francisco, Cal.

New Era in Spiritualism.

Readers of the JOURNAL have read notices heretofore given of a book called "Rending the Veil," written by spirits who materialized through the mediumship of Wm. W. Aber, Spring Hill, Kansas. The contributors were Dr. W. H. Reed, William Denton, Michael Faraday, Thomas Paine and many others, who gave dissertations on scientific, philosophic, religious and occult topics—a very wide range of thought. The book has received commendation from Spiritualists who consider it the most important addition to spiritual literature that has appeared for years. Recently an old Californian, Dr. E. J. Schellhaus, made a visit to Spring Hill, and a letter from him has been received by W. N. Slocum, Los Angeles. The following are extracts:

"I have spent two weeks at Spring Hill witnessing the manifestations of the same spirit band that gave to the world 'Rending the Veil.' They are engaged in bringing out another book, whose object is to give a clearer and more definite idea of spirit-life. It will consist mainly of brief narratives of the earthly and spiritual experiences of those communicating, for the purpose of showing how life in the world of spirit is affected by the preparatory life on earth. Many such are given and the spirit scenes are illustrated with sketches made by spirit artists. Dickens could not excel these simple narratives in pathos or in realistic clearness of delineation. They prove that there is no possibility of evading conditions imposed upon the spirit by earthly experiences. There is no "forgiveness of sin," no providential intervention between cause and effect. The universe is one.

"There is growth out of evil conditions in spirit-life, but the primary school is here, and much more depends upon the life here than is realized by most of earth's inhabit-

ants. The way to secure a heaven in spirit is to begin our heaven on earth. The effect of these and kindred teachings cannot be other than good, and many future readers of the book will have reason to bless those who are instrumental in the dissemination of such truths. The book will be a fitting companion to 'Rending the Veil,' which lays the foundation for the spiritual philosophy. The facts in the forthcoming work will afford confirmation strong as holy writ.

"The beholding of materialized spirits in plain view, hearing them speak, seeing them write with rapidity ten times greater than that of an expert phonetic reporter (1200 words per minute), and witnessing the drawing of portraits in a minute that would require an earthly artist days to execute, all in plain view, is a spectacle that cannot fail to strike the beholder with astonishment and challenge the attention of mankind. But such it has been my good fortune to witness repeatedly during the last two weeks. The book now in course of preparation and the preceding one, 'Rending the Veil,' are destined to open a new epoch in spiritual literature. It cannot be otherwise in view of the craving for demonstrative proof of the reality of spirit existence. In these manifestations there is not a peg anywhere on which to hang a doubt.

"My daughter came out a number of times, came to and greeted me, gave me a flower, and went to the secretary's desk and gave a message for the forthcoming book; and the artist gave me a life-size picture of her as she appears in spirit-life, which was drawn complete in less than one minute. I was called to the table on which was lying a box about 18x20 inches in size containing clean white paper, in sheets the size of the box, and some crayons which were suspended by a loop of leather to the under side of the lid. The paper was taken out, examined, and replaced in the box, and I was requested to place my hands on the box, which I did, and heard a rustling sound and felt a trembling of the box, when, instantly, the lid was raised, and, behold! a life-size picture of my daughter lying in it. The features were readily recognized, but the once-familiar girlish expression was replaced by that of matured intelligence and spirituality, for she has been in spirit-life thirty-six years. Her occupation is teaching children.

"Suffice it to say, I have been greatly favored, and by request of Dr. Reed and Prof. Denton arrangements have been made for me to become a permanent member of the circle, and remain here until the completion of the book, which will be six or eight months."

The well-known high character of Dr. Schellhaus is sufficient guarantee of the truthfulness of his report, and the importance of the subject treated impels me to ask the publication of these very interesting extracts. W. N. S.

The book "Rending the Veil" can be procured at this office. Price, \$2.00; postage, 24 cents.

Knowledge and the Knower.

W. P. PHELON, M. D.

Sometimes it occurs to us that we know a great deal; but it only happens when we put the things we do not know out of sight. We may do this by presumption or ignorance. How often comes to us that selfish assertion: "I know

that I know." That may satisfy the ordinary mind; but the true student needs more than an assertion. He seeks to thoroughly understand what it is to know.

The whole wisdom of the countless ages is before us. The astral records are at our command. We come into the field fully-equipped for the race. We are the knowers.

As the ego leaves the Father's House and steps upon the wheel whirling down into the dark depths of materialism and generation, it hears reverberating through space, the promise: "As thy day is, so shall thy strength be."

The day of pigmies and the day of the giants will both come. The powers of each and both will be tried and tested to the utmost. Never mind the fierceness of the blast, nor the trumpeting of the storm; through the swiftest whirl of the cyclone the potent strength promised will surely come. All the more readily, if we have the courage to claim its fulfillment as our birthright.

As this unrolls to the clairvoyant sight, will the ego shrink? Nay! it stands out boldly to face all things, offering all its possessions for an hour of new experience. The athlete is always ready for any emergency.

What do we mean by experience? Simply something done. This, summed up with the manner of the doing and its cost to us on all planes, constitutes the experience.

The potency of God's thought becomes law as soon as He shall think it. This because He always thinks perfect thought. We fail to attain because our thoughts are imperfect, undecided and illusory.

It is a moment of triumph for us when we can draw a line and say: "On this side are God's thoughts and on that, man's thoughts. He, then, has a standard for conclusion and comparison.

We acquire by our senses, in contact, a sort of classification—knowledge wrought out of experience. No human being can know by the experience of any other.

Even if I can describe perfectly what I have seen, and people believe I am telling the truth, it does not give them my knowledge. For my knowledge comes from personal examination or experience. Every person's knowledge is made up from their conclusions, which may be far from correct.

All things are, aye, must be known by experience. No matter if it takes millions of years to accomplish. It is not the physical or astral body, but the spark struck off from the all-one that is the knower.

Spiritual Spiritualism.

REV. B. F. AUSTIN.

Some people dispute the use of the term religion when applied to Spiritualism. For many ages religion was supposed to be something grave and sad. Religious people were supposed to live in gloom and practice self-mortification; all pleasures and amusements were sinful and to be discarded. Innocent dancing was a mortal sin, and so was a hearty laugh. But this view has been fading for many years, although it is still in force. Men are to-day preaching a religion of joy and light and happiness. Tested by this standard, Spiritualism is a religion, for there is no body of teachings so full of comfort, hope and cheer for mankind.

Again, religion is supposed to reconcile God to man. Here again we are religious. We do not con-

sider God to be a white-haired person who sits in some far-off heaven on a throne. We think God to be imminent in nature, an infinite spirit of love, power and intelligence, which creates and governs this world by law, and that to reconcile men to God is to teach men to avoid breaking the laws of the mental and spiritual life. We believe that no church, no creed, no book nor priest stands between man and God, but that each man stands face to face with the Great Spirit.

So if to believe in misery, to deny the validity of reason, to think an act of faith a virtue, that our belief and not our deeds sends us to heaven or hell, that we can sow tares and reap wheat, is religion, we are not religious. But if to think religion the brightest, most joyous thing in the world, calculated to aid us in development of the highest characters, and to help in making a heaven of the home and this world worth living in, we are most assuredly religious. It is the most comforting belief, and I derive a thousand times more comfort every day from it than I ever did from the old teaching.

It is said that we do not believe in prayer. No man with respect for truth should make such a statement. We do not believe that God will alter natural laws in answer to prayer, for all answers come from obedience to natural law. Prayer is aspiration of the soul toward the true and good, and that we grow to be like that on which we set our hearts. We also believe in the power of thought transference, and that a mother's prayers for her boy may influence him, though far from home. We also believe that many prayers are answered by our loved ones in the spirit-world.

Spiritualism, then, is a religion. It is the religion of progress, because its star points to the future. It is not a sealed and dead revelation, but is living and growing. We admit the inspiration of the ancient prophets, but they had no corner on truth. We are to-day coming to see new truths, higher and nobler than the old. We look for truth everywhere, and nothing is too sacred for investigation. We are to-day sons of God, and we are now getting hold upon the powers within us and without, and entering upon new realms of knowledge.

The religion of Spiritualism brings us in contact with a new world—the spirit-world. Through the development of our own psychic powers and through mediums we can communicate with this world, and the beneficent results to flow from this great fact are not dreamed of by the most sanguine. If we are soon all to go to the great beyond, it is certainly of comfort and value to know something about it.

Spiritualism teaches us present day inspiration. Not only inspirational speaking, although that is very wonderful. In Lily Dale, N. Y., I heard Lyman C. Howe speak. An old man, frail and weak, with a drawl in his voice, began talking to an audience of thousands. I was disappointed. Suddenly he paused, his voice changed, he stood erect, his eyes shone with a new light, and for over an hour he delivered an address which for sublimity of thought and beauty of expression I have never heard equalled in this world. Was it Lyman Howe? No. It was an intelligence from another world controlling his organism. These intelligences came from the other world to inspire authors and poets through the power of suggestion.

Inventors, also, are no less inspired. There is a man in Detroit who is just now taking out a patent on a machine which was described to him in a trance state by a departed friend. Physicians are inspired. Some of the best doctors in the country call to their aid clairvoyants to help them in the diagnosis of difficult cases, and receive suggestions for their treatment. Many valuable recipes have been compounded from prescriptions given through mediums by physicians in the other world, and thousands upon thousands of people are being cured of serious troubles by psychics who have curative powers.

Of course, all this sounds very strange and untrue, but all we ask is investigation. Still, if you cannot believe the evidence of your own senses, a world full of evidence could not move you. So this present day inspiration has many applications and is exceedingly practical and helpful in preparing us for and aiding us in the work of life.

We have no creeds. A man does not need the theology of John Calvin, of Wesley or of Augustine, shackled upon his feet when he enters the race of life. Dr. Hillis has lately thrown off these bonds and stands forth a free man. I am glad to know that many ministers are cutting loose from creeds and teaching the people the new gospel of intelligence and love. Creeds are dead; the soul is alive; you cannot unite them. It is because the church refuses to keep up with the march of modern scientific thought that she is falling behind both in numbers and influence. We believe with Thomas Paine that any religion whose teachings would shock the mind of a little child, is not true.

We believe in the moral government of the universe and accept the teachings of nature. We seek truth everywhere, and teach that the noblest service of God is in doing good deeds to men. It is because the spiritual philosophy thus faces the future and believes that to-morrow should find us further than to-day, that it is the religion of progress.—*Selected.*

Oregon Camp-Meeting.

The New Era (Oregon) camp-meeting begins this year on June 23 and continues until July 16, taking in four Sundays. The management is actively at work trying to arrange for the most successful camp ever held on the grounds. No pains will be spared to assure a successful and pleasant time.

Among those who will lend material assistance is Prof. W. C. Bowman, of Los Angeles. His work last year at the same camp was most pleasantly received, and the desire was so general for his return that the management re-engaged him for this Summer. His work is of a high and ennobling character, and one cannot but be benefited by listening to his exposition of the harmonial philosophy. His teachings have a tendency to establish the truth in the minds of his hearers on a firm foundation of reason.

Mrs. Georgia Gladys Cooley, now of Chicago, but formerly of Portland, Ore., will serve the association as platform test medium and lecturer. She is so well known to the people of the Northwest that little need be said of her work; but she will be welcomed to the platform at New Era again by very

many friends. No doubt her work will prove as attractive this year as ever, or even more so.

The grounds are most pleasantly located on a slightly fir-clad elevation overlooking the beautiful Willamette river, and surrounded by a rural community. There is a hotel on the grounds, and tents to be had at a nominal hire from the association. Any further particulars may be obtained by addressing Mr. E. W. Penman Canby, Oregon, the secretary, or Mrs. Kate Obrock, 309 Shaver St., Portland, Ore., who is the Vice-President. W. P. W.

Abolish Capital Punishment.

A growing sentiment is developing against inflicting capital punishment, and it only too truly bespeaks the gradual ethical development of man. We could never see the consistency or justification of taking the second life because one was taken. If, according to man's law, human life can legally be destroyed, never in accordance with God's law can the life of His creatures be taken.

As man must create a standard whereby public affairs may be measured, laws and regulations for the sustaining of peace and order in society must be enforced. Until we find a better substitute, perhaps imprisonment should be resorted to, but the taking of life, never. Many an innocent person has had to suffer the penalty of a false accusation, and not until after his death has the mistake been discovered. The abolishment of capital punishment would remove this one sin from a civilized nation.

Another unfortunate feature of capital punishment is the filling of the newspapers with the descriptions of the hanging, electrocuting, etc., and the making of morbid minds more morbid through reading such details.—*Sel.*

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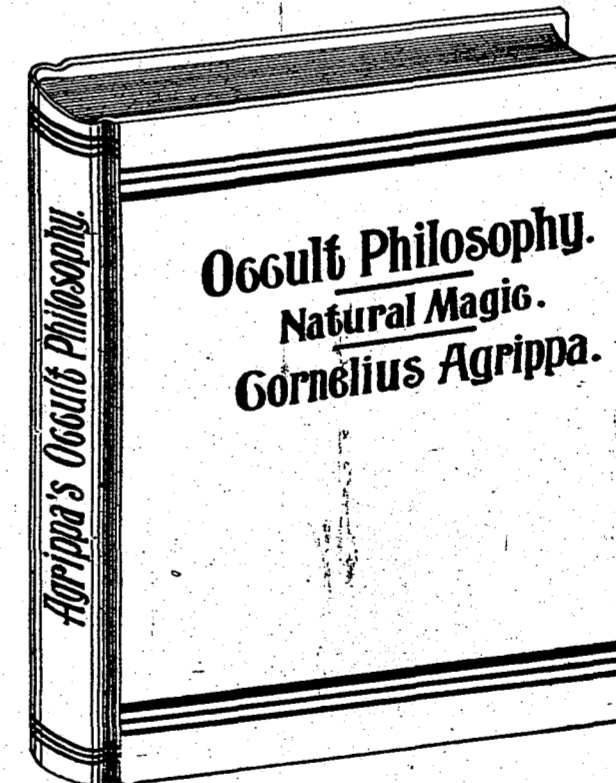
Mme. E. Young, 605 McAllister street, S. F. Circles Tues. Thurs. and Sunday eve's. 10c.

For other mediums see page 5.

Remarkable Book.

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

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



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

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

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

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

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

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

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

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

SAN FRANCISCO, MAY 17, 1900.

Mrs. Addie L. Ballou lectured in Armory Hall, Santa Rosa, on Sunday, April 22, taking for her subject, "Occult Science, the Key to the Soul's Inheritance." The lecturer introduced her subject with a dissertation on "Mind" as the greatest power in the world. Mrs. Ballou is a missionary for the National Association and is an eloquent and able speaker.

The Camp-Meeting at Grand Rapids, Mich., this year, will have among the speakers and mediums Dr. Peebles, Dr. Spinney, Mrs. Marion Carpenter, Oscar Edgerly, A. E. Tisdale, Mrs. R. W. Barton, Augusta Ferris, Mrs. Blake, Mrs. Josephine Ropp, Samuel Smith, Mr. Holmes and Anna L. Gillespie. Arrangements have been made for a tent 60x90 feet, which will have a seating capacity of over 2,000.

Automatic Action.—The experiences of life oft repeated become automatic, and we do things as we say, "without thinking." We have an idea that these experiences of objective life, stored away in the sub-conscious mind, may constitute the material out of which the "spiritual body" may be formed; and each day we may be unconsciously building that "home over there," of which we have been singing for lo! these many years.

Two Questions.—Is God himself the inherent vital principle of the universe? From whence comes the spirit, or soul, of man? Is it a combination of forces, or a single force?
DR. M.—

God is all. The universe is God, and God is the universe, and we all are parts of the stupendous whole.

Man is spirit, and he is a unit. He attained individuality at birth, which we hold to be the primary object of this mundane experience.

Christianity a Failure.

Suppose we admit, for the sake of argument, that all that is claimed for Christianity is true—that Jesus was born of a Virgin; that he suffered persecution, and died upon the cross of Calvary; that he died to save the world. His followers have been prayerful and active; almost unaccountable millions of money have been spent; rivers of blood have been shed; and after 1900 years have passed we find less than one-eighth of the population of the world nominally Christian, and less than one-eighth of them really Christians; while among all those who profess to be Christians the world over, we doubt if 1,000 can be found who can stand the simple test which Jesus gave when asked by his disciples how they should know his followers. He said: "By this shall ye know them, that they love one another."

Where Christianity has lifted up one, a hundred have fallen, and it is quite evident that the Christian scheme of salvation is a failure. We ask our Christian brethren, in the spirit of love and kindness, is it not time to abandon the old ship? There is a "more excellent way." The waves of the "new thought" are rising high, and Christianity will surely be overwhelmed. The edict of humanity has gone forth: "Thou shalt have no other Gods before me." "The kingdom of heaven is within you," said Jesus, and the king rules in his kingdom.

Spiritualist Census.

The *Banner of Light* is responsible for the statement that Philadelphia, with a population of 1,250,000, has only 515 avowed Spiritualists, according to a late census. Really, this is a poor showing; but we doubt if we could do much better on this Coast. We started once to take a census of the State of California, for the use of the State Association. But the fraud-hunters raised the cry that the names were to be used by the test mediums to practice fraud, and, of course, that ended it.

We are of the opinion that the number of avowed Spiritualists is small because of this base suspicion, than from any other cause. But time, patience and faithful, honest work will cure this and other ills which seem to beset us; and just so surely as the grass grows upward, what is ours will come to us.

Mrs. Pettingill.—The *Sunflower* is full of news, and those who have met Mrs. Pettingill during her sojourn here will be pleased to read the following:

Mrs. Pettingill has returned from her Winter's trip to California. She says she had a very enjoyable time, met many old friends and expressed her appreciation of the courtesies received.

Don't fret, or worry.

Closing the Exposition.

"Whom the gods would destroy they first make mad," said an ancient philosopher; and it is as true to-day as when he uttered the words. President McKinley has driven many nails in his political coffin by insisting upon closing the American exhibit on Sundays at the Paris Exposition. Is it possible that religious bigotry has so blinded our President that he cannot see what is the temper of the American people on the Sunday question? Or does he intend to openly defy public sentiment? To close our exhibit on Sundays, while all others are open, is an outrage, from a business point of view, as well as a misrepresentation of our religious status. The people of this country are the most liberal and the least bigoted of any people on earth to-day.

But we have our redress. The weapon of the American citizen is the ballot, and let every liberalist in the land mark this Ring of God-in-the-Constitution Sabbatarians, and when the time comes strike as one man. We heartily join with the liberal press of the United States in denunciation of the action of Mr. McKinley in the strongest language at our command. We repeat again, that the American people are determined that Sunday shall be a day set apart for rest and recreation, and not for the propagation of superstition in the minds of the people. We believe in "the open door."

Evolution of Tolerance.

Heber Newton, in opening the Liberal Congress of Religions in Boston recently, spoke on "The Witness of Sacred Symbolism to Religious Life." We quote a few words from his felicitous introduction:

In 1845 a fast day was duly observed in London, as interpreted by a doctor of theology in his sermon on that day, because of "monsters" unheard of theretofore, now common among us, pleading for toleration of all religions and worships.

Of this breed are the "monsters" now gathered here in this congress of liberal religion. We are here not only to plead for a toleration of all religions and worships—Christian, Jewish and ethnic of every variety—we are here to plead for a sympathy between all religions—for the reciprocal recognition of vital truths in each other's religion.

The Free Comrade, a bi-monthly booklet by J. Wm. Lloyd, contains some good things which ought not to be lost. From the May number we quote the following:

Am I inconsistent, illogical? Great Growth! what did you expect? I am not a stagnant pool; I am a running stream, and the banks I see to-day are not those I loved yesterday. What if I do run up hill a little way? I am still true to my fountain head.

Why do we pity and say of the Teacher of the New that he is

ahead of his time? Where else would he be? What is the time of a sower—is it harvest time? Is the place of a prophet before or after the event?

Verily, the time of a teacher is before men know, and the place of a prophet is where men neither believe nor understand.

We are all here in true time.

Suggestion for May contains an installment of an article on "The Psychological Phenomena of Spiritualism," by Dr. Halphide of Chicago. It is the easiest thing in the world to demolish Spiritualism when one has it all his own way. We would think that the construction and destruction of straw men would become monotonous after a while. We can readily demolish any "ism" if we are allowed to state the premise, and to make assertions which we are not called upon to prove. We would suggest that the Doctor try something easy first, for Spiritualism has proved to be a hard nut to crack.

J. C. F. Grumbine, who is lecturing and teaching classes in Washington, D. C., during April and May, has been very successful. The Masonic Temple hall, which seats 800, is packed each Sunday, and the classes are large. Miss Young, who for years has assisted Mr. W. J. Colville, has been assisting Mr. Grumbine both in Washington and Boston.

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.

OUR BIBLE: Who Wrote it? When—Where—How? Is it Infallible? A voice from the Higher Criticism; by Moses Hull. 430 pp. Price, \$1.00. For sale at this office.

This is the latest book by this noted author of spiritualistic literature, and it is also his best one. It comprises 27 chapters, and is in every case a convincing argument.

In the Preface the author says: "I have many times given lectures or portions of lectures on the Bible, or part of the Bible, in the light of the Higher Criticism, and invariably left my audience with a desire to hear more on the subject. This has caused me to feel that that portion of the world with which I happen to be in touch, needs something of the kind here presented; but the task of writing it out seemed so great for a man so busy as I have been that I shrunk from the work."

This volume is a valuable one for missionary work and should be in the hands of every church member who could be induced to read it.

The author has devoted a lifetime to the study of the Bible, and is conversant with all its teachings. We well remember his first great work on the subject, entitled "The Bible from Heaven," written before he became a Spiritualist, and it was the best work we ever read in support of the Bible as inspired revelation. We have a copy of it in our library, and have had it there for over 40 years.

The present volume is therefore the production of a master, and is invaluable as a reference book and an educator of the people.

The June number of the *Delineator*, besides showing 150 illustrations of present fashions, contains several articles of general interest to women. "American Women at the Paris Exposition" is illustrated with 17 portraits; "Founders of Women's Colleges" contains 10 portraits and valuable biographical matter.

Triumph, a journal of practical idealism, Vol. 1, No. 1, published at Riverside, Cal., by Florence E. Roberts, at 50 cents a year. There is always room for one more, and we hope that the title will prove to be prophetic.

An illustrated folder program of the 24th annual camp-meeting season at Onset Bay, Mass. The camp this season will extend from July 15 to Aug. 26, and the array of brilliant talent booked for that occasion insures a successful and profitable season.

The *Coming Age* for May contains many valuable articles. Among the most interesting to us are the following: "After 50 Years," by Mrs. C. K. Reifsnider; "The Wolf at the Door," by Leigh H. Irvine, and "The Economy of Evil in the Moral Order," by Henry Wood.

Dr. J. M. Peebles has just finished writing a new book entitled "Vaccination a Curse and a Menace to Personal Liberty." This book will be given into the printer's hands shortly, and be ready for delivery about Sept. 1.

To Spiritualists on the Coast

Allow me to say to Spiritualist societies on the Coast that as I am engaged for the New Era Camp in Oregon, to open June 23, I would like to correspond with such as may be interested, with a view to lecture engagements up to that date.
W. C. BOWMAN,
South Los Angeles, Cal.

Springfield, Mo.—The Spiritualists of Springfield, Mo., are holding meetings regularly at Odd Fellows' hall each Sunday night. Services are conducted by J. M. and M. T. Allen. Mr. and Mrs. Allen have won many friends in that city by their sincere and persevering efforts in behalf of *spiritual Spiritualism* and honest mediumship. The meetings are well attended.

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Mrs. Dr. Dobson-Barker, San Jose, Cal.:
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. Send Lock of Hair for all Psychometric Life Reading. No date of birth for Spiritual Horoscope will be necessary.

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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, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

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

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

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

Sol Palnbaum, 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-Stears, 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. 3t13

For further list of mediums, see page 3.

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THE GIFT OF PEACE.

A dark and silent chamber, a bed of straw—

A child of four in wasted famine lay;
Cold and chill, lonely and forgotten, he,
While twilight passed to dawn, and dawn to day.

So still he lay—his breathing scarcely heard

Beyond the absent palings of his bed;
The soul was dazed by grief and suffering passed

And fear of drunken father's tread.

'Twas Christmas night, when holly red
And joy and gifts of love [bright
Made every human heart grow warm and
When e'en the stars above

Seemed bent on throwing brighter rays
Than was their wont—all in good cheer.

"Peace and good-will toward men," they
"We'll light the way from here."

'Twas Christmas night—had none a gift?
A thought of some small toy?
And food and fire, and blankets warm,
To shield a little boy?

Not e'en a kiss or tender touch,
Or hand to smooth the hair?
Oh, gracious Heaven, in pity look—
Send some one, just to care.

To care a little for this babe,
This tiny elf of four,
Who, stricken with the ills of life,
Lies wasted on the floor.

Hark! Listen! On the breeze,
As soft as any dream,
Sweet music full of melody
Beams in on heavenly sheen.

A glorious light, more soft than day,
Fills now the silent room.
An angel with her pinions bright
Appears amid the gloom.

And in her hand a rosebud sweet
She bears; its petals red
Seem living with the fire of life
As she floats toward the bed.

A whisper—"Darling, baby, mother's come;
Look up, my bright-eyed boy.
Look, look, my precious little one;
In mother's arms is joy."

And now upon the wasted breast
She lays the living rose,
And bears away the spirit babe
As the suffering eyelids close.

A Christmas gift of Life and Love,
Of peace forever more,
Did that bright angel mother bring,
E'er the sleeping infant bore

To realms above, where pain and care
Ne'er enter, peace to mar,
And only blessed angels dwell,
Who cross the Golden bar.

And now, methinks, he stands and waves
A joyous welcome o'er
The blood-red rose between his lips,
At peace forever more.

JENNY WARD HAYS.

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in which is contained the chemical elements of the human system in natural proportions.

The theory and practice of the system of Physiological Foods was first introduced by the celebrated Physician and Chemist, Dr. Julius Hensel. Prof. Francis King in his winter of Physical Culture, began the introduction of these natural foods in the year of 1896 and 1897. He met with but measurable success until the fortunate combination was made of the sulphates, chlorides, carbonates and phosphates, largely differing from Hensel's formulas. The result has been almost unvarying success. The combination which was experimental proved a perfect success practically.

All classes of diseases have given away by the use of these "foods" and phenomenal cures effected. It is nature's medicine.

DR. HENSEL says in his work on "Microbiotic, Our Diseases and Our Remedies" (we quote from preface) "As a tangible cause of the diminution of the blood disks—I have pointed to the insufficiency of the amount of the sulphur, lime, iron and other blood salts contained in many articles of food, producing a diminished electric tension of the nerves and thence fatal maladies. This deficiency of mineral salts, develops such diseases as

anaemia	asthma	fevers	pulmonary consumption
chlorosis	dysentery	hemorrhoids	inflammatory conditions
dropsy	catarrhs	constipation	stomach and liver troubles
rheumatism	diphtheria	irregular menses	acidity or heartburn
diabetes	epilepsy	poor nutrition	all kinds of
cramps	obesity	skin diseases	blood diseases
cancers	tumors	falling hair	children's diseases

In short we do not get sufficient of the mineral salts or chemical elements of the system from the vegetables, cereals, fruits, and meats which we eat. The reason for this is, impoverished soil which produces these articles of diet, modern processes of refining, adulteration and deranged organs of assimilation and nutrition. The result, is, all kinds of abnormal physical conditions and diseases.

Physiological Foods supply the blood salts. In a short time nature reasserts herself. Every part of the system has its nourishing elements, so health, vitality and new life take the place of weakness, sickness, disease and death.

CHEMICAL ELEMENTS FOUND IN THE STRUCTURE OF OUR BODIES—Phosphorus, Iron Silicon, Chlorine, Flourine, Potassium, Calcium, Magnesium, Sulphur.

ANALYSIS OF PHYSIOLOGICAL FOODS—Phosphate of Lime, Phosphate of Magnesia, Flouride of Calcium, Carbonate of Lime, Chloride of Sodium, Carbonate of Soda, Sulphate of Sodium, Carbonate of Magnesia, Iron Alumina and Silica.

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BENNINGTON, OHIO, May 20, 1898.
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I am 64 years old. 21 years ago I had inflammatory rheumatism from which I have never been free. My knee joints are stiff and sore to the touch. The slightest pressure on my flesh hurts and leaves a bruised spot. I cannot stand or walk any distance without the greatest inconvenience. I am troubled with varicose veins in both of my limbs. I have a lame back. My digestion is bad. Everything I eat hurts me. My eyesight is very poor. I want to try the Physiological Foods for they seem sensible to me.

June 28.—I have taken the Physiological Foods 8 days. The first day they seemed to affect me strangely I was almost afraid to proceed. The second day was not so pronounced and now the eighth day I feel no unpleasant sensations. First, I had such a distressed feeling in my stomach. A cold perspiration broke out around my mouth and forehead. My head ached, my eyes were heavy and I could not eat; if it strange; I hope now to improve. The past three nights I have slept good and my appetite is much better. I

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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 on "The Enemies of Truth" in Occidental Hall last Sunday evening was preceded by a song service led by Mr. J. T. Lillie, who also sang a duet with Mrs. Sadie Cooke. The search-light of Mrs. Lillie's logic readily discovered the enemies of truth and held them up to public gaze.

The Ladies' Aid meeting last Wednesday was quite interesting and well attended. The Calico-Dress Party is to be given on May 29, at Occidental Hall. Partners will be selected by flowers, and there will be a full amount of pleasure.

Remember the Garden Party to be held on Saturday, May 26, at the residence of Mrs. H. F. Michener, 1118 Brush St., corner of 18th St., Oakland, Cal. Read the notice on the last page of last week's JOURNAL. It will be an interesting occasion, and there should be a large gathering.

Mr. H. A. Beckwith, of Tipton, Tulare, Co., Cal., an old Spiritualist, passed to the higher life last Friday, and the body was buried on Monday. Prof. W. C. Bowman of Los Angeles made the funeral address in an eloquent and impressive manner.

Mrs. Wrenn, at 117 Larkin St. Sunday evening, was assisted by Mrs. Miller, Mrs. Seeley and Mrs. Hatch. Music by Mrs. Dunkel.

Mrs. Gillingham opened a test meeting at 909 Market St. last Sunday night, assisted by Mrs. Dunham and Mr. Wilson. Music by Miss Lottie Dwyer. It was an auspicious opening, and bids fair to be successful.

Mme. Young's Meeting in Oriental Hall last Sunday evening was addressed by Mrs. Sarah Seal, who took for her subject, "Why are we Existing Here on Earth?" Music by Prof. Young, and messages by Mme. E. Young.

Dr. Hall's Meeting at 20 Eddy St. discussed "Folly" last Sunday afternoon. Music by Miss Lee. The interest is unabated, and the attendance good.

Mrs. Griffin's Meeting at 305 Larkin St. last Wednesday evening was a very good one. There was good singing and three test mediums—Mrs. Griffin, Mrs. Shriner and Dr. Parker. There will be three test mediums each Wednesday evening.

The Lectures at School of the Science of Being and Chemistry of Life are well attended every Wednesday and Friday evenings. Dr. Carey has just issued the new metaphysical book, "The New Name," which is creating a genuine sensation. Those who have not heard the doctor's lectures should attend. Parlor at 204 McAllister St.

Mrs. Meyer, at 335 McAllister St., had some excellent music at her meeting Sunday evening. Tests by Mrs. Meyer.

Married.—Mrs. Lillie A. Jolly, a favorite among the Spiritualists of San Francisco, was united in marriage to Adelbert Dygart on the evening of April 30 at the home of Mr. and Mrs. Lillie. The ceremony was performed by Mrs. Lillie, and though simple, was impressive and spiritual. The parlor was beautifully decorated with flowers, the bridal party standing amid a profusion of calla lilies, a fit setting for the fair bride in her robes of white. The friends who had been invited to witness their nuptials gave their earnest congratulations to Mr. and Mrs. Dygart, after which refreshments were served, and they took their departure showered with rice, rose leaves and good wishes, to a home which had been prepared for them to enter upon the realities of the new life. Their friends will find them at 311 Guerrero St., San Francisco.

Postage Stamps may be sent to this office only for fractions of a dollar.

Dr. Carey will deliver his noted lecture, "New Heaven and New Earth, or Universal Supply in Air," before Social Democrats at Turk-St. Temple, Wednesday evening, May 23. All thinkers are cordially invited.

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.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

The Mental Science Temple organized last Sunday and elected Clara Foltz lecturer and G. W. Owen secretary and treasurer. The executive board are: Clara Foltz, G. W. Owen, Dr. Lasswell, Mr. W. A. C. Smith and H. H. Brown. The meetings will continue at 320 Post St. Sunday afternoons at 2 o'clock.

B. Fay Mills spoke on "New Wine in Old Bottles," at Metropolitan Temple last Sunday evening. Miss Eva Carolyn Shore sang two solos, and Prof. Eckman played the accompaniment on the grand organ. Judge James G. Maguire presided. The house was full, as usual. The subject for next Sunday is "The Historic Christ."

Duality of Truth, or the Occult Forces of Nature, by Henry Wagner, M. D. Price, \$1.00; postage, 10 cts. For sale at this office.

GOLDEN GLEAMS of Heavenly Light, by Spirit Samuel Bowles, through Mrs. Carrie E. S. Twigg. Price 30 cts. For sale at this office.

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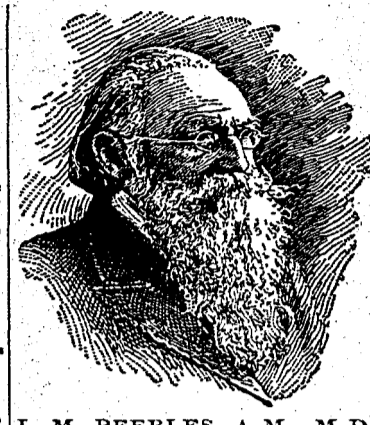
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