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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 1, 1900.

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THE GLADNESS THAT IS BEST.

I would not always have it fair,
I would not have but Summer days;
He that is never bowed with care
Must walk in uneventful ways.
The disappointments men must learn
To bear before their fortunes turn
Make doubly sweet the critic's praise.

Did she but smile day after day
And ever wait your beck and call,
Your love for her would melt away,
The idol you have raised would fall!
The tender look that follows when
She weeps and dries her tears again,
Is always sweetest, after all.

The painted toys that lie around
In careless heaps upon the floor
Were put away awhile—you found
No sweet one waiting at the door!
But death was cheated of his prey,
And he whose shouts you hear to-day
Is dearer than he was before.

BORDERLAND

A Haunted House.

Mr. Lawrence Sheehan of Liberal, Mo., contributes the following: When we moved to Arkansas and went into business at Batesville, we rented a nice residence very cheap, as it was said to be haunted; but we did not believe in such foolishness, as we termed it. We soon found there was something very mysterious about that house. We heard sounds and raps frequently during the day, and doors would open and close without any visible agency, but when we put out the light the circus would begin in earnest. From the noise a person would think the house was being torn to pieces.

We asked if it was a spirit to come and rap on the headboard of our bed. It did this at once. Then we got up and went to a table and asked them to rap once for no and twice for yes.

I got paper and pencil, and, by calling the alphabet, the spirit told us his name; that he was murdered near there in 1885; that he came from Kansas and was a member of Company A, Ninth Kansas Cavalry, in the war. I wrote for a roster of that company and regiment, and sure enough, his name (D. Farmer) was there.

Vacant Room Furnished.

We had been living in our house almost a year, when one Sunday, in June last, I went with my wife and child to see some friends. We got back at 5 o'clock, or thereabouts, for I recollect it was still quite light, and as we were walking toward the house I noticed that somebody had left a step-ladder standing directly in front of the high window opening into the little disused room on the ground

floor. "That's rather a cordial invitation to prowlers," I said half joking. "Let's see whether any have availed themselves of it."

So when we went inside we walked back together to the last door, and I pushed it open. "Why! what does this mean?" I exclaimed in amazement. There was nobody there, but the room, which had always been entirely vacant, contained several pieces of furniture. A rough-looking table stood in one corner, with an old-fashioned straight-backed chair in front of it, and opposite was a small cot bed. There were some papers and other things on the table and a religious print stuck on one of the walls. I started to enter, but my wife held me back. "Don't go in," she

pleaded; "the plaster may fall." I noticed my wife was very nervous, so I drew the door to, and we went into the parlor. A few moments later I walked outside to shift the ladder, and as I picked it up I glanced through the window. The room was perfectly empty.

That's about all there is to the story. Next morning I examined the place carefully by broad sunlight, and it was plain from the dust on the floor that no furnishing of any kind had been on the floor for years. We left the house before the end of the week, not because we believe in spooks, but because we didn't care to remain in a place where unaccountable things happen. It's bad for the nerves.—
Correspondent, New Orleans.

Mental Telepathy.

My father, an old man of 72, was taken ill in January, 1890, in the first grip epidemic known in Europe. We were 6,000 miles apart in flesh, and had been separated in spirit for many years. For at least six years before his death I had not received a letter from him, and there had been absolutely no correspondence between us for five years, my own letters having remained unanswered. Naturally he did not occupy a place in my daily thought, and months elapsed in which he was not once called to my memory.

Soon after the Christmas of 1889 he was almost hourly in my mind. So vividly was I impressed, that I pictured him to myself blind, helpless and in distress. This doleful picture so preyed upon my feelings that frequently in the day I wept in sorrow over his fate. This went on for at least two weeks. Then, all at once, my mind was at rest again, and I thought of my old father no more. I did not write to my family in the two weeks that he had been so constantly and distressingly in my mind.

Four weeks after he had gone as suddenly from my thoughts as he entered them, I received a letter from an old relative, apprising me of his death on Jan. 8. This letter was followed by one from my sister, setting forth the details of his demise. He had been ill for two weeks with the grip, and had been almost totally blind for the last six months of his life. Of this last affliction I had never heard, until so advised by my sister. E. S. H.

Confidence.—The foundation of business is public confidence. No institution can prosper without this essential. It is the first principle of commercial life. The shop customers must believe in the excellence of its goods; the depositors in a bank must have faith in the honesty of its financial system; the members of the fraternal order must be assured of the wisdom of its system and management, else these different enterprises arrive at a common disaster. The visible token of the establishment of this principle is shown in business prosperity; but the secret of it lies in the continued esteem and friendliness of the people.

Reason.—The instant we admit that a book is too sacred to be doubted, or even reasoned about, we are mental serfs. It is infinitely absurd to suppose that a god would address a communication to intelligent beings, and yet make it a crime, to be punished in eternal flames, for them to use their intelligence for the purpose of understanding his communication.

MRS. R. SHEPARD LILLIE.

Spiritualist Champion at the Congress of Religions.



Mrs. Lillie is one of the most earnest, as well as successful, lecturers and missionaries working for the cause of Spiritualism and the elevation of Man. With Mr. Lillie she has devoted her entire time for the past 20 years to the interests of Spiritualism, winning many converts, and making those who were already believers in the Truth firmer in their convictions.

Mrs. Lillie was born in Western New York, not far from Hydesville, where 52 years ago the spirit raps were heard. She is an inspirational speaker of rare ability a poetical improvisatrice of considerable renown—indeed, few mediums and public workers have gained such popularity, and made so many friends, as Mrs. Lillie.

She was selected to present "The Claims of Spiritualism on the Modern World" at the Congress of Religions now in progress at the First Unitarian Church, Oakland, Cal. She resides at 301 Polk St., San Francisco, Cal.

Immortality and the Beyond.

Scientific Demonstration the Only Satisfaction to Millions of Anxious Enquirers.

REV. MINOT J. SAVAGE.

It seems to me, indeed, most striking that from the beginning of the world until during the last decade or two there has never been on the part of humanity anything like a serious investigation of a series of claimed facts, which, if true, or only partly true, are the most important facts in all the world. Think of it! Until the year 1882, to be specific, whatever particular individuals may have done, humanity had never made a combined, serious, scientific attempt to find the truth in this great matter!

Some people have said that, if God had intended us to know, he would have told us about it in the first place. Why not apply that to every problem? God told primitive man very little. He did not even tell him what was good to eat and what was poison: he had to find it out by experience. He has absolutely, in this sense, told us nothing. He has revealed himself in the facts, the wonders, the glorious ongoing life of the universe, but has left us to read these hieroglyphics, and find out their meaning for ourselves. He has done this in every department of thought and life. Why not here?

Then there are a great many persons who bravely tell you, however interesting it is, there is no use in trying to find out the truth in any scientific way, because it is impossible of discovery. How do they happen to know it is impossible? Great men in the past have told us that ever so many things were impossible which are everyday occurrences now. So we will not be quite content to take it on the dictum of anybody that it is impossible to discover another life.

If that other life be—if it is not merely a fancy or a dream—why should we assume that it is undiscoverable? I know no reason; and I believe that the human race will keep on its attempts, knocking at the door until it opens, if any door there be.

PSYCHICAL RESEARCH.

The Society for Psychical Research was organized in England in the year 1882. It was organized in America—and I was one of its corporate members, having studied facts that it proposed to investigate for years before—in the year 1885.

The first president of the society in England was Prof. Henry Sidgwick, of Cambridge University, and one of the greatest ethical writers of this century. Of the original vice-presidents, five have died. Among these were Prof. Balfour Stewart, one of the best scientific men of his age; another, Richard H. Hutton, for many years editor of the London *Spectator*, one of the great papers of England. Two other original vice-presidents still occupy their position—the right Hon. Arthur J. Balfour, one of the famous names in modern England, member of Parliament, a fellow of the Royal Society, and Prof. W. F. Barrett of Dublin University. Mr. Edmund Gurney, who died in the midst of his work, and Mr. F. W. H. Myers are two other names famous all round the world. Mr. Myers I shall probably refer to again—one of the great essayists and a well-known writer at the present time.

In this country we have not had so many great names; but we have accomplished some of the most important work right here among ourselves. I will name a few: Prof. S. P. Langley, of the Smithsonian Institute in Washington; Professors Bowditch, Pickering and Royce, connected with Harvard College; and one of the keenest and most interested workers of all, perhaps the greatest psychologist living, the man who is recognized throughout Europe as well as America as a leader in that direction, and whose leadership is being recognized by the fact that he is to go to Oxford for the next two years and lecture there on his special theme—Prof. William James, a brother of the famous novelist, Henry James. Prof. James H. Hyslop, of Columbia College, is another man engaged in this work.

Lord Rayleigh, Professor Ramsay, F. R. S., and Professor Lodge. One of the greatest mathematicians and physicists living in England at the present time, and who has played an important part in the recent work of the society in England, is Professor Lodge. Prof. W. F.

Barrett, of Dublin, was active in starting the work both in England and here. One more I must speak of, because he is at present the president of the Society in England. This is Sir William Crookes, F. R. S., the inventor of the Crookes tube that has played so large a part in connection with the X-rays during the last two or three years, and who has occupied one of the foremost positions in the scientific life and work of England during the last 25 years.

In America, Bishop Brooks, Rev. R. Heber Newton and others have been intensely interested in the work, and have added to it as much as they were able. And, while there are a great many people who for one reason or another think that this matter is hardly worth their time and attention, let me give you the word of a man like Gladstone. He accepted an honorary membership in this society—honorary, because he was too busy to do work connected with it, but was glad to have his name associated with it. And, in accepting it, he writes: "It—that is, the work of the Society for Psychical Research—is the most important work which is being done in the world—by far the most important."

I have told you that; I have been saying it for years; but the opinion of a man like Gladstone carries weight with everybody who thinks. Gladstone does not say: "I am a Churchman; I have it in the Bible; I have it in ecclesiastical tradition, and that is enough: this work of yours in attempting to prove it scientifically is the most important work in the world!"

Now, what is the attitude of these men? Prof. Sidgwick, in his inaugural address, challenged the world, saying to men of science and men of thought everywhere: Here are certain strange alleged facts—facts testified to since the beginning of the world, facts testified to in every nation to-day. Are they true? Are they false? He challenged the scientific world in England by the statement: It is a scandal to intelligent, thinking men and students that this problem should not be settled. It is a scandal that the world should not find out whether these things are true or not. And this is the spirit in which he undertook the investigation.

And remember that no member of this society commits himself to a belief in anything. He simply promises, seriously and earnestly, to investigate with the one purpose, if possible, of finding out what is true. That is all. That is the attitude which they took from the beginning, and no member of the society is committed to the belief of any other member. In other words, it occupies precisely the same position that any great scientific organization occupies anywhere—its one aim is truth.

It is possible, for example, that an astronomer may think he has made a discovery in the heavens, and he reports this to the society, but the astronomers doubt it. They do not think he has brought adequate proof yet; and so they wait and study until the proof is overwhelming and all reasonable men are obliged to accept it, or until it is decided that it was a mistake in the first place, and that no sufficient evidence can be found. This is the attitude of this society then. So that, if towards the end I shall tell you the opinion of certain members of this society, you will understand that they do not bind the opinion of anybody else at all, and that these men expect the world to be convinced only when sufficient evidence has been brought to bear down all unbelief and all opposition.

Now, what are the things these men are studying? You know that a few years ago there was a man in France, by the name of Mesmer, who discovered what he called "Mesmerism," or what came to be called Mesmerism, after his name. It was scoffed at by all wise people as nonsense. A scientific committee of investigation was appointed; and they looked the matter all through, as they supposed, and reported it all fraud and humbug. There is not an intelligent man on the face of the earth to-day, however, that does not know that it, and a good deal more, is true; only to-day it is called "hypnotism" instead of "Mesmerism,"—that is all; and it is being used as a part of the medical armory, a storehouse of weapons against disease, by hundreds of the best physicians in France and Germany, in England and America.

SUBLIMINAL CONSCIOUSNESS.

Then there are a lot of other facts. There are questions of the "subliminal consciousness," as it is called. We know that the mind works when we are asleep, or when our ordinary con-

sciousness is engaged in attending to something else. So that this subliminal consciousness of ours became a fact for investigation. Then there are clair-audience, clairvoyance. There is the visible movement of physical bodies without any visible reason for their moving; there is the playing of musical instruments by no visible finger or hands; there are visions, there are voices, there are scenes and experiences of death-beds; there are what are called hauntings, wraiths, doubles, phantasms of the dead and of the living. There is no sort of question that there are phantasms of both the dead and the living; but no scientific man takes that as proving immortality. It simply raises a question as to what they are and what they mean. But that what we call ghosts exist, no unprejudiced student has the slightest doubt.

So there are all these various fields of research. There are the reports of houses that are haunted. There are trances, visions, voices, automatic writings. These are claimed facts, and it is a little strange that they have been claimed from the beginning of human history, only they have never been seriously or scientifically investigated before. I confess to you that it would be a relief to me to find out that there was truth in them, if only for the sake of finding out that the human race has not been crazy for ages. If there is only a grain of truth, no matter how exaggerated the stories have been, it would run a luminant light of reason up along the path of the human race. Tacitus, the Roman historian, nobody doubts when he talks of other things; and he tells these stories. He was a little wild and credulous, as we say when these kind of stories are told. So we have been accustomed to throw them away instead of investigating and finding if there were not the shadow of some great truth in them.

Now, this Society for Psychical Research, both in England and America, sets itself seriously about investigating these matters, just as they would investigate the bone of an animal dug up from the earth or the remains of a leaf preserved in a rock, or some other equally important matter. And I submit to you whether this matter is not as important as bones or petrified leaves or the dredging of the bottom of the sea, or any other of the great—and I do not wish to belittle them—objects of scientific research? But, when I find a man who devotes his life to the study of petrified leaves or to the bones of animals, or to something of this sort, and who scouts and sneers at these great questions, it seems to me that he is exalting that which is little and belittling that which is great.

For, if the Society for Psychical Research does no more, it has already unspeakably enlarged the boundaries of human thought concerning man himself. Up to the present time there has been no dark continent or "Darkest Africa" on the face of the earth so dark as the mind of man; and out of this mind of man have been coming reports and beliefs of ten thousand mysterious things, which have whispered and promised wonders beyond human imagination. Now, if we do nothing more than add new continents to our knowledge of human nature, it seems to me that is worth while. It seems to me that, only next to the question of immortal life, is the most important subject on the face of the earth.

SOME FACTS TO EXPLAIN.

Here are these claimed facts—strange, indeed, if they are true, and strange, yes, perhaps stranger, in view of the fact that the world has always been accepting them, if they be not true. Now, how can we explain them? Take all these things that form the subject of the study of the Society for Psychical Research. How can these two facts be explained?

First, you can explain them, as thousands of people do, by saying that they are all fraud from the beginning.

In the next place, you can explain a great many of them as being illusion, misconception on the part of the sitter or of the psychic.

[Concluded next week.]

A cheerful man is happy, though he possesses but little; a peevish man is uncomfortable in the midst of affluence.

The tongue is the index of the heart; and what the latter harbors, the former cannot always conceal.

Claims of Spiritualism.

The following is a synopsis of a lecture by Mrs. R. Shepard Lillie in the First Unitarian Church of Oakland, Cal., on Sunday evening, Feb. 18, 1900. This was the first lecture of the second series of a Congress of Religions, being held under the auspices of the Young People's Union, auxiliary of the First Unitarian Society. Mrs. Lillie was introduced by the president of the Union and said:

My subject for the evening's discourse has been announced as "The Claims of Spiritualism on the Modern World." The first claim which we make is that Spiritualism is to the modern world as a beacon light to a ship tossed upon the waves without a compass.

It is true that humanity has always maintained a belief in the continuity of life; in some state where man shall live and progress; but modern Spiritualism may be likened unto a ship which has made port, and its passengers can testify of a personal knowledge and can speak from experience of the events of the voyage. Having seen and heard and held intelligent communication with those who have passed through the change called death, we claim to know of the evidences which warrant an affirmative answer to the question: "If a man die, shall he live again?"

Modern Spiritualism is but a child as yet, but there is an older form of the same truth; and if it is true to-day, it has always been true; and Spiritualism is therefore but a new correlation of facts and events.

As an evidence that Spiritualism has claims upon the world to-day, we point to the fact that the idea of spirit presence and communion has permeated the literature of the world, and its influence is being felt in the social, industrial and economic realms. A few years ago we would not have been invited to speak from this platform; and the fact that we do stand here to-night is an evidence that Spiritualism has some claims which are being recognized.

It is a religion organized as such. We have a belief; but we also have knowledge, and have settled the question of the continuity of life. This is a miraculous age; and through the telephone we can hear the voices of our friends, although separated by long distances. Messages come by wireless telegraphy, annihilating time and space. Why not hear mother's voice from spirit-land? Are any mechanical contrivances superior to the human brain? We appeal to your reason, and remind you that all the popular religions of the world have been founded upon strange experiences sometimes called miracles. Spiritualism came about 50 years ago heralded by strange experiences, declaring that God is spirit; that man is spirit; and affirming the divine origin and destiny of humanity. We were first called Spiritualists in derision; but we are proud of the name, for it means that we have been in the company of angels, and are glad that we have been deemed worthy to carry a message from them to humanity.

We claim that Spiritualism is a science; that it is founded upon knowledge. We insist upon conditions; so does the photographer, and so did the prophets of old; and this is one of the claims which Spiritualism has upon the world for careful research and investigation. Eminent scientists like Crookes, Wallace and Zollner have

found that all phenomena is under law, and many of the conditions of its production are yet unknown. We say to you, if you want to know the truth, investigate in your own homes, for in their sacred precincts the friends gone before can best touch the Borderland.

The great teacher of Nazareth said: "The things which I do, you shall do also." And I say unto you that if you can do them, you are not very far from being a Spiritualist. Peter fell into trances, and Paul saw visions; but that was Christianity, and must not be spoken of in connection with Spiritualism. The Wesley family had spiritual manifestations, and the Methodist of 200 years ago was very different from the Methodist of to-day.

The fires have in a measure gone out upon the altars of the popular religions of our day, and the mission of Spiritualism is to re-ignite the spiritual fires upon the altar of humanity. When science discovers the real truth of the occult, it will be found that the despised Spiritualists have been teaching the truth for lo! these many years, and they heard them not. If there is a condition of conscious existence after death, then the claim of intelligent communication is not foolish. We bring to the world a scientific, philosophical religion of love, and send it forth as a blessing to mankind.

At the close of the lecture, Rev. B. Fay Mills, pastor of the church, thanked Mrs. Lillie for her splendid address and paid a high tribute to the claims of Spiritualism on the modern world.

Hermetic Teachings.

W. P. PHELON, M. D.

The great, white tower bore upward into the higher air the topmost chamber of pure, transparent crystal. Like an ever-watchful eye, it gazed steadfastly into the starry vault, questioning of the eternal wisdom. To all the people who breasted the stormy waters, or sailed the calmer fields of green, it was the "pillar of cloud by day, and fire by night." It thus became exoterically the source of all light, strength and power, and esoterically was an emblem of aspiration of all the brothers, held together by obligation, to assist, to unfold, to lay hold of and possess all knowledge and whatsoever belongs to the knowledge, strength and power vouchsafed to men.

This thought necessarily manifested itself through the individualized forces of natural law, because there can be no super-natural law. The only super-natural law is the Uncreated Spirit—Divine and Omnipotent One. For from IT proceeded all law. It is above and beyond law. But, for the sake of consistency with itself—the unity that is born of harmony—IT will never to interfere with this law.

So, when a law goes forth from IT, it always brings back the compliment and finish. "My words shall not return to me void." is the everlasting, never-changing edict.

They who were obligated in the old Atlantian Brotherhood of Hermes took upon themselves an obligation and adjuration, similar to the ones now in use by the present Brotherhood. The reason why all the Atlantians, members of the old Hermetic Brotherhood, are gathering themselves together from all over this broad country, and the world, into a unified, restored Brotherhood, is because of the binding force of this obligation

voiced ages ago. The bond of union between the members of the Hermetic Brotherhood is no idle word. As they come upon the earth time after time, they are seeking reunion with one another. They strive, impelled by continuously-acting potency of past, harmonious unity, to reunite themselves for their work of helpers on all lines which lie before them, which have always been before them, and which to-day looms mountain high for their accomplishment.

Because, for a time, there seems to be a lapse, it is not true that the members of the Hermetic Brotherhood have ceased to exist in the world. Under the forcing of circumstances, under the yielding to material conditions, years and years have gone by, during which they have failed to know each other. They have come upon the earth, gone hence, and said, as many say at the present day: "I know no one in my neighborhood, I know no one in my circle of acquaintances, who think as I think."

As members of a Hermetic Brotherhood, it is, however, no part of our teachings to hold such thoughts. They are both pessimistic and unnerving. We understand there are methods of activity which do not savor of outward material conditions. There are forces a thousandfold more potent than the voiced vibrations of words. There is thought that does not need word, pencil, brush nor voice to convey it.

Every center, everywhere, in which the higher thought and the doctrines of light and truth are discussed, sets in motion, force. The vibration of this force, joining with the Universal current, falls upon listening ears. The listening ears are everywhere. They are increasing by thousands. All mankind have been down into the mud and depth of material conditions. They are not satisfied with what they found there. When the truth is pressed home upon the minds of men that the very highest perception of physical joy ends in death—absolute death—even if it be for only a second of time, then, perhaps, we shall have more seekers of the joy, strength, beauty, reality and eternity of spiritual unfolding and physical progression.

Some New Books.

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

Life Beyond Death, by Minot J. Savage. Price, \$1.50; postage, 15 cts. For sale at this office.

Internal Respiration, or deep breathing as a means of developing mediumship, by Respiro. Price, 50 cts. For sale at this office.

Kate Field, a record by Lillian Whiting. Price, \$2.00; postage, 20 cts. For sale at this office.

Behind the Veil. Price, 75 cts.; postage, 8 cts. For sale at this office.

Elizabeth Barrett Browning, an interesting volume by Lillian Whiting. Price, \$1.25; postage, 10 cts. For sale at this office.

Within the Temple of Isis, by Belle M. Wagner. Price, 75 cts.; postage, 8 cts. For sale at this office.

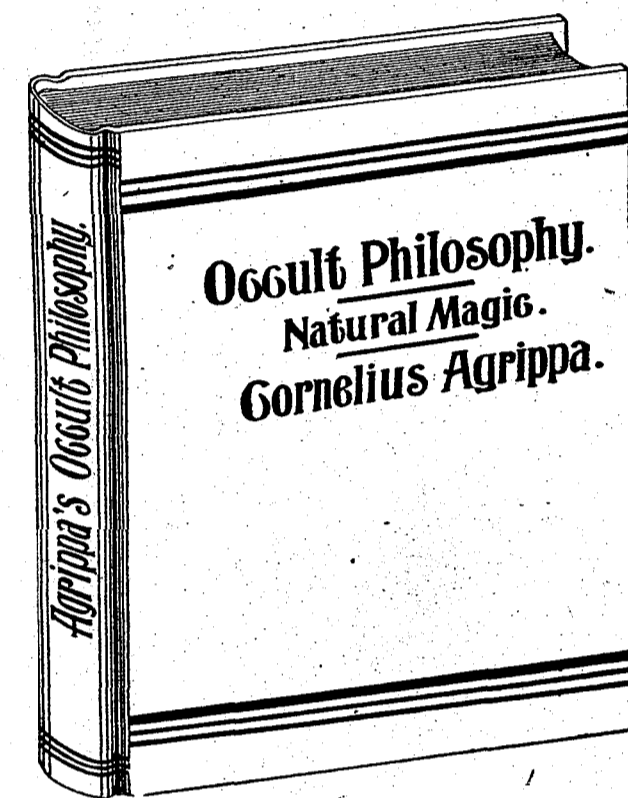
Duality of Truth, or the Occult Forces of Nature, by Henry Wagner, M. D. Price, \$1.00; postage, 10 cts. For sale at this office.

By Special Arrangement with the publishers, we are enabled to offer, for a limited time, the *Coming Age* and the *Religio-Philosophical Journal* for one year, post-paid, for \$2.15.

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.

Its Kabbala Table has many superior features.

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

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

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

PSYCHOCRAPH, DIAL PLANCHETTE.

This instrument is substantially the same as that used by Prof. Hare in his earthly investigations. In its improved form it has been before the public for years, and in the hands of thousands of



persons, has proved its superiority over the Planchette, and all other instruments, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Psychographs may be had at this office for \$1.00, postpaid.

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THOMAS G. NEWMAN,
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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, MARCH 1, 1900.

The Poet Longfellow evidently had an idea of the location of the spirit-world well defined in his inspired mind. He speaks thus:

The spirit-world around this world of sense
Floats like an atmosphere; and everywhere
Wafts through these earthly mists and vapors
dense
A vital breath of more ethereal air.

Voluntary Association is a key that will solve many of the problems of life. Mutual toleration and mutual admiration will abolish war upon both physical and mental planes of life.

Mrs. R. Shepard Lillie, whose portrait adorns our title-page this week, has earned the title of *Champion*. In her address to the Congress of Religions in Oakland, Cal., on Sunday evening, Feb. 18, she not only gratified her friends, but captured the enemy. From every source there comes words of praise for her modest but firm stand for the demonstrated truth. This is not her first victory, nor will it be her last, for "truth is mighty and will prevail." There is a great light breaking just ahead, and those who have intelligently labored in the vineyard while the vine matured will share in the ripened fruit.

Mental Science signifies the knowledge of how mind controls matter. Many people consider the word "metaphysics" obsolete. W. J. Colville, in *Faith and Hope Messenger*, says:

While recently lecturing in Pennsylvania, we were accosted by a doctor, who was in the audience, who objected to our use of the word metaphysics on the ground that metaphysics did not deal with facts. We replied by asking whether it is not possible that the word "metaphysical" means "beyond the physical" and, interpreted in its broadest sense, simply denotes "superterrestrial"—a word which no one objects to employ in connection with psychic problems.

The Tramp Mediums.

Our venerable friend, Dr. J. M. Peebles, seems to have been considerably stirred up recently over the question of what to do with the tramp mediums, who go from town to town, changing their names with each move and always fleecing the unwary. To expose such cattle only advertises them; to ignore them and all other fakirs of mediumship has been and is the policy of the JOURNAL. Gradually our contemporaries are arriving at the same conclusion. In a recent issue of the *Better Life* we find the following on this subject:

One of old said: "Let both grow together, the wheat and the tares, till the harvest." If this were wise then is it wise now? Who wishes to be deceived in a matter so sacred as spirit communion and the soul's immortality?

But what shall we do? What is the use of exposing these traveling frauds? Seemingly, many spiritists like to be humbugged. They really enjoy it. They will pay a dollar to sit in a pitch dark humbug seance when they would not pay 10 cents to hear the most eloquent lecturer in our ranks. This class will even run off to adjoining towns, leaving their own legitimate meetings, to see "materialized" spirits or "astounding spirit phenomena in a well-lighted opera house."

The Will of Mr. McIlroy, by which the First Association of Spiritualists of Philadelphia will inherit \$30,000, has been declared valid by Judge Ashman and the will has been admitted to probate. No credit is due the court for this act of justice, as the Judge exhibited considerable animosity toward Spiritualists during the trial. Bro. Hull, of the *Light of Truth*, dips his pen in something besides ink and writes of it as follows:

Spirits have no standing in courts of law. But when it is recalled that the Federal Constitution classes women with idiots and untaxed Indians in the matter of the voting franchise, little wonder arises that spirits, or God either, for that matter, have no standing in courts.

Racial and Religious prejudice is the result of ignorance. We regard people of other religions and other lands with aversion, because we do not understand them. Man must know himself first; then he will know his fellow-man and love him.

The Intelligent thinking, investigating people are the ones who become Spiritualists. The modern history of philosophical religions proves this to be true in England, Australia, America and all civilized countries. Cromwell F. Varley, the celebrated electrician and scientist, in a letter to Prof. Wm. Crookes, says:

I know of no instance either in the new or old world in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the spiritual hypothesis.

Mind Your Business.

The truth of the familiar quotation

Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

Has been again verified by the *B'nai Brith Messenger*, from which we quote the following:

An old resident of New York recalls the time when he saw on adjoining buildings in Burling Slip these three signs: "Daniel F. Tiemann, Paints and Oils;" "Peter Cooper, Glue;" "Cyrus W. Field, Rags." Tiemann became Mayor of the city; Cooper founded Cooper Institute; Field organized the Atlantic Telegraph Company. Three more witnesses to three trite truths: It is worth while to have a business, whatever it may be; it pays to mind one's business, and the man who keeps stepping gets somewhere.

Can any Good come out of Nazareth? asks the *Christian Register*. And remembering the occasion which first brought forth the question, and the sequel, for fear that Nazareth may rise up in judgment and condemn them, they answer the query as follows:

It is always possible that some despised Nazareth to-day may hold good that shall bless the whole earth. It is certain that some good is to be found in every one of the isms, ophies and ologies which press their claims upon us to-day. The Salvation Army, Spiritualism, Christian Science, Socialism, Agnosticism—the list is long—these all are cast out by many with the contemptuous question, Can any good come out of Nazareth? We have got along far enough in the line of progress to understand that it is always safe to trust the right, no matter who offers it, and that it is never safe to reject it because error is bound up with it.

Communion with the Dead has been a part of the unwritten creed of every popular religion, and has entered into the philosophy of the wisest and best of all ages. In the language of Tennyson, we have:

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead!

Universal Brotherhood is the theme of many discourses and perorations; but, in the light of passing events, one is tempted to attribute it to the poetic energy of humanity, generated in exaltation. For, when put to the test, it has thus far proved to be an ideal impossible of attainment in our present state of mental development.

A Long Fast.—Brother Milton Rathbun, of New York City, has nearly completed a fast of 40 days, which will end on March 2, and in a private letter says that he is feeling well and attends to business every day. He adds:

I am not doing this wholly to reduce weight, but to demonstrate to the people, and especially to the medical profession, that abstention is far better than drugs, for it is nature's remedy to restore the tired stomach to its normal condition.

Is Astrology a Sin?

The following from *Faith and Hope Messenger* voices the sentiment of all progressive people. The world "do move," and the efforts of superstition to block its progress will prove unavailing.

We recently heard a woman remark that she thought it wicked to try to look into the future; that astrology could not be otherwise, than sinful, for if God had intended that we should know the future we should all be able to know what was hereafter. Now this is about the line of argument which many very worthy people follow. It is, however, needless to say that it is fallacious. We may as well say that because everyone is not a geologist, a mathematician, an artist or a musician, that it is sinful to study along these lines.

The fact is, the power of penetrating the future is given man. It is a God-given power to be used as a guide or a guard against coming dangers. "Forewarned is to be forearmed," is as trite to-day as when the saying was first expressed. If in walking into a tropic jungle we know poisonous reptiles are there, it certainly does not remove them, but the knowledge gives us power to meet the danger.

The same holds in Astrology. To know that Uranus, Saturn or Mars take an unfavorable position at a certain period, indicating domestic trouble, loss of position, death or other disaster, helps us to prepare and thus lessen the blow. Verily it is a God-given power. It is a talent, and the greater sin exists in not using the talents which have been given us.

Collections are very important in propaganda work among Spiritualists, as well as other representatives of spiritual and social reform. The following contrivance in the way of a contribution box was described by a colored preacher in his peculiar manner, and might suggest something to others:

"It am so arranged dat a half dollah or quartah falls on a red plush cushion widout noise; a nickel will ring a small bell distinctually heard by de congregashun, an' a suspendah button, mah fellah mawtels, will fiah off a pistol; so you will gov'n you'selves accordin'ly."

Spirit Forms seen by mortals are by modern scientists said to be the projection of our own subjective self. But there is much testimony which bears out the spirit hypothesis. The distinguished Dr. Johnson wrote:

That the dead are seen no more we will not undertake to maintain, against the concurrent testimony of all ages and all nations. There are no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth. That it is doubted by single cavillers can very little weaken the general evidence; and some who denying it with their tongues, confess it with their fears.

This is the anniversary month—every society should celebrate.

Lord Byron expressed in verse the concurrent opinion of his day upon the subject of spirit visitations:

I merely mean to say what Johnson said,
That in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears;
And what is strangest upon this strange head
Is, that whatever bar the reason rears
'Gainst such belief there's something stronger;
still
In its behalf, let those deny who will.

Bible Students know that the phenonema of Modern Spiritualism is no new thing, and would be accepted as orthodox if it had been promulgated by the church called Christian. Dr. Campbell said years ago in the *British Standard*:

We believe, on the authority of Scripture, that spirits are capable of entering human bodies, of speaking through them, and acting in them; and hence we believe in the possibility of spirits operating on matter in the way of rapping out the letters of the alphabet, or in the way of writing with the pencil.

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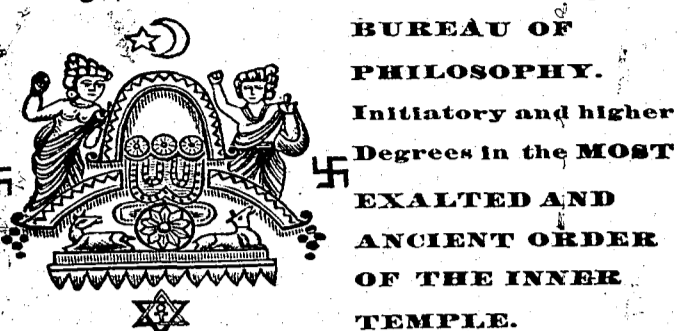
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This little girl of mine,
Whose lips I long so much to press,
Whose form to clasp I pine.

Guard her from harm, dear spirit friends;
Be with her night and day;
Keep her from accident or harm.
Oh, grant this wish, I pray.

—Mollie Hortene.



The Editor is not responsible for the opinions of correspondents.

Buddhism.

TO THE EDITOR:

In the RELIGIO-PHILOSOPHICAL JOURNAL of Feb. 15 appeared an excellent article by J. P. Cooke in which he refers in complimentary terms to Buddhism. There seems to be, in some quarters, a disposition to undervalue Buddhism, but as that cult embraces all the teachings of the Jewish religion, and also forbids intoxicants, it certainly is entitled to rank with the foremost religions of the world. The Buddhist Temple in San Francisco was the first edifice in that city draped in mourning after the murder of President Lincoln.

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Local News Summary.

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

Progressive Spiritualists.—The usual song service was held before the lecture last Sunday evening in Occidental Hall, led by Mr. J. T. Lillie. There were some new voices in the choir and the music was very pleasing. Mrs. R. Shepard Lillie took for her subject, "The Drift of Progress." The speaker closed with an inspirational improvisation, beginning, "They Call Thee God." Mrs. Lillie then called upon Mrs. Anna L. Robinson-Gillespie, who made a few remarks which indicated her attitude in the battle of life. She said: "I do not want Satan to get behind me, for I want to face the enemy." The meeting closed with "America" by the audience and a few parting words by Mrs. Lillie.

The Mission Lyceum session held in Mission Opera Hall at 2 p.m. last Sunday was devoted to the expression of sentiment in regard to Gen. George Washington, father of our country. This session was of unusual interest.

Mrs. Wrenn's Meeting at 117 Larkin St. was well attended last Sunday evening. Mrs. Wrenn, Prof. Fischer and Prof. Horton occupied the platform. There was excellent music by Mrs. Symmons and Mrs. Rosie Stender, the latter being a professional teacher of the piano.

Universal Spiritual Association.—The subject for discussion at 20 Eddy St. last Sunday was "Will." Excellent music was furnished by Miss Lee of Santa Rosa. The question of the abuse of the platform by bigoted champions of Churchianity was vigorously discussed.

Isaac Selby, formerly a Free Thought lecturer, will deliver a series of lectures in Metropolitan Temple on the Sunday evenings of March, and will tell of his conversion to Christianity. Mr. Selby was formerly of Melbourne, Australia.

Rev. B. Fay Mills spoke in Metropolitan Temple on the last Sunday of February, taking for his subject, "What the Twentieth Century Religion Ought to be." He will speak next Sunday on "The Tyranny of the Dead" at 4 p.m. in the same hall. All are welcome.

Mrs. Meyer's Meeting at 335 McAllister St. on Sunday, Feb. 25, was addressed by Mr. H. N. Shive, and messages from spirits by Mrs. Clara J. Meyer.

Mme. Young's Meeting.—The meeting in Oriental Hall last Sunday evening was addressed by Dr. Smith, who spoke upon "Advanced Spiritualism." The music was unusually fine. There was an instrumental selection on piano, violin and organ, by Mme. Young, Prof. Young and Prof. Bothwell. The tests were up to the usual high standard of these meetings.

Hermetic Brotherhood.—At the open meeting, 509 Van Ness Ave., Thursday evening, Feb. 22, after the usual interval of silence, Mrs. Rogers and Mrs. Weld entertained the large audience assembled with excellent music. Mr. Weld, chairman, spoke briefly of the aims and objects of the Brotherhood, followed by Dr. W. P. Phelon, who spoke upon the subject of "Organization."

The Mission Lyceum gives their usual monthly entertainment in Mission Opera Hall on Wednesday evening, Feb. 28. This will be a patriotic party and all are expected to wear the national colors in some manner. There will be dancing and refreshments.

The Ladies' Aid meeting in Occidental Hall on Wednesday afternoon, Feb. 21, was unusually well attended, because of the lecture by Mrs. Anna L. Robinson-Gillespie, who spoke upon the subject of "Charity" and Ladies' Aid work. These are interesting meetings and all are welcome.

Change of Date.—The Ladies' Aid Society have changed the date of their monthly entertainment from the last Friday to the last Tuesday of each month. The next one will be held in Occidental Hall on Tuesday evening, March 27.

Rabbi Voorsanger delivered his usual Friday evening lecture on Feb. 23 in Temple Emanuel, taking for his subject, "Race Prejudice." The depth of thought and eloquent expression, with excellent music and elegant environment, serve to attract many Gentiles to the synagogue of "God's chosen people." Dr. Voorsanger is a leader of the world's thought.

The State Board of Directors will hold its second quarterly meeting of the current year at headquarters, 3322 17th St. on Saturday evening, March 3. Important business will come before this meeting, a report of which will appear in these columns next week.

Anniversary Celebration.—Next week we will announce some definite arrangement for a proper celebration of our anniversary on March 31. If none of our numerous organizations will assume the responsibility, the JOURNAL will take the matter in hand and fulfill its promise of a "rousing celebration."

An Oakland Meeting.—Mrs. Anna L. Robinson-Gillespie, recently of Pittsburg, Pa., will begin a series of spiritual lectures in California Hall, corner Clay and 11th Sts., Oakland, on Sunday evening, March 4. The reputation of Mrs. Gillespie for eloquence and spirituality will insure a good attendance and interest.

The Society of Progressive Mediums held a largely attended meeting at Mrs. Eberhardt's hall, 3250 22nd St., last Friday evening. Dr. Norman gave an interesting lecture on the Ayurvedic system of Therapeutics as practiced in India. He has unbounded confidence in that system of healing.

Mrs. Drew made some very pertinent and encouraging remarks for the good of the cause in general and our society in particular. Mrs. Eberhardt and Mr. Davis gave many convincing tests. The Society will hold a meeting Friday evening, March 2, at the same hall. A short lecture will be followed with tests by well-known mediums. A. J. COLBY, Pres.

Mission Lyceum.—The children and leader proved themselves abreast of the times last Sunday by devoting a good share of the session in paying tribute to the memory and reciting reminiscences associated with the life and character of Geo. Washington. This will be continued by this association at its entertainment on Wednesday evening, Feb. 28, at Mission Opera Hall. All are invited to come, and display the national colors who can. W. T. JONES, Conductor.

Prof. A. P. Merrill, psycho-magnetic healer, has opened offices at 1423 Market St., where he will give treatments for the cure of diseases. Prof. Merrill has been treating the editor of this JOURNAL for some time with excellent results. (See his card in another column.) Geo. W. Carpenter, M. D., 228 Eleventh St., San Francisco, says he will cheerfully testify to the magnetic and healing powers of the Professor.

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

Man in Early Times—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

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Harrison, Neb., Jan. 7, 1900.—Dear Sir:—You described my case better than I could have told it myself.
MRS. R. M. WALLACE.

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Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill I most cheerfully and heartily recommend you to all those in search of health.
MRS. ALFONSO BUCK.

St. Johns, Washington, D. C.—Dear Doctor Peebles:—I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours.
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