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# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 37.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MAY 31, 1900.

1429 Market-st.  
Between 10 & 11th-Sts. No. 22.

## MORNING THOUGHT.

I would not fail to gladden  
Some heart each day I live,  
But I would fail to sadden  
By any word I give.  
How good to think of others,  
Forgetting one's own pain,  
A loss which is resulting  
To yours and others gain. M. W.

## BORDERLAND

### Saw the Accident.

I was 7 years old. My mother, who had never been willing that I should be separated from her, yielded one day to an earnest appeal from one of my aunts and let me go with her to the country, giving many charges concerning me.

A month passed without any incident, and, above all, with no accident, when one morning my mother hurried to my uncle's and said to him:

"Please write at once to my sister and beg her to send me news of my little girl, for I am in dreadful anxiety about her. I saw her last night, in a dream, lying on a road, lifeless and covered with blood. Something has undoubtedly happened to her. I have a presentiment of it. Now, you know that I am never mistaken about such things."

My uncle laughed at my mother and told her that his wife was a prudent woman and would expose me to no danger. But the next day he received a letter written by his wife the evening before, in which she told him, but forbade him to tell my mother, of an accident that had befallen me.

The same night on which my mother saw me covered with blood, my aunt had gone out driving, taking me and three other persons with her. It was dark; the carriage lamp went out, and we found ourselves on a country road without knowing where we were. Suddenly the horse, who had been trotting quietly, shied and reared. He ran up against a hedge on one side of the road and threw out all the people in the carriage. No one could tell how it happened, but not one of them received so much as a scratch but myself. I had been fast asleep. The shock threw me under the belly of the horse, who, in trying to get up, struck me on the face and chest, and dragged me over the sharp pebbles in the road, the right side of my face being next to them.

My blood flowed in abundance; my ear was torn; I heard heart-rending cries for help, but no one answered them. As I said, the

night was dark and our lamps were out. At last help came from a house not far off, and they found that I had fainted and was in a deplorable condition. A man in his shirt-sleeves had passed close before the horse and had frightened him. G. D.

### Saw His Father Fall.

I ought to say in the first place that between my father and myself there was the strongest tie of affection, stronger than generally exists between father and son. For years I always thought I could tell when he was in any danger, even if we were many miles apart.

"what the mischief I could be doing?" I also lit a lamp and looked at my watch; it was a quarter past 2. I asked my wife if she had heard the noise I made. She answered no. I told her then what I had seen, and she tried to make me laugh at it, but did not succeed.

I slept no more that night. I did not even go to bed again. The impression had been so strong that I could not feel a doubt that my father had hurt himself. I went early to town the next morning and telegraphed to him, asking if all were well. I got a letter in reply from my father, which exactly corresponded to what I had seen in my vision, and the very moment as

dreamed that I spoke to him, but he simply bowed his head in answer, and then he arose and left the room.

When I awoke, I found that I was standing upright, one foot placed on the ground near my bed and the other on my bed, and that I had tried to speak and to pronounce my brother's name. The impression that he was really present was so strong, and all the scene that I had dreamed was so vivid, that I left the bedroom to look for my brother in the drawing-room. I examined the chair where I had seen him seated; I came back to my bed, and I tried to go to sleep, because I hoped that the apparition would appear again, but my mind was too much excited. I must, however, have gone to sleep toward morning.

When I awoke, the impression of my dream was still vivid, and I should add that it always remained so in my mind. The sentiment of impending misfortune which I felt was so strong that I made a note of the "apparition" in my daily journal, adding to it the words: "May God forbid."

Three days afterward I received news that my brother, Richard Winfield-Baker, had died on Thursday evening, March 25, 1880, at half-past 8 o'clock, in consequence of terrible injuries which he had received in an accident while hunting. F. W.

### Dreams of Death.

On the night of March 23, 1884, I dreamed that one of my friends played a game of chess with Dr. D., very informally, at my house. I noticed that she had on a thick black veil, and I said to her: "If you keep on that veil you will lose." "I do it because I am dead. Look!" she said. She raised the crepe veil, and I saw a death's head without teeth and with hollow eye sockets!

It was horrible. This friend was 49 years of age and in perfect health. She had been at my house for a week, and only left me on account of the Easter vacation. She was to return to Paris and join her son, who was at college, and then return with him to complete her little holiday at my house. The room which she had occupied had remained as she had left it, expecting her return. There was no reason for expecting her death, and nevertheless, the very morning after this fearful dream, which I related in great grief to the doctor, the postman brought me a telegram thus worded: "Come quickly; Marie died during the night."

The same thing happened in regard to the death of my father, who was 79 years old. He left us in good health, and we were as-



MRS. ADDIE L. BALLOU, San Francisco, Cal.

Missionary of the National Spiritualists' Association.

The night when he fell down the staircase I had got home from business about 8 o'clock, after a day of very hard work, and I went to bed immediately after supper. I always slept next the wall. Our bed's head is towards the north, consequently I slept on the west side of the bed. I fell asleep as soon as my head touched the pillow, and I slept a heavy, deep sleep. I did not hear my wife come to bed, and I knew nothing until my father appeared to me at the top of the staircase, about to fall. I sprang to seize hold of him, and jumped out of bed at the foot, making a great deal of noise.

My wife woke up, and asked me

well. The sad consequences of the fall we know too well—but how, at a distance of three miles, could I have seen my father fall? That is what I cannot comprehend.

H. M. L.

### Saw His Brother.

On the night of Thursday, March 25, 1880, I went to bed, after having read until very late, according to my usual custom. I dreamed that I was lying on my sofa, and that I was reading, when, raising my eyes, I distinctly saw my brother, Richard Winfield-Baker, seated on a chair before me. I



tonished at his activity. During the night of October 17, 1879, I dreamed that the moat in the garden had been changed. They had put flowers there, and the earth had been raised. I approached it; I leaned over it; I looked. I gave a cry! for I perceived my son's coffin! A telegram came the same morning: "Your father died last night." And his remains are now placed in the same tomb near those of my beloved child. H. W.

### Occult Science.

*Synopsis of a lecture delivered April 22, 1900, in the People's Christian Church, Santa Rosa, Cal., by Mrs. Addie L. Ballou.*

The close of the dying century and the dawn of the new is significant in the trend of events in the thought-world, in the breaking away from the fetters of dogma and superstition which have for ages held sway over the minds and actions of mankind, and the blossoming out in a thousand directions and through thousands of forms of expression of the unfolding possibilities of the soul and mind of humanity.

Man can be no longer bound by the narrow limitations of creeds and mandates that forbid the expansion and growth of his reasoning powers, nor held in subservience to the dictations of priest or potentate under penalty, for the free utterance of his thought and the liberty of action in the daily exercise of the dictates of his conscience. He has learned, through the experimental realm of growth, that no law can stay the universe of thought in its processes of evolution, nor compel the soul to abide in ignorance, but each may take unto himself the privilege and command of "Soul, know thyself."

In soul growth there is always the awakening to new possibilities, which are continually put forth in the natural advance toward the sequence of the law of all causation; and each upward reach reveals new powers hitherto unknown and undreamed of, particularly in the realm of the occult or psychic. No particle of matter but is its receptacle; no thing that lives but gives out its forces and is its contributor. Soul speaks to soul in its own unfeeling, constructive language, and leaves its indelible imprint throughout the entire expanse of the universe. It knows no distance or obtuseness too great to penetrate. Mankind has exercised its conquering powers in every conquest of the world, for it is mightier than the supremacy of numbers or the force of armies.

The very cunning of the mind which plans the engines of industry or the campaigns of battle, receives its impetus from something superior. The power to conceive something that is not, and to create that which is not, is born of an inspiration from a higher source without, or a higher power within, which receives its impetus by an influx or baptism of the infinite in its receptivity to the law of production which is ever obedient to demand. The thought which is supremest crowns itself in individualizing itself by the act and object it projects. To the genius of invention, whose mentality has been the receptacle, or the instrument, of that inspiration which creates new combinations, there is no repose. The old and time-worn implements become forever useless, and even the new unsatisfying, for progress always seeks that which

is beyond and above. One achievement but compels a thousand to follow.

With the individual, environment has much to do in shaping the course and consequence of thought. As there are harmonic waves vibrating from musical sounds, and colors and odors from flowers, that please and give exalted sensations to our sense consciousness, so there are thought vibrations that reach us in soul accord that stimulate our own, either in harmonious or discordant response. The sensitive, or the child, needs no spoken word to recognize the thought of approval or the message of love, to give cheer to hope and happiness; nor is it less susceptible to the blight of blame and anger that slays, when hatred lurks in the heart, though unexpressed by the voice.

The ever-aspiring reach of the mind toward the divine center, or infinite, has, through the unrest begotten of its consciousness of its imperfections, been the prompter in the preparation room for its greater advancement and higher possibilities. It has asked for more and reached up to grasp it, and never reached in vain.

All great inventions which have blessed the world have been the inspirations of far-reaching thought. The expression of a force gives us the utility of steam as a motive power. The message sent of heaven along the thread between the kite and the hand of Franklin, was but the promise of the lightning's speech that should revolutionize the world's capacity of speech, and girdle the continents with an inseparable span never again to be broken. The ships of commerce from the world's remotest seaports are directed and dictated by its lines, and in every language spoken by human kind, it is the herald of joys, prosperity—death and disaster alike.

The voice of the orator or the singer may give forth its eloquence or its song to-night, and a hundred years hence when the voice and the lips that were its instruments have long perished, the song may echo and tremble again and the words of the orator thrill the hearts of generations to day unborn, when the key to the casket is turned, which shall unlock the mystery, by our descendants.

Held by a tiny wire, thought reaches thought across the continents and around the world. But an infinite possibility whispers: "Not yet is it finished." Calling the other day upon a friend, she excused herself to answer at the telephone. Returning, with face aglow with radiant and soulful mother love, she exclaimed: "How beautiful and grand it is! Only to think, I can hear my absent daughter's own dear voice speaking to me 60 miles away!" Later still, a father, with tearful eyes, announced to me the message just received in the baby voice of his little three-years-old boy he had left at home, 550 miles away, calling him to "Come home, papa!" And yet even this is not the end, but the beginning of what will be.

But the other day a great ship, 25 miles away, at the Faralones, spoke to the center of the great city of San Francisco, without the medium of the wire, and the world did not prostrate itself in wonder or fear. That was a scientific demonstration of a possibility that has been in existence since man had the power of thought and speech. Thought has communed with thought without visible or ponder-

able material conveyance ever since man had the sentiment of love or the virulence of hate within him. When the phenomenon of thought-transference, whether through carnate or incarnate sources, was first given a hearing, it met with such repulses that its advocates might well have sought shelter in asylums for the insane and won the approval of the masses. The fact was here, but how to prove it? Even the disciples of the risen Christ must probe the wounds. When material or tangible evidence can demonstrate the authenticity of the ethical, the world will accept it without parley. The open door through which the whole world may look, and question and prove, is the world's prerogative. Science has set up her unextinguishable torch, and doubt is satisfied.

But wireless telegraphy did not begin with the message from beyond the Golden Gate. Two of my professional friends of long acquaintance 25 years ago, but separated many hundreds of miles, agreed to send a thought dispatch each to the other at the same hour a given day of each week, and compare results by letter of corresponding dates. Sitting quietly and thinking each distinctly his thoughts to the other, the method of communication was eminently satisfactory and resulted in opening the way to a wider field of telepathic communication. The thought was conveyed, although the sentence or expression of them varied somewhat. The law of such conveyances of thought is old; the phases of its present expression and interpretation are only wonderful because but newly becoming familiarized and adapted to our present uses.

Telepathy, psychology, hypnosis, have been practiced many years, by many who have understood the value and uses of such power, and by others who have understood somewhat and used the potency of its power for selfish and evil purposes. It is an instrument in every household, possessed by every one, either as control or subject. The physician knows its value in the sick room; the Judge and attorney at the bar; the preacher in the pulpit; the teacher in the class-room; the merchant in the sales-room. In the home, in social life and on the street is everywhere its presence felt.

The companionship of goodness exalts and strengthens spiritual growth by suggestion and the psychic baptism of high thought, and as surely does the evil thought incite to wrong. One cannot guard too closely the household from intrusion of the vampyre or the designer, nor the tender susceptibility of the unsuspecting and negative young. As a rule, man possesses the positive or controlling power in greater force, while women and children are more receptive and subject to the stronger influence, therefore requiring greater protection and a surer need of the understanding of the law by which to govern self.

Crimes are not always born of the evil heart of him who perpetrates them, but back of him an evil designer who makes him his instrument and tool. Once subject to a stronger will or mind, the weaker, or the subject, knows no alternative but to obey the will of his controlling master. If only good intent were the dictations of these stronger minds, how might the world improve. Disease would lose itself in

health and depart, and many a prison cell be vacant.

Thought waves are projected or advanced from the ego, like liquefied currents or ethers in differing grades of density, or power, relative to the vigor and concentrativeness of the mind, which evolves them, and are lodged or impressed upon the object in their course, and fixed in retention according to the density, receptivity or sensitiveness of the object (or subject) upon which thrown just as the collodionized plate must reflect the object coming before it, while graded and distanced by the focusing lens. The plate retains the image in solution, fixed, yet undiscovered, mayhap, for years, until, through the chemistry of development within the darkened room, other solutions bring it into view.

Thus may the crime committed in the shadow of the darkened chamber so indelibly imprint itself upon mute walls that years hence it shall rehabilitate, like the fitting phantom of a mirage, upon the sensitive consciousness of the clairvoyant and psychic. Thus shall "the evil that men do, live after them. Even the rocks have tongues that speak to those who can interpret and every hour will prove in a thousand ways how best it is to think no evil thought."

While it befalls to woman to reap the sequence of her greater sensitiveness, through which comes her intensest sorrow and anguish, so to her are given heaven-sent possibilities of the highest altitude and responsibilities and duties with eternity's sequences.

Through not alone her physical maternity is she sponsor of the world's progeny and the history of nations. Within the darkened laboratory of her being, beneath her heart-beats, from the first hour of promised maternity, her being is the mechanism of hidden forces, which are conveying in umbilical telegraphy from the outer world of events and the action of her own thought, a thousand messages to that wonderful receptacle, the storehouse of unborn immortality. Every great genius of past or present years has felt the baptism of some inspired overflow of prenatal impulse or impress. The key-note to all future possibilities or greatness was here touched into tuneful resonance through her environment, her thought, and the tread of ancestral lineage.

Or again, the hand that seeks by stealth to secure the needed competence from him who has denied her need, and whose mutual responsibility, if not affection, should most amply give protection and provide with bounty, may write upon the record of her progeny's future, the fatality of crime and prison bars; or, in her bitterness of spirit, in forced maternity, to evade the anguish of unwelcomed posterity, seek to wring from her life the germ in transit, and failing in which, may stamp upon the unresisting page of that futurity the scarlet brand of Cain, and in the long vista of the years, the crime and shadow of the birthright, doomed to the pall and blackness of the gallows.

The intricacies of the laws, and lessons that might follow and govern our lives, cannot be too well learned, nor our activities too carefully adjusted and controlled. Regeneration cannot displace the laws and responsibilities of right generation. There is no suffering sacrifice of innocence that can be the plenary adjuster or substitute for our soul's degeneracy. Growth, effort, aspiration, inspiration, help, from



within and beyond ourselves, alone can fit us for the association of those arisen ones whose ministrations are the invoked blessings of mankind, but to walk with, can we only be worthy except through the purifying of self and the noblest assistance we can render for the blessing of others, such as will bring relief to the distressed, comfort to the sorrowing, to educate the ignorant. Thus through knowledge of the laws of right living, dispense health of mind and body and do away with the pestilence of nations, wars, and the canker of civilization, crime. When schools of the new sciences from which shall come that mental health which shall supersede the court-room and the prison cell. When he, through a higher humanity and trustworthiness, may become ready to receive the key which will unlock the secrets of greater phenomenon than yet he has discovered, a motor power within himself to traverse space unimpeded, to restore or destroy physical existence at will, to communicate through thought-transference, in the one universal language of the soul, when so desiring, to overcome the evils of destitution and want, and the wasting of physical energies, as all is possible and man will not be at rest until achieved, and as only obedience to the higher laws of being can approximate.

The incoming century will unfold to the world greater possibilities than those that have marked the passage of the old, and the race, which is but in its infancy, will learn that nothing *is*, or *is to be*, that is beyond the possession and control of the powers of mind. Evolution, revelation, and obedience to the higher, will bring us into that realm of spirituality which not only invokes, but makes tangible the unending sequence—a veritable companionship with the decarnated and rehabilitated forms of our beloved arisen ones—the angels of the so-called dead.

### Religious Freedom.

"Here is another account of American missionaries mobbed and killed in your country," said a fellow guest to Mr. Wong 'Wu' at the Hotel Manhattan, New York.

"Indeed, I am sorry to hear that," replied Mr. Wong, a Chinaman of noble family, educated at Cornell and Heidelberg, who pays New York a visit once in three years for reasons which he never talks about. "But then, religious intolerance is not confined to the Chinese. I will not speak of the occasional mobbings of Mormon missionaries in your country, but will only remind you that Christianity is as repugnant to some of our people as Mormonism is to most of yours.

"I will say, however, that religious equality has been the policy in China for many centuries, while it is only a growth of the past few generations in America. Indeed, I declare that religious equality is not absolute here now."

"You are joking," remonstrated an American friend.

"When the Jesuits first preached in China," replied Mr. Wong, "they were welcomed by the Emperor himself. St. Francis Xavier was one of them, if I mistake not. At all events, a year before the granting of the liberal charter of Rhode Island, the Emperor of China had proclaimed the complete enfranchisement of Christianity. Let me tell you what religious laws were in force in the colonies of America at that time.

"But," expostulated the American, "freedom of worship is the very inspiration of the foundation of the American colonies."

"So you have been taught," said Mr. Wong. "Your school histories, unintentionally perhaps, deceive you. Many Americans read no other history in after years. I will begin with New York, settled by the Dutch, who had a better idea of what religious equality meant than any other people. Yet New York passed a law of perpetual imprisonment for all 'Popish priests' remaining in the colony after a given date, and prescribed death for any who might escape and be recaptured.

"New Jersey excepted 'Baptists' from its liberty of conscience law, Pennsylvania—"

"Hold on! William Penn, the Quaker, never allowed persecution for religion," interrupted the American.

"No, but that colony made only persons who 'possessed faith in Jesus Christ' eligible to office, and its laws did not protect from persecution any but persons who believed in only 'one almighty God.' That would have made myself and the late Robert G. Ingersoll legal outcasts in William Penn's day."

"In the colony of New Haven the Scriptures were the code of laws, and were administered strictly against every one who disagreed with the interpretation placed upon them by the ruling cult, the Brownists or Separatists of England, whom we of later days are prone to confound with the Puritans. The Puritans, strictly speaking, had nothing to do with the settlement of your colonies. Connecticut banished or imprisoned Quakers and 'other notorious heretics,' and required all persons to attend the meetings of the Established Church.

"The 'Pilgrim Fathers'—more Brownists, and not Puritans, as their descendants like to miscall them—made heresy a statutory crime. It has been said that they 'left England in order to worship God as they pleased, and decreed that all others must worship God as they (the Pilgrims) pleased.' They fixed a death penalty for 'any one who, having had the knowledge of the true Lord, worshipped any other than the Lord God.' They even forbade any public meetings, whether religious or not, without the approval of the General Court. That is getting away from Anglo-Saxon liberty for you! Their Government passed upon the orthodoxy of preachers, and their religion was essentially a State establishment.

"They punished Quakers with whippings, mutilations, and death, and punished any who might harbor Quakers. Arthur Howland, a brother of John Howland, one of the Mayflower pilgrims, lost his ears because he 'harbored' certain Quakers, and his descendants have been Quakers even to the present generation.

"New Hampshire decreed liberty of conscience to Protestants only. Massachusetts punished heretics with banishment or death, and enforced attendance upon established public worship. Even Rhode Island, after Roger Williams' liberal charter, excluded 'Papists' from civic equality.

"Maryland, founded by the Roman Catholic, Lord Baltimore, made Christianity the law of the land, without preference to members of any sect; but it later made death the penalty for all who might 'blaspheme God or use any re-

proachful speeches concerning the Holy Trinity,' which would be bad for the Rev. Minot J. Savage and other modern Unitarians. In fact, Unitarians were not eligible to office in Maryland until 1825.

"Virginia, as a colony, established the 'Church of England by statute. 'Indifference to religion' was triable by court-martial—not ecclesiastical—and the penalty was the lash. Infidelity was punished with death. In 1658 Virginia banished all Quakers.

"Georgia granted religious liberty to all but 'Papists.' North Carolina 'indulged' only 'Protestant' dissenters. South Carolina drew the line at denial of the Trinity.

"Only five States now by their Constitutions prohibit the establishment of a State religion, and New York is not one of them. There is nothing in the Constitution of the United States to prevent New York from making Bishop Potter the Primate of All New York, and from supporting the Church he represents, nor to forbid Utah from establishing the Mormon hierarchy in all the powers enjoyed by the Church of England. To hold office in Pennsylvania today a man must believe in God and a state of future rewards and punishments."

"I would like to know where you, a Chinaman, get your authority for all these allegations," said his listener a little hotly.

"From such good American authority as 'Story on the Constitution' and Bancroft's 'History of the United States,' also from pamphlet entitled 'The Legal Sunday,' written by James T. Ringgold, a lawyer of Baltimore, who cites Story, Bancroft, and other authorities, for every fact I have mentioned.—*New York Journal.*

### The Ancient Doctrines.

W. P. PHELON, M. D.

One of our Eastern mystics, at the close of an interesting and very instructive letter, says:

"I don't know of any greater proof of the truth and Divine Inspiration of the Hermetic Philosophy of our day than the fact that it exists. Had it been merely a human movement, it would long ere this have come to naught. What with foes without, and traitors, perjurers and weaklings within its ranks—the errors, weakness, littleness and self-seeking of many, on whom, by the action of the effects that have followed certain causation, the mantle of its prophets has fallen, it would seem sometimes as though the whole thing must fade out. But it has, thus far, been like the woman of the 'Apocalypse': 'The earth opened its mouth and swallowed up the flood that the dragon cast out of his mouth, and thus helped the woman.'"

So while one side (the human) is scarred and marred and visage distorted, the other side (the divine) is beautiful, polished and bright. The human side is also to shine like the divine some day, for "the King's daughter within is all glorious. She shall be brought to the King clothed in brodered needlework." Thus we can be hopeful in the midst of all, believing that happy is it for us when all men shall persecute, revile and say all manner of evil of us, falsely, if so it be.

On this testimony of the ages the Hermetic Brotherhood entrench themselves, standing firmly and persistently for the unfolding of the truth on all lines.

### California State Spiritualist Association.

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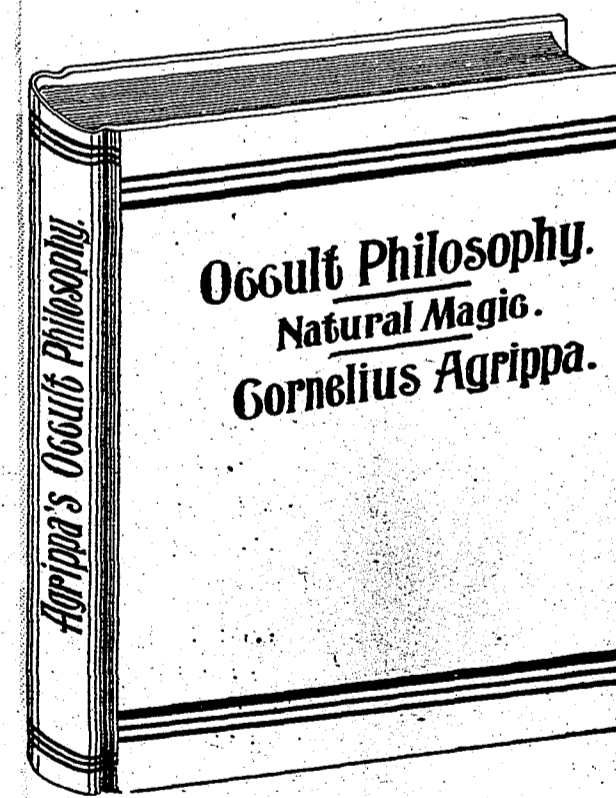
Mme. E. Young, 605 McAllister street, S. F. Circles Tues. Thurs. and Sunday eves. 10c.

For other mediums see page 5.

### Remarkable Book.

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

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



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

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

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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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 31, 1900.

It is a Right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity: for he has all there is.

Light, of April 21, has an account of a series of seances held with Mrs. Corner (the Florence Cook of Prof. Crooke's narrative) as medium, by Miss Mack Wall. The object of these was to throw light on the cabinet procedures in the case of materializations and physical phenomena.

**Superstitions' Decline.**—The religious test of witnesses has been obliterated in many of the States in this country, including Maine, New Hampshire, Massachusetts, New York, New Jersey, Virginia, California, Texas and North Carolina. The religious test in England was abolished after a long contest in 1885, when Bradlaw, sent as member of the House from Birmingham, was seated, though he openly professed himself an agnostic.

**Good News.**—From headquarters comes an announcement to the effect that the Mayer Fund has been nearly all raised, and we gladly give circulation to the following suggestion:

Only \$2,500 more, and the Mayer Fund will be filled. Are there not 50 persons ready and willing to make up this small balance?

**The Light of the East** of Calcutta comes to us with the following sentiment, which appeals to the good sense of all Spiritualists:

There are no material partitions, no separate apartments and no space between the good and the bad in spirit-life. Consciousness is all that separates. The different planes of spirit-life are thought to be different countries that people are sent to according to their deserts. The only separateness there is between good and evil, angels and devils, heaven and hell, is in the individual mind.

## Eternal Progress.

The *Nickel Magazine* has entered into the spirit of progress, and the following expresses the fundamental principle of all modern philosophy, viz: "eternal progression":

When man, having chained the lightning and subdued the winds and tides to his service, exhausted the coal fields and made liquid air, found the bacilli that produces old age, and established signal connections with the great planet Mars; when wireless telegraphs and airships are as common as bicycles and automobiles; when thought and the spiritual being have yielded their secrets to photography; his restless spirit may still find some new field of inquiry, some unexplained problem, in the mysterious, limitless spaces between worlds and their teeming suns.

## From the Antipodes.

From the *Banner of Light* we glean the following news from one of our best-known workers:

W. J. Colville's lectures in Adelaide, South Australia, extended daily for a period of three weeks, and created considerable stir in the community. A large range of subjects attracted the attention from time to time of intelligent people of all shades of opinion. On Sundays, when there was free admission and voluntary collections, the large Rechabite Hall, Grote street, was crowded to the doors, and at all the week-day lectures, to which an admission fee was charged, there was an excellent attendance.

## A Thought Gem.

Wm. H. Wright, in "A Few Thoughts on Life," published in *Freedom*, echoes our sentiments. Hasten the day of its coming.

"Slowly, beautifully, like the coming of the dawn," approaches a new age, and with it comes such thoughts as these: "That the rushing lava pauses not for bended knees, the lightning for clasped and uplifted hands, nor the cruel waves of the sea for prayer; that pleasure is not sin; that happiness is the only good; that demons and gods exist only in the imagination of men; that faith is a lullaby song to put the soul to sleep; that devotion is a bribe that fear offers to supposed power; that offering rewards in another world for obedience in this is simply buying a soul on a credit; that knowledge consists in ascertaining the laws of nature, and that wisdom is the science of happiness. Slowly, grandly, beautifully, these truths are dawning upon mankind."

## The Will.

The *Adept* has the following on the above subject, and as "in a multitude of council" we are more apt to discover the real truth about these things which are occult, we publish it:

Every liberal and reform paper published to-day, the *Adept* excepted, makes the claim that the will, if applied, will, accomplish wonders. The *Adept* makes the claim that the will can accomplish a great deal under favorable circumstances, and one should by all means cultivate his will power as

much as possible. But the *Adept* knows, and so does each editor of the various periodicals, that unless one is born with brains, talents, faculties, etc., that party has no will power, and lying to him or her will not cultivate any. Study character, the head, the general build or the horoscope, before you tell one to cultivate something which nature couldn't give.

## The Size of Man.

Prof. Chas. Dawbarn has published a very interesting article in the *Banner of Light* with the above title, from which we make a brief extract:

Such to me is manhood. I count it as a flash of the universal and divine intelligence, born amid the eternal energy, which has rippled the ether into waves. Another effect of the eternal energy is to compel vortex rings or minute whirls of ether, known to us all as the atom of physical science. So the flash of intelligence, compelled by an energy we call First Cause, because we cannot comprehend it, is playing amid the ether as lightning plays amid the atmosphere of our planet. But where the ether, is whirled into atoms, intelligence finds a quick limit. A little sound, smell, taste and touch are the possible manifestations of intelligence amid such cramped conditions. But thought and will-power are children of the ether, and compel tiny waves that travel on and on through frictionless space. They linger for a brief hour amid the atoms, manifesting at sight, normal or astral, but soon pass on and out, becoming the spiritual glow which ennoble manhood.

**Generous.**—The *Sermon* tells the story of one Spiritualist who has the courage of his convictions, and manifests in a substantial way:

John Goff, Esq., retired real estate dealer at Wakelee, Mich., gave \$1,000 to the State Spiritualist Association at Owosso in 1899. At the recent Association in Lansing he added \$200 to his former gift. There are some generous-hearted Spiritualists. May their numbers increase.

**Credless Religion.**—The *Flaming Sword* has the following to say of creeds in general:

The demand is being made for a credless religion. It is thought that if the present creeds were all abolished, the universal religion, consisting of indefinite and undefined conceptions concerning Deity and his relation to humanity, would result—a religion which could be accepted by all peoples, regardless of their intellectual planes or stages of progress.

**What Next?**—From the *Light of Truth* we copy the following:

During "Holy week" the public schools of New York city were closed out of respect for Christ's "passion," but the parochial schools were open every day. The Catholic church ought to be ashamed of itself in ignoring what the State takes such pains to observe.

**Those who Know** themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

**The Banner of Light.**—As we go to press, the following item of interest comes to hand in the *Progressive Thinker*:

The *Banner of Light*, the oldest Spiritualist paper published on this earth, has passed into the hands of Mr. Harrison D. Barrett, who will in the future shape its entire policy. The *Banner*, the pioneer paper devoted to our cause, has been instrumental in doing a grand work for Spiritualism, and we have no doubt that in the future it will prove equally as efficient. Every Spiritualist in the land will feel an abiding interest in this old landmark, and hope that it will at least reach its hundredth year of publication, and that even then Mr. Barrett's name may stand as its editor.

This sentiment the JOURNAL heartily endorses.

A grand bazaar in aid of the Veteran Spiritualists' Home, Waverly, Mass., will be opened Thursday afternoon, May 31, closing Saturday evening, June 2, with a social and dance.

**Camp.**—The eighteenth annual camp-meeting of the Mississippi Valley Spiritualist Association will be held at Mount Pleasant Park, Clinton, Iowa, from July 29 to Aug. 26.

**Church-State-and-Society** is the Triune God that men generally worship, and whose condemnation they fear worse than Hell, and to enter whose Heaven, paved with gold, they barter honor and wisdom.—*Lucy A. Mallory.*

## We Did it.

I want to say to Brothers Gould, Hiddreth and others, who are gallantly appealing for more of woman's influence in Spiritualist societies, that we in Washington organized our State society with a woman president, secretary and treasurer, and have kept it so to this day; and right efficient officers they have proven themselves. The men have been quite content to act as trustees and helpers.

J. MARION GALE.

## 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.

**American Progress.** Monthly. Albert R. Delmont, editor. \$1.00 a year. 221 Michigan Ave., Chicago, Ill. Devoted to practical politics.

**Occult Truths.** Monthly. Chas. W. Smiley, editor. 943 Massachusetts Ave., Washington, D. C. Devoted to the study of that which is hidden. \$1.00 a year.

**The English Theosophist** has been replaced by *Theosophy*, which is to be issued like the *Philistine*, "every little while." 141 Alderney St., London, England.

Mrs. A. D. T. Whitney will immediately publish, through Houghton, Mifflin & Co., a little book on "The Integrity of Christian Science." She points out what she regards as mistakes in the present teaching, and offers what seems to her a much-needed corrective, which would secure it greater completeness.



The Cassadaga Camp edition of the *Sunflower* will be issued June 15. It will be a fully illustrated paper, and will give full information concerning the camp.

**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.

**PRACTICAL HAND-READING,** by Larsen, the Palmist. 150 pages. Price, \$1.00. For sale at this office. Postage, 7 cents.

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

**San Jose Notes.**

Mrs. L. D. Lyness, late of Minneapolis, a very able and intelligent lecturer, is speaking every Sunday evening to good audiences. Her discourses are philosophical and instructive. The city was visited and entertained for six or eight weeks by a medium, Prof. Dinsmore, who gave two platform test seances.

The vacancy upon the Board of Directors caused by Mrs. Hambly's resignation has been filled by Mrs. E. W. Simons, an excellent selection.

The Ladies' Aid is trying to establish a reading-room (a good thing.) We hope they will succeed.

We are greatly in need of male voices to sing in the choir.

Mr. Bedwell spoke at 11 a.m. two weeks ago; Mrs. Hendee-Rogers on Sunday, May 20, at 11 a.m.

AN OBSERVER.

**A WONDERFUL BOOK! THE NEW NAME.**

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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 PETRE, Brewer, Maine. Feb. 1, 1900.

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**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, 1238 Howard.

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

Sol Palmbaum, Trance, Test and Healing Medium, 866 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.

PSYCHIC PHOTOGRAPHY. EDWARD WYLLIE, the well known Los Angeles photographic medium, is now located at 830 Ellis street, San Francisco, Cal. Hours from 10 a. m. to 5 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.

For further list of mediums, see page 3.

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## Passed to Spirit Life.

Mrs. Fannie A. Vaughan left the mortal body Jan. 4, 1899. The body was cremated, by her request, in Odd Fellows' Crematory in San Francisco, Cal., on Jan. 6, and her ashes scattered in Golden Gate Park Oct. 7, where her husband, D. M. Vaughan, two sisters and a few intimate friends gathered to carry out her last request. The following poem, written by a sister, Mrs. L. E. Drake, was read by the author, after which each assisted in the rendering of ashes to ashes and dust to its original dust:

## SCATTER MY ASHES.

Scatter my ashes where the flowers bloom;  
Scatter them over the sod.  
The world of matter is still their home—  
The fields and gardens of God.  
I only used them as means to ends  
In the schools of mortal strife.  
I have finished the course they served me well,  
In the scenes of mortal life.  
I must not check their labors of love  
In the building of other forms;  
And give them back in thankfulness  
For those who are yet unborn.  
No stored urns of silver or gold  
Shall imprison the dust I have worn;  
In a garment of beauty not made with hands,  
In a heart that was loving and warm.  
Free as the birds, the sunlight and air,  
I would that my ashes shall be;  
Workers and builders forever and aye,  
In the world where they labored for me.  
Scatter my ashes where the flowers bloom;  
Scatter them over the sod.  
The world of matter is still their home—  
The fields and gardens of God.  
Oakland, Cal. Mrs. L. E. DRAKE.

## Spiritual Illumination.

M. E. TAYLOR.

"While I mused the fire burned," is an old-time inspired sentiment that suggests an important moral; and when viewed from a purely spiritual standpoint, is truly encouraging to every honest and earnest reformer who is looking for the victory of love over all frictional antagonism through the labor of the spiritual forces.

Notwithstanding the to-be-regretted hold that pantheistic and atheistic materialism has on very many people, the real spiritual fire is doing its immortal work, and its bright light is increasing in its illuminating power all over the planet, and will continue to increase, illuminate, purify, unfold and bring to the front the divine ego or God part in every phenomenal physical drapery, and so exercise them that the beautiful Christ life will become the practical and loving life of the intellectual world. Pure, unadulterated Spiritualism will become the bright star that shall light and lead the intellectual denizens of all physical or material worlds out of mental and physical darkness to illuminated purity and glory.

On this foundation I rest in sweet and happy optimistic assurance as to ultimates. I am fully advised of the fact that my earth journey is very near the transition point, and that I am nearing my native, my real soul home in the realm celestial, that department in infinite space comprehended by the law of insight on the part of all well-advanced students in the occult or divine wisdom school as the pure spirit zone.

I am further confident that our loving Wisdom Father and mother will see to it that all their soulized offspring are, or will be, provided and cared for, and that in relation to ultimates, none will be dissatisfied with their final allotments, but with rapturous joy will accept their immortal inheritance.

I believe that the Universe is governed by Supreme Wisdom.  
Santa Barbara, Cal.

**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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"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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## PHYSIOLOGICAL FOOD

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

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anaemia	asthma	fevers	pulmonary consumption
chlorosis	dysentery	hemorrhoids	inflammatory conditions
dropsy	catarrhs	constipation	stomach and liver troubles
rheumatisms	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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Read the history of the most remarkable cure of Mrs. Mary Land:

BENNINGTON, OHIO, May 20, 1898.  
PROF. KING, San Francisco, Cal.:

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; I felt strange; I hope now to improve. The past three nights I have slept good and my appetite is much better. I

am not so stiff in my limbs and joints. My back does not feel so bad. My kidneys are freer. My bowels are more regular. The throbbing across my back is not constant. I am encouraged.

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For 21 years I have been a sufferer. 12 years of which death was preferable to my life at any time. I had tried so many remedies and different physicians, but thanks to your Foods, I am now well.

MRS. MARY LAND,

The letters are on file in this office and can be seen by any one who desires to read them.

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## Passed to Spirit Life.

Mrs. Fannie A. Vaughan left the mortal body Jan. 4, 1899. The body was cremated, by her request, in Odd Fellows' Crematory in San Francisco, Cal., on Jan. 6, and her ashes scattered in Golden Gate Park Oct. 7, where her husband, D. M. Vaughan, two sisters and a few intimate friends gathered to carry out her last request. The following poem, written by a sister, Mrs. L. E. Drake, was read by the author, after which each assisted in the rendering of ashes to ashes and dust to its original dust:

## SCATTER MY ASHES.

Scatter my ashes where the flowers bloom;  
Scatter them over the sod.  
The world of matter is still their home—  
The fields and gardens of God.  
I only used them as means to ends  
For those who are yet unborn.  
In the schools of mortal strife,  
I have finished the course they served me well,  
In the scenes of mortal life.  
I must not check their labors of love  
In the building of other forms;  
And give them back in thankfulness  
For those who are yet unborn.  
No stored urns of silver or gold  
Shall imprison the dust I have worn;  
In a garment of beauty not made with hands,  
In a heart that was loving and warm.  
Free as the birds, the sunlight and air,  
I would that my ashes shall be;  
Workers and builders forever and aye,  
In the world where they labored for me.  
Scatter my ashes where the flowers bloom;  
Scatter them over the sod.  
The world of matter is still their home—  
The fields and gardens of God.  
Oakland, Cal. MRS. L. E. DRAKE.

## Spiritual Illumination.

M. E. TAYLOR.

"While I mused the fire burned," is an old-time inspired sentiment that suggests an important moral; and when viewed from a purely spiritual standpoint, is truly encouraging to every honest and earnest reformer who is looking for the victory of love over all frictional antagonism through the labor of the spiritual forces.

Notwithstanding the to-be-regretted hold that pantheistic and atheistic materialism has on very many people, the real spiritual fire is doing its immortal work, and its bright light is increasing in its illuminating power all over the planet, and will continue to increase, illuminate, purify, unfold and bring to the front the divine ego or God part in every phenomenal physical drapery, and so exercise them that the beautiful Christ life will become the practical and loving life of the intellectual world. Pure, unadulterated Spiritualism will become the bright star that shall light and lead the intellectual denizens of all physical or material worlds out of mental and physical darkness to illuminated purity and glory.

On this foundation I rest in sweet and happy optimistic assurance as to ultimates. I am fully advised of the fact that my earth journey is very near the transition point, and that I am nearing my native, my real soul home in the realm celestial, that department in infinite space comprehended by the law of insight on the part of all well-advanced students in the occult or divine wisdom school as the pure spirit zone.

I am further confident that our loving Wisdom Father and mother will see to it that all their soulized offspring are, or will be, provided and cared for, and that in relation to ultimates, none will be dissatisfied with their final allotments, but with rapturous joy will accept their immortal inheritance.

I believe that the Universe is governed by Supreme Wisdom.  
Santa Barbara, Cal.

**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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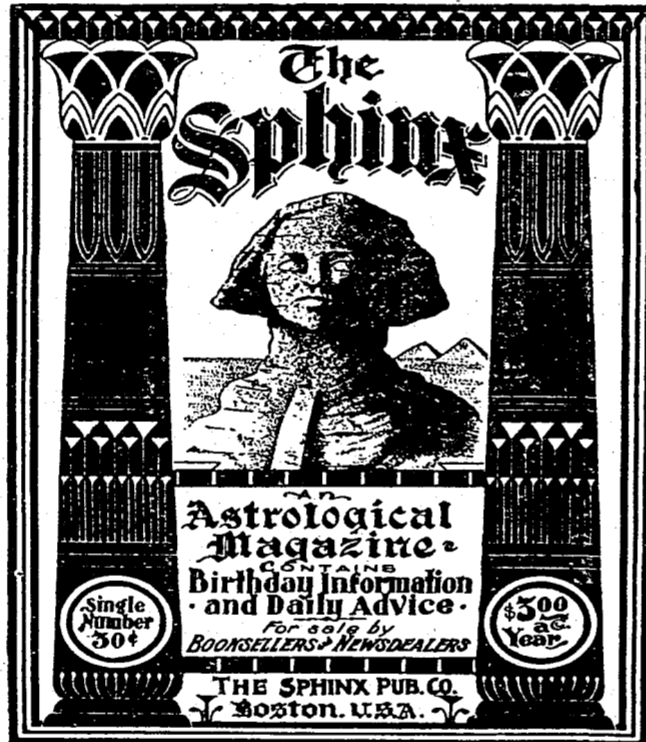
This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to old or new subscribers) the RELIGIO-PHILOSOPHICAL JOURNAL for one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents:

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It contains the mineral properties of Carlsbad Springs, famous throughout the world for their great medicinal virtue. Also gives the analysis of leading Californian and Texan Springs, compounded with vegetable and animal carbonates and phosphates. The result is a natural

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## Local News Summary.

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

**An Observer** of San Jose takes a very pessimistic view of the spiritual outlook in the State. We want it to be understood that the JOURNAL and the Spiritualists of San Francisco are very much alive, and are fully capable of undertaking and carrying through all necessary propaganda work which comes to our hand to do, and still find time to extend a kindly word to our fellow-travelers who are journeying along parallel lines.

**The Mediums' Protective Association** held a pleasant "at home" in Occidental Hall on Wednesday evening, May 23. There was dancing and music and the following program: Short address, Mrs. Sarah Seal; song, Mr. Greambaum; piano solo, Dr. Roberts; song, Mrs. Prentice; reading, Mrs. L. S. Drew. Mr. J. T. Roberts, chairman of the Committee of Arrangements, presided, and the society is to be congratulated upon the success of this, their first effort in this direction.

**Health Culture Club.**—To all Auxiliary Societies: We want to hear a word from "Home Culture Clubs" through the JOURNAL. Yours fraternally, R. I. JOHNSON, WM. M. RIDER, F. H. PARKER, Com.

**The Ladies' Aid Society** held their usual Wednesday afternoon meeting in Occidental Hall on May 23. Mrs. B. F. Small and Mr. Irvin read essays, which were well received. These meetings are educational, and helpful in many ways.

**Miss Daisy Place** has gone to Seattle on a visit to her brother and his wife. She expects to be absent about two months.

**Married.**—Dr. Johnson and Orlina M. Cronk, both of San Jose, have entered into a life partnership, Mrs. Lyness officiating. Dr. Johnson is well and favorably known by most Spiritualists in the State, and we are sure that they will all join in congratulations to himself and bride, and best wishes for their happiness and prosperity.

**The Quarterly Meeting** of the Board of Directors of the State Association of Spiritualists will be held at headquarters, 3322 17th St., on Saturday evening, June 2. Much important business will undoubtedly come before this meeting, of interest to all the Spiritualists of the State.

**Mrs. M. E. Coleman** has been reported seriously ill. The best thought of the JOURNAL goes out to this member of the Board of Directors of the State Spiritualist Association for speedy recovery.

**B. Fay Mills** spoke in Metropolitan Temple last Sunday evening on "War Against War." Next Sunday evening the subject will be "The Social Problem."

**Mrs. Wrenn's Meeting** at 117 Larkin St. on Sunday evening was well attended and the speakers and mediums gave general satisfaction.

### Memorial Sunday—June 3.

Mrs. Elizabeth Lowe Watson will hold religious services at her home, under "Temple Oak," Sunny Brae, West Side, Cal., Sunday, June 3, at 11:30 o'clock a.m. All are cordially invited.

This is the tenth anniversary of these Temple Oak meetings, and all are expected to make themselves at home and enjoy the day to the fullest extent.

Excursion trains on both broad and narrow-gauge railroads run every Sunday from San Francisco at about half rates, trains leaving San Francisco at 7 a.m., and Oakland about the same time, and arriving at Santa Clara at 9 a.m., both in the same station, and Mr. Raney, liveryman of Santa Clara, carries parties of 12 or 14 people out to Sunny Brae and back for 75 cents a person. The trains leave Santa Clara in the afternoon at 5:45 and 6:50, so it gives a good long day in the country. Let there be a good attendance.

**Hermetic Brotherhood** held its regular open meeting on Thursday evening, May 24, at the headquarters, 509 Van Ness Ave. Meditation upon "God saw all that he had made was good," was followed by the use of the "Garden of Eden" as a subject by Dr. W. P. Phelon. The discussion presented this time-worn topic in a new and rather startling light. Notice of another open meeting for Sunday morning at 11 o'clock was announced. Dr. Phelon speaks next Thursday night on "Healing Science."

**Transition.**—On the evening of May 3, Frederick P. Starr, son of Mr. and Mrs. Starr of Elmhurst, Alameda Co., was run over by a car and instantly killed. The family were previously residents of San Diego, where they are well and favorably known. They are Spiritualists, and Dr. Max Muehlenbruch officiated at the funeral. Dr. Muehlenbruch reports some peculiar experiences by the mother, who had a premonition of her son's death—locked doors opening and closing all the evening. The sympathy of their many friends go out to the bereaved father, mother and brother.

**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.

**The Mission Lyceum** will hold its usual monthly entertainment and dance in Mission Opera Hall, 2131 Mission St., on Wednesday evening, May 30. The program is as follows: Overture, Mrs. Pracey; recitation, Frankie Close; recitation, "An Idyl of the Period," Miss Dudley, pupil of Caldwell College of Oratory; character sketches, Miss Mabel Pfeifer; recitation, "Jim Bludsoe," Mr. Lee D. Windrem, pupil of Caldwell College of Oratory; hornpipe, Master Charley Pracey; song, Miss Etta Werner; cake-walk, Miss Mabel Pfeifer and Master Prossie Forest. Admission: Gentlemen, 15 cents; ladies, 10 cents.

**The Garden Party** at Oakland last Saturday, at the residence of Mrs. Michener, was a decided success. Spiritualists were present from Oakland, Alameda, San Francisco, Santa Cruz and two from Florida. In the afternoon, speeches were made by Walter Hyde, T. G. Newman, Mrs. Logan, J. T. Lillie, Chas. Anderson, Wm. Rider and Dr. RinEss. Refreshments were served, and a pleasant day and evening spent. A fuller report may be expected next week, as the JOURNAL representative was not present in the evening. Mr. John T. Lillie conducted the singing.

**Ethical Institute.**—Last Sunday evening, at the close of the lecture in Metropolitan Temple, the Liberals of San Francisco effected a permanent organization under the above title. Jos. G. Maguire was elected president, and the association starts out under favorable auspices. The new regime will begin on Sunday, June 10.

**Mme. Young's Meeting** in Oriental Hall last Sunday evening was addressed by Mrs. Sarah Seal. The music by Prof. Young and Prof. Bothwell is always good. The tests by Mme. Young are very convincing and very much appreciated.

**Universal Spiritual Association.**—The subject for discussion last Sunday at 20 Eddy St. was "Willfulness." Some of the speakers take this meeting seriously, but, as a matter of fact, it is a huge joke. But the music by Miss Lee is good, however you take it.

**Mental Science Temple.**—The meeting last Sunday was held in the parlors of Golden Gate Hall. Clara Foltz, the lecturer of the Temple, spoke on "Omnipresent Life." Some excellent music was furnished by the committee who have that important matter in charge; Miss Emily Fisher, chairman.

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WHEN ANSWERING THIS ADVERTISEMENT MENTION THIS JOURNAL.

### Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

On account of the illness of Mrs. Lillie, these meetings are now suspended.

**LADIES' AID SOCIETY.**—Headquarters at 805 Larkin-st., San Francisco. On the last Tuesday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

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