

5 CENTS.

\$2 PER YEAR.

Vol. I.

No. 1.

**PHILOMATHEAN.**  
May 16th.

---

A SALUTE FOR TRUTH, BUT A BROADSIDE FOR ERROR.

---

**A WEEKLY MAGAZINE :**

DEVOTED TO

**FREE THOUGHT**

AND THE

**SCIENCE OF LIFE.**

---

PROF. W. H. CHANEY, }  
MRS. LOUIE M. KERNS, } EDITORS.

---

**SAN FRANCISCO, CAL.**

SOCIAL HALL, 39 FOURTH STREET :

PUBLISHED BY KERNS & CHANEY.  
1875.

## REFORMATORY MEDICATION.

As necessity is the mother of invention looking towards greater facilitation of organic mechanism whereby human preservation through material interests are husbanded, so Reformation whether in the interests of Political, Educational, Religious, Social or Physiological Science is anticipating a more rational and scientific adjustment of all the sentimental forces that operate in the interests of self-preservation. For the past thirty years we have mainly devoted our attention to Phrenology, Hygienic Physiology, and Medical Science, and have brought the varied experiences derived from their practice to bear in the treatment of Invalids suffering from nearly every form of disease common to the people of this coast.

The term disease is made to apply to or describe all states of the animal or human organism that manifest abnormal sensations, actions, or conditions, and we propose to present in a separate or segregate form the various phases of disease that the physician is called upon under various emergencies to suppress, control, or counteract. In doing this we shall contemplate the nature of disease, which, when understood, will indicate the causes of disease, as well as the rationale of the action of drugs and all other remedial agents, these constituting the basis upon which our Reform Medical system is based, neither of which has been met by the regular school of medicine, and judging by results we feel warranted in declaring our conviction that if the regular profession were to adopt the principles and employ the means used by Dr. Barlow J. Smith in his Reform Medical Institute, 635 and 637 California street, San Francisco, one-half of the premature deaths that now occur and three-fourths of the disease and consequent suffering would shortly disappear. The means are nearly universal and are as follows: and we may confidently state that this is the only Institute in the world that combines the following principles and concomitant means for the relief of pain and the cure of disease:

Allopathy, Hygiene, Hydropathy, Electricity, Hypnotism, the improved Adjustable Horse-shoe Magnet, and the Inhalation of Medicinal Oxygen.

All kinds of Electric Baths! Combined Russian and Turkish, Thermal, Vapor, Steam, Sulphur, Medical and Toilet Baths.

The Health Lift. and Swedish Movement Cure.

## SALUTATORY.

The first number of the *PHILOMATHEAN* is herewith presented to the public, and awaits the popular verdict. If found guilty of not being wanted, the sentence will be death, from which there will be neither appeal nor commutation. It is customary to grant a brief reprieve in such cases, the poor death-struck victim being permitted to eke out a wretched existence, dying by inches, amid the groans of the editor, the clamor of friends and scoffs of enemies. But I will not permit the *PHILOMATHEAN* to die a death so disgraceful. It shall not beg, nor even ask favors, but when it appears that the public does not need it, then, instead of the cry, "Help, Cassius, or I sink!" it shall quietly go to its eternal rest, unless perchance Gabriel should resurrect it by tooting his horn.

This thing of parading a paper before the public, moaning, complaining and snarling because it is not supported, may do for a Miss Nancy sort of a man, but not for me. I know preachers who never call out good audiences; lawyers who have but few clients; doctors without patients, and so on, all complaining because not appreciated by the public, and declaring that if they could only once get a start how distinguished they would become. So, too, with milk-and-water newspapers; the editors lay all the blame on the public because not supported, and like a dog in the manger, they will neither satisfy the public, nor die and get out of the way so that live journals may take their places. The *PHILOMATHEAN* will not belong to this species of journalism, but will rattle and sparkle while it does live, and die when no longer wanted.

These are all the promises I have to make, for I shall never aim to please the general public, nor to gain popularity. I have a work marked out which I shall try to accomplish, and while I shall always feel grateful to friends for any advice or suggestions they may make, I shall not feel under the slightest obligation to heed them, if opposed to my own judgment. It is generally understood by the public, that education, practice, apprenticeship, etc., are necessary for almost all kinds of business except editing a newspaper. This is something that everybody understands intuitively, and of the journals having ten thousand subscribers, probably 9,999 really and honestly believe that they are better qualified



than the editors, to manage them. A few of these persons will be permitted to subscribe for the *PHILOMATHEAN*, but I would much rather not have their patronage at all.

I hold that Christianity is the great stumbling block to progress, morality and civilization, and therefore shall have no compromise with it, for if it is right, then my place would be in the Church, instead of lecturing to Free Thinkers, and publishing a Free Thought journal. Those who think otherwise, have the same right to their opinions that I have to mine, and while I will not attempt to drive them into the fold of thorough-bred Free Thinkers, I will not permit them to drive me back to any compromise with Old Theology. If they want to preach the half-and-half, and want an organ to advocate it, I say to them go ahead with their "good Lord and good devil" philosophy, only leave me out, and not expect my paper to become their organ, simply because they patronize it, for the *PHILOMATHEAN* cannot be controlled in that way. □

---

THE ASSOCIATE EDITOR.

With an emotion of both pride and pleasure I introduce Mrs. LOUIE M. KERNS as Associate Editor of the *PHILOMATHEAN*. Gifted by nature with a fine organization, wherein the intellectual and spiritual largely predominate, she also possesses excellent literary acquirements, with correct taste and superior judgment. These qualities alone would render her a desirable associate in conducting a reform journal. But in addition to these, when it is remembered that Mrs. KERNS possesses medium powers of the very highest order, the reader will be better able to appreciate the satisfaction which I experience in making this announcement. With these few prefatory remarks, I now introduce her that she may speak for herself. □

---

SALUTATORY.

In assuming the associate responsibility of the editorial department of the *PHILOMATHEAN*, it becomes my duty to project my personality in the way of a "Salutatory." In doing so, I have no promises to make for the future, as I am but an instrument, through whose mediumship



my spirit friends desire, from time to time, to give expression to such thoughts and ideas as may tend to enlighten those persons who are anxious to learn something of the philosophy and phenomena of spiritualism.

During the brief period of time which I have devoted to mediumship, many skeptical minds have received sufficient evidence to convince them of the truth of spiritualism; and my sole object in undertaking the responsibilities attendant upon an enterprise of this kind, is to enlarge my field of usefulness, and be able to spread truths direct from the higher life—the spirit world—broadcast over the world as manna from Heaven. I confess to a little shrinking on my own account, but following my spirit guides, who have always been true to my best interests, I enter the field with well sustained confidence, and a strong desire to do my part well.

No one knows better than a medium what a vast number of people there are, actually starving for a word from the other side—thirsting for one drop from the well-spring of eternal life—for some tangible evidence of a life beyond the grave. Our orthodox friends tell us to have faith; but to the heart of the suffering mother, who sees the grave close over the mortal remains of her first-born—perhaps her only child—this injunction from her pastor gives little comfort. She wants something more than faith—she asks for proof. And it is my mission to give, from the spirits themselves, direct proof of a higher life; assurances that they are *not* dead, but gone before—and gone to return whenever surrounding conditions are favorable.

I hope to be able to furnish much matter of this kind for the *PHILOMATHEAN*, for I most cordially invite any spirit who can give us light from the other side to send such messages to our columns as will best benefit humanity; and I share the hope that in the *PHILOMATHEAN* they may have a place and a name worthy the intelligent bands that hold constant intercourse with the liberal and progressive men and women of the Pacific coast.

To be a faithful instrument in their hands is my aim, and honest endeavor. That all the friends of freedom and progression knowing the plan and spirit of the *PHILOMATHEAN*, will interest themselves in its behalf, is the wish of its Associate Editor. ○

## GROWING FROM THE CENTER OUTWARD.

This seems to be the great law of nature in all her formations, whether it be a world, an aerolite, a hailstone or an atom. The mysterious windings and ramifications of formation, under this great law, are aptly illustrated by the following arrangement of the letters which spell the name of this Magazine. By commencing at P and going outward, up or down, right or left, in a straight line, or zig-zag, over two thousand different ways, the letters will be found occurring in regular order. But however strange and curious this may seem, it is very common place, and the ramifications but few in number, when compared with the millions which occur in the formation of a human body, *growing from the center outward*:

n  
 n a n  
 n a e a n  
 n a e h e a n  
 n a e h t h e a n  
 n a e h t a t h e a n  
 n a e h t a m a t h e a n  
 n a e h t a m o l o m a t h e a n  
 n a e h t a m o l i l o m a t h e a n  
 n a e h t a m o l i h i l o m a t h e a n  
 n a e h t a m o l i h P h i l o m a t h e a n  
 n a e h t a m o l i h i l o m a t h e a n  
 n a e h t a m o l i l o m a t h e a n  
 n a e h t a m o l o m a t h e a n  
 n a e h t a m o m a t h e a n  
 n a e h t a m a t h e a n  
 n a e h t a t h e a n  
 n a e h t h e a n  
 n a e h e a n  
 n a e a n  
 n a n  
 n

---

Several articles prepared for this number have been crowded out by reason of so much space occupied by our Salutatories. We will try to do better hereafter.

## ROMANISM IN SAN FRANCISCO.

People are bold or timid according as they fancy themselves strong or weak. Judging of the papists of this city by the foregoing rule, they must consider themselves very powerful. This is also evident from the proud and overbearing spirit which they manifest. Had they thought themselves weak, that hoodlum priest would never have dared to assault a defenceless woman, as he did within the past year, beating and kicking her in the most brutal manner. They must be numerous here, also, judging from the fact that more than ninety per cent. of all the criminals arrested in San Francisco are either Roman Catholics, or of Roman Catholic parentage, boys and girls too young to make any profession of religion. It cannot be possible that ninety per cent. of the population are papists, and hence the conclusion is unavoidable—a conclusion which statistics everywhere corroborate—that there is more crime among the followers of the "Mother of Harlots," than of any other sect of religionists or irreligionists.

There is another thought in this connection, which may be new to some readers. The Truant Officer informs me that while juvenile hoodlum boys are sent to the Industrial School, on conviction of truancy and other misdemeanors, yet at the school there is no provision made for the reception of little girls of like ilk. Hence, they are transferred to the Magdalen Hospital, which is exclusively under the control of the papists, and are there kept, at public expense, trained and educated into all the mummery and superstition of the Romish Church, until they become of age, for it is a rare thing that a petition is sent in asking for the discharge of a girl, when once disposed of in this manner. With the boys it is different, their time being considered of more value; and hence, their discharge is more likely to be petitioned for and obtained.

The Truant Officer expressed his surprise that Catholic children should learn so young to hate our public schools. They seem to be well informed upon the subject—are aware that they are under the control of heretics, and consider it sinful for Catholic children to attend them. Of course little children would have no such ideas unless taught them, either by the priest or



some person under his direction. The young mind thus warped, is likely to go through life without gaining normal conditions. Unless compelled, the boy will grow to manhood in ignorance, sooner than attend our free schools, for of what value would education be to him, when measured against the risk of losing his immortal soul—a danger hardly to be escaped if he attends a Protestant school. When we reflect upon this condition of affairs in San Francisco, need we wonder that Romanism is responsible for more than ninety per cent. of the crime that is annually committed?

Recently a Catholic lady sent her children to the papal Sunday School, but when the priest learned that they attended our public schools, he frowningly told her that she must either withdraw them from the influence of heretics, or he would not allow them to attend the Sunday School. In ninety-nine cases out of a hundred, such a threat produces the result desired by these plotting priests; but in this case the lady had the good sense to tell him that she valued the education of her children more highly than their religious training in the Catholic Sunday School. Finding her firm in her decision, Jesuit like, the Holy Father put on his blandest smile, assured her that he had no desire to interfere in the matter, and that her children would be kindly welcomed in the Sunday School. O, the craft and cunning of these hypocritical plotters against "the best government the sun ever shone upon." □

---

From the fulsome praise bestowed from time to time by Brother Slocum on the mongrel Lavender, the public is wondering whether Slocum is still in love with Christianity, or only fascinated with Lavender. Which horn, Brother S.?

In his opening argument for the defence in the great scandal case, Tracy said that Beecher "never wrote a word that was not inspired by the love of God, or Nature, or his fellow men." In speaking of the Storrs' letter Beecher says, "This ought to damn Storrs." Wonder if Tracy thinks that every word of that sentence was inspired, or did Beecher merely have reference to a mill dam?

## SIGNATURES OF EDITORS AND WRITERS.

W. H. CHANEY,	□
LOUIE M. KERNS,	○
DR. MARY J. CROOKER,	R
L'INCONNUE,	*

## THE NEXT ISSUE.

Anxious to print as many copies as may be demanded, and at the same time not to waste money by printing more than is needed, two weeks will elapse before the appearance of No. 2, which will be dated Sunday, May 30th, but be ready for mailing and delivery on the Friday previous. With this exception the PHILOMATHEAN will appear regularly every week for three months, and if self-supporting at that time, it may be looked upon as permanently established. An edition of only twelve hundred will be printed, unless the list of subscribers will justify a greater number. Therefore friends should be prompt in giving notice. □

## OFFICE AND OFFICE HOURS.

My office for the PHILOMATHEAN will be at Social Hall, 39 Fourth street, and I shall endeavor to be there every day, except Sunday, from ten A. M. till noon. Office hours at my residence, 122 First avenue, from two to four P. M. For the present I do not expect any income from the Magazine, and must therefore attend to my profession, teach Astronomy, etc., as a means of support. Friends may consult me professionally, or in reference to the Magazine, either at my office or residence, as may be most convenient. □

Stephen Pearl Andrew has sworn in the scandal case that he wrote the original article which was put forth as the composition of Woodhull. This is what I have always said since it first appeared. Furthermore, that Woodhull is an uneducated woman, incapable of writing a simple sentence grammatically. Tennie is still more ignorant, while Mrs. Broeker, the sister who died, assured me that she could not write her name. I have a letter from "Dr. Clafin," a brother, misspelled and ungrammatical in the extreme. □

## BEAUTY AND THE BEAST.

Now "Beauty," of course, to look upon,  
 Was fair as is the morning sun;  
 Her hair in shimmering waves of gold  
 Fell from head to shoulders down;  
 And through her eyes looked forth her soul,  
 Ne'er marred by either cross or frown;  
 In high respect her charms were held,  
 In lecture-room and college,  
 And each one loved who e'er beheld,  
 This "Beauty," known as KNOWLEDGE.

Like him in the fabled story of old,  
 This "Beast" was deformed, and vile to behold;  
 But clothing his form in elegant dress,  
 And wreathing his face in smiles,  
 He thought the world he could impress  
 With favor, by his cunning wiles;  
 But some discovered the monster's heart,  
 And held him up to derision,  
 Though well he played the hypocrite's part,  
 And was called by name RELIGION.

The "Beast"—a creature of great pretensions—  
 Vowed love for "Beauty" of huge dimensions;  
 Yet, when she questioned his strange assertions,  
 He loud and angrily accused her  
 Of making from faith most bold desertions,  
 And grossly, too, abused her;  
 So, when again he pressed his suit,  
 She *firmly* stood and said  
 "When Faith shall yield to Reason, sir,  
 Then you and I may wed."

And thus may RELIGION and KNOWLEDGE wed,  
 But not until the day  
 When sleeps old Theology with the dead,  
 And reason holds the sway;  
 Then the groom with all his tenderness,  
 Will say to ye, "love one another,  
 And thus, through all its blessedness,  
 Will ye know each man a brother."



And the bride will return in her grandeur and pride,  
 "I charge ye do right for right's own sake,  
 Have wisdom and reason on your side,  
 That no right from a brother ye take;  
 For faith is blind and sees not wrong,  
 E'en where *error* and *injustice* dwell;  
 Therefore, I charge to whom reason belongs,  
 Do ye, through your life, all things well." \*

THE EDITORIAL "WE."

This is one of the relics of barbarism and superstition, springing from the ignorant egotism of some petty monarch who imagined himself so great that he must be spoken of in the plural number. Then some courtier, equally vainglorious, when among his inferiors, aped his sovereign and said "we," and their clerks, monkey-like, imitated them. Finally, a publishing house was established comprising several proprietors who naturally said "we." Among the apprentices was one Jeremiah Echo, who looked more like a baboon than a human. But Jere had a nimble tongue and just brains enough to imitate the language of others, and so Jere used to say "we."

But the Echo ran away before serving his full time and set up business on his own account. He printed a handbill, advertising himself and business, in imitation of his old employers, even to the "we." In course of time he married Nancy Numscull. Their eldest son was named Stupid Numscull Echo. His father called him Stoop, for short, but his mother gave him the endearing name of "Nummy." Nummy followed in the foot-steps of old Echo, and when a man, engaged in the printing business on his own hook. Every three months he was in the habit of issuing a handbill; advertising his business, which he called his "quarterly," always styling himself "we." He had a son whom he named "Upstart," and the son issued his handbills every month, calling himself "we." His son was called "Airyfop," and put out his handbills every week, styled himself "we," and called the handbill a "paper." Thus, from this race of Echos has been transmitted the editorial "we," and for my part I have no ambition to ape the stupid upstarts and airy fops who use it. □

## DIGESTION—NUMBER 1.

The prevalence of disease of the digestive organs is mainly due to a want of knowledge of the requisite duty each organ must perform in its peculiar function, in order to attain perfect digestion. The organs of digestion are the teeth, Salivary Glands, Pharynx, (food-tube) Aesophagus (gullet), Stomach, Intestines, Lacteals, (milk, or chyle vessels), Liver and Pancreas. When we consider the various concomitants necessary, as good teeth, healthy salivary glands, slow, thorough mastication, proper preparation of the food in cooking, the condition of the food before cooking, the quantity partaken of, the time when eaten, and the condition of the stomach, when food is taken into it, all wonder ceases at the vast numbers of diseased men and women whom we daily meet.

It is then a subject requiring thought and attention on the part of every one who would preserve health, or being diseased, desire the much coveted boon of health. Medicines will have no effect but that of injury, unless the process of digestion is perfect, and the food partaken of contains the elements of sustenance for that particular organization. The manner in which food is taken is of the utmost importance. It should be taken at regular intervals, and not too frequently. If food is taken before the stomach has regained tone and energy, by repose, consequent upon each meal, the secretion of the gastric juice and the contraction of the muscular fibres of the stomach will be imperfect, and disease result.

Again, if food is taken before digestion is completed, the effect will be still worse, because food partially digested becomes mixed with that last taken. Therefore the interval between each meal should be long enough for the whole quantity to be digested, and sufficient time allowed for repose and recruiting of the exhausted organs. The feebler the person and the more debilitated the organs, the more important it is to observe the foregoing directions.

Again, food should be well masticated; all solid aliments should be reduced to a state of comparative fineness by the teeth before the mass is swallowed; the gastric juice of the stomach will then blend with

it more readily and act more vigorously in reducing it to chyme.

The practice of swallowing solid food, before it is properly prepared by mastication, is a fruitful source of disease, always tending to derange the digestive process and impair nutrition. Food should be masticated and swallowed without drink, as the salivary glands supply fluid to moisten the dry food. The use of tea, coffee, water, or any other fluid, is not demanded by any natural law, while taking a meal. A serious objection to "washing down" the food with drink, is, the aliment is moistened, not with saliva, which is the natural fluid, but with drink, hence, the tendency to disease, not only of the salivary glands, by leaving them in comparative inactivity, but also in the stomach, from a deficiency of the salivary stimulus.

Another objection is that large quantities of fluid, taken while eating, give undue distention to the stomach and lessen the energy of the gastric juice by its dilution, thereby retarding digestion, as all fluids taken into the stomach must be removed by absorption before the digestion of other articles is commenced. Were it customary not to put drinks on the table until the solid food is eaten, the evil arising from drinking too much at meals would be obviated. The horse is never known to leave his provender, nor the ox his grass, to wash it down, but human beings, from habit, rather than from thirst, drink largely during meals. The peculiar sensation called thirst, may not always arise from a demand in the system for fluid to increase the serum, (water) of the blood, as in the desire for drink attendant on free perspiration, for then, water, or some fluid, is absolutely necessary, but is often the result of fever, or local disease of the parts connected with the throat. In many instances, thirst may be allayed by chewing a piece of dry bread, this excites action in the salivary glands. R

---

I would like to ask Brother York whether he was really thirsting for the flesh-pots of the Churches, as the motive which prompted him to run after Rexford and make that silly arrangement, or was he outwitted and overreached by the cunning clergyman? Which horn Brother York?



## BREVITIES.

While I decline to fellowship with any of the extremes, such as Woodhullism or Hammondism, I am equally set against the mongrels, such as Lavender, who claims to be a "Christian-Spiritualist," something as impossible as a red-hot icicle. But I do not mean by this to condemn them. If they are honest, as I hope they are, they are living up to their highest perceptions of truth just as much as Tyndall or Huxley. So, too, the slanderer, who honestly thinks he is serving God by slandering his neighbor; I cannot fellowship him, nor accept him as an intimate friend; still, he may be as true to his conditions as I am to mine.

---

I send this number of the *PHILOMATHEAN* to many persons and friends who have not subscribed for it, hoping that they may not only do so for themselves but obtain several others with fifty cents each. The magazine will be published for three months, *under any circumstances*, but no longer unless by that time it shall become self-supporting. Therefore I prefer that no one shall pay for more than three months in advance at present. Two weeks will elapse before the next number will appear, and that will not be sent to those who receive the first number and do not subscribe, for I will not try to force it upon any one.

The *FEMATHS*, (a free rendering of which means "Woman's Educational Society,") bid fair to become a power. Only their own sex is admitted to membership, and they have a pledge of secrecy as to their proceedings. I have found out this much, however, that they are intensely practical, as well as "learners," and that they will inaugurate a system of co-operation for mutual benefit. This seems like a move in the right direction and I hope that a Femath Society will be organized in every town and city on the Coast.

The arrangement whereby Mrs. Kerns became associated as editor and publisher of this Magazine was not completed until just before going to press, which accounts for there being no Spirit Communications in this number. Hereafter they will appear regularly.

Also, a well-prepared dietary, for patients as well as persons of sedentary habits, whose digestive organs have become impaired, and who desire wholesome and properly cooked food. Day Board, \$6 per week; Board and Treatment, \$10 to \$35 per week.

We have facilities for treating the following diseases to be had nowhere else on the face of the globe:

Female Diseases, Paralysis, Spinal Irritation, Rheumatism, Dyspepsia, General and Nervous Debility, Kidney Diseases, and Affections of the Respiratory and Circulatory Organs.

We call particular attention to the unparalleled success with which we are curing Paralysis, Rheumatism, Spinal Irritation and Glandular Enlargements, by the use of the newly invented Improved Adjustable Horse Shoe Magnet; also the inhalation of Medicinal Oxygen—the most rational and successful method of cure in cases of Consumption, Bronchitis, Laryngitis, Anæmia and Chlorosis.

By combining Medicine, Surgery and Water Cure treatment, advantages are offered in the cure of all forms of acute and chronic Venereal Diseases, nowhere else to be found on this coast.

Consultations—written or verbal—free.

Dr. S. W. McConihey has charge of the Hygienic and Medical Departments. Barlow J. Smith, M. D., Proprietor and Consulting Physician. Dr. S. W. McConihey devoted the first six years of his medical experience to Pharmacy, Medical Lectures, Studies and Practice in the regular school of Allopathy in the Western States, and has for the past eight years been conducting a successful Reform Medical Practice in Sacramento, using as healing agents, Hygiene "Water Cure," Medicinal Oxygen, Electro Magnetism and a Hygienic Dietary, Medicines and Surgery, and brings an extensive Theoretical and Practical experience in favor of all invalids treated in the Institution. Consultation free. Barlow J. Smith, M. D., Professor of Phrenology, Mental and Physical Hygiene, gives free lectures every Friday evening, on Phrenology, Physiology, the Sexual and Reproductive System, at his Hygeian Hall, 635 and 637 California street, above Kearny, opposite St. Mary's Cathedral, San Francisco.

Persons may rely upon a truthful examination and a correctly marked chart from the head or from a clearly defined photograph. Price from \$2 to \$3.

## MISCELLANEOUS.

### NATURES' SECRETS,

Or How to be Born and How to Live, Illustrated. A Book that should be in the hands of all. By T. H. Ruttle, M. D., 745 Mission Street. \$1 00. By Mail, \$1 50.

---

### DR. MARY J. CROOKER,

Recently from the States, and a regular practitioner of eleven years' standing, does not rely altogether on the "Books," for even Boerhaave, one of the most learned practitioners of his day, declares that "physicians kill nine where they help one." She examines and cures disease without asking questions, either personally, by lock of hair, by autograph, or any means that will bring her *en rapport* with the patient. Call and see certificates of cures. Consultations free and confidential. The following are a few of the cases which she has cured without ever seeing the patients, the diagnosis having been made solely by a lock of hair:

Edmond Yates, of Algonquin, Ill., of a disease in the tertiary form, after the nodes had appeared, said by learned physicians to be incurable.

John Penix, of Circleville, Ohio, an ex-Sheriff, of paralysis. He was called "the walking wonder."

Mary O'Donnel, of 75 Fourth avenue, Chicago, Ill., of colloid cancer of the vulva. Address, 122 First avenue, San Francisco, Cal. 1

---

## MEDIUMS.

### MRS. R. A. ROBINSON,

Spirit and Business Medium, 212 Post street, San Francisco, Cal. 1

### MRS. CUMMINGS,

Trance Medium. Circles Monday, Wednesday and Friday evenings at 8 o'clock. Private sittings from 1 till 9, at 719 Market street. 1

### MRS. C. M. STOWE,

Spirit, Business and Test Medium. Circles Tuesday and Friday evenings. No. 793 Mission street, near Fourth. Room 1. 1