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# RELIGIO THE PHILOSOPHICAL JOURNAL

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

SAN FRANCISCO, CAL., THURSDAY, JUNE 28, 1900.

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## IF.

'Twixt what thou art, and what thou wouldst be, let No "If" arise on which to lay the blame. Man makes a mountain of that puny word; But, like a blade of grass before the scythe, It falls and withers when a human will, [aim. Stirred by creative force, sweeps toward its

Thou wilt be what thou couldst be. Circum- stance Is but the toy of genius. When a soul Burns with a god-like purpose to achieve, All obstacles between it and its goal Must vanish as the dew before the sun.

"If" is the motto of the dilettante And idle dreamer; 'tis the poor excuse Of mediocrity. The truly great Know not the word, or know it but to scorn, Else had Joan of Arc a peasant died, Uncrowned by glory and by men unsung. ELLA WHEELER WILCOX.

## BORDERLAND

### The Spirit Priest.

Bishop Wilberforce was visiting at an English country house with a large number of friends, when he noticed sitting in the library a pale priest, who spoke to no one, and whom no one seemed to know. The Bishop asked his hostess:

"Who is that priest in the library?"

"Have you seen him?" asked the hostess.

"Certainly I have seen him," replied the Bishop. "Cannot anybody see him?"

The lady of the house told him that the priest was only sometimes seen in the library, and only by some people; never elsewhere—in fact, that he was a ghost. Nobody knew his name or had ventured to speak to him.

"Well, I am going to speak to him," said the doughty ecclesiastic. He returned to the library and, seeing the priest again, he said:

"My friend, you seem to be in trouble; can I do anything for you?"

The priest answered:

"Yes, you can help me. I am glad you have spoken to me, for the laws of our condition are such that we cannot speak to human beings until we are spoken to, and that we cannot disturb matter."

"Fifty years ago I was chaplain of the family, then a Catholic family. I was fond of hunting, and just as I was about to ride off with a party across country, a young lady of the family came to me to make her confession. The hunters were waiting for me, and I asked her to write her confession and conceal it in the third volume of that library set on the top shelf of this bookcase, and I would read and receive it on my return from the chase. She promised to do so.

"I rode off, and on that day I was killed by my horse falling on me in trying to take a hedge. I have had no peace, because I felt that I

would have betrayed the secrets of the confessional if that paper were found and read, and I am powerless to remove it. You will be doing me the greatest possible kindness if you will take down that volume; in it you will find a folded manuscript; please destroy it without reading it."

The story goes that the Bishop

found a paper in the volume and set indicated by the priest, threw it into the grate and burned it, and that the priest was never seen again.

If this was the dead priest's subjective mind, the subjective mind can infringe upon the auditory as well as the optic nerves and is independent of time.—*Psychic Exch.*



### Plucking the Blossoms in the Spring.

In the Spring-time, when Nature puts on her verdant robe, and happiest birds trill their merriest melodies, is a season of the year gladly welcomed by all humanity as well as other animate creatures.

In the above engraving, the time of blooming trees and flowers is nicely shown in the plucking of the fragrant blossoms by the maidenly beauty there represented.

### Telekinesy.

This heading looks somewhat strange to English eyes, but the notion conveyed by the word is nothing new to Spiritualists. The word is formed on the same principle as, for instance, telepathy, telegraphy, and so on, from two Greek words, telos—end, and kinesis—motion, and designates the faculty or ability to move inanimate objects at a distance without physical contact. I firmly believe that some persons are in possession of this extraordinary gift, and I will cite one instance in support of this belief.

About six years ago I came across a case of inhuman cruelty to a child, a young girl, committed by her own mother. I reported the case to the authorities, and through my instrumentality the child was by a decision of the court taken from her mother and placed in a boarding-school, supported by the State of Illinois. The rage and fury of the unnatural mother knew of no bounds; in vain did she make every effort within her reach to again get possession of the child, and as time passed on she became more and more embittered against me, whom she looked upon as the most dangerous witness against her.

To protect the girl against her mother's intrigues, it was at last decided to appoint me as her guardian, and just as the legal blanks were filled in and signed, ready to be presented in the probate court, some very strange occurrences took place, which seem to corroborate my idea of telekinesy.

Among many other things in my bedroom, I had a picture of the above-mentioned child, and also the guardianship blank. The picture was standing on a small shelf on the wall, and the blank was lying on a bureau under a big pile of heavy books, on top of which lay several handkerchiefs. Now, I have seen during the course of two months, in full daylight, those two inanimate objects, the picture and the blank, picked out from among the many other surrounding trinkets, and after having been shaken, violently thrown down on the floor, to the same place and in the same direction. I have seen this repeated time and again, sometimes when I was alone in the room and sometimes in the presence of other persons. There were also other phenomena of the same nature occurring at the same time and continued for about two months.

I have related those experiences to some of my friends, but none of them have been able to offer a satisfactory explanation. For my part, and until some more plausible interpretation can be found, I believe they were due to a faculty pos-

sessed by the child's mother, and which, for lack of another name, I have chosen to call telekinesy, or the ability to move inanimate objects at a distance, and do so with a certain intelligent purpose. If any of our spiritual friends would tell of similar experiences and also give their explanations, I think it would be of value to many searchers after truth, and perhaps open up new vistas into the spiritual realm which to some of us is so near and yet so far.—H. S., in *Progressive Thinker*.

### The Garden of Eden.

A. C. DOANE.

I wish to endorse the Idea of the Hixite Friends of both the Old and New Testaments. There was a division in the time of Elias Hix, on the personality of Jesus, the Son of God, or the Son of the Virgin Mary. One side, now called the Orthodox Quakers, or Friends, took the literal view of those occult writings. This idea gave rise to the idolatry of praying to the Virgin Mary and Jesus, by the various creed-bound sects who remain on the plane of their five animal sense natures, which was called by the ancient occult writers, "the First Adam, who was of the earth earthy. The second Adam" spoken of as the Lord from Heaven being the first-born son of God or good.

Now, if there is a mother of good, then there is a mother of evil, and both of these are in the organism of each human being; therefore, Cain is the offspring of Eve, the mother of all living thoughts on the plane of the five animal senses, called by the ancient occult writers the first Adam; while the second Adam is the Father of light, and Jesus is His first-born Son on the spiritual plane of thought. Teaching those occult writings literally has located the Garden of Eden outside of the human mind, personified Jesus, and the Virgin, and established a mode of idolatry which engenders wars and persecution. The end is not yet, for we now see the war cloud gathering between priest-craft and spiritual freedom.

### The Czar's Peace Project.

A. H. NICHOLAS.

Many well-meaning writers have ridiculed the Czar's peace proposition, thin'ring it incredible that such a project could issue from a Czar of Russia in good faith. If we reflect that there has been a number of Czars, and that Nicholas II differs in character, judgment and education from his predecessors, then the idea does not seem so incredible. It is unjust to judge him by his ancestors; yet even if we do, let us not forget that his grandsire Alexander II, did a similar thing when he emancipated all the serfs of Russia and liberated Bulgaria.

We do not know of a more suitable person than the Czar to propose a scheme of disarmament, because he is a man of great influence in the Eastern continent, and he has given abundant proof that he is in earnest, is honest, ready and willing to do his part to bring about a general disarmament. He wants the adoption of measures to stay the ruinous and ever-increasing drain of military and naval expenditure. He recoils from the necessity of having to expend millions in munitions of war for the destruction of life when he knows

all too well the mass of human wretchedness in his own nation. Nothing would please him better than the limitation of the malevolent ingenuity of man in the art of human slaughter.

Some public men will be known in history by the zeal and vigor displayed by them in promoting the success of the Czar's project, while many articles on the subject are exhibitions of bewildered prejudice or inveterate apathy, rather than serious efforts of imagination and will to comprehend the new situation. There is too often evident a positive joy in discovering fresh imputations of perfidy. Disarmament, even if possible, is to such men undesirable.

It is evidently a heavy burden on the people for a nation to keep itself perpetually on a war basis, which is like a cancer eating into the body of the nation.

The peace conference did not accomplish its designs, yet it set in motion a principle that will not die. Shall the Czar's generous and sensible design be defeated? We predict for it success. The value of the peace measure is shown by the response it elicited among nations. Good and great men and women are heart and soul with the Czar. Nicholas II is a man of strong character. He has not laid aside his peace project, but will pursue it to its consummation. He is a worthy champion of war against war, his proclamation of which has brought a new flood of life and hope to mankind.

Summerland, Cal.

### Conditions for Seances.

H. W. BOOZER.

One of the greatest difficulties connected with seance work is the ignorance of some who attend. They go with the idea that they are a self-constituted jury to try a case by police-detective methods. This in place of the scientific, which concedes the spirit, not the medium, to be the operator, and the sitter a spectator whose province it is to pass judgment after it is over.

In place of giving the operator the best possible conditions, as does the scientist, they suppose it their business to be managers, and to devise ways and means by which the truth or falsity of the medium is to be shown up. Their methods would try the patience of angels. They only succeed in confusing and weakening the demonstrations by using up wastefully energies brought together with much effort for this work.

A seance is a Shekina of consolation—a sacrament of human affection. On each occasion come crowding from the spirit side a great gathering who are separated from those left behind, each one profoundly moved to give, if but the crumb of a single word, of their undying love to those in waiting. All is accomplished under great difficulties. System and order must reign, and only that can be communicated which will not interfere with the rights of others in waiting, as allowed by the spirit conductor or manager. The words of remembrance and consolation, it is noticed, are often very carefully chosen. While most messages breathe affection only, there are plainly many who plan brief mention of earth incidents known only to sitter and spirit.

How strange it is that so many people will pay money freely for theatrical display and unreality, and yet speak vengefully of me-

diu's rights to remuneration for the giving up of their life forces in this work of real realism. And what is the would-be show of deception and imitation compared with the truthful and original expression of remembrance from those long parted.

Grand Rapids, Mich.

### Mediumship.

DR. M. L. V. RUSSELL.

We ask those who condemn or disapprove of certain phases of mediumship, other than their own peculiar methods, as being a detriment to Spiritualism—claiming that the material means or medium used is on too low a physical or material plane to be elevating—to go a little slow, and not class such mediums as mere fortune-tellers, conveying the idea that it is neither spiritual or scientific. We should "judge not, that ye be not judged," remembering that, "there are more things in heaven and earth—nature's laws—than have been dreamed of in our philosophy," and try not by word or deed to hinder nature's out-workings in any of its creatures.

We should use what little wisdom we have to come into a better understanding of our own nature and the laws that govern humanity, and thus learn to understand humanity better, and the necessity for all phases of manifestation.

What difference should it make to us whether the truth, or information we are seeking, comes to us through inspiration, clairvoyance, clairaudience, trance, automatic writing, etherialization or materialization, or psychometry, which includes letter, ballot, hair, card, or reading of other articles, or by cup crystal or fire gazing, or any other means of concentration or attraction of spirit intelligences? The material means being used to obtain the results desired, whether physical, mental or spiritual; for the mental and spiritual cannot manifest to us except through material.

It has been said by some public mediums that cards were too material to bring good spiritual influences and results, even when used by a good medium. Is a card in itself any more material than a piece of writing paper? Does not the spiritual and material results obtained depend more upon the mental and spiritual aspirations, as well as the magnetism imparted to the article from both the seeker after information and medium? Good desires and honesty of purpose are to be considered.

Good card and cup readers possess mediumistic power, and often give astonishing results and truths of consolation to their friends and others, and are an honor to the cause of mediumship and Spiritualism, if honest in their work.

There is a science of card-reading, if used according to scientific rules, and by our using scientific methods, our minds and spiritual perceptions are opened up in a clearer manner, and we are enabled to see better the truth on all sides, than if we did not know anything about the science of life. We refer all doubters to \*Olney H. Richmond's system of Astrological Card Reading, and if they will investigate they will find that the playing cards are scientific in their construction, and that every spot and symbol has a meaning, and that, by scientific handling, according to astrological rules, that one's life can be read from the cradle to the

grave. These cards or their symbols have been in existence for centuries, and used by astrologers and magicians or wise men.

Because cards have been used for gambling and cheating, need we despise them and their good qualities, and refuse to make a good use of the wisdom they can reveal unto us, provided we have the key? With this key we can open the secret wisdom of the stars, and reveal our manifold nature.

It is an established fact that our best phrenologists and palmists are natural readers of human nature, and very intuitive and mediumistic, and thus often give more information in a mediumistic way than from the scientific facts shown from the head, or hand, or physiognomy.

Granting that spirit manifestation is the leading fact or truth in Spiritualism, why should we reject any other scientific fact or means whereby we can the better understand the laws and philosophy of life, and of spirit manifestation? All these scientific facts will assist us to come into closer harmony with our spirit friends and higher intelligences, and thus obtain more satisfactory communications, or material demonstrations.

Los Angeles Cal.

\*"The Mystic Text Book, or The Magic of the Cards," by Olney H. Richmond. Price, \$5.00. For sale at this office.

### Dr. J. M. Peebles.

A Battle Creek correspondent of the *Detroit Tribune* pays the following compliment to the veteran writer and lecturer:

Dr. J. M. Peebles, noted traveler, lecturer and writer, and a thorough Spiritualist in belief, has recently permanently located in Battle Creek, Mich. Forty years ago he was pastor of the Battle Creek Independent church. Since that time he has traveled the world over, making one of his greatest aims, the investigation in foreign lands of Spiritualism.

Much of the knowledge gained, Dr. Peebles has put into his book, entitled "Three Journeys Around the World; or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt and other Oriental Countries." This work in one volume of over 450 pages, is unique from the fact that the narrative of his travels is thickly spiced with spiritualistic incidents gathered in many lands. Dr. Peebles here touches upon spirit intercourse among the Chinese, the Hawaiians, the Fijis, the Russians, the East Indians, the Australians and almost every other race under the sun.

It is odd and picturesque to take up his book so well filled with stories of travel, and find it so thickly interspersed with Spiritualism.

In personal appearance, Dr. Peebles is venerable, with snowy hair and beard, an intellectual head and face expressive of benevolence and high ideals. He is a genuine "Yankee," born in Whittingham, Vt., March 22, 1822. He has been personally identified with reform movements from their beginning, and acquainted with such men as Wendell Phillips, William Lloyd Garrison, and others.

In 1869 Dr. Peebles was appointed by President Grant, United States consul to Trebizonde, Asiatic Turkey, where he remained two years. He subsequently made lecturing tours around the world,

and has published several books on Spiritualism. He has conducted a sanitarium in California and one in Texas. He was one of the organizers of the Order of Good Templars, and is a member of many brotherhoods of philosophy, arts and sciences in different countries. During his visit in Siam the king became attracted to him, and they became very good friends.

Dr. Peebles is a vegetarian, not having eaten meat in 20 years, and has recently issued a book entitled "Death Defeated; or the Psychic Secret of How to Keep Young." He has also in press a work upon which he has spent much time and study: "The Vaccination Curse, a Menace to Personal Liberty."

### The Spirit World.

M. S. NORTON.

The continuous controversy in regard to the existence of the lower order of animals in the spirit realm, can only be of interest to pseudo thinkers, or those whose intellectual horizon is severely circumscribed.

The difficulty arises from our early orthodox teaching, which has implanted in our minds the idea that when we "shuffle off this mortal coil" we will immediately take flight to some other world, which is supposed to be fashioned after this one, but much more beautiful, there to dwell in eternal bliss forever and forever.

The best thinkers in our ranks have abandoned this idea, and accepted the evolutionary hypothesis which deals with only one world, and that is the earth, which is the natural abode of man. The tree of life grows at the top, and the evolutionary process is constantly in operation. The spirit realm—or state—is only one stage of this eternal unfoldment.

To the illuminated mind the universe is a unit, and the king's highway of life is so broad that it includes it all. There are no boundary lines, no partitions, no petty despots ruling over limited kingdoms. There is but one life, one substance, one principle.

This is the "spirit world," and in it is everything which has ever had, or ever will have existence, from the atom to the infinite.

We need to broaden our horizon, and climb to spiritual heights, leaving the kindergarten, which is overcrowded, to those who are to come after us. These people who are still stumbling over the "a-b-ab" of Spiritualism, after 50 years in the primary department of the school of life, are the first to condemn those who, having found a "more excellent way," launch out into the great ocean of truth, leaving the fair-weather sailors to paddle around the shore.

Float, then, in your idle vessels,  
Close within the harbor bar;  
Make it dance among the ripples,  
Though you may not venture far.  
Lie and wonder at the waters,  
Stretching out so wild and free;  
Somewhere there's a better sailor,  
Who will dare to put to sea.

### The Best Yet.

TO THE EDITOR:

I am delighted to announce the receipt of a check for \$1,000 for the Mayer Fund, from a veteran Spiritualist of Massachusetts, who writes me as follows: "I am 81 years old, and have worked hard for small wages to earn this. I am anxious to do something for the Cause we all love so well."

Is not this a gentle reminder to wealthy Spiritualists, who could emulate the example of this aged friend, without feeling it in purse depletion as he probably has done, that a check from them would do a great deal of good for "the Cause we all love so well"—in the line of helping to complete the N. S. A. Home Fund? The munificent gift of this good old man brings a blessing with it; his genial words give us new hope and life; we are strengthened in our belief that the angels have this organization in charge, and that it is bound to move serenely on. Next to the property given by Mr. Mayer, with his donation, too, of \$500, this check from Massachusetts is the largest contribution we have received for the Fund.

We are thankful to Brother Cole of Michigan for starting the twenty-cent "Labor fund" for the Home project, for we are daily receiving additions—with most kindly words—from friends everywhere, from 20 cents upward.

When all the pledges have been redeemed, with what we have in cash on hand—we can count on about \$8,000; therefore, \$2,000 more will complete the fund, and Spiritualism will then have a National Home, and a treasury of \$10,000 for its work.

MARY T. LONGLEY, Sec. N. S. A.  
600 Pennsylvania Ave. S. E.,  
Washington, D. C.

### Value of Spiritualism.

Of what value to the world is Spiritualism? Opponents are never lax in making statements as to the undesirability of Spiritualism being embraced by the people, and when some of its benefits are pointed out in refutation of their expressions, they hide themselves behind the old cry of "It may be as you say, but it is only the devil disguised as an angel of light to lead you astray," and finish off by exhorting you, as you value the safety of your soul, to have nothing to do with it. But to those who have been blessed by spiritual communion, such utterances as these have no effect. As well ask us not to allow the warm health-giving rays of the sun to shine on our physical bodies, because some, through their ignorance or foolishness, have at various times become sunstruck.

It is by our own desires and efforts we build the only bridge across which disembodied spirits may travel to reach our lives, be they angels or demons. If we are pure, evil spirits cannot really harm us; it is only when we allow impure thoughts to linger in our mind that others of like thought respond. These are disembodied spirits around us who are helped by our thoughts, just as we are helped by the thoughts of those who are spiritually above us. If we send forth a wish for spiritual help, and keep that wish uppermost in our minds, the thought speeds upwards to those who are capable of helping us onward by their purer thoughts and influences. In the same manner do evil-minded spirits respond to impure thoughts, and with their evil influences urge many on the downward path.

There are many who seem divided between good and evil, and they become as a feather tossed about in a whirlwind. But when the mind is fixed on a desired goal, each thought strengthens the preceding one, until a power is built up which ultimately is sure to bring the coveted prize within our grasp. We must make our own choice between

good and evil, and become servants of the one or the other, but oh! the contrast between them. The bond of the former is one of love drawing us onward and upward through service to our fellow-creatures toward the great All-Father; that of the other is a galling chain which fetters our intellect, drags us away from all that is beautiful, and shuts in the divine spark until it lacks power to express itself.

Anyone can distinguish right from wrong; the inner voice will speak unmistakably to the seeker after right; weak and far off it may seem at first, just the faintest whisper, but each time it is listened to it will sound clearer and louder, until at last it will become most definite. When the voice of the God-principle within is clearly heard, then its rays have gone forth and linked themselves to higher spheres, forming so strong a bridge that no influence outside of ourselves can ever break it down.

If we have built it well, across this bridge bright angel visitants can come, bringing with them the music of everlasting joy, and soothing away every care and sorrow, leaving us with a calm and patient trust in God, and the assurance that their knowledge and joy can also become ours. How often have angel visitants come into our presence, and we know it not because our minds were given to earthly cares too trivial for them to interest themselves about.

Whether we are aware of it or not, we are surrounded by these living, loving ones, and influenced by them to a greater extent than is generally imagined. The nature of the influence we receive can only be determined by ourselves. "Ask and ye shall receive"—just as much or as little as ye ask.—*Messenger*.

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

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

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

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

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

SAN FRANCISCO, JUNE 28, 1900.

The Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, on account of nervous prostration, has, during the past eight months, been unable to see to read anything. He is at last able to discover a slight improvement in his vision. A complete rest and change of air and scenery for a few months would be a wonderful help in his restoration to health and strength. This he needs now more than anything else. If those who are indebted to this office would send us the amount, this might be accomplished.

A suggestion: Every person needs a good Book. If every reader of this, would at once send for at least ONE book or pamphlet, while it is but a trifle to each, it would be quite a help to us. May we not ask each reader to select one book or more from our list, and order the same at once?

A Misleading Article is going the rounds of the liberal press, stating that the Rev. Geo. Gibson of San Francisco, former pastor of the church, where the murders were committed for which Theodore Durrant was executed, had confessed on his death-bed that he committed the murders. There is not a particle of truth in the whole story, which has evidently been manufactured out of whole cloth. Mr. Gibson is still pastor of the same church, and is neither dead nor has he been seriously ill. He is held in high esteem by his people.

The Lyceum, published for two years and a half by Brother Clifford in Cleveland, Ohio, has been issued for the last time, and has passed out of existence. It is with regret that we hear of the suspension of any branch of the spiritual propaganda, and especially one which relates to Lyceum work; for this is the source of supply from whence our ranks are being constantly recruited.

### Past and Present.

Under this caption, Mr. E. W. Gould, writing from Oakland, Cal., to the *Progressive Thinker*, takes a very pessimistic view of Spiritualism in California. As we have often said, one's point of view largely determines the perspective of any subject.

The RELIGIO-PHILOSOPHICAL JOURNAL is in no sense a local paper, having a circulation in all parts of the world, and an exchange list which includes all the best papers devoted to the cause of liberal thought. We do not see the situation as Brother Gould sees it, but, on the contrary, we think that true Spiritualism is in a more healthy condition than at any time in the last twenty years.

The fact that the great army of camp followers who are out for "revenue only" have been compelled to seek pastures new, is regarded by us as a hopeful sign. "Soldiers of fortune" from the eastern States can no longer gull the public; and for this we think the JOURNAL is entitled to some credit.

California will compare favorably with any of the eastern States, when it comes to a test. It is very much easier to sit down and write an article for publication, fraught with discouragement, than to put the shoulder to the wheel and help "push the chariot along." We say now, as we have always maintained, that the JOURNAL is very much alive, and the Spiritualists of California are up to date and ready for any emergency. We are optimistic and have very little sympathy with calamity-howlers of whatever name. In fact, we are quite well satisfied with the situation, and the State Association is flourishing in spite of its enemies.

The local societies of San Francisco and vicinity are all doing well, and will continue to do business at the same old stand, in spite of the misrepresentations of correspondents who have been unfortunate in the selection of their sources of information.

### True Spirit Communion.

Dr. C. S. Carr is the author of one of the best articles on the philosophy of Spiritualism which has come to our notice recently. It is published in the *Banner of Light* under the heading, "The Spirit World." The brief extract which follows illustrates the spirit of the article:

I think every man and woman is each one for himself or herself, a medium of communion with departed spirits. My intercourse with the spirit-world will depend upon my own spirituality. I believe God has so fixed it that I cannot hire you to be spiritual for me. He has wisely limited my spiritual communion to my own spirituality. The amount of spirit-communication which I shall receive does not depend upon the number of mediums I may be able to hire, but upon my own spirituality, my own

purity of heart, my own holiness. I am sure this is as it should be.

### Let There be Light.

A noted French fiction writer once said: "The source of the Nile was for centuries worshipped as Deity because it was unknown;" and he added: "It was unknown because it was worshipped as Deity." The same is practically true of the Bible. The following extract from an editorial in the *Progressive Thinker* expresses the real truth of the matter:

The Bible has been a power in the world because, in fact, it was so little known. Though in millions of hands, it has been really read by few, and still less understood. Favorite passages have been selected, and made the bases of learned disquisitions, while the main body of the work has been passed in silence, and only exposed by critics.

### Dr. Paul Gibier.

This eminent French scholar and distinguished scientist has passed to the great beyond. President Barrett pays a high compliment to his usefulness, and a loving tribute to his memory. He says:

In the transition of Dr. Gibier, Spiritualism has lost one of its truest friends—in fact, one of its main props. Science loses one of its leading lights, and the literary world one of its brightest minds. He has done a noble work during his 49 years of earth-life, and has left a shining mark upon the pages of history.

Thanks are due to Mr. Henry Frank of the *Independent Thinker* for the following sensible sentiment in the June number of his spicy magazine. If, when he says a good thing like this he would stop, and not spoil it with spiteful comment, we would love him more. He says:

There is doubtless much truth in Spiritualism, and I am inclined to believe that, after all the chaff and dirt are winnowed out of it, it will present the data for the science of the future.

The Medium of Los Angeles, in the issue of June 15, announces its suspension for an indefinite period, to enable the editors, Mr. and Mrs. Carlson, to recuperate their health. They are suffering from nervous prostration, consequent upon over-exertion and insufficient material support. This is the case with too many who are laboring for the good of humanity. We hope that our neighbors will resume the publication of their excellent periodical in the near future, under more favorable circumstances.

The Courts have decided that S. A. Weltmer, of the School of Magnetic Healing in Nevada, Mo., is engaged in a scheme to obtain money through the mails by means of fraudulent representations. All letters addressed to the school are to be marked *fraudulent* and sent back to the writer, or to the Dead Letter Office.

### 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.

THE HEART OF JOB, a Message to the World, by Dr. W. C. Gibbons. 167 pp. Price, \$1.00, cloth with gilt side. Chicago: Universal Truth Pub. Co., 87 Washington St.

The author is a well-known teacher and lecturer, and an inspired and earnest advocate of soul culture. To this end the sacred books of the world have had for him a great charm, especially the biographies and stories of the Bible. As a student of the hidden meaning of the spirit of the Bible, Dr. Gibbons has always held high rank. The Book of Job is treated allegorically chapter by chapter, and the interest kept ever warm and increasing to the end. It is, as the author intended it should be, a "Message to the World."

The Dawn for May, published at 3 Puddopuker Road, Bhowanipur, Calcutta, India, contains an excellent article on "The Indian Economic Problem," by the editor; "Sri-Chaitanga and his Message," by Bulloram Mullick; "Astrology in America," by the editor; "Responsibility, Man's or God's," by A. Govind Charlu. The Dawn is owned and published by a religious society called Bhagavat Chatushpathi, and has a circulation in England and America. It compares very favorably with many of its contemporaries which make greater pretense of merit. The subscription price for America is \$2.00 a year.

The Open Court, a monthly magazine edited by Dr. Paul Carus, 324 Dearborn St., Chicago. \$1.00 a year. The frontispiece of the June number is a portrait of Auguste Comte, the eminent French philosopher, from whom John Stuart Mill, Spencer and George Eliot largely drew their inspiration. "Correspondence on China," by a Chinaman; "The Old and the New Magic," by the editor, and other excellent articles by eminent authors.

Dialogue between Reason and Ignorance, on the interpretation of the Bible; by A. C. Doane, Summerland, Santa Barbara county, California. A key to occultism. Price, 10 cents, or \$1.00 per dozen. A dialogue in verse, is unique and well worth perusal by those interested in the true interpretation of these ancient occult writings.

Rational Worship, a lecture delivered before the Chicago Liberal Society; by Dr. T. B. Gregory of Chicago. H. L. Green, publisher, 213 East Indiana St. Price, 10 cents. A careful analysis of the term indicated by the title. New light is shed upon the right conception of true worship, by rational beings.

Human Faculty for June contains the following leading articles: Man vs. Animal, Held to the Earth, Handling the Lips, Handy Psychology, The Lifting Faculties, Mirthfulness, Elements of Human Nature and the Great Need of Understanding Them, etc. Published monthly at \$1.00 a year by L. A. Vaught, 317 Inter-Ocean Building, Chicago, Ills.

**AURAS AND COLORS**, by J. C. F. Grumbine. An esoteric system of teaching concerning Halos, Aureolas and Nimbus. 75 pp., paper. Price, 50 cents; postage, 2 cents extra. For sale at this office.

This book is a concise esoteric dictionary of color meanings and the psychology of color formations, as well as a study of spiritual introssion and introduction. The carefully prepared tables of colors will make this a very popular textbook for students of the occult.

*Mind* for June contains "The Divine Status of Woman," by Elizabeth Cady Stanton; "The New Thought of God," by Rev. R. Heber Newton, and "A Perversion of Spiritual Powers," by Charles Emmett Barnes, besides articles of merit by T. E. Wilson, Eliza Calvert Hall, M. E. Carter, Anita Trueman and Mary H. Peabody. It is an excellent number. Alliance Publishing Co., 21 West 31st St., New York.

*Forward Movement Herald* is the name of a new journal of social and religious reforms. Published in Los Angeles, Cal. Thaddeus S. Fritz, managing editor; R. A. Dague of Alameda and Rev. R. M. Webster, associate editors. From the array of editorial talent, together with their excellent list of contributors, we can safely predict a career of usefulness for our new neighbor.

*The Mahatma* is the name of an eight-paged paper devoted to "magic." Walter G. Peterkin, editor, 236 Williams St., Brooklyn, New York. \$1.00 a year.

*The Sunflower* is out with its annual Cassadagan Camp edition, profusely illustrated with portraits of speakers and mediums who will occupy the platform during the coming camp, together with many illustrations of buildings and landscape scenes in and about the camp grounds.

The editor of *Nautilus* has changed her name from Struble to Towne, and her address from Sioux Falls, S. D., to Holyoke, Mass. If congratulations are in order, we desire to extend the best wishes of the JOURNAL to this bright champion of the world's best thought.

*Health Culture* for June contains much that is seasonable. Dr. Felix L. Oswald has a valuable paper entitled "Vacation Health Hints," which will certainly prove suggestive to many in spending their annual outing. \$1.00 a year, 10 cents a number. 503 Fifth Ave., New York.

**THE SECRETS OF ASTROLOGY REVEALED**—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

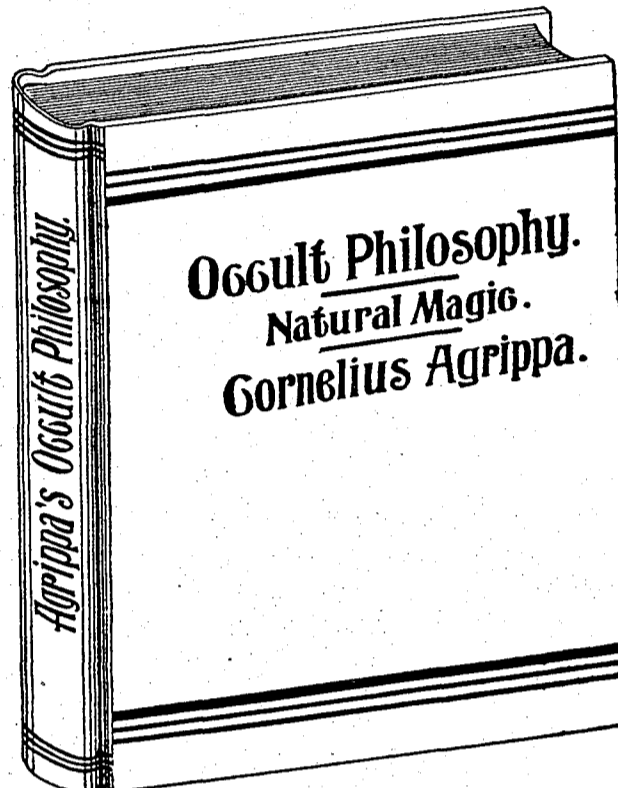
This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

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

## 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.

Its Kabballa Table has many superior features.

### SPECIAL OFFER for July!

To every purchaser of the above book on Occult Philosophy, by Cornelius Agrippa, we will present a year's subscription to the RELIGIO-PHILOSOPHICAL JOURNAL, and a copy of "Spirit-Writing," by Mrs. Underwood. This is a rare opportunity to obtain this valuable book.

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A 16-page pamphlet, containing four editions of Prophecies, with their fulfillments up to January, 1900, with testimonials of Press and Public, will be sent to anyone for five cents in stamps.

P. O. Box 118, Oakland, Cal.

## Mediums' Directory

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

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

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

Mrs. Carrie E. Eves, Psycho-magnetic treatment and Turkish bath. Office hours: 1 to 6 p.m. 438 Washington St., Stockton, Calif.

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

Golden Rule Circle gives Mental, Magnetic and Electric treatments and readings daily at Palmer House, 1241 Broadway, Oakland, Cal.

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.

Dr. Max Muehlenbruch; office, 1229 Broadway, Oakland, Cal. Telephone Black 3609.

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

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

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

For further list of mediums, see page 3.

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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

## The Experiences of John Brown,

The "Medium of the Rockies,"

which covers a period of about seventy years, including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle—Remarkable Manifestations of Spirit power—Prophetic visions, etc. Price 50 cents, postpaid.

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## Colorado Camp-Ground.

There is not in all Colorado so grand and accessible a spot for the permanent location of a Spiritualist camping-ground as is the valley below the properties belonging to THE EAGLE-CLAW GOLD MINING AND MILLING COMPANY; and we would be pleased to accord organizations wishing to avail themselves of the grounds, the most generous business privileges in this respect. Correspondence with Colorado, Nebraska, Kansas and Wyoming Spiritualists on the subject of a permanent organization is respectfully solicited. It is hoped we may perfect business arrangements to open the camp this season in a way to make it at once the most hospitable and desirable place for campers in general, and Spiritualists and occult students, in particular, to spend the season in, that can be found through the Middle States.

At present campers coming to our valley may obtain tents, camp equipments, provisions and fishing tackle cheaply at Denver. These should be shipped to Mayfield's Spur on the Colorado and Southern Railway. Mayfield's Spur is located 45 miles west of Denver, and passengers coming to the camp should leave the train at Mayfield's. Our camp is only one-quarter of a mile from the Spur. Coming up the wagon road, through the valley, there unfolds a many-pictured landscape, grandly ponderous mountain prospects and profusion of Summer hues and mountain-tinted flowers.

The Platte River, only one-quarter of a mile from camp, holds out inducements to fishermen as being, beyond question, the best-stocked trout stream in Colorado; or, if any be in need of rest or feel the desire for study, they will find a camp in this beautiful valley an ideal-filling place.

We would be pleased to entertain correspondence with parties able to join us in establishing a sanitarium here in this beautiful vitalizing spot. Address:

NAN WILKERSON WOOD AND

FREMONT E. WOOD.

Cliff, Jefferson Co., Colorado.

## MEDIUM'S GUIDE,

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The instructions are clear, concise and helpful. No one can study them without feeling a deeper interest in spirit mediumship and seeing the way clearer to its development. The explanations are such as to inspire a greater confidence in angel guidance, and a deeper love for spirit communion and Spiritualism. The ideas expressed are purely original (except such as are quoted and their authorship given).

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For particulars, address the secretary, Oakland, Cal.

## ART THOU LIVING YET?

BY JAMES G. CLARK.

Is there no grand, immortal sphere,  
Beyond this realm of broken ties,  
To fill the wants that mock us here,  
And dry the tears from weeping eyes?  
Where Winter melts in endless Spring,  
And June stands near with deathless flowers,  
Where we may hear the dear ones sing,  
Who loved us in this world of ours?  
I ask, and lo! my cheeks are wet  
With tears for one I cannot see.  
Oh, mother, art thou living yet,  
And dost thou still remember me?

I feel thy kisses on me thrill,  
Thou unseen angel of my life;  
I hear thy hymns around me trill,  
An undertone to care and strife.  
Thy tender eyes upon me shine,  
As from a being glorified,  
'Till I am thine, and thou art mine,  
And I forget that thou hast died.  
I almost ease each vain regret  
In visions of a life to be;  
But, mother, art thou living yet,  
And dost thou still remember me?

The Springtimes bloom, the Summers fade,  
The Winters blow along my way;  
But our every light and shade,  
Thy memory lives by night and day.  
It soothes to sleep my wildest pain,  
Like some sweet song that cannot die,  
And like the murmur of the main,  
Grows deeper when the storm is high.  
I know the brightest stars that set  
Return to bless the yearning sea;  
But, mother, art thou living yet,  
And dost thou still remember me?

I sometimes think thy soul comes back,  
From o'er the dark and silent stream,  
Where last we watched thy shining track  
To those green hills of which we dream.  
Thy loving arms around me twine,  
My cheeks bloom younger in thy breath,  
Till thou art mine and I am thine,  
Without a thought of pain or death.  
And yet at times mine eyes are wet  
With tears for her I cannot see.  
Oh, mother, art thou living yet,  
And dost thou still remember me?

In reciting the above beautiful poem  
from memory in my circles, my spirit  
caught the rhythm and melody as an  
inspiration from the author's mother,  
which I will append, trusting that the  
poem will be republished in the JOURNAL,  
as many have desired a copy of it.

Remember thee, my precious child—  
How could a mother e'er forget  
Her darling son with eyes so mild,  
While on his noble brow was set  
The genius of a poet's brain;  
And music in his plaintive voice,  
So sweet, so tender, was each strain,  
It made the mother's heart rejoice;  
And backward from the spheres of light,  
To lead and guide my precious one,  
Through all his concert days and night,  
Until his earthly work was done.

And now the fruitage doth appear  
In this, our glorious spirit home.  
No more my son asks, Is she here?  
No more he feels that he's alone,  
For hand in hand and heart to heart,  
We roam o'er broad elysian fields.  
Nothing again our lives will part,  
No secrets now the heart conceals;  
And wheresoe'er we can impress  
In rhythm's verse, or e'en in song,  
With our united power we'll bless,  
By helping them to o'erthrow wrong.  
Mrs. F. A. LOGAN.



The Editor is not responsible for the  
opinions of correspondents.

## California State Board.

## TO THE EDITOR:

As you promised in last week's issue  
that a fuller account of the business  
transacted on June 16 at the meeting of  
the Board of Directors of the California  
State Spiritualists' Association would be  
given in the next number, I beg to  
submit the following as being of interest  
to the Spiritualists of California in general,  
and especially to the auxiliary and  
local societies:

While it is generally known, yet for  
the benefit of societies organized in this  
State during the year and who contem-  
plate becoming members of the State  
Association, I desire to call their attention  
to the fact that the convention of  
1900 will be held in the beautiful city of  
San Jose.

In this connection I wish to say that  
at the meeting of the Board of Directors  
held March 3, a communication from  
the officers of the First Spiritual Union  
Society of San Jose, ratifying the action  
of the convention in selecting their city  
for the next meeting of the State Association  
and pledging their aid and the  
co-operation of the Spiritualists of their  
city and vicinity, was received and placed  
on file.

Appreciating the kind and fraternal  
spirit of our "Garden City" friends,  
the Board of Directors chose the Com-  
mittee of Arrangements for the coming  
convention from the Spiritualists of that  
city, viz: President, W. D. J. Hambly;  
chairman, Mrs. E. A. B. Marcen; Mrs.  
A. R. Woodhams, Mrs. G. A. Bickwell,  
Mrs. Ella York, Mr. Wm. Vinter, Dr. H.  
M. Barker, Mr. Hunting, Mr. C. L.  
Graessle and Mrs. Brock Anderson;  
Committee on Hall—Mr. Wm. Vinter,  
Dr. H. M. Barker and Mr. C. L. Graessle;  
Committee on Printing—Mrs. W. D. J.  
Hambly, Mrs. Ella York and Mrs. Clara  
C. Gage; Committee on Transportation  
—Mr. B. F. Small, Mr. Wm. Rider and  
Mr. W. T. Jones. The secretary was  
instructed to prepare the necessary  
blanks and mail them to the secretaries  
of the societies entitled to representa-  
tion in the convention. Now that the  
wheels have been set in motion, I desire  
that the secretaries of all societies will  
co-operate by sending to me their ad-  
resses. The new societies who desire  
to affiliate with the State Association  
should at once apply for charters.

Let us take courage, and with renewed  
efforts increase our membership by add-  
ing such as will be loyal and true to the  
principles we profess to love; each and  
all doing their whole duty. Then, in-  
deed, we shall have a convention that  
will send out its influence for good, one  
without contention except that "noble  
contention, or rather emulation, of who  
can best work and best agree."

W. T. JONES, Sec.

## The Mayer Fund.

## TO THE EDITOR:

To help fill the Mayer Fund, I will  
donate an oil painting—a flower piece of  
water lilies and cat tails, 12x26 inches,  
on the best Winsor & Newton canvas—  
and offer same by lot; 25 cents a ticket.

I was painting this piece for my home  
seance room, when one of the guides  
suggested that it be given to the Mayer  
Fund, and I acted on the suggestion.  
There are 60 tickets. Will you not send  
for one or more?

Orders and remittances may be sent  
direct to me at S22 B St. N. E., Wash-  
ington, D. C., or to Mrs. M. T. Longley,  
secretary of the N. S. A.

MRS. ELLA ROYAL WILLIAMS.

## A Great Premium.

The Secret of Life, or Harmonic  
Vibration, by Professor Francis King.

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It contains Prof. King's Course of Les-  
sons and Treatments, in detail. We present  
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## Local News Summary.

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

**The Testimonial Benefit** social and dance, in honor of Mrs. R. S. Lillie, took place at Occidental Hall on Friday evening, June 22. The hall was filled to overflowing with an audience eager to manifest their regard for Mr. and Mrs. Lillie. The following was the program: Piano solo, Miss Nettie Ripen; vocal solo, Miss Ophelia Davidson; recitation, Mr. Chas. Anderson; piano solo, Miss Lena Clark; monologue, without words, Jenny Ward Hays; recitation, Mr. Frank Parker; humorous readings, Mrs. Lida Hickok; musical selection, Prof. and Madam Young; fancy dance, Miss Myrtle Colby; trio—Misses Alice Severance, Pauline Jenkins and Mrs. Cooke; Prof. Hoover's class in Physical Culture; dancing; fortune-telling by Madam Carmine. Mrs. Dygert presided, and the dance music was furnished by Prof. Young and Prof. Bothwell. Altogether, it was a most enjoyable affair.

**California Spiritualists** will be interested in the letter from Brother W. T. Jones, secretary of the State Association, which may be found on page 6. It relates to important matters in connection with the coming State Convention soon to be held in San Jose. Every Spiritualist should be interested in making the coming convocation a successful effort for the good of the Cause.

**Ladies' Aid.**—The business meeting of this society last Wednesday afternoon was well attended and full of interest. The regular monthly social and dance has been changed back to the last Friday evening in the month. This arrangement will be permanent in future. The next social will be on Friday evening, June 29, in Occidental Hall, 305 Larkin St. All welcome.

**Hermetic Brotherhood.**—Notwithstanding the attractions of a "Ratification Night," the regular meeting for the public, of the Hermetic Brotherhood, held its own in point of numbers. The talk on "Who are Reformers?" showed Dr. Phelon believed that, from the people emanated all real re-formation of permanent good; also that from the bread-winners comes more of the true helping than any other class. The Wednesday afternoon open meeting has been changed to Thursday afternoon at 2 o'clock. The Sunday morning meeting still continues at 11 o'clock at 509 Van Ness Ave., San Francisco. All are welcome.

**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.

**Benjamin Fay Mills** delivered the last of a series of lectures in Metropolitan Temple last Sunday evening, his subject being, "A New Definition of Religion." J. Taylor Rogers presided, and the music was furnished by Prof. Eckman, Mrs. Alice Eckman-Cramer and Mrs. H. L. Stevens. Next Sunday evening Mr. Henry Weinstock will occupy the platform. There will be a vacation during July, and Mr. Mills will begin another three-months' engagement on Aug. 5.

**Universal Spiritual Association.**—"Who are Strangers?" was the subject for discussion at 20 Eddy St. last Sunday afternoon. The sub-questions were: "Acquaintance," "Associate" and "Enmity." Miss Lee sang "Fleeting Days" and several other good selections.

**Mme. Young's Meeting** on last Sunday evening in Oriental Hall was addressed by Mrs. Sarah Seal on "The Uses of Spiritualism." Good music was furnished by Prof. Young and Prof. Bothwell. Mme. Young's test work was of a high order as usual.

**Mrs. Gillingham** held her last meeting in Pythian Castle last Sunday, and will start in a few days for Russia to join her husband. She was assisted by Mrs. Dunham. Music by Miss Alice Severance.

**Mrs. Meyer** held her usual meeting last Sunday evening, and was assisted by Mr. Wilson. Mr. Meyer contributed the musical part of the program. These meetings are held in Friendship Hall, 335 McAllister St.

**Mrs. Wrenn**, at 117 Larkin St., was assisted by Mrs. Miller and Mrs. Seeley last Sunday. Mrs. Dunkel presided at the piano.

**The Mission Lyceum** Association will hold its usual monthly social dance and entertainment in Mission Opera Hall, 2131 Mission St., on Saturday evening, June 30. There will be eight excellent numbers on the program and good dance music.

**The Third Annual Encampment** of the Veterans' Reunion Association will camp at Santa Cruz, June 25 to July 8. There will be excursion rates, and every convenience for a good time.  
DR. H. M. BARKER, *Commander.*

**Oakland.**—Wednesday night, June 20, the Spiritual Union Society of Oakland met at 856½ Isabella St. as usual. Mr. Ellis of the People's Society opened the meeting by reading the poem, "There is no Death." Wm. Penn Haworth gave a short address on his experiences in Spiritualism, followed by tests given by Miss Hattie Myers and Mrs. Amanda Smith, which were very appropriate and appreciated. Dr. Palmbaum gave a fine discourse on Spiritualism and a number of tests. The audience was reluctant to go, for it was good to be there where the angels were communing with mortals.  
DR. A. L. ASTOR, *Sec.*

**Alameda.**—Our Circle of Harmony was regaled last Sunday evening by Mrs. C. Stewart. She gave to each one astounding tests, and to the writer she said: "You saved my life once, and I saved yours," referring to the time in 1866, in New York City, when a counsel of seven physicians had pronounced her case hopeless; then by a silent, magnetic spiritual power she was restored to consciousness and perfect health with a few treatments, and lived many years to pursue her avocation as teacher of elocution. Now she assures me that she saved me from having a broken neck when falling down a long flight of stairs 18 years ago, and will gratefully make conditions as favorable as possible while I am on earth for my entrance to the glorious Home.

Every one in the room received tests from this medium, who is destined to do a great good. MRS. F. A. LOGAN.  
1218 Railroad Ave., Alameda, Cal.

**Mrs. Lois Waisbrooker** on Monday of last week was blown down in a severe wind-storm, sustaining an injury to her shoulder. Dr. Carpenter is attending her and hopes for a cure in a few weeks.

**Camp.**—The Southern California Camp-Meeting Association is pushing the camp work, and all things seem promising for a very successful meeting during the month of September. Sycamore Grove has again been secured and a number of good mediums have been engaged. Allen Franklin Brown, a well-known lecturer and organizer, is in Los Angeles, and arrangements will be made to have him make a tour of Southern California and deliver a series of lectures in the interests of the camp-meeting. We wish those who desire him to visit their locality to correspond with the secretary at once, that we may arrange his itinerary. Address, for information as to the camp, ELTON T. BROWN, *Sec.*  
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