

EVERY SATURDAY.

THE PHILOSOPHICAL JOURNAL

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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 2, 1901.

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COME, MY DARLING.

Come, my darling; come to-night
To thy mother's waiting soul;
Bring to me love's holy light;
Make my broken spirit whole.
Let me see thy radiant face,
That once lay upon my heart;
Let me now behold thy grace,
Darling, of myself a part.
Thou who left me one lone night,
When the mist was falling fast;
Left me to my sorrows' might,
To the storm that o'er me passed—
Come and take me by my hand,
Lead my yearning spirit up
To the heights where I can stand
Far above life's bitter cup.
Lead me to the mountain top,
Where I may perceive the light;
Where I may in meekness drop
All that keeps me from the right.
Come to me, my own sweet child,
With thine eyes of heaven's blue;
Come and make me reconciled,
For my spirit yearns for you.
EMMA D. PITTS, Cortland, N. Y.

BORDERLAND

Thought Telegraphy.

The following experience, contributed by a correspondent, took place about two years ago, and is a somewhat striking illustration of what one may surely term spiritual perception:

A lady friend of mine, who was of a singularly sincere and well-balanced nature, was attending morning service at a church about five minutes' walk from her home. Towards the middle of the service, she felt strangely nervous, and as if by an irresistible impulse, she rose and left the church, walking towards home quickly. As she approached the house, she saw thick smoke issuing from one of the chimneys, and on entering found the kitchen chimney alarmingly on fire, the flames crackling and roaring and the servants in a state of great excitement. Needless to add, she soon restored order, and the fire was gradually put out.—*Spiritual Review*.

Talks with the Spirits.

THEY ANSWERED HIM.

John believed somewhat in spirit communications, but was quite skeptical. He was more interested in legerdemain. One evening, as we were talking with the spirits, he stepped out of an adjoining room with a package in his hand, and laid it on the stand and said: "There, if you can tell me what is in that, I will believe there is something in your spirit messages." I said: "We will try."

He turned away and went into the other room, shoved the window curtain to one side and looked out and up into the star-spangled canopy, in order to divert his mind from the package, and leave no clue whereby we could tell, except by spirit-intelligence. He believed in mind-reading, thought-transference (recently termed "Telepathy"), knowing that no one but himself knew what was in the package. I called the alphabet, and the word "ring" was spelled. "That will do," said he. He was satisfied that the departed had returned and answered the question that we could not.

AUTOMATIC WRITING.

This was the phase of mediumship that my sister, Mrs. Andrews, developed. The letters were formed with her index finger on the table independent of her will. She knew not what was going to be written. Her husband had a valuable ring sent him from England. He lost it. They searched, but could not find it.

It occurred to her that she might

at her uncle's. One day she was playing with her cousin, having lots of fun with their slate, pretending to get independent writing. They would go to the sink, wash, dry, and cover the slate, lay it on the table, and wait for the writing. They went once too often, for fun, for when they had uncovered the slate, behold! there was writing thereon! They were both frightened, but soon got used to it, as her uncle, seeing that Edie was a medium, kept her busy. We had good independent writing through her mediumship.

Not long after, I happened in and found her sitting at the table with the slate before her, trying to get writing. They thought it strange they did not get any. I could see at once that the spirits wanted to try another phase of mediumship, and requested her to lay the slate aside, gave her paper and pencil and instructions for automatic writing.

The spirits took right hold of her hand, and in a few moments it was flying rapidly over the paper.

to the sick one, laboring hard with massage and magnetic treatment, until the sweat rolled off of her, and the patient said: "I feel much better." Then the medium was taken to each one and gave them a good talk and tests. Before she got through I said I must go home. "Stay a little while," said the control. "Lilly wants to talk with you."

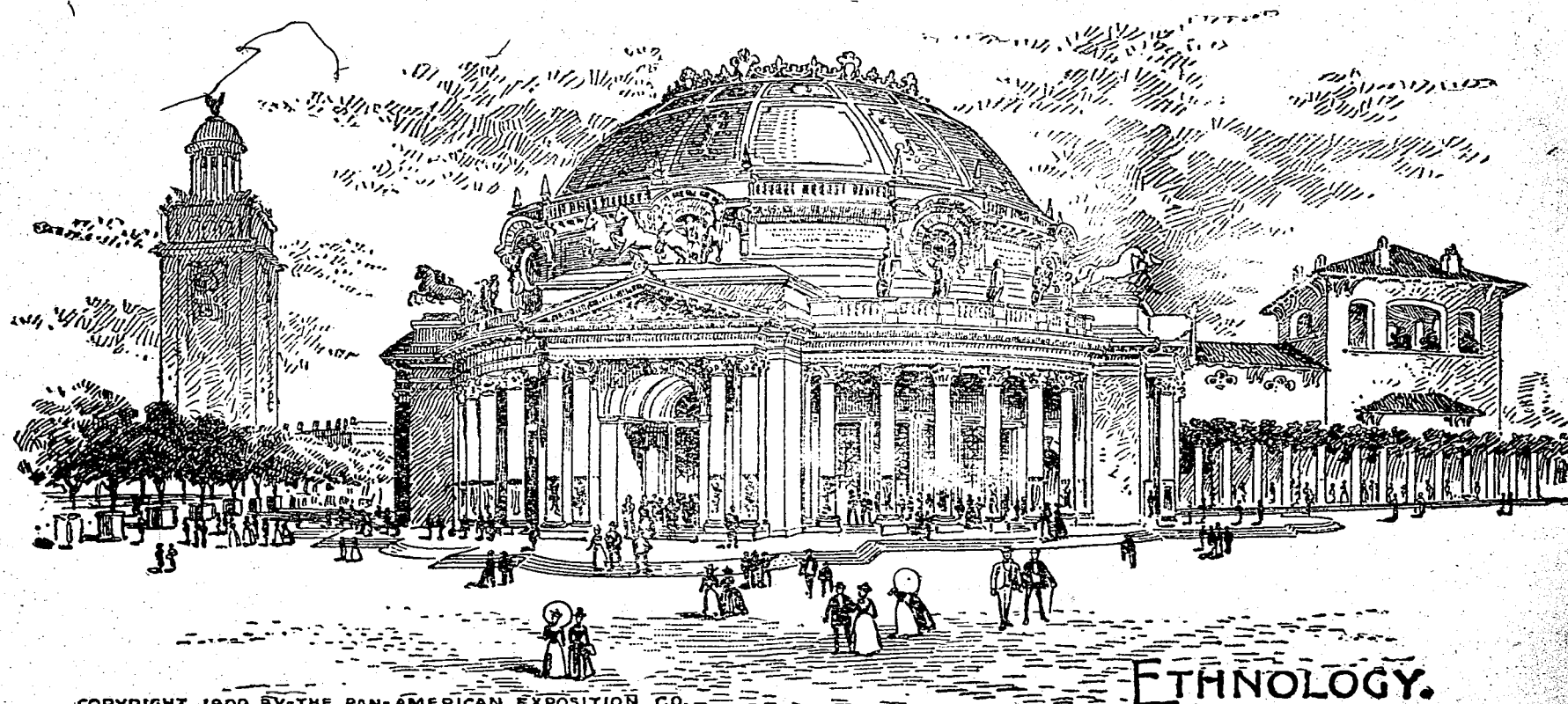
I stayed. Lilly took control and came to me. We had a good talk, during which she said: "Your little boy is here. He says he named for you." No one in the room but myself knew of the fact, and they thought it a good test.

Roseville, Cal. R. B. DICKIE.

Clairvoyance.

A New Zealand correspondent relates the following:

Upon the last occasion I had the pleasure of sitting with Madam Heller, a steamer had shortly before been dispatched to search for the ship Gratitude, supposed to be



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ETHNOLOGY.

Pan-American Exposition at Buffalo, N. Y., May 1 to Nov. 1, 1901.

learn of the spirits. So she hied her (with a neighbor) to her seance room and sat at the table. Soon the invisible intelligence took control of her right hand. She asked if they could tell her where the ring was. They wrote: "Yes; go into the woodhouse, turn to the right, remove some wood from the partition, and there you will find it. She did as directed and picked up the ring. I could give other such tests by the same medium, but time and space forbid.

THREE PHASES OF MEDIUMSHIP.

Edie O—, a little girl, was living

It was not long before she had messages written and delivered to the four visitors and to each member of the family. The uncle was quite overjoyed. The aunt was sick in bed in another room. Before going home, we were all invited in to see the patient. We were seated around the room, inadvertently, and formed quite a circle. Immediately I saw that the spirits were working with the young medium, trying to control her. I requested all to keep quiet for a while and the medium to be passive, etc. We did so, and soon the little medium was unconscious, was up and away

lost. When that lady was under control, the question was put by me as to whether her guide could give us any information about the Gratitude and her crew, and was immediately answered to the effect that the ship would be found wrecked on an island, but the crew were all safe. This was found to be correct in every particular.—*The Harbinger of Light*.

Our doubts are traitors and make us lose the good we oft might win, by fearing to attempt.—*Shakespeare*.

Communion with the Invisible

J. M. PEEBLES, M. D.

Quoting the following timely words from the distinguished Sir William Crookes and others, we will proceed with some of the direct proofs of an intercommunion between the worlds visible and invisible. "Those who assume, as is assumed by some popular writers, that we are now acquainted with all, or even with any assignable proportion of the forces at work in the universe, show a limitation of conception that ought to be impossible in an age like this." In a similar strain the world-renowned Von Humboldt said: "A presumptuous skepticism which rejects facts and well-considered opinions without a careful examination of their truth, is, in some respects, more injurious than unquestioned credulity."

I. Some 52 years ago, when a preacher of the Ballou-Whittmore kind, rightly called the "death-and-glory system," the Hon. Vincent Kenyon, ex-member of a New York Legislature, urged me to attend with him Mrs. Taimlin's seance in Auburn, N. Y. Hesitating at first on the grounds of clerical respectability, I finally went. It was in the afternoon. The lady's hand was on the table. The raps were very distinct. Thinking of some pre-arranged mechanical apparatus, I requested that these spirits—if spirits they were—rap somewhere besides upon the table. And to my surprise, they rapped high upon the walls behind me, then on the ceiling, then my chair, and finally upon my coat collar. Not only did I hear, but I felt the magnetic thrill of the muffled sounds. It startled me, for I knew there was no mechanical make-up about my personage.

Continuing, these spirits, demons, gods, or ghosts, informed me that a cousin of mine, Melissa Peebles, in a Western State, had recently died. They rapped out the causes of her death, the date of it, and the preacher's text at the funeral. This astonished me, as I knew nothing of this relative's illness. Writing to my uncle, I soon received a reply confirmatory of nearly everything in detail, as related at this seance. Here was intelligence outside of myself or anyone present. It puzzled, but did not convince me. The "toe-joint theory" of the doctors and the devil-theory cry of the priests only deepened the wonder. The sub-conscious, subliminal self, with its miraculous activities, had not then been invented. Was it electricity? Certainly not; for everyone conversant with the magnet knows that it cannot charge a table of wood, and, again, electricity is not intelligent. Was it suggestion? The inquiry is irrational, for our thought, our belief, was fixedly against what was spelled out by the rappings; and, further, this information concerning this death was not battery-stored in my subjective or sub-conscious mind and dug out by these invisible rappers. Interested deeply, but not satisfied, I continued my studies in this widening field of psychism.

II. In the Winter of 1858 Prof. I. Stearns hypnotized one E. C. Dunn of Battle Creek, Mich., a wild, good-natured, uneducated boy, an ex-employee of a circus. The Professor, through his will, put his subject through all sorts of platform antics from gay to grave; but one evening, when he exclaimed, "All right, all right!"

young Dunn lapsed into a tremulous psychic state, eyes closed, and hands and arms quite spasmodic. The Professor had completely lost his grip. He could not rouse him from this somnambulant state. Another will, invisible, and vastly superior, had taken control. The excitement became intense. Mrs. A. A. Whitney, a resident clairvoyant present, said: "I see a spirit by the young man that I think wants to write—others will assist him." Paper and pencil placed before him, and his hand rapidly, automatically, wrote bottom upwards and backwards: "I was killed on the Great Western Railroad, near Hamilton, C. W., a few hours ago. I have a wife and two children in Buffalo. (Signed) John Morgan." "How strange!" was the all-around response.

The next morning newspapers brought word of the accident, and later the number killed, among which was one John Morgan. Young E. C. Dunn (now Dr. Dunn, a wealthy citizen of Rockford, Ill., and a member of the City Council), was from this time on for some 15 years an unconscious trance medium, controlled weekly, and sometimes daily, by spirit Aaron Knight. Now, then, here was a will-power, aided by others superior to the hypnotist's will. It was intelligent. It described a railroad accident absolutely unknown to any one present. It wrote upside down, the medium's eyes meanwhile being closed. It gave the name and specified family matters in Buffalo, all of which was confirmed later by the journals and by careful personal inquiries. Is there any possible theory except the spiritualistic that can rationally account for such phenomena?

III. On a voyage across the ocean, conversing one day with the commander upon hypnotism, biology, psychology, mesmerism, and magnetic forces, he stoutly questioned their existence so far as believing that one mind could control another mind. I said: "Captain, there is your cabin boy, whom I think is a fine subject for hypnotic control." Stepping forward, I took him by the left hand, pressing the ulna nerve, and said: "Close your eyes." Making a few passes across his forehead, I exclaimed positively: "Your eyes are shut—shut—you cannot open them." I further said: "Your mouth is closed. You cannot speak." The captain, a little nettled, shouted: "Open your eyes. Speak!"

The subject now of my will could not do it. I continued with this youth until I controlled muscle, sinew, bone, nerve and his mental processes. I went still further; I discovered that I could impress my thought upon his mind and by will-power make him speak my thoughts. Taking him into the saloon one evening, the passengers being present, I said to him: "Atkins, you are not Atkins, but the great Kentucky orator, Henry Clay. Here, your honor, is an immense crowd come to hear you upon the tariff. Take the platform; they are calling, shouting for your views upon the tariff! Please take this rostrum." Up on the dining-table he stepped, his eyes closed, and I, standing behind him, composed a short speech and willed him to speak it, which he did, to the astonishment of the passengers, for he was an ignorant lad. Not only did he speak my speech, but to my own surprise he used my gestures. This was but one of the many experiments proving conclusively the transference of

thought. Thoughts, remember, are etherialized substances, or polarized points of force born of the spirit.

Suddenly, after a time, I lost my psychic control of this young man. Another controlling intelligence, with a stronger will than mine, took him from my hands. This invisible intelligence purported to be a spirit, who gave his name, and the place where he resided when he died. Later this was proven to be a fact. From this time on for years this young lad was known as a sensitive psychic or medium for the control of spirits. They improved his health, cultivated his intellect, gave through him astonishing tests, such as describing the dwellers in the spirit-world, giving their names and bringing beautiful messages from them comforting the orphan and the weeping mourner.

IV. The afore-mentioned Aaron Knight entrancing this Dr. Dunn, I once asked him where he was born, how long he had lived on the earth, what his condition was upon entering the next life, and how long since he had left the mortal for the immortal? He replied: "Spirits are generally averse to recalling and describing their earthly lives. They seem to us almost like shadows when compared with the higher realities of these celestial spheres." He then said, after some hesitation: "I was born in York, Yorkshire, England, some 200 years ago. My parents were English churchmen; my brother, James Knight, a distinguished English clergyman." He then described the York minister, the river Ouse, the topography of the country, and other matters connected with the old city of York. These I jotted down, saying to myself: "If I ever cross the Atlantic Ocean, I will, if possible, identify this spirit."

When appointed U. S. Consul to Asiatic Turkey by General Grant, and reaching Liverpool on my way to Turkey, I went first to London and then direct to York, where I commenced a careful examination for a trace of the Knight family. A full day I ransacked the libraries, but failed to find the names of Aaron Knight, the Rev. James Knight, and others. Then I went to the Will Office, employing the recorder of wills to look for this family. Being unsuccessful in finding it there, I went to another office, where were kept in Latin the old musty records of 200 or 300 years ago. Here the official, after a careful search, came across the Knight family, who lived in the city about 175 years ago. The name of Rev. James Knight was there recorded, the place where he was ordained, with sundry details, as his spirit brother had informed me through Dr. Dunn, the medium. The official copied these old records in Latin and, translating them for me into English, signing his name thereto.

I submit that no telepathy, no "subconscious suggestion," no sub-conscious, long-buried "subliminal self," no "correlated motor automatism" (whatever this may be), can account for these phenomena. There are churchmen so bigoted that they will not only trump up the "devil," subliminal suggestion, and plura personalities, but they will manufacture astounding miracles to explain away thousands of well-authenticated facts proving the continuity of life and a present intercommunion between the visible and the invisible worlds. Miracles, in the orthodox sense of the

word, are absolute impossibilities—and yet wireless telegraphy is as much of a mystery, if not a miracle, to the multitude, as is spirit communion to the non-students of the finer electro-magnetic forces with their responding vibrations.

V. I knew a young lady, Miss E., moving in that circle known as the "elite," whose father was a distinguished Judge upon the bench, and religiously a stern Swedenborgian, who, as an automatic writing sensitive, something like the cultured and talented Mrs. B. F. Underwood, wrote with both hands at the same time—mark, at the same time—on entirely different subjects; and conversing the meanwhile on a variety of other every-day library and household matters. These invisible penmen declared that they were not astral ghosts or "devils damned," but spirits minus their fleshly bodies. Some of them clearly identified themselves. They gave remarkable tests. The Judge so believed; but discouraged their communications because some of them tripped in matters of truth-telling. This should not have been considered so very strange by the Judge, since so many rascally liars die daily. Death is no vicarious sponge that cleans off life's bespotted slate in a moment; nor does it make fools of philosophers, or saints and seers of savages in the twinkling of an eye.

These newly-risen border-land spirits often surprised, if not dazed, that they live, differ among themselves quite as much as do mortals. Hence the necessity of carefully, judicially criticizing and weighing their communications in the scales of moral science, logic and reason.

Referring to this lady again, how would these wild subjective-self, subconscious-self, subliminal-self, sub motor-automatic-self theories account for the phenomena occurring through the daughter of this noted Judge? Was she gifted with a triplicate consciousness? Why not to get rid of spirit converse, make it quadruple; or, say, sextuple?

Consider further that this lady's left hand teachings did not always agree with the right hand teachings, and both were frequently at odds with her own conscious convictions, and also with the New Church dogmas of the Judge.

It matters not how many "subs" may be invented, how many soul-sheathings or complex sub-personalities may be claimed by a little coterie of hair-splitting, pseudo-scientists, the grand truth remains firm as adamant, that in manifestation through the 42 brain organs, there is but one individuality—but one divine entity—one primal consciousness, which constitutes the central root of all knowledge, whether of man, spirit, angel or seraph.—*Free Thought Magazine.*

The Transition of a Soul.

JAMES MARTIN.

A great ceremony was in progress in the other world. Spirits had gathered from all quarters to welcome and pay homage to a mortal on his approaching transition to their side of life. It was more than an ordinarily imposing gathering. In addition to those who, when on the earth plane, had held kindred relations with the being who was about to join them, there were several spirits from the higher spheres, whose varying degrees of excellence was plainly indicated by the luminous auras.

which emanated from their persons. These exalted spirits had felt it a duty they owed to themselves to indicate, by their presence, their sense of the goodness of the approaching mortal. They also, in like manner, desired to countenance other distinguished associate spirits who, in the past, whilst sojourning on the earth plane, had held ties of consanguinity with the being who was about to become one with themselves.

The whole gathering, by intuitive divination, knew what was necessary to be done, and by tacit consent silently took their appointed places in the ceremony which was to be enacted.

Who, then, was the mortal to whom this imposing gathering of spirits had come to pay a special mark of respect for the deeds he had done in the body? Did he belong to the so called great ones of the earth—those who had risen to high social position and had acquired abundant wealth? Not so. But truly it may be said that, in their estimation, he was a prince among men; but not in the generally-accepted earthly understanding of the term. It was far otherwise. His walk in life had been, mainly, with the poor and lowly and his aims to better their condition. It seemed as if the fates had destined him to fulfill this mission. If he had desired a high station, it was that he might be more effectually useful in his calling. To the credit of human nature, it may be said, that he needed no worldly possessions to account for the interest a number of friends took in his departure, and who silently, with reverential air, awaited his mortal dissolution.

All that he had accumulated or had once possessed had been given away to assist in uplifting fallen humanity. He had, in truth, gone about like Jesus, and had found his greatest happiness in doing good.

Had he, then, none of the weaknesses and frailties incidental to human nature? Had he, from the outset, been able to withstand all the temptations that beset the youthful pilgrim on his journey through life? Truly, it must be admitted that he had not been superhuman; some transgressions, in his earlier years, had been committed. But when he awakened to a consciousness of his errors, he had endeavored to atone for them.

Recognizing, at last, that he had an immortal soul, and that he was in eternity even while in the body, he had, so far as lay in his power, righted the wrongs committed whilst he was still sojourning here and before he was called to make an accounting on the other side of life. He knew that such was necessary to be done before he could make spiritual advancement. He had therefore sought and obtained forgiveness from the few whom he had, in times past, either materially, or, as it may be said, mentally wronged by not lending a helping hand or saying a good word in their favor when it lay in his power to do so. But ever after, he had continued to walk his path in life with love in his heart and with sympathy and kindness for all living creatures.

Noble he was, contemplating all things mean, His truth unquestioned and his soul serene, Shame knew him not; he dreaded no disgrace; Truth, simple truth, was written on his face.

To these qualities were added a surpassing forbearance and consideration for the frailties of human nature. There was also something peculiarly attractive in his demeanor

and in the mellow tones of his pleasing voice, which drew to him the confidences of others, and which conveyed the idea that these attributes belonged to one who was possessed of a kindly, genial disposition. These qualities shone through every gesture and movement of his person, so that repentant outcasts, however lowly, instinctively felt that a commiserating bosom would receive the outpourings of their contrite hearts.

In all his transactions with the wayward or fallen, he had never been entirely discouraged. He had implicit faith in the redeeming qualities inherent in his kind and a thorough belief in the precept:

While the lamp holds on to burn,
The greatest sinner may return.

Thus many, like the prodigal of old, had, by his influence, returned to the homes of their fathers.

He had long been prepared for his departure. He knew he was now on his journey to a better world and therefore received the greetings of the assembled friends with more than his usual benignity of expression. There was a serene air of hopeful expectation on his features and, indeed, it seemed as if nature was smoothing the lineaments and throwing off the appearance of age as he gradually approached his end.

Near to him were some who, in times past, had fallen by the wayside and had all but lost hope, when his kindly word and uplifting hand had enabled them to redeem themselves. Others there were, also, and those of near kinship, if such a distinction may be used at a time when the deep-felt sympathetic kinship of the brotherhood of man permeated every bosom and had brought them, with one accord, to pay homage to their departing benefactor.

Noticing that some of those that were near to him showed traces of their sympathetic feelings, he bade them dry their tears and comforted them with the certainty of their meeting again in a joyful hereafter.

Taking a moment when a more than ordinary calm had settled on the gathering, his voice was heard to request that one of his favorite hymns should be sung. Those in the group who were musical and whose souls were attuned in harmony with the solemnity of moment, sweetly and tenderly lifted their voices in that soul-comforting hymn to the afflicted, beginning with the words:

Give to the winds thy fears,
Hope and be undismayed,
God hears thy sighs and counts thy tears;
He will lift up thine head.

The last cadences of the music had hardly concluded when it was noticed that their friend was sinking fast and that he was about to lay down the burden of his earthly existence. Those who were of clairvoyant vision could see that the astral form was already beginning to shape itself over the prostrate body. At this supreme moment, those who were near at hand with a hushed movement drew still nearer in the endeavor to catch the faint motion of his parting adieu.

On this touching and impressive scene the spirits, who were hovering near, looked on with a deeply sympathetic feeling, and as the mortal yielded his parting sigh and was being wafted to realms above by the loving aspiration of his earthly friends, the spirits received him with a pæan of praise and thanksgiving, and with every demonstration and expression of tender delight, welcomed him to

the celestial home that had been prepared for him.

It was as if they should say: "Well done, thou good and faithful servant; enter and participate in the supreme friendships and joys belonging to the realms of spirit."

The Paris Congress.

B. B. KINGSBURY.

Psychische Studien for December contains a report of the "Congrès spirite et spiritualiste international" at Paris by Dr. F. Maier, in which Mrs. Addie Ballou and her addresses are mentioned with praise, her first address having been translated by Dr. Papus of *L'Initiation*, and was greeted with applause by the French.

Mr. Carlos, the American representative, is reported to have described "with humor" American "camp meetings," to which "people go in great numbers, attracted by some medium giving convincing proof of ability."

The programme of the Spiritualists of Holland was presented by a pastor of a Reformed church there, who, in spite of persecution, preferred the milder doctrines to those of the Calvinists with their unmerciful God.

Durville explained his theory of "Undulation of Fluids" as the basis of all psychological experiments, and a discussion was entered upon by Gilliard, Papus and Delanne, closed by Leon Denis, who declared that "the investigators of exact science were unable to make the speech of Heaven understood by the children of the Earth."

Hermetism was discussed by Papus, when Nepluyew (Russian) declared that he held conversations daily with unseen beings, and mentioned prophecies which had been fulfilled after 20 years. A communication of Marquis de Saint-Yves d'Alveydre was given by Dr. Papus in regard to the power of numbers in all manifestations of Nature. The polarity of the human body was also discussed and the experiments of De Rochas, Dr. Luys at the Charité Hospital were mentioned.

Thought-transference was discussed by Scheibler of Berlin and Champville. Barlet spoke of the various stages of hypnosis and Dr. Baraduc also explained his wonderful theories and experiments. Considerable prominence is given to the address of Dr. Papus on "Death and the Continuance of Life Hereafter According to the Teachings of Occultism."

The curative powers of Magnetism was discussed by Count de Constatin, Durville and Bouvier. Mediumistic phenomena, typology, spirit photography, especially that of Commandant Tegrat, was also discussed. Dr. Charzin, in an address on the "Question of the Fluids in Seances," explains that the regularity of the meetings of such circles and the complete harmony of the persons present, are the chief conditions of success. He explained the movement of tables, etc., by magnetizing them.

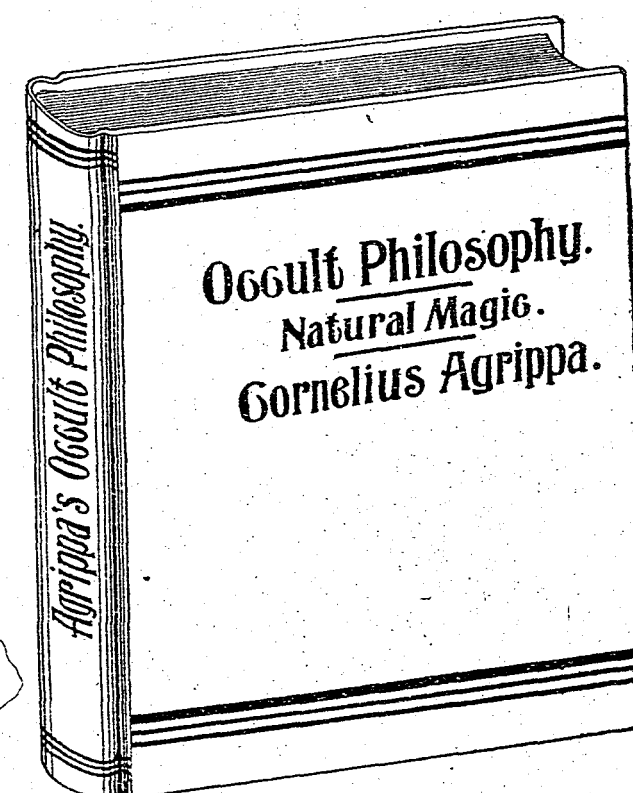
Sedir spoke on the religions of the Eastern countries—the Chinese Kings, Indian Vedas, Yoga, as well as the difference between Black Magic and White Magic, whereupon Gabriel Sacy made a report on Arabic Babbism, that new religion which within half a century was revolutionizing Islam, and whose apostles were having wonderful success, even among Jews and Christians in the Orient.

Remarkable Book.

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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 2, 1901.

There is a wonderful power in truth. When it is left free, it will remove error from the pathway of human progress.

A Republic is freely talked of among the liberals of Spain. A stirring speech was made last week at Cadiz, openly advocating such a step as the outcome of the present troubles.

Fear of Punishment as an incentive to do right, does not entitle any one to a reward for so doing. But he who does right because it is right, is entitled to all the benefits accruing therefrom.

The Difference between the materialist and the Christian Scientist is that the one holds that nothing is real that is not material, while the other claims that nothing is real that is not spirit. The truth is, spirit is material, but of a finer grade than that usually called by that name.

The Fifth Session of the Spiritualists' Training School, (Moses Hull, president) will be held on the Cassadaga campground, Lily Dale, N. Y., opening on May 14, closing on July 12. The object of this school is to train its students for thinking, writing, public speaking and mediumship. Further particulars may be obtained of Mattie E. Hull, Sec., 72 York St., Buffalo, N. Y.

The Lyceum Movement in Great Britain is quite popular. There are now 125 Lyceums in working order there, and it is proposed to elect a permanent general secretary who will devote his whole time to the advancement of that branch of the Cause. This we learn from the *Lyceum Banner*, an excellent monthly published by Mr. J. J. Morse, 26 Osnaburgh St., Euston Road, London N. W., Eng.

Terrible Marine Disaster.

On Feb. 22, while attempting to enter this harbor in a dense fog, the ocean liner, Rio de Janeiro, struck on a rock and sank within 15 minutes, drowning about 130 persons. This is the most terrible disaster which has occurred for many years in San Francisco harbor.

Col. Olcott, one of the founders of Theosophy, was a passenger on this boat, but fortunately left it at Honolulu for a few days and took the next boat for San Francisco.

Mr. R. Wildman, U. S. Consul-General at Hongkong, Mrs. Wildman and two children were passengers on the boat and all were drowned.

SAVED BY A PRESENTIMENT.

The following dispatch from Seattle shows how two persons were prevented from taking passage on the ill-fated vessel:

Mr. and Mrs. Spencer of Los Angeles, who arrived from Honolulu on the Warrimoo, had engaged passage on the ill-fated Rio de Janeiro, but, owing to a strange presentiment of Mrs. Spencer, they forfeited their tickets in order to take the Warrimoo on the following day. On reading the account of the terrible disaster off San Francisco harbor, Mrs. Spencer said her intuition that something would be wrong was inspiration. At Honolulu Mr. Spencer strongly combated his wife's sudden dislike to make the trip on the Rio de Janeiro, but on her insisting that she knew something terrible was going to happen, he acquiesced and bought tickets for the other steamer.

The Work Before Us.

National and State Associations are working with a will to try to stir up the people to activity. The Spiritualist periodicals are also doing their best to awaken their readers from their slumbers. If those who believe in Spiritualism would awake to their rights and privileges and were willing to fight for them, they could command anything within sight. The spirit of inquiry and progress has gone out into the world, and churches are being regaled on the fruit of the tree of knowledge—progressive knowledge—and in every department of life there never was such a leaning towards advanced thought as at the present time.

The world is ripe for a revolution in things spiritual; that revolution will come, and if Spiritualists themselves will not engage in the combat and claim their own, others who lay no claim to that name will be imbued with the power and knowledge to do the work and get the glory thereof.

Anniversary Exercises are announced for Boston, Mass., for Thursday, March 28, in Paine Hall. Quite a number of the prominent workers are engaged for that occasion, which will be a notable one in the history of Spiritualism.

Uneasiness in Spain.

It is said that anti-clerical riots are becoming frequent in Spain, and that only a few days ago the carriages of the Papal Nuncio and the Minister of the Interior were stoned in Madrid.

Spain is one of the most priest-ridden countries of the world, and when the people become disgusted with dogma and fanaticism, accompanied by the enforcement of such by cruelty and bloodshed—it is a hopeful sign. Spain is the home of the Inquisition, where the most diabolical cruelties have been practiced in order to crush out religious and mental freedom, and when such a people become imbued with freedom of thought and expression, it is a sign of progress. The Jesuits have for ages ruled poor Spain with a rod of iron, but their days are numbered and such rule must go, for "the world is marching on."

True Spiritualism includes the philosophy of the present physical existence, and the happiness and progress of those who live in the present day, as well as the philosophy of the world of spirit with its almost endless work. There is no such thing as "higher" Spiritualism. True Spiritualism embraces all the philosophy of life. The *Banner of Light* very aptly remarks as follows:

Fraternal love is the prompter of all reforms; the inspirer of all philanthropy; the agitator of all social improvement; the pleader for liberty, equality, justice and right in government; the promoter of every means that makes humanity wiser, better and nobler. It is the strongest bond of society, of country and of nations. When it prevails there will be peace, goodwill and happiness such as this earth has never known. It is the mission of Spiritualism ultimately to establish this divine element in all human hearts.

Mass Meetings are being held by the National Spiritualists' Association in many of the large cities of the country. Last week such were held in LaCrosse, Wis.; St. Louis, Mo., and St. Paul, Minn. This week they are being held in Kansas City, Mo.; next week in Topeka, Kan., on March 8, 9 and 10; in Philadelphia, Pa., on 12, 13 and 14. Others are planned to be held in Chicago, Ill.; Baltimore, Md.; Boston, Mass., and elsewhere.

These mass meetings are intended to build up State Associations, as well as local societies, and to aid the Cause generally.

Why not hold several in California—say, San Francisco, Los Angeles, San Diego, etc.? They would be productive of much good.

Postal Cards.—Reader, do you write on postal cards with a pencil and then mail them? It may surprise you to know that one-half of these postal cards are so defaced in passing through the mails that they cannot be read. Please don't do it again.

Dr. Louis Schlesinger is causing quite a stir in Tennessee, as we notice by the *Columbia Journal* of Feb. 13, which contains the following item concerning his visit there:

He has given exhibitions that cannot be accounted for unless his own explanation be accepted.

For example, when a "sitter" has written upon a slip of paper a name with which the doctor cannot possibly have the slightest acquaintance, he not only unhesitatingly gives the name, but facts about the bearer of it which have long been forgotten by the sitter, or are utterly unknown to him, but upon investigation prove true.

The *Leaf Chronicle* of Clarksville, Tenn., on Feb. 19 contains the following account of a seance held in the office of that paper:

In the presence of four persons (all total strangers to him) he gave tests which convinced all that he is endowed with very strange powers. Through his medium, "Ben," (a dead brother), Dr. Schlesinger received messages concerning those present so absolutely correct as to be entirely unaccountable to them. He made revelations as to the full names of deceased persons.

He has the power to shake the belief of the most skeptical, as was amply demonstrated at this office this morning.

Hypnotism.—There is a bill which has passed the Senate in Kansas, which prohibits public exhibitions of hypnotism. An exchange wisely remarks as follows on the subject:

Hypnotism is not necessarily injurious, and there are some kinds of hypnotic phenomena about which people should know, and a knowledge thereof could be better disseminated by means of a public exhibition than in any other way. For instance, suppose a hypnotee is clairvoyant under hypnotic influence, and finds he is not injured by being hypnotized. Why should he be prohibited from giving an exhibition of his powers in public?

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.

Among the contributors to the *March Arena* are several celebrities who present their views on topics of vital new-century importance. Mr. Patterson, editor-in-chief, writes on "Organized Charity" that every one should carefully read. Editor Flower reviews the utilitarian character of the last century and has an interesting department of "Topics of the Times," in addition to the usual suggestive studies of the newest books. 25 cents. Alliance Pub. Co., New York.

Health Culture for February is, as usual, full of good thoughts and words. Among its contents we find the following: Physical Training as the Basis of Health, Strength and Grace, The Philosophy of Eating, Massage Treatment for Common Disorders, The Growing Child, The Mouth, Teeth and Lips, Curing by Suggestion, etc. Published at 503 Fifth Ave., New York. Price, 10 cents.

The Psychic Century is the title of a new Spiritualist weekly, published at Topeka, Kan., at \$1.00 a year. Laura B. Payne, editor. It is a bright and spicy paper, the articles having a true ring about them, and it should find a liberal support.

The Interpreter is the name of a new monthly published at 1021 Masonic Temple, Chicago, Ill., at \$1.00 a year, and edited by Rev. George Chainey. It is the organ of the School of Interpretation. It is metaphysical, devoted to finalities, and its editor says it is intended to reveal "the language by which God speaks to man. This is revelation."

Mr. F. T. Allen, of 23 St. Mark's Place, Brooklyn, N. Y., will soon issue a new monthly which will treat Mental Science from the standpoint of an astrologist. Mr. Allen says: "It will help its readers to a better understanding of the laws of Nature as epitomized in themselves."

Heart Culture is the new name of what was lately known as the *Occult Science Library*. It is now published by Ernest Loomis & Co., at Inwood-on-the-Hudson, New York. The February number is devoted to "The Soul of Your Surroundings." It very truthfully avers that the most important thing to learn is how to come into direct daily communication with the Universal Soul, which is the untiring expression of every good word, thought and act.

The Sphinx for January commences a new volume and the price has been reduced to \$1.00 a year. The January number contains the following articles: Will the Moon's Nodes Affect the New Presidential Term? The Recession of the Equinoxes, The Best Days to Plant for 1901, Birthday Information and Daily Advice, The American Grammar of Astrology, etc. Published by Pyramid Pub. Co. at 336 Boylston St., Boston, Mass.

Free Man for February contains articles on Thought and Who Cares? and other interesting matter. Published at 124 Birch St., Bangor, Maine, at \$1.00 a year.

Those who are interested in colonial furnishings will find a valuable article in the March issue of the *Delineator* describing House-furnishing at Mt. Vernon. Owing to the splendid work done by the Mt. Vernon Ladies' Association, the appearance of George Washington's home has been remarkably restored and retained. There is, therefore, nothing merely fanciful in the description of Mt. Vernon as it was.

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Mediums' Directory

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

Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

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

Edward Earle, Independent Slate-Writer & platform test medium. 305 Taylor St., San Francisco, Cal. Private demonstrations daily.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight St. San Francisco, Cal.

Mrs. H. B. Gillingham, 305 Larkin St., room 90, 4th floor. Sittings daily. Circles Sunday, Tuesday and Thursday eves. 10 cents. Developing circle Friday eve.; 25 cents. Readings by mail, \$1.00. Take elevator.

Dr. Wm. Penn Haworth, Oakland, Calif. C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Medium, Psychometrist and Magnetic Healer. 330 1/2 So. Spring St., Los Angeles, Cal.

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

Fred Mann, Magnetic Healer, 848 McAllister St., S. F. Head and ear troubles, weak eyes and failing sight, some kinds of blindness.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Palinbaum, 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.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 1049 Market St., S. F., Cal. Readings and Treatments daily.

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Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant. Treats all chronic and obscure diseases. Letters promptly answered. Send stamp. Sittings \$1. 1164 O'Farrell St., bet. Franklin and Gough. Meetings are held every Sunday evening at Whitney Hall for occult demonstrations and messages.

Mme. E. Young's test meetings Tues., Thurs. and Sun. eve., Oriental Hall, 619 McAllister St. Wed. eve. at Neptune Wigwam, Webster St. Sta., Alameda, 10c. Sittings daily at 619 McAllister St., S. F.

BEYOND THE VAIL.

This publication is a sequel to "Rending the Vail"; being a compilation, with notes and explanations by Jabez Hunt Nixon, of narratives of spirit experiences, spoken, written and illustrated by full-form visible materializations, setting up a scientific and personal verification of what we shall be, and of a code of ethics requisite to the most speedy realization of the highest and purest felicity attainable in the future life.

A Card to the Public.

WHEREAS, A work of psychic matter, to be entitled "Beyond the Vail," is about to be published, such work being a sequel to "Rending the Vail," and produced in the same manner and in the presence of the same medium (W. W. Aber), and J. H. Nixon served as compiler and editor, with explanatory notes and remarks.

Edward Butler of Memphis, Mo., R. T. Van Horn of Kansas City, Mo., and E. J. Schellhaus of Spring Hill, Kansas, are appointed by the spirits as a Committee on Publication to assume and provide ways and means of publishing and advertising said publication.

Now the said J. H. Nixon copyrights the said publication on condition expressly that the said committee have control of all financial proceeds of such publication until all expenses of publishing and advertising, and all claims of J. H. Nixon for money and means furnished by him in procuring the subject matter for said publication, be paid and fully reimbursed, and all other equitable claims properly adjusted.

The said committee have full charge and control of such interest in the proceeds of said publication as the said committee shall determine to award unto the said W. W. Aber; and further,

The price of the book, "Beyond the Vail," shall not exceed \$2.00, and 25 per cent. off will be allowed to those who order the book before publication. Those who wish to invest in the fund for publication will be allowed 8 per cent. on their investment. Col. R. T. Van Horn, treasurer, will guarantee ample assurance for the payment of such investment out of the proceeds of the sale of the book. All communications addressed to

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Oh, sounding sea:
But the tender grace of a day that is
Will never come back to me."
—Tennyson.

Wake, wake, wake, thy eyes, oh, sleeping
soul:
For love hath not forsaken thee,
When cosmic forces roll!

Wake, wake, wake, to life, oh, spirit free:
For the gentle love of a day that is past,
Will come again to thee!

Wake, wake, wake, to love and joyous
glee:
For the tender grace of a year that is
Has come again to me!

J. MARION GALE.

TRANQUILITY.

Lord, would we place all trust in Thee,
And ever cease to fear,
How sorrows would from us depart,
And Thou wouldst draw so near.

How happiness would fill our souls,
While trusting all to Thee,
And souls expanding with Thy love,
Would grow so strong and free.

MARTHA SHEPARD LIPPINCOTT.
Moorestown, N. J.



The Editor is not responsible for the
opinions of correspondents.

Mahomet, the Medium.

TO THE EDITOR:

It is many times wondered at
why so little is known in America
of our true spiritual friend, Ma-
homet, a spiritist of grand and
noble power. On the mount, un-
learned and unlettered, he wrote
the Koran, and by invisible power
was guided on to victory and suc-
cess.

As to France was Joan of Arc,
so to Arabia and spirit power was
Mahomet. We have had many an
instrument for the spirit world, but
none more grand than Mahomet;
the raps at Hydesville only being
later day work of departed spirits.

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To Assist Development.

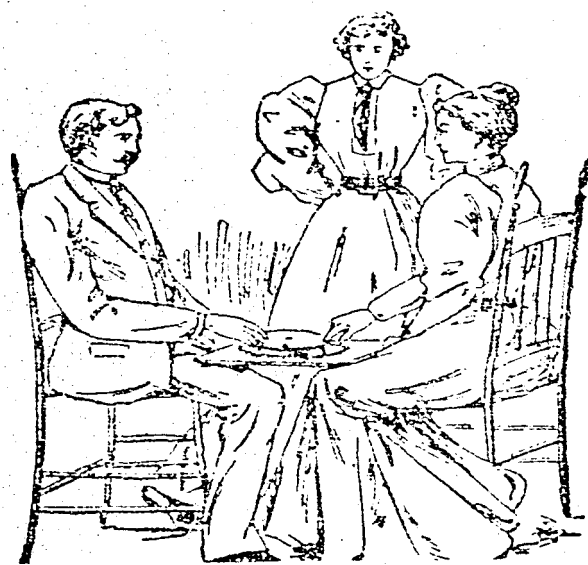
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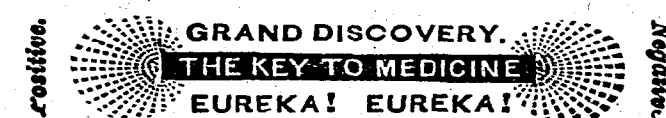
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Local News Summary.

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

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

Mrs. R. S. Lillie delivered a fine address before the Oakland Psychical Society at Woodman's Hall last Sunday morning, suggested by thoughts from Prof. Loveland. In the evening Mrs. H. A. Griffin answered questions and gave messages to an appreciative audience. She is engaged for Sunday, March 3. Mrs. A. E. Wood, Sec.

Board Meeting.—The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association will be held at the headquarters, 3750 22nd St., San Francisco, on Saturday evening, March 2. W. T. JONES, Sec.

Mrs. Cowell opened the mediums' meeting at Loring Hall, Oakland, on Wednesday evening, Feb. 20, with a few remarks, being followed with messages by Mrs. Smith and Mrs. Stewart. Pres. Preston of the Union Society made a few remarks and was followed by Mrs. Cowell with messages. A pleasant feature of the evening was the presentation to Mrs. Cowell of a handsome pillow, after which dancing and refreshments were indulged in until a late hour.

Col. H. S. Olcott, one of the founders of Theosophy, arrived in San Francisco last Monday. He is nearly 80 years of age. He will deliver several lectures in this city before going to Los Angeles and the East. He was on the ill-fated steamer Rio de Janeiro, but left it at Honolulu and took the next for San Francisco. Col. Olcott will lecture next Sunday evening at Metropolitan Temple on "Theosophy, Religion and the Occult Sciences."

The Mission Lyceum held its regular monthly entertainment on Saturday evening, Feb. 23, in Mission Opera Hall. The following program was rendered: Overture, Miss Alice Helms; recitation, Master Frankie Close; song, Miss Myrtle Bunn; recitation, Miss Etta Werner; recitation, Master Richard Werner; vocal solo, Mr. Will Jacobs; club-swinging, Mr. Chas. O'Connor; sand jig, Miss Myrtle Bunn. A social dance concluded the evening's enjoyment.

Mr. Jas. B. Chase had a stroke of paralysis on Tuesday, Feb. 12, while sitting in his buggy at Main St. wharf. He was taken to his office and a doctor called, who ordered him taken home, where he died on Friday morning, Feb. 22. The funeral was held from Odd Fellows' Hall on Sunday, Feb. 24, at 1:30 p.m. Services by the Odd Fellows' Lodge. There was a very large attendance. Mr. Chase was one of the directors of the Progressive Spiritualist Society, a hearty supporter of all good spiritual work, generous to a fault, and will be sadly missed at the water front by many a man whom he has helped to a square meal.

The Hutchins Benefit Entertainment was a decided success, and the program of eight numbers was well received, especially the Keystone Quartet, who were called out three times. The dancing kept up lively until 12 o'clock. Returns from sales of tickets are not all in yet, but the benefit will be a good, substantial one.

Be Sure and attend the Lyceum party on Friday evening, March 3, at Occidental Hall, 305 Larkin St. Prof. Weisel furnishes the music and it's the very best.

Mrs. J. J. Whitney entertained the young people who came to her hall last Sunday evening to get messages from their friends in the spirit-world. The hall was well filled, and the work done by Mr. Salisbury, her spirit guide, was very satisfactory. This meeting is located out of the business section and is doing much good.

The Ladies' Aid Society had its social on Friday evening, Feb. 22, but the attendance was small, owing to the benefit party the evening before and the rainy weather. Those who did go had a jolly time. Their next party will be a masquerade.

Oakland.—The conference of the Union Spiritual Society at Fraternal Hall on Feb. 24 was addressed by Dr. Andrews, Dr. Bonesteel and others. "Peace" (continued from Feb. 17) was the subject discussed. Mrs. Cowell, Mrs. Smith and Mrs. Stewart followed with fully-recognized messages. In the evening Edward K. Earle of San Francisco was greeted by a large and delighted audience. Sec.

Mrs. C. J. Meyer gave her usual test meeting last Sunday evening, reading articles psychometrically and sealed letters.

At Oriental Hall last Sunday evening there was a good audience, and after a fine lecture given by Mrs. Sarah Seal, Mme. Young gave psychometric readings to the satisfaction of her audience. Professors Richard Young and Bothwell-Brown furnished the music.

At Alameda last Sunday evening Mrs. S. Cowell gave convincing tests to a large audience assembled in the Masonic Temple.

The Ladies' Aid Society at its business meeting on Wednesday, Feb. 20, unanimously adopted the following:

Whereas, We have heard with surprise of the transition of our sister, Mrs. Elizabeth D. Bell, in Washington, D. C., on Jan. 30, 1901, and

Whereas, Mrs. Bell was an active member of the Ladies' Aid Society of San Francisco during her residence here a few years ago; therefore, be it

Resolved, That at a regular meeting of this Society, we express our appreciation of the labors of Sister Bell, and of her sterling worth of character and spiritual attainments.

And ever near us, though unseen,
Such dear, immortal spirits tread,
For all the boundless Universe
Is life—there are no dead.

Resolved, That while her release from the physical body to use her enlarged powers in the realm of spirit, is an occasion of congratulation, we offer our sympathy to her bereaved sister, Mrs. Nellie F. Seymour, whose tender care and devotion to Mrs. Bell during her last illness was manifested by her personal attention to every requirement.

Resolved, That this preamble and these resolutions be spread upon the minutes of this Society, and offered for publication in the Spiritualist papers.

Resolved, That we extend our loving sympathy to her beloved daughter, Besie, and her mourning sisters and friends.
MRS. B. F. SMALL, Pres.

MRS. ANNIE WADSWORTH, Sec.

An Open Meeting of the Hermetic Brotherhood was held last Thursday at 509 Van Ness Ave. After the opening exercises Dr. Phelon gave an address, followed by several others. After recess E. R. Rockwood read a paper on "Man's Free Moral Agency."

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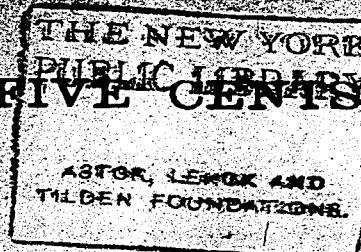
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VOL. 38.

T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 9, 1901.

1429 Market-st. Between 10 & 11th-Sts.

No. 10.

AN ANGEL'S SONG.

"Beautiful flowers from morning-land,
Beautiful gems from ocean's cave,
Beautiful thoughts the soul expand—
These we bring to bless and save.

"To save from sorrow's withering blight,
To fill the heart with measured rhyme,
To sweep aside the curtained night,
And fit thee for thy place and time."

So sang an angel sweet and low,
As sweet and low as maiden's lyre;
Like censer swinging to and fro,
The last faint notes of song expire.

Somewhere we'll hear thy song again,
Sometime, when fragrant lilies blow,
And peace of heaven blesses men,
Its benediction we shall know.

MARY KELSEY BOOZER.

BORDERLAND.

Feeding the Spirits.

The JOURNAL for Feb. 23 contains an article headed "Rapping in a Barn." This takes me back many years before I knew what mediumship meant, when I had many similar experiences with spirits. They would torment the horses during the night, then come to the house and cause great disturbance. In my ignorance, I moved from house to house to rid myself of such frequent shocks.

After many years of this kind of experience, I went to bed to sleep, one night. Shortly after, groans and many terrorizing noises took place and frightened me nearly to death. I covered my head, waiting for the disappearance of what had frequently left me exhausted for hours; but instead of their going this time, they made known to me their desire and purpose. These are the words they spoke: "If you knew how hungry we are, you would not send us away." That set me to thinking and brought back my senses. Immediately I said: "Go! Come to-morrow and I will prepare for you a feast. What would you like?" It was named in an inaudible voice that I knew well.

The next day, strange to say, I had forgotten the night previous; but on the hour named, down jumped, seemingly from the air, as livid a form as I ever saw, in search of the promised food, saying: "I am here." I jumped, too, but to fulfill my promise, I carried it out to a letter, and since then never have I been frightened by spirits. That lesson has lasted me all through life.

Spirits well fed can communicate with the material better. There is not so much difference between us. I would advise "Sylvester Jacklin" to make a feast in his barn for

those visitors. Neyer mind about how much of the feast is left over, or how much disappears; feed them.

The body passes through a period called sickness when little is given to nourish it, and my experience has been that you and I must feed such ones until the time arrives they no longer need it. I put an extra chair and plate at my table at each meal. Let others do likewise. SOPHIA B. SEIP.

Fresno, Cal.

Strong Spirit Force.

Dr. A. L. Foreman of Stockton, Cal., related to a Mail reporter on Feb. 9, 1901, the following occurrences in connection with spiritualistic seances held lately at the residence of Hiram Cameron:

According to Dr. Foreman, a spirit which they call "Oklahoma Jones," threw a plate at Joseph Denz and himself while they were conversing on the corner of Stanislaus and Main Sts. Dr. Foreman's story of the incident is as follows:

in self-defense. He was killed in Oklahoma by a man named Bill Jeffries. He told us all this in just as plain a voice as I am telling you.

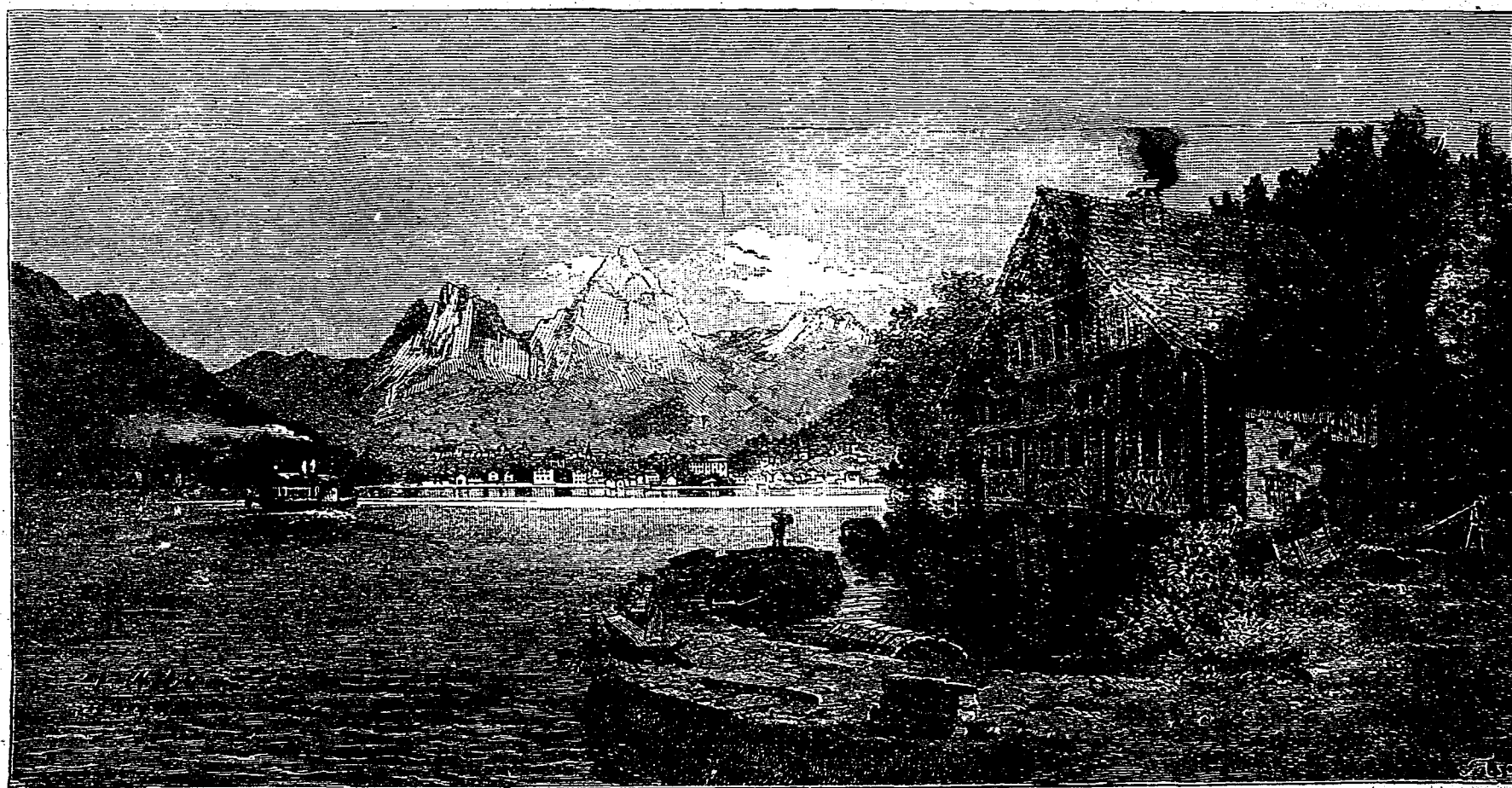
One night Babcock, the photographer, told Okley that if he would break a plate he would pay for it. Quick as a wink and faster than it could have been done by mortal man, four plates came against the door in succession and were broken into hundreds of pieces, some of the fragments falling into the room where we were. It cost Babcock 60 cents for the plates.

"He raps louder than I ever heard at a seance before. In response to a request Jones rapped on the roof so loudly that a man running a cigar store near by asked what Cameron was doing on his roof that night. Last night we had manifestations right in the light. We heard Jones talk to us, and while two lights were burning in the room we felt his hands upon us, and my hat and Babcock's were tipped right over upon our foreheads. There wasn't a chance for

Custer county, Nebraska, near Broken Bow. In her vision she saw him struggling with an assassin who sought his life. It was a fight to the death, and occurring, as it did, in a field at a considerable distance from the house, was seen by no one save the sleeping woman nearly 1,000 miles away. She watched its evolutions, as she explained afterward, witnessing every movement, every detail of the combatants' personal appearance and dress, the very expression of their faces, as distinctly as though she had stood beside them. She saw her brother grow weak in the grasp of the stronger man and finally succumb. And then—

With a scream of horror she sat upright in bed. A cold perspiration had broken out on her body; she was trembling and on the verge of nervous collapse. Calling other members of the household about her, she related the details of her horrible dream.

Two days later Mrs. Hushaw received a telegram notifying her that her brother was murdered.



Trieb, Lake of Luzerne, Switzerland.

"We have been having the most wonderful manifestations at these Cameron seances that I ever saw in my life, but the climax was capped last night. There's a spirit comes every night that we call Oklahoma Jones. He says he was a son of a Methodist minister of Maine. He got in with bad company, came West, got to robbing trains, and became a bad man generally. He killed five men, but four of them, he declared, he slew

any trickery. If anybody thinks there was any, or that Cameron can't convince him of the genuineness of the manifestations, he can win my money any time."

Duel Seen in a Dream.

Mrs. Ida Hushaw of Huntington, Ind., had a dream the other night about her brother, W. H. Fullhart, who lived upon his stock ranch in

This was followed by a letter setting forth the facts with greater minuteness. Her brother's skull had been crushed with a hammer, it said. The assassin of her dream had used a hammer.

A careful comparison of dates showed that, allowing for the difference in time between the two points, the murder in Custer county, Neb., and the dream in Huntington, Ind., were coincident almost to the minute. Other points

of similarity were noted. Mrs. Hushaw saw her brother fighting in his shirt sleeves, having removed both his coat and overcoat, which lay upon the ground beside him. This was verified by those who afterward visited the scene of the conflict. She observed that he wore a cap and blue ducking trousers, which was also confirmed by later advices.—*Buffalo (N. Y.) Evening News.*

Spirit Photography.

In my early life, some 50 years ago, I learned to take pictures by the use of the camera. I followed it up, until I learned the whole process of photography up to date. It amuses me to hear some photographers say that pictures cannot be taken in total darkness, and that there are no such things as spirit pictures. This shows them to be behind the times.

Mrs. Marie Bird (a San Francisco medium) and I were invited to the rooms of Mr. E. W. Foster, a spirit artist in San Francisco, to witness a test concerning spirit pictures being taken in total darkness and without a camera. This test was given Feb. 15, 1901, at about 9 p.m. Mr. Foster told me to get a dry photo plate at some place unknown to him, which I did, and it did not go out of my hands until after the picture was taken and developed. I did all of the developing myself. Mr. Foster told me that I could take the plate elsewhere and develop it if I desired to, but I chose to do the work there and then.

In taking this picture Mrs. Bird and I sat at a small table; then the artist turned out the gas, making the room perfectly dark. He then sat at this table opposite me. I held the plate in my hands; he put a cloth that was on the table over my hands and the plate, which were resting on the table. Then he put the tips of his fingers on the opposite edge of the plate. We sat there about 15 or 20 seconds, when the spirits rapped on my hand and the plate.

My familiar guide told me there was a picture on the plate. I spoke about it, and then Mr. Foster lit the gas and at my request made a developing and fixing solution, put them in their respective dishes, and I developed the picture, which was the head only of an old man with grey hair and whiskers. Mrs. Bird thinks it is some one that she knows.

Mr. and Mrs. Foster came here highly recommended by many Spiritualists of the East.

CAPT. BERT STOUT.
I concur in the foregoing statement.
MRS. MARIE BIRD.
San Francisco, Cal.

The World of Spirit.

In that excellent new book by Miss Lilian Whiting, entitled "The Spiritual Significance, or Death as an Event in Life," the author, in a chapter entitled "Between the Seen and the Unseen," discusses the matter of the comprehension by the masses of humanity of the close connection between the physical and the spiritual states. On page 226 we find the following on the subject:

This world of the Unseen is pressing upon us from every side. We are companioned by invisible friends. They speak to us, and we are learning how to distinguish

their words. We receive a vast and an increasing amount of impressions, and the degree to which we receive these impressions is determined entirely by our own degree of development. The infant is unconscious of whatever intelligence or genius may be about him. The child becomes more susceptible to impression, and recognizes in increasing degree, as he develops, the wisdom, the love, that enfolds his life. This analogy holds true in man's perception of the Unseen world by which he is surrounded, and from which he receives aid and suggestion and perpetual guidance.

Psychic science discovers the Unseen realm and makes progress in a knowledge of its laws as the science of Astronomy progresses and enlarges its grasp of truth. The faith inculcated by Jesus establishes the certainty of the Unseen world to all who believe, but psychic science explores and demonstrates it, and proceeds increasingly to find out and formulate the laws that govern it.

The common remark among people who have never given one minute's study or research in this direction, that "If communication between the Seen and the Unseen is true, then why does not So-and-so come to me?" is about as wise as to say: "If the X-ray is a fact, why can't I see through my hand as I hold it up to the light?" or, "If Saturn has four moons and two rings, why do not I see them?"

A person who has never given an intelligent thought to the literature of psychic research, who has never read or studied spiritual laws, will assert his wonder that in case there is truth in the spiritual philosophy he should not himself have known and experienced it.

The study of the higher mathematics, including Astronomy and the calculations of tides and eclipses; the study of electricity with all its marvelous developments; or of chemistry, in the absolutely new world it reveals—all these are by comparison simple to the vast, the wonderful study of the relation existing between the physical and the ethereal worlds. The average status of real knowledge concerning this is hardly more than was the average knowledge of Astronomy in the fifteenth century. Even experience and observation of the phenomena involved in the various 'manifestations' of intercommunication offer but a slight contribution to any intelligently comprehensive view of the subject.

The generally prevailing vagueness of idea concerning our own immediate future is extraordinary; for life is one and indivisible. The event of death works no miraculous change of transformation. Man does not "become a spirit" by the process of dying, which is a mere chemical change; he becomes more and more a spiritual being, day by day, and year by year, as he develops his higher qualities, as he lives in the spirit, which is to live in justice and truth and generosity and love; to live in intellectual development and increasing sympathy and good-will to all humanity. He becomes less and less a spirit in proportion as he lives the life of the senses, and finds his interests and enjoyments on the sensual and the lower rather than on the spiritual and higher plane.

This book is for sale at the office of the PHILOSOPHICAL JOURNAL. Price, \$1.00. By mail, postpaid, \$1.08.

The Paris Congress.

B. B. KINGSBURY.

Psychische Studien for December contains a report of the "Congrès spirite et spiritualiste international" at Paris by Dr. F. Maier, in which we find the following additional matter to that published last week:

Dr. Bonnet of Paris, a critical and reliable investigator, gave an account of the results of his experiments which convinced him not only of the existence of an invisible, intelligent power in the psychic world, but also of the fact of the possibility of the passage of matter through matter.

The alleged discovery of Emments that gold could be made, brought on a discussion of the older alchemy.

Mme. Merys, correspondent of a Brazilian journal and delegate from Rio de Janeiro, gave a communication on "Spiritistic Science and Christian Morals," and the Belgian General Fix on "Spiritism and Positive Science."

A visit to the Trocadero under the guidance of Dr. Papus was an interesting variation, and in which he explained the Buddhistic idols, etc., there to be found, on esoteric basis.

The meeting of the spiritistic section was addressed by Leon Denis on the best method of excluding deception and fraud from seances for the investigation of phenomena. Dr. Papus explained the method advised for the exclusion, beyond all peradventure, of such fraudulent manipulations by the construction of a room specially designed with electric devices, etc.

Mme. Ballou spoke of the wonderful power of certain clairvoyant persons to make the past live again through Psychometry, and related many interesting experiences of her own. She closed with the earnest admonition to waken the divinity within us, whose expression was the unlimited love toward every human being.

An Abbe excited considerable interest with the statement that the investigation of mediumship was now the order of the day.

The Tendency of Science.

Science is tending toward a great psychological discovery. I said the other evening that I thought the progress of the future would come through psychic discovery. I think the veil may be very thin between us and the other world! I think it may only exist in our imagination! There may be no such thing as a veil! But I am not sure that we shall need to depend upon the leaping of the soul from out the body into communion with the spirits that we cannot see, but with whom we may converse, in order to obtain psychic revelations. For I believe, as near as I can read this record carefully from the beginning to the close of this century, that science is unconsciously writing in letters of light that he who runs may read, this one word, "Spirit." That is one lesson of the revelation of our wonderful century. The chemist and the biologist and the astronomer, and the physiologist, and all of those who speak of what we call "matter" speak of this. They have decomposed matter.

They say—some of the greatest scientists that only a few years ago were called "materialists"—

they say that, after all, they are not sure that everything may not be summed up in the word "force." I think we are fairly rushing, with greater than electric speed, towards such a revelation as will cause us no longer to say "good" and "bad," or "material" and "spiritual;" but we shall all be one in the great revelation of God.—*Ex.*

Spiritual Literature.

SARA A. UNDERWOOD.

Among noted French writers who have been and are believers in the higher truths of Spiritualism we name Balzar, George Sand, Victor Hugo, Dumas, Amiel and Flammarion; among English authors, Bulwer Lytton and his son, Tennyson, Wordsworth, William Blake, J. H. Shorthouse, Mrs. Browning, Mrs. Oliphant, Charlotte Bronte, Marie Corelli, Du Maurier, Edwin Arnold, Dante, Gabriel Rossitte; among Americans, Elizabeth Stuart Phelps-Ward, Harriet Beecher Stowe, Dr. Oliver Wendell Holmes, Whittier, Emerson, Nathaniel Hawthorne, Edward Bellamy and Marion Crawford. There are others, but these names come now to mind most prominently.

Honore de Balzac, the novelist, who is now given first place in French literature, and whose works have been adequately translated into English by an American woman, Katherine Prescott Wormely, understood thoroughly the spiritual nature, strivings and destiny of man; and many of his works, like "The Country Doctor," show evidence of his philosophic spiritual studies. But in his three books that should be read in a series—"Louis Lambert," "The Magic Skin" and "Seraphita"—his thoughts are most fully developed; and all interested in the spiritual life should read at least these three. George Sand's "Consuela" and its sequel, "The Countess of Rudolstadt," are permeated with spiritual thoughts and descriptions of its phenomena. Victor Hugo, who openly avowed his belief in Spiritualism, gives special prominence to the reasonableness of this belief in his "Toilers of the Sea," and more than hints at it in "Les Miserables."

Dumas shows how his "Count of Monte Cristo" was kept sane in his long imprisonment by spiritual ministrations and teachings—through automatic writings, and other phases. Henri Frederic Amiel did not confess to believe in Spiritualism; yet his uplifting book, the "Journal Intime," so ably translated by Mrs. Humphrey Ward, is impregnated throughout with spiritual faith and aspiration—though he would probably have been shocked had any one thought of him as a believer in Spiritualism. Camille Flammarion, the astronomer, was at one time an automatic writer, and his "Stories of Infinity" and "Urania" deal wholly with the problems of spiritual existence from the standpoint of scientific knowledge. Guy du Maupassant's "Horla," and perhaps some other stories, treats of occult literature.

Among English authors, perhaps Bulwer Lytton, who made a careful study of psychic phenomena, has made most use of them in his stories. One of his earlier works, "Pilgrims on the Rhine," embodies in a little story the germ that Du Maurier later worked out in his charming story of "Peter Ibbetson," and his dream life. Bulwer's fascinating "Strange Story" gives

a thrilling interest in the possibilities of hypnotism and the trance state. The mysteriously powerful "Zanoni" works his will through spiritual forces. Bulwer's son, the author of "Lucille," was also a strong believer in Spiritualism, as is clearly stated in Mrs. Browning's "Letters" to various friends. Bulwer's "The Coming Race" is founded on Telepathy and other to-be-developed psychic powers.

Mrs. Margaret Oliphant—whose interest in such matters is plainly shown in her biography of her relative, Lawrence Oliphant—among her many stories has several dealing with the possibilities of spirit-life, such as her exquisite "Little Pilgrims," the longing sadness of "Old Lady Mary," when out of the body, because she could not influence any one to help her right the wrongs she had done to others in the flesh. "The Portrait" and "The Open Door" are also thoroughly psychical stories.

Many of Dickens' stories, especially the Christmas tales, are in full accord with spiritual truths; while there are but few of his novels that do not indirectly give evidence of his belief in psychic influences. George du Maurier's best-known works are based on the possibilities open to humanity through the spiritual powers that are the heritage of man, though now so dimly perceived. Not only is this true of his Trilby, but more particularly of his delightful Peter Ibbetson and the Martian, in which automatic writings play so great a part. The popularity of Marie Corelli comes from the "intimations of immortality" she has urged upon the world of story-readers in such works as The Romance of Two Worlds, Ardath, The Mighty Atom, The Soul of Lilith, etc.

A high type of spiritual thought is inwrought in all the writings of J. H. Shorthouse, especially in his most masterly work, John Ingle-sant, Gentleman, as well as in The Little Schoolmaster Mark, Sir Percival, Countess Eve and Teacher of the Violin. Even the fantastic, mystery-weaving mind of Robert Louis Stevenson finds some spiritual lessons in life, such as are shown in Dr. Jekyll and Mr. Hyde and The Master of Ballantrae. Mrs. Catherine Crow's Ghosts and Family Legends, and some recent essays of the critic, Andrew Lang, with the Sympneumata of Lawrence Oliphant, deal with psychic phenomena of the day, while the works of the mystic poet-artist, William Blake, are of somewhat like tenor as the writings of Swedenborg and Jacob Boehme.

Among the writers on occult or spiritual topics in this country, Elizabeth Stuart Phelps-Ward, the daughter and grand-daughter of rigidly orthodox theological college professors, and the wife of a clergyman, easily take the lead, though denying any personal proclivities in favor of Spiritualism. Yet her fascinating series of stories of the hereafter—The Gates Ajar, Beyond the Gates and The Gates Between—with the spiritual ideas conveyed in many of her later novels, sketches and essays, as well as in her poems, have been the means of inducing many from within the orthodox fold to take courage to wander into broader and more elevated religious pasturage, whence they could gain sure glimpses of the Elysian fields lying beyond the gates called Death on this side, though known as the gates of Life on the other.

Harriet Beecher Stowe, while confessing that her Uncle Tom's

Cabin, which did such awakening work for freedom, was written under direct inspiration, did not appeal so strongly in her beautiful stories in behalf of Spiritualism, pure and simple, as did Mrs. Phelps-Ward. Her Old Town Folks—in which she gives under guise of fiction many psychical experiences of her own, and more particularly those of Prof. Calvin Stowe, her clergyman husband—comes the nearest to a confession of her faith; while other books, like The Minister's Wooing and Agnes of Sorrento, indicate the trend of her convictions.

Nathaniel Hawthorne's Scarlet Letter, House of Seven Gables, The Marble Faun and Mosses from an Old Manse, are all permeated with spiritual thought, belief and ideals; though he probably would have been shocked, had he lived to read it, at the open confession of spiritualistic experiences which his gifted son Julian has given to the world. Dr. Oliver Wendell Holmes, during his later years, was much given to investigation of psychical mysteries, to which his medical studies and experiments lent an added interest. His latest and not least charming work, Over the Teacups, gives many intimations as to the conclusions to which these studies had brought him in respect to belief in the continuity of existence beyond the earthly plane. Elsie Venner, The Guardian Angel and A Moral Antipathy show the varying phases of his pursuit of the mysteries of the human soul. Some of Dr. Weir Mitchell's books show as well the skilled physician's interest in psychical questions, though I do not now recall the special works in which he averts to them.

Edward Bellamy, whose Looking Backward stirred thousands of hearts with hopeful visions of "a good time coming," through its so-called Utopian theories founded on ideas born of study of the spiritual nature of man, has written other works that evidence his partial, if not avowed belief in Spiritualism—such as Miss Laddington's Sister and his shorter sketches, The Blind Man's World and To Whom it Shall Come, and more emphatically still in his last noble contribution to ethics, Equality.

F. Marion Crawford, though brought up in Italy and with Italian affiliations, is nevertheless an American writer. Quite a number of his works show that he has made a special study of the occult, and the mysteries of mental phenomena. Mr. Isaacs, among the earliest of his productions, has for his motif study of Oriental magic and mysticisms. Among the Immortals hints of materialization, while The Witch of Prague is a weird yet charming presentation of the possibilities of Hypnotism. Among his other novels, A Roman Singer brings in the occult as a strong element of the plot.

How much attention is being awakened among our writers in recent years to the growing evidence of the spiritual side of man, as developed through mediumship, the investigations of the Society for Psychical Research and the scientific study of Hypnotism, is shown by the frequent introduction of such subjects by writers who do not profess any of the facts, as such, of spiritual manifestations. Such works as Zola's Lourdes, Edward Eggleston's Faith Doctor, Mrs. Harrison Burton's An Errant Wooing, Hall Caine's Deemster, Henry James' Bostonians, Miss Murfree's Prophet of

the Great Smoky Mountain, and other stories, show as literary straws the stream of tendency to belief and consideration of the great question, "If a man die shall he live again?" Many of Wilkie Collins' delightful stories also touch on the various developments of the hidden life of humanity.

Besides the poets Emerson, Tennyson, the Brownings, Edwin Arnold, Whittier, Holmes, Longfellow, and presumably Dante and Gabriel Rossetti (since he was a believer who had personal experience), the trend of spiritual thought to-day is shown by writers like John Fiske, in his series entitled The Idea of God, The Destiny of Man and Through Nature to God; Drummond's Natural Law in the Spiritual World; the writings of Henry Wood, such as God's Image of Man and Studies in the Thought World, as well as by the wide publications in leading journals everywhere of the careful investigations of scholars and thinkers of the Psychical Research Society, and the verdict of such men as Professors Crookes, Alfred Russell Wallace, Oliver Lodge, Henry Sidgwick, F. W. H. Myers, Richard Hodgson, Prof. Wm. James of Harvard, Prof. J. H. Hyslop of Columbia University and Rev. M. J. Savage in regard to evidential proof of immortality through communication with the so-called dead.

Biographical literature, too, is playing its part in calling attention to spiritual thought, as in the recently published Letters of Elizabeth Barrett Browning, Harriet Beecher Stowe's Life and Letters, Elizabeth Stuart Phelps' Autobiography, and the Life of William Lloyd Garrison. The subject of Spiritualism is discussed at some length in the second volume of Mrs. Browning's letters to her friends—not the letters that passed between the poet-lovers.—*Arena*.

Wherever jealousy dwells, the spirit of pure love is always absent. Pure love is perfect confidence and eternal trust. Jealousy is an expression of suspicion based upon selfishness, and shows that the party possessing it has never realized the power and purpose of love. Spiritualism is heaven's divinely-appointed teacher to drive jealousy out of the world.—*Banner of Light*.

Let us not listen for a moment to a doctrine so irrational as that our present characters do not follow us into a future world. If we are to live again, let us settle it as a sure fact that we shall carry with us our present minds such as we now make them; that we shall reap good or ill, according to their improvement or corruption, and that every act thus affects character.—*William Ellery Channing*.

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, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

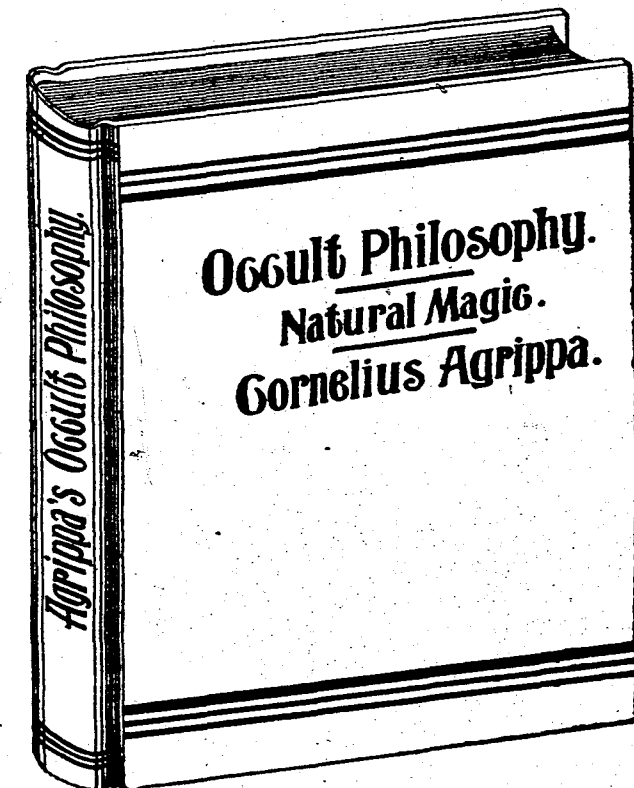
One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

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, or Occult Philosophy.

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.



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This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents.—22 for \$1.00; 50 for \$2.00.

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

SAN FRANCISCO, MARCH 9, 1901.

Fear.—The passing of the fear of death is one of the best evidences we have of increasing disbelief in the doctrines which made death seem so terrible.

Spain is agitated by a movement now on foot to expel the Jesuits. The people are incensed at the prospect of an increase in numbers of Jesuits from France, and protest vigorously against them.

Theosophy teaches, as a mere theory, re-embodiment. Reincarnation is the resurrection, being clothed upon with the spirit body. That is the goal of destiny—the ultimate of all life and progress.

Dr. Voorsanger, a very liberal and progressive Rabbi of San Francisco, has delivered a lecture for the benefit of a Congregational Church whose house of worship had been wrecked by a storm. The neat sum of \$1,200 was secured, being almost enough to pay for the damage the structure had suffered. It is worthy of note that the congregation, at a subsequent Sunday morning service, thanked the Rabbi by a rising vote. What a contrast to the treatment of the Jews by the church for centuries! Would the orthodox pastors even now dare to do a similar act of charity and good-will?

Mr. Milton Rathbun, a well-known Spiritualist of New York City, has recently concluded a long and successful fast for the purpose of curing la grippe. It will be remembered that we mentioned his fast a year ago to reduce surplus flesh, for 35 days. He intends soon to enter upon another fast for 15 days for the purpose of testing the curative power of sipping water. Mr. Rathbun practices the theory advocated by Dr. Edward Dewey, of omitting taking any breakfast, and finds great benefit therefrom.

The Better Way.

Frauds and dishonest mediums have been the bane of Spiritualism for many years. Upon this point all will agree, but while some would attempt to drive them out by forcible measures, others think that by so doing, more injury than real good would result to the Cause in general. A difference of opinion on this point has caused much trouble, and not a little inharmoniousness has resulted among those who should be energetic co-workers. Let us look into the matter and try to decide upon the better course to pursue at this important juncture.

Taking the cue from nature, we find that the wheat and the tares must necessarily grow up together, nurtured by the same soil, until the harvest is ready, and then the separation takes place strictly in accordance with natural law. Both are separate in quality and texture; they do not mingle or amalgamate; but they simply grow together in the same soil, until by the law of nature they are separated.

While it is true that we detest the frauds and the fakirs, and have an abhorrence for their aims, objects and methods, we may do well to inquire if in attempting to "root them out," we may not do more damage, in a general way, than if we organized the true media, and hedged them about with safeguards, sympathy and protection, while paying no attention to the disreputable barnacles who cling to the spiritual ship, but are no part of it.

If they are "let alone" severely, will not the public, the investigators, those who are hungry for the truths which are presented in the spiritual philosophy concerning the communion held by spirits incarnate with spirits decarnate, and kindred doctrines—will not such be able to discriminate and by their fruits to discover the difference between the good and the bad—the true and the false? In this way we can arrive at the desired end, in a perfectly natural and quiet way, avoiding the recognition of the faking element and the damage usually done by the denunciation, condemnation and exposure of the methods of detestable knaves.

What we need to do is to choose the "more excellent way," and rely upon the co-operation of the spirit-world to protect the mediums and give them increasing power to demonstrate more forcibly than ever the inter-communion between the two worlds, and thus put to flight all fakirs and frauds.

"How Shall I Become a Medium?" is a question fully answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." It should be read by all who are in any way interested in developing their psychic powers. It can be obtained at this office for 35 cents; by mail, post-paid, for 40 cents in stamps.

Talking to Planet Mars.

Attempts to communicate with Mars will avail nothing at present, according to the theories advanced by Thomas T. Prime of London in a lecture on Feb. 7 at Chicago. He says:

Martians are so low in civilization that they could not understand signals from the earth. The people of the planet Venus are so highly developed as to have the attributes of the gods.

These theories were given as the beliefs of the investigation in occult science. At the same time the lecturer praised the proposed experiment of Nikola Tesla, and said that although its results would not be seen for many years, it would prove of ultimate value to the race.

Another, and, perhaps, more reliable occult authority gives the following under date of Jan. 10, 1901:

The great difficulty will be when he (Tesla) has the connection made (with Mars) how to institute the course of the current. But those inhabitants (Martians) are far in advance of your planet and have a very much longer period of material existence. But while they are of a higher type of intelligence, they are deficient in very many attributes.

Indiana Spiritualist Camp.

Judge E. B. Chamness of Alexandria, Indiana, is in San Francisco for a brief visit, and of course called at the office of the PHILOSOPHICAL JOURNAL. He is vice-president of the Indiana Association of Spiritualists, and gives us the following particulars concerning that body, which will be of interest to our readers:

The State of Indiana, progressive in many things, has placed Spiritualism on a firm foundation and built up a respectable following all over the State. The Indiana Association of Spiritualists was formed 14 years ago, chartered as an incorporated body under the laws of the State. This society is the owner of a fine body of land on the banks of White river at Chesterfield, Madison county, Ind., 35 acres in area, laid off and dedicated as a permanent camp, where they hold meetings every Summer, commencing on the third Thursday in July and continuing over six Sundays. These meetings are well attended. The grounds are improved with cottages and halls, ornamental shade trees, walks and drives, and is really the most attractive spot in Central Indiana. Some of the best talent in the spiritual work is engaged for the coming season.

We Commend to every free spirit—and, for that matter, to every bound spirit, says London *Light*—the following emancipating utterances by Dr. Heber Newton. They voice as fine a message for the new century as anything we have seen:

Why should we waste our moral energies and deaden our spiritual lives by dwelling on differences which separate us, by quarreling over intellectual disagreements, by contending for things which isolate

us? Why should we covet petty provincialisms of piety rather than cosmopolitanism of character? Brothers, one and all, of whatever name, in that we dare to call ourselves liberals—"the free men of the spirit"—who have outgrown the petty provincialisms of piety and entered upon the cosmopolitanism which is native to the heart of man, the catholicity of the soul—be it ours to leave behind all the polemics of religious partisanship and to aspire after the one spiritual religion of humanity. Be it ours so to free our different religions from their swathing bands that they may know the power of individual redemption and of social salvation, held in their common symbol.

The Man who can grasp all the truth must be able to hold all the grand products of the Universe in solution.

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 CLIPPING-FILE for everybody's use. This is a device for classifying and filing newspaper clippings, references to books and magazines, original articles, and all sorts of notes and memoranda. Clipping File Co., 48 Fairview Ave., Cleveland, Ohio. Price, \$1.00.

This is something which every student, teacher and literary person will find useful and valuable. It is a convenient device for saving the results of reading and thought. It consists of ten pockets made of strong jute tag-board 8x10 inches in size, which fit into a case open at the back, looking like a book, and fitting into a book-case, where it can be readily consulted at a moment's notice.

It is a labor-saving device, placing in a convenient position for examination newspaper clippings and other articles, and original memoranda of every kind and nature. It is a very safe and helpful method of retaining such clippings as one desires—those things which, if not saved at the time when first found, are lost forever. The system of classification used is, at the same time, simple and easily followed and very comprehensive.

All who are interested should send to Cleveland, O., for a descriptive circular and engraving of this valuable clipping-file

The New Abolition is the title of a monthly published in Topeka, Kans., edited by Mr. T. R. Hawks, at 50c a year. It advocates obedience to the Law of Love in the production and distribution of all values created by labor.

Soul and Mind is the name of a new monthly issued at Denver, Colo., by Maud Moore, editor and publisher, at \$1.00 a year. It contains 16 pages, and is devoted to pure inspirational soul culture in divine thought.

The Occult and Biological Journal for February contains the following interesting articles: Physical Immortality, New Practical Methods, Why do the Stars Twinkle? An Octave of Worlds, Delineation of Character, etc. Published at Applegate, Cal. Price, 15c.

DEVELOPMENT OF SPIRITUAL GIFTS—How to receive healing from the Unseen helpers, healing others. Eight lessons for students of Scientific Occultism, by Carrie Fuller Weatherford, Battle Creek, Mich. Price, \$1.00. For sale at this office.

These lessons are particularly good, being couched in language so plain that all may readily understand them. We were much interested in reading the 7th Lesson, which contained detailed treatments for the healing of all diseases by the aid of the Unseen helpers, assisted by the manipulation of the individual needing the treatment giving full directions for breathing, and absorbing the creative powers of the Universe. It should be in the hands of every person seeking health and psychological development.

In the March Review of Reviews Prof. John R. Commons describes the arrangement between the employers and the employees of certain trades in this country by which differences are adjusted in delegate bodies representing both sides. These conferences are now held regularly by the longshoremen and the dock managers of the Great Lakes, by the bituminous coal miners and operators, by the National Stove Founders and the iron Molders' Union, and by some other important trades. What gives timeliness is the proposal to extend the system to the anthracite coal industry of Pennsylvania, which is to be considered in a conference of miners and operators during March.

The Philistine is edited by E. Hubbard, East Aurora, N. Y., at \$1.00 a year. He turns his magnifying glass on truth and error, sincerity and hypocrisy, love and its counterfeit.

Eluka is a monthly which accepts no branch of philosophy, science or religion, to the exclusion of any other. 42 pp. 50c a year. Edited by H. C. Wright, 115 Marion St., Corry, Pa.

The March number of Mind is replete with articles of interest to students of advanced thought. Experiences in Automatic Writing will attract the devotees of psychological research, while those interested in Astrology will be pleased with W. S. Abbott's discussion of the heliocentric and geocentric systems. George Fullaway writes on Evolution, and in the third installment of Mata, the Macian, the interest of this occult story is well sustained. Charles Brodie Patterson has a signed editorial on Cupidity in Class Legislation that should be read by all those law-makers who are striving to grant to the medical doctors a monopoly of the healing art. The Alliance Pub. Co., New York. 20c

The Only American Girl Who Ever Married a King, The Loveliest of All Kentucky Girls, The Anecdotal Side of Theodore Roosevelt, and The Author's Reading at Bixby Centre, by Kate Douglas Wiggin, will have a wide reading in the March Ladies' Home Journal. Curtis Pub. Co., Philadelphia. \$1.00 a year; 10c a copy.

Philo, a monthly helper, is the name of a spicy journal published by D. Gregorson, 13 F. Oota St., Santa Barbara, Cal., 10c a year.

California State Spiritualist Association.

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Meeting of the State Board.

The regular quarterly meeting of the Board was held at headquarters, on Saturday, March 2, at 8 p.m.: all members being present except Mrs. Ella York and Mr. B. F. Small.

After reading and approving of the minutes and attending to routine business, the Executive Committee made its report, which was adopted.

Certificate of Endorsement was granted to Mrs. Hatch Brower of Los Angeles (late of Michigan).

Missionary certificates were renewed to Mrs. Addie L. Ballou and Mrs. S. Cowell.

The Board decided to hold anniversary exercises on March 31 and appointed the following Committee of Arrangements endowing them with full power: President M. S. Norton, Secretary W. T. Jones and Dr. H. M. Barker. It was moved and unanimously adopted that the committee be authorized to draw on the Treasurer for expenses any amount not to exceed \$50.00.

The following resolutions were unanimously adopted:

To the Board of Directors of the California State Spiritualists' Association:

WHEREAS, According to Art. VI, Sec. 1, of the Constitution of this Association, mediums holding Certificates of Ordination, Endorsement or Protection from this Association shall be entitled to representation in annual conventions, upon the condition that they maintain a membership in an auxiliary society. Therefore, be it

Resolved, That it is hereby declared to be the duty of secretaries of auxiliary societies to notify the secretary of this Association when mediums holding said certificates shall cease to be members of their respective societies. And it shall be the duty of the secretary of this Association to omit the names of such delinquent mediums when preparing a list of eligible delegates for the Committee on Credentials.

To the Board of Directors of the California State Spiritualists' Association:

WHEREAS, Sec. 1, Art. VIII, of the Constitution of this Association specifically states that: "The Board of Directors shall have exclusive power to ordain spiritual teachers." Be it therefore

Resolved, That auxiliary societies violating this provision of the organic law shall forfeit their charter from this Association; and that henceforth mediums holding Certificates of Ordination, Endorsement or Protection from this Association who officiate at, or participate in the ordination of any person not authorized by this Board of Directors, shall be adjudged "guilty of conduct unbecoming a minister," and shall forfeit any Certificate of Ordination, Endorsement or Protection which they may hold from this Association.

WHEREAS, At the last State Spiritualists' Convention, Sec. 2 of Art. VII of the Constitution of this Association was amended, making the per capita dues of auxiliary societies 50 cents per annum for each member in good standing, payable semi-annually. Therefore, be it

Resolved, That the secretary of this Association be instructed to communicate with the proper officers of all auxiliary societies, informing them that the first installment is now due and must be paid before April 1, 1901. Also that a statement of the number of members in good standing, signed by the president and secretary, must accompany the money.

WHEREAS, Our colleague and brother, B. F. Small, has been stricken with a serious illness and is unable to be present and participate in the business of this meeting. Therefore, be it

Resolved, That, recognizing his ability and sterling worth, his unwavering loyalty to the cause of Spiritualism and his usefulness in the community, the Associated Spiritualists of California, through their Board of Directors, in regular quarterly meeting assembled, do hereby extend to him and Mrs. Small our heartfelt sympathy in their affliction, and hope for his speedy recovery and restoration to his former sphere of usefulness. To this end we invoke the aid of the benign spiritual influences who

"Are all about us like a cloud,
In a world we do not see."

The Board adjourned to April 6, 1901.
W. T. JONES, Sec.

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Unconscious of volition,
It took its place on earth.
A little helpless infant,
Whose first breath was a cry,
Thus started on earth-pilgrimage,
This being we call "I."

Instinctively, for sustenance,
It nestled to the breast,
And found its nourishment prepared
At nature's kind behest;
And mother-love awaiting
Ere recognition came
To the slowly dawning consciousness—
The spirit's quickening flame.
With such kind provision, Nature
Has welcomed to the birth,
And for continued sustenance
Has given the bounteous earth—
Endowing man with faculties
By which he may supply
All needs for the development
Of the same wondrous "I."

Then seeing this, the one great truth
Should every doubt efface:
The "I" in this great universe
Has undisputed place.
I hold that I was I before
I drew this mortal breath,
And that I still shall I remain,
Despite the change called Death.
Stripped of its soul-restraining bond,
Which fettered it to earth,
The "I" will then be free to breathe
The air of higher birth.

And if, in its expanding growth
From limit, it may be,
The finite shall at last be merged
Into Infinity.
The rain-drop falling in the sea
Is one with the great whole;
The soul returning to its source
In Universal Soul,
Is not then lost—nay, wondrously
Its power must multiply!
Joined with its source, it thus becomes
The all-pervading "I."

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Local News Summary.

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

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Mrs. J. J. Whitney entertained the young people who came to her hall last Sunday evening to get messages from their friends in the spirit-world. The hall was well filled, and the work done by Mr. Salisbury, her spirit guide, was appreciated by the audience.

J. J. Fox, M. D., of Flushing, N. Y., is in San Francisco on a visit. The Doctor is a Spiritualist and comes here to enjoy the mild climate of California, and thinks it quite possible that he may remain if he can find a suitable location south of San Francisco.

Mr. B. F. Small is again much indisposed, having had a return of his malady. He is in a private hospital, where all the attention necessary can be given to him, as well as skillful treatment by his physician. Mrs. Small spends her time at his bedside, devoting her entire attention to him. Their many friends will be glad to send him their best thoughts and wishes for speedy recovery. Mrs. Small has removed to 3324 17th St.

At Alameda last Sunday evening Mrs. S. Cowell gave convincing tests to a large audience assembled in the Masonic Temple.

The Benefit Entertainment given for Mrs. Hutchins, the afflicted "wheel-chair medium," we learn with pleasure has amounted to over \$60. Her many friends will be glad to know that her health is improving, so that she has been able to go from one room to another.

At Oriental Hall last Sunday evening there was a good audience, and after a fine lecture given by Mrs. Sarah Seal, Mme. Young gave psychometric readings to the satisfaction of her audience. Professors Richard Young and Bothwell-Brown furnished the music.

Mrs. Eunice Sleeper several years ago donated considerable property for the purpose of building and maintaining a temple in San Francisco. Later it was transferred to San Jose, where a building has been purchased called the Sleeper Hall, and spiritual meetings are being held in it regularly. Mrs. Sleeper passed into spirit-life on Saturday evening, March 2, 1901, at the age of 87. She has for several years been in feeble health and her passing away was not a surprise. She has earned the esteem of all lovers of the Cause and has left a record behind her which will live for many years to come.

Oakland Psychical Society.—Mrs. R. S. Lillie gave the usual morning lecture at Woodman's Hall, Oakland, last Sunday. Her subject was: "Judge not that ye be not judged." Her improvised poem, "Silence," being the subject given, received hearty applause.

At 8 p.m. Mrs. H. A. Griffin occupied the platform, giving messages, answering questions and reading articles psychometrically. The Psychical Society will hold its anniversary exercises on March 24, that its members may unite with the State Association in San Francisco on March 31. Arrangements are being made for a very pleasant time. We hope our San Francisco friends will unite with us.

Mrs. C. J. Meyer gave her usual test meeting last Sunday evening, reading articles psychometrically and sealed letters.

Occidental Hall.—Last Sunday evening at 305 Larkin St. the Fosters (E. W. and wife) gave tests, slate-writing and materialization. The hall was well filled and most of the people took their slates with them, and all, or nearly all, received communications, many of them being satisfactory tests. While Mr. Foster's hands and knees were tied together (and sewed, too), hands to the number of six or eight at a time, were shown around his body, there being no chance for help by any confederate. The slates were tied or sometimes nailed together and handed in the cabinet one at a time, and in less than a minute handed out again with messages written. Mrs. Sadie E. Cooke furnished the music.

Dr. H. M. Barker opened the mediums' meeting, Wednesday evening, Feb. 27, at Fraternal Hall, Oakland, with a brief talk, after which Mrs. Cowell, Mrs. Smith, Mrs. Stewart and Mrs. Nelson gave messages both from the platform and in circles. The social and dance at Fraternal Hall, Feb. 26, was a success in every particular.

Prof. Knox delivered the first of a series of six lectures at Golden Gate Hall last Sunday evening on "Mental Science." The subject for next Sunday is "How to Cure Poverty."

Mr. Foster, the medium, and Mrs. Thorndyke and her little grand-daughter were visitors at the Children's Progressive Lyceum last Sunday. Mrs. Thorndyke told of her helping to organize the first Lyceum in San Francisco many years ago, and also gave an inspirational poem. Mr. Foster promised to repeat the visit next Sunday.

The 53rd Anniversary will be celebrated in San Francisco on Sunday, March 31. All Spiritualists of this vicinity are cordially invited to participate. The place of meeting and the program will be announced in due time.

Mediums' Protective Association.—The members of this society will meet with the Board of Directors at the residence of Mrs. G. W. Shriner, 299 Hyde St., on Saturday evening, March 9, for the transaction of business and a social time. Members are invited to bring their friends. M. S. NORTON, Sec. pro tem.

Birthday Party.—At the close of the spiritual meeting on Feb. 20 the friends of Mrs. Dr. Sol Palinbaum tendered her a birthday party. Mr. George Mammoth Brown gave Mrs. Palinbaum a birthday greeting in the name of all her many friends. A recitation was given by Verna Van Luven; Miss Tobias sang; Florence Van Luven gave a recitation; Virginia Levy sang a Hawaiian song; the Misses Van Luven sang a duet; Carrie Lassen sang a number of comic songs. After the program, made up from the young people present, refreshments were served to 75 persons, who were glad to celebrate Mrs. Palinbaum's natal day, and joined in wishing her many happy returns. Vox.

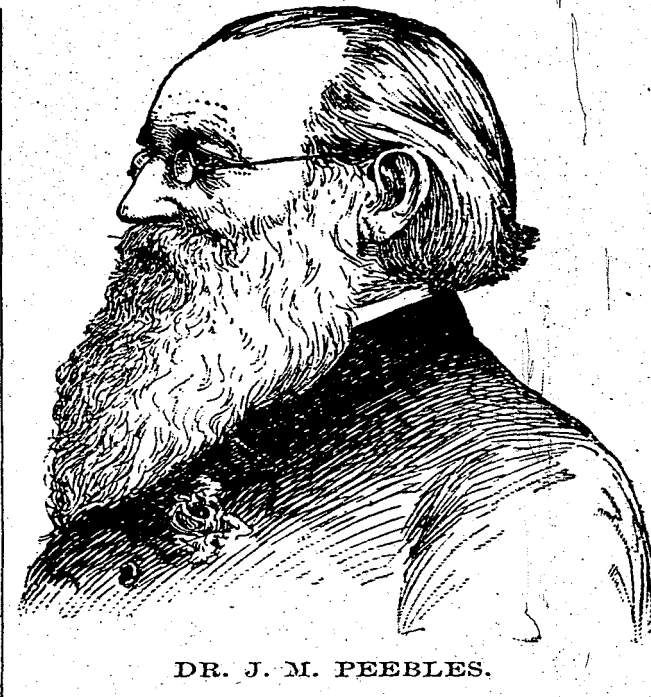
"Brotherly Love" was ably discussed by Dr. Bonesteel before the Union Spiritual Society at Fraternal Hall, Oakland, on Sunday, March 3, at 3 p.m. Remarks were made also by Mr. Carter, Dr. Anderson and others, after which spirit messages were given by Mrs. Cowell and Mrs. Stewart. Mr. Swan and Mrs.

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McKee of San Francisco occupied the platform in the evening. It was voted to celebrate the 53rd anniversary at Fraternal Hall on the afternoon and evening of April 7. Mr. R. G. Taylor was elected vice-president, to fill a vacancy. SEC.

The Prentice Mulford Club "Auto-Life" Society met on March 4 at 8 p.m., in the hall, 613 Masonic Temple. Dr. T. Y. Kayne delivered a lecture—subject, "Health Obtained Through Mentality or Thinking." Music by Prof. D. A. Blackman: "Oh, Hear the Wild Wind Blow." Complimentary tickets for future meetings can be secured by addressing John F. Morgan, 507 New York Life Building, Chicago, Ill.

Church of Silent Devotion held its first meeting Feb. 17 in the hall, 613 Masonic Temple, Chicago. Dr. Honish lectured—subject, "Sun Worship." We expect to have Dr. Honish lecture again in the near future. All those who are interested and desire to be notified of future meetings, please address John F. Morgan, 507 New York Life Building, Chicago, Ill.

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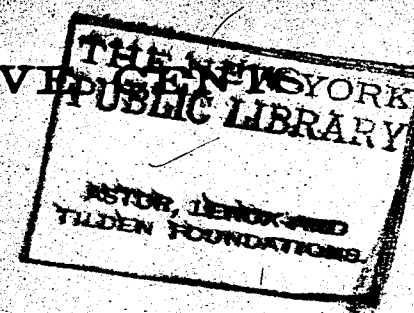
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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 16, 1901.

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No. 11.

CONSOLATION.

The sun in its splendor sinks low out of sight,
But its rays are still shining on some
We grieve o'er the loss when our loved ones are gone;
We see them no more, yet the spirit
A few fleeting years and this lifetime is o'er;
Again we clasp hands on the evergreen
Their voices are hushed, their songs no more rise,
But the soul is still singing in God's
Many forms we have loved are now laid to rest,
But their spirits exist on the shores of
The smiles that once gladdened our sight to behold,
Are now smiling on, the same as of old.
Our friends are not dead and the truth will revive,
When they come back and tell us they still are alive.
Death loses its sting, the grave its victory,
When we know we shall live on in eternity.
In heartbroken grief some turn from the bier;
Without any hope they wipe off the tear.
If they only just knew their friends were not dead—
They've only passed on to the land just ahead.
Oh, glorious truth, we can smile e'en in death,
When we know we shall live when we And this poor mortal clay to the earth we commit,
But the spirit returns to God who gave it.
Mrs. BARKS.

BORDERLAND

Talks with the Spirits.

On Aug. 12, 1883, Mrs. Dickie and I went to Lake Orion, Mich., and spent one of the happiest weeks of our lives at the first spiritual camp-meeting we ever attended. Wm. A. Mansfield, then a young man—clairaudient, clairvoyant, independent slate-writer, etc., had a tent there.

One day we called on him for a sitting—perfect strangers. He gave us paper and pencil and retired. We each wrote three questions to different parties in the spirit-world, folded the paper into pellets, after which the medium came in. The pellets were shuffled on the table. Some were answered through the medium by clairaudience and some by independent writing. One of my questions to a dear friend in spirit-life was: "If this can reach you, will you please send a message to Margaret?" not intimating any relationship between them. The response came: "Tell my dear wife, Margaret, that I am ever with her, and will meet her on the golden shore," and gave his full name. I could read him clearly in the message. It was very characteristic, especially the last two words.

One of Mrs. D—'s questions was to Johnnie Mason, who always called her "Dannie" for grandma. When the medium directed her to pick up the pellet and hold it in her hand and she did so, he exclaimed: "Dannie!" he not knowing what it meant. I said: "That's right; go on." The next exclamation was: "Johnnie Mason." Mrs. D— could stand it no longer. She was so astounded that her exclamation was: "My God!" We got good answers and fac-simile writing of the spirit, to most of the questions, although the medium was quite exhausted from constant service.

Now, I want to ask my skeptic friends from whence came this intelligence. It was not written. The medium knew nothing of it, and we were not thinking of the word "Dannie."

A DARK CIRCLE.

On Aug. 16, 1884, I visited the camp-meeting at Lansing, Mich. Henry B. Allen, the "Allen boy" medium, was there.

I had a sitting with him. It was the first time I ever met him, or any of the circle, 22 in number. We did not have to wait long for phenomena. The room had been made perfectly dark. We were all seated around a table with clasped hands. On the table was a guitar, bells, tablet and pencil. Outside the circle was a dulcimer. Each sitter took turns beside the medium, held his hands and got demonstrations from their spirit friends.

They came to us with caresses, patting our cheeks, etc., talking to us in an audible voice. We could hear the pencil writing on the tablet, the leaf torn off and deposited with the person it was for. Mine was stuffed in my inside coat pocket with as heavy a pressure as ever I got from mortal. My vest was unbuttoned and a message written on either side of my shirt bosom, with the signatures of two of my loved ones in spirit-life. Who could have done that but they?

The dulcimer played "Sweet Hour of Prayer" (a tune that my spirit boy was very fond of) in the sweetest and most delicate strains I ever heard, as the instrument was floated around the room above our heads. It brought tears to my eyes, and before the sounds had fairly died away, Allen's whole band and menagerie—guitar, bells, dulcimer, dancing, etc.—in unison burst forth in a "calthumpian" concert, *allegro, fortissimo*, seemingly each vying to see who could make the most noise.

The ridiculous, following so closely upon the sublime, was so visible that I could not keep from laughing in the midst of my tears. I want to know what mortal man without confederates could do all that at the same time, under test conditions?

We noticed that the spirit-writing was done regardless of the ruled lines, slanting across the paper, as if some mortal had done

it in the dark. So a printer from the city, a skeptic, with inclination to materialism, thought he would test and "stick" the medium. So he took a piece of paper, laid a silver dollar on it and drew a circle around it with his pencil, and, with that and another leaf of ruled paper, went into one of Allen's circles, dark as a dungeon.

When it came to his turn to sit beside the medium, he laid his two leaves on the table and requested the spirits (?) to write evenly on the lines on the one leaf and within the circle only, on the other.

When the sitting was over and the daylight let in, and the printer inspected his two leaves, I think he must have been a confused man. The camp was about breaking up.

At the last meeting this printer came on the rostrum and confessed it all. He had been converted from a skeptic to a Spiritualist—to the glorious truth of spirit return. He had the receipt in his pocket, and forthwith produced the two leaves and said: "Here it is, proof positive to me. I have a dear friend, who passed away, and here is a very nice letter from her, in her own handwriting and written very evenly on the lines." This other leaf has a circle on it which I requested them to write inside of only, and see! it is crowded full, close to the line and not a mark over," etc.

Now, we will ask the skeptic, or anyone else, what mortal man or woman could do that in a dungeon?
R. B. DICKIE.

Telepathic Experience.

Annales des Sciences Psychiques for November-December, 1900, contains among other interesting matter the following telepathic experience by Mme. Clarence de Vaux-Royer:

I was in Paris in 1896-1898 and had a friend in whose career I had great interest and who came to me frequently for advice. He returned to America about six months before me, but the mental sympathy which existed between us became still greater then. One might have said that there was at this great distance what the French call "transmission of feelings," for I felt his conditions when he was ill at ease.

On Sunday, Nov. 7, 1897, this feeling became so strong that I thought of sending him a telegraphic dispatch as a remedy, for when he felt well the same feeling resulted to me. I wrote the message and rang for the servant to carry it to the office. As it was Sunday, however, she told me the office was closed at that hour. This delay vexed me considerably



The Feathered Songster's Welcome to Spring

Is very appropriate to this season of the year, when bud and blossom, and verdant fields and hillsides, make the hearts of all animate nature to rejoice.

and I went to see a friend and ask her advice.

I began to think on the numerous telepathic communications which had taken place without any conscious will, and which in our correspondence we had attributed to chance alone.

I said to myself that I would send a telepathic message, and prayed that his mother and his sister (whom I knew to be in the world of spirits) might be able to go to him and comfort him, asking myself why, if the spirit of a living person can send his impressions, the spirits of the "dead" should not be endowed with the same power.

About ten days afterwards, the usual lapse of time for the American mail to arrive, I received a letter from this gentleman, dated and mailed Nov. 8, 1897, from which I copy the following: "It was only yesterday (the night of the 7th) while I was praying, that I saw, coming above my head) circles of golden hues which kept enlarging more and more, and then floated away until I could no more see them, and it seemed to me I heard the words: 'Mother, mother! Sister Minnie!' Then the circles again approached, seeming to touch my ear. Oh, how they inspired me with feelings of goodness and beauty! And this idea came to me that it was exactly 17 years ago that Minnie died! Then they vanished.

My correspondent added that though this fact might appear strange, yet it seemed still more so now, but nevertheless his mind was as clear as crystal. He had remained at home all the evening and had read nothing but the newspapers. It seemed to me that this was more than a mere coincidence, but I make no claim for an explanation; I relate the facts simply as they took place.

What Do Spirits Live on?

THOMAS B. WILSON.

The atheist asks: "What does a disembodied spirit live on? How does it walk, talk, sleep or wake? How does it know itself from nothing?" We are free to admit that we do not know; but we do know "there is a natural body, and there is a spiritual body," and we know, too, that the spiritual world is as substantial as the material world, but we do not know what either the natural or the spiritual body lives on, neither does our atheistical questioner. No doubt he will say that his natural or physical body lives upon nourishment, such as meats, vegetables, liquids and the like, taken into the stomach, but we ask: "What are meats, vegetables and liquids?" Can our doubter answer? We think not. He can tell what their properties are, or rather point them out, tell where they came from, and what effect they have upon the system when taken into the body. So we can, but none of us can tell of what they are composed. Magnetism, electricity, heat, light and galvanism are forces we all know, but we do not know what they are. No one knows what a piece of wood is, nor, indeed, a single one of the 64 elements of which the earth is said to be composed. If, then, we cannot tell what any of these things are; if we cannot tell what our natural body lives on, how much less are we able to tell what our spiritual body shall live on when the physical body is laid aside.

Of course, our atheistical friend

intends to be understood as rejecting the theory that there is a spiritual as well as a natural body. That we understand very well, and would not wrong him by putting any other construction to his query. The question arises: Have we a spiritual organism, and is there a spiritual world adapted to it? To both we unhesitatingly answer yes. And yet we cannot demonstrate either the one or the other proposition as we would a mathematical problem, nor is either one of them capable of being so demonstrated. But upon the hypothesis that man was not created, or that he was not evolved from a protoplasm by natural laws to merely act his part on earth's stage, and then go out into everlasting nothingness, we are bound to accept the theory that death only shifts the scenes and transfers the actor from a material to a spiritual stage of action without adding to or taking from his moral or intellectual worth—only that in the wholly spiritual sphere of existence and action he no longer sees through a glass darkly, but is brought face to face with himself, which gives him a higher, broader and more comprehensive view and understanding of the economy of existence—which is evolution—and which law of progression is as unalterable and indestructible as the eternal mind itself.

We furthermore hold that the spiritual body is as much a substance as the natural body. Now mark: Can there be power without substance? Does not existence necessitate substance? The theory that spirits exist as spiritual beings, but are unsubstantial, is illogical and far-fetched. There is spiritual substance, of course, but just where to locate the line that separates the spiritual from the material we do not know. The difference between steam and ice is very wide, as unlike, indeed, as two things could be, yet they are precisely the same substances, only in widely different form. The gases which compose water, taken separately, are as much substance as when united. Then why should it be considered impossible for Nature to so clothe us with mortal and immortal substance that when they are separated, both should continue to exist as absolutely as when joined together?

As Dr. Chauncey Giles says: "It does not require a very extensive knowledge of what are called the works of nature to see that all things are related and adjusted to each other with marvelous precision. The fish is made to live in the water. Its form, its internal structure, its fins, every particular in its whole organization is specifically adapted to that element. According to the same law, the organization of a bird is adapted to the atmosphere, a very different element from water, and consequently the creatures which are to live in it differ widely from those who live in the water. They have feathers instead of scales and wings instead of fins. They have feet, which fishes have not, because they have no use for them. If we look at particular forms and functions, we see that one demands the other. The eye demands light; the ear, air; the lungs, the atmosphere; the foot, the solid ground. Take any particular organ of animal or man, and its form and nature are the best possible evidence of the existence of an element or world which is adapted to its nature, and in which it can find free play. Thus, the fin of the fish is a

positive demonstration of the existence of water; the wing of the bird is an equally clear demonstration of the existence of air; so are the ears and the lungs, but each in a different way. The existence of the eye renders the light absolutely necessary.

"We have the testimony of our own senses that every organic form in plant, animal and man is to be acted upon by some substance, and that organ and this substance are adjusted to one another with absolute precision to produce some beneficial effect. Without such adjustment there would be no design or an entire failure in result. The creation, instead of being a unit, would be dislocated and fragmentary—a chaos of conflicting forces, instead of a cosmos of beauty and order. We are inevitably borne to the conclusion that the same fitness, law and order must prevail in the spiritual plane of creation. If a man, as a spiritual being, is endowed with a spiritual organism akin to his earthly organism, there must be an adaptability of these conditions suited to transformation. If he has eyes there must be spiritual light, or eyes would be of no use. If he has ears, there must be spiritual atmosphere whose undulations flow into them and cause hearing and fill the soul with harmonies. If a man as a spirit has feet, there must be a spiritual earth to walk upon, or feet would be of no more use to him than they would be to a fish. If he has hands, there must be spiritual objects to handle, or they would be of no use to him. If he has lungs, there must be spiritual atmosphere to breathe. If he has a heart, there must be spiritual blood to impel through the spiritual arteries."—*Psychic Century*.

Finite and Infinite.

DR. MAX MUEHLENBRUCH.

In the JOURNAL of Dec. 29, 1900, I wrote an article, "From Whence Came Man?" and placed the power of evolution in expression. I desire to use this thought, "evolution," as an argument in this article. Can man prolong life by mental force and diet, as well as taking care of the physical body?

If the law of evolution is true, life cannot exist in the physical, longer than its purpose is placed by the fountain-head of all life, as each separate life has a mission to fulfill. Should one life overbalance itself, (it has been claimed that a man can live a century if so desired), it would overthrow the law of evolution, as all life must evolve in its channel.

The law of evolution is to us like the works of a watch, only more refined in its mechanism. I give this crude illustration that my meaning may be understood. Every wheel of this watch has its purpose, working around its pivot. Should one wheel run faster, it would throw the whole mechanism out of order, and so with the evolution of life.

Life fulfills its mission, and then departs to the fountain-head of all life. A watch may be repaired many times; so may a human body. It can be renewed by medical assistance and mental treatment, but when the flame of life has obeyed the law of nature and evolution, it will take its departure. If it were otherwise, we should reject the fact of evolution, and deny that all lives evolve.

I do not wish to be misunder-

stood. I recognize the power in mental thought and treatment, yet remember we are finite and not infinite. We are a part of the fountain of all life; hence we should evoke the power of mentality to evolve the infinity; but this cannot be done through the expression of the present state of mind, and may take many ages of evolution to accomplish it.

People often say: "We are the image of God; we are a spark of the Infinite." I ask: "What is God, and what is the Infinite?" Life exists in all things, from the smallest grain of sand to the vast condition of space, as space exists everywhere; hence life is everywhere. The very atmosphere is penetrated with life. The mind is life, consequently every thought thrown forth is life, and will go into action; therefore, we should broaden our minds, to reach the highest unfoldment which can be attained in this physical body. The higher a person progresses in this physical life in knowledge and understanding, the higher sphere this spirit will reach after leaving this physical body. I desire to give the following illustration:

You come into this world naked and bare;
You go through this world with trouble and care;
You go out of this world, you know not where.
Be a good fellow here and you will be a good fellow there.

There is no infallibility in mediums or psychics, nor even spirits out of the body. All things exist in the counterpart of life, and so with this physical planet of ours. It is a counterpart of the Beyond.

Many people labor under a wrong impression concerning the land beyond the physical sight. They surmise that all is brightness, but it is not so. Persons will arrive in the next state of existence in the same condition as they left this life. The passing out of persons from this state of existence to the spirit-land does not change their individuality; hence I desire to impress upon you, dear reader, that yonder land is one of progression, and no golden streets, with golden harps and a white throne, are to be found. It is a land of many conditions, the same as this physical existence.

Many people think that the yonder land is all brightness and comfort, and after arriving there, will have nothing but pleasure and idleness. Far from it. It is a land of work; not in the material way, but in the power of thought. A Methodist here, a Methodist in yonder land. This pertains to all denominations and political parties until they have reached the unfoldment and have progressed through the promulgation of higher thought, out of the region next to the earth. So it will go on from sphere to sphere, until finally the light of all universal life is brought to the understanding of all.

It is well to lay down the condition of narrowness, as our reason teaches us that we are a spark of all life; hence we should broaden our faculties and take the good out of all states of life whenever and wherever it can be found. As soon as we come to this understanding that all is life, we shall reach the point where we shall not use prejudice and condemnation. What right has any person to condemn anything which he does not understand? It shows bigotry and egotism, jealousy and selfishness, and that the progressive thought has not reached the higher understanding.

We shall sooner or later compre-

hend that we do not know it all, but should use our reasoning faculties, being willing to learn whenever a new thought comes to us.

The Promise of Hope.

HUDSON TUTTLE.

Oblivion devours the dross of the world and leaves only the great and shining truths, which, once revealed, are never forgotten. All that mankind has conquered from nature remains conquered forever. No inquisition can suppress it; no eruption of savage hordes blot it out.

Creeds, dogmas and superstitions shall pass away; all the paraphernalia by which mock legislators seek to force man to be moral, shall fade; the ephemeral world grows old and perishes, but the least thought of truth lives forever: it is endowed with reproductive powers, and as each age claims it, it grows continually, extending its influence broader and broader, and remotest generations drink at its clear fountain.

There is need of untiring action. Every reform presupposes and calls for a greater. The desires of humanity are not left long unanswered, and with the answers old institutions crumble, and new appear, as by the touch of a magician's wand.

Is reform needed? Shall we be content? There is no content as long as a slave sends up a petition to sympathizing heaven! as long as the claims of despotism canker the limbs of the down-trodden masses; as long as ignorance and attendant crimes encompass us, so long will the world, lost in darkness, cry loudly, wildly, from its bed of torture: "Light, more light."

Tell us not of the past. I respect it for whatever it bears of truth, but the genii of the present have carried us beyond the bravest ideal of our forefathers. We care not for the past. The present is our heritage, and the future our goal. There is a feeling pervading all minds, that there are great wrongs to be righted, great errors to be overcome, and the blast of the leader's trumpet is anxiously awaited; a higher and purer morality is expected; the age of thought and paternity dimly seen, through the long vista of events, by seers and prophets of past ages, an age of brilliant morning already lights the world with its rapid coming.

An age of thought and fraternity full of promise! Ignorance shall vanish, and with it its viperhood, crime, error, evil, misery and pain. Years may intervene, yet surely as the revolution of the earth around the sun, the future will yield this fruitage, and the whole world partake of it in harmony.—*Spiritual Review*.

Berlin Heights, Ohio.

What Made the Raps.

ELIZABETH DUNHAM.

I have read a great deal of spiritual literature, and have been investigating the phenomena of spiritual intercourse for the past 50 years. It was a new and rather strange thing at first, but as it was in our own family, we did not suspect deception, but endeavored to find out what made the raps, for rapping was what we had at the beginning, and my little sister was the first in the family to hear it, and it seemed to show a preference for her.

As our people could not determine what it was, others came in to help them, and they were not long in finding out that it was done by some invisible hand, and all they could learn of it was that it possessed power and intelligence. In a few days my sister began to write messages beyond her comprehension—that she was a medium through whom they could give messages to people.

In a few weeks she often went into a trance, or unconscious condition, and talked to a company and at other times would answer questions.

She continued developing from one phase to another, when one night our people were going to meeting, the spirits wished sister and myself to stay at home. After they were gone, sister said they wished to show me how they made the raps, so they gave directions. I was to keep still and not touch her, there being only a dim light. In a few minutes there were very distinct raps on the table. I asked if it was Mary, and it rapped "Yes." Then she came out of the trance and said she would tell us how the raps were made. She seemed to pass out of the body and could pass through the air at will as her guides did. Then there was given her a little bright ball. This she pressed, and it exploded with a sharp sound in the air just above the table. The spirit told her that was the way they rapped, by pressing an electric ball, and it was so easily done she tried it a number of times and found that loud or faint raps were only caused by the different pressure of the electric ball.

Glen Aubrey, N. Y.

Circles in the Homes.

W. J. COWEN.

The circles of Spiritualists consist of a number of people who join hands, while sitting in the form of a circle. Sometimes a table or small stand is used, in which case those forming the circle place their hands upon it. This joining of hands forms a battery of electric force which is generally concentrated upon some one member of the circle. If there should be a medium present, he or she will be the first controlled, but in a developing circle, the force distributes itself, sometimes to one, sometimes to another, of the members composing the circle.

Every person possesses a magnetic force. With some it is less than with others, but all possess a small amount. This magnetism of the human body is the force through which the spirits come in contact with mortals. The magnetic person attracts the force of the spirits, and draws unto himself those spirits who are attracted by his magnetic force.

Some people attract others through their sympathetic thought force; that is, they have that disposition in their nature which makes it agreeable for others to be around them. It is a psychological fact that a person's magnetism has a great deal to do with his disposition. A person of much magnetic force is strongly attractive to those who possess but little. They are positive and can control the negative persons who come in contact with their magnetism. Such people are the leaders in the great transactions of life. They make the best statesmen, the best generals, the best leaders of thought.

They possess the magnetic power within themselves that sways the multitude and compels it to follow their leadership.

A person of determined will power, or of a positive magnetic temperament, will never make a good medium. He desires to lead and will not be led by others. He will compel attention from others, but will bow to none. Such are not adapted to the gifts of mediumship, for the spirits are positive and must be the ruling power in order to influence the mortals. A good medium must be passive and be willing to receive what the spirits have to offer, or else the spirits can not accomplish anything.

We do not want any one who is desirous of receiving the gifts of the spirits to think that they must give up their individuality. Such is not the case. We merely wish them to be passive for the time being, in order that we (the spirits) may gain the ascendant power over their mind and be enabled to express ourselves through their mediumship.

Like attracts like. Persons of similar tastes are drawn together, because of such. An intellectual mind will attract those who are intellectual, and ignorance will attract the ignorant. So with the spirits. They are attracted to those persons who resemble themselves in disposition. An ignorant person, although a good medium, will attract the spirits from the lower planes of spirit-life, while it is very doubtful that he will ever draw the intelligent spirits from the advanced spheres. True, there are cases where unlettered people of limited knowledge have become the mediums of the higher intelligences, being able to express the spirits' thought whose conception of the same was beyond their intellect.

The Tiny Flower, which your eye can hardly see, may be just as perfect as the most showy plant in the garden. The smallest diamond may be just as brilliant as the Koh-i-nor, or the largest gems that flash on the crowns of Kings. So the least acts may be just as beautiful, as pure, as honorable, as the greatest deeds that shine in dazzling splendor before men.—*Two Worlds*.

Responsibility.—Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse; it may be you have conversed with the inhabitants of the spiritual world. This may have added to your knowledge—if so, what use are you making of this knowledge? "He that hath a truth and keeps it, keeps what does not belong to him."—*Temple of Health*.

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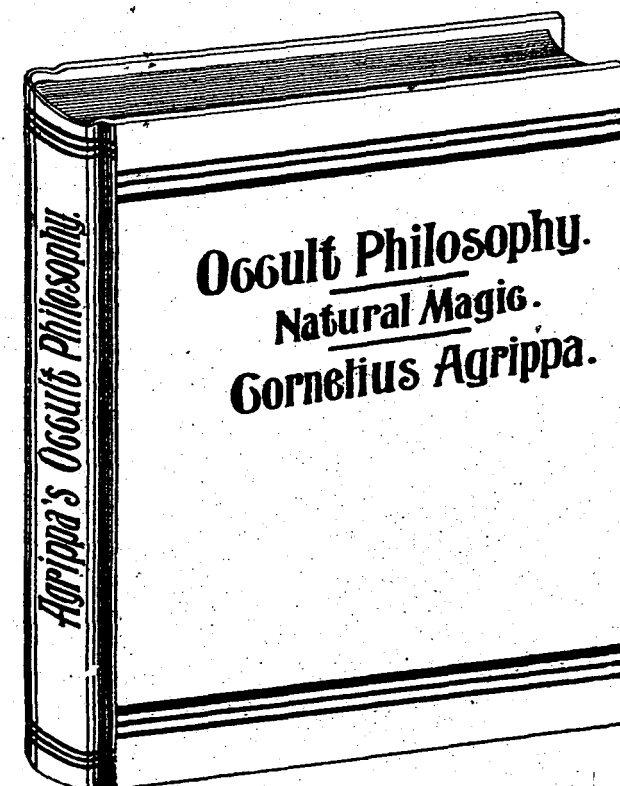
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This Journal will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 16, 1901.

A Fruit Blossom Festival was held last week in Santa Clara valley, Cal. The Santa Clara valley never looks so beautiful as at the present time of the year, and in order to show the valley at its best advantage, the people have inaugurated a yearly "Fruit Blossom Festival." The farmers kept open house during the day and the visitors were charmingly entertained at the residence of the inhabitants. The railroad ran special trains to accommodate visitors and tourists. The beautiful song bird shown on our first page voices its welcome to the flowers and blossoms which now abound.

A Mass Meeting was held last week in Topeka, Kans. President Harrison D. Barrett, Mr. and Mrs. G. W. Kates, Mr. D. W. Hull and others, aided by local talent, were present and gave valuable assistance. The meeting was productive of much good.

Col. Robert D. Ingersoll has again been heard from through the mediumship of Mrs. Huyler, Middletown, N. Y. Mr. Luther R. Marsh, who was a great personal friend of the Colonel while in the physical form, received the message, which is but one of the many coming from Spirit Ingersoll to him since his ascension. The message in question was published in the daily papers last week. It was to the effect that there is life beyond the grave and that death does not end all. It contained also an expression of half regret that, although he spoke as he believed, he might, through his addresses and writings, have been the means of leading many away from the paths of light.

Hope, it is said, is like the sun; as we face it, our burdens are by its shadow cast behind us. Let us, therefore, never lose sight of hope.

The Forces of Nature.

The hitherto unknown forces of the Universe are now being discovered day by day, and people stand aghast at the bare announcement of the wonders now being brought to light.

Scientists now admit that we are on the eve of great discoveries in electrical science, and perhaps soon our eyes will be opened to a realization of the wonderful invisible waves which surround us, at whose origin at present we can only guess, and of the workings of which we know as yet so little. An important discovery has just been reported from Berlin, Germany, which will create as much astonishment in the world as did the discovery of the X-Rays. By it, all transparent substances by the use of a certain ray can be made to shine in the dark. By these rays it is possible to distinguish between genuine and artificial diamonds in the dark. The discovery may also revolutionize the science of wireless telegraphy. The mysterious light by which these wonders can be performed is an element of Becquerel rays, so-called after the French chemist who discovered them.

Prof. Van der Naillen, whose experiments in wireless telegraphy have made him famous, said:

I had the pleasure of hearing Professor Becquerel deliver his first lecture on the X-Ray in the Trocadero at Paris. He had been prior to that time experimenting with the metal uranium and had discovered that rays emanated from it possessed properties similar to the Roentgen rays. The element uranium is costly and, as a consequence, the amount of experimenting that can be done with it is limited.

Every little hint which is thus given to us is a wonderful help in the study of the unknown forces of the universe. The effect of these rays on wireless telegraphy apparatus I can illustrate by an experience we had here some time ago. The Roentgen or X-Ray apparatus and the wireless telegraphy paraphernalia were in the same room. Both had been in use for some time when my son discontinued his experiments with the wireless telegraphy apparatus. After a few minutes he noticed a crackling sound, and thinking that it was one of the students tampering with it, he called out to them to keep away from it; all of them declared that they had not been near it. Now, I see that rays emanating from uranium make the air such a conductor as greatly to facilitate wireless telegraphy. This fact, I think, accounts for the operation of the wireless telegraphy apparatus in the manner I have never been able to explain, for the same condition of the air would result from the use of the Roentgen rays.

Realizing its importance, the Navy Department has determined to make a number of tests of wireless telegraphy. One of these tests will, in all probability, be made between San Francisco and the Farallone Islands. It is believed that these points afford one

of the best opportunities for making a practical test.

The Agricultural Department has notified Admiral Bradford, Chief of the Bureau of Equipment, that it has been experimenting with wireless telegraphy and has achieved some remarkable results. Secretary Wilson says that his experts have evolved a system radically different from Marconi's and of far greater effectiveness.

Diabolical Cruelty.

A father in San Francisco last week seared his 9-year-old boy on both cheeks and hands with a hot iron as a chastisement for taking a few slate pencils and a coin from his store and giving them to his playmates. He defended himself, when arrested, by quoting Scripture about "sparing the rod and spoiling the child," adding that he "would rather kill the lad than see him a thief." He claimed to be a "Christian," but was evidently 500 years behind time in his family government.

He reasoned that if his God could torture his creatures in hell fire for misdeeds, of course he would be right in imitating that manner of punishment in a small degree for his son, and so he heated an iron in the stove and deliberately burned his son's face and hands. The monstrous dogma of a burning hell for sinners is responsible for this fresh illustration of such diabolical work—in both cases to satisfy offended law and wrath. When arrested, the inhuman father weakened, and said he did it "in a rage," because he discovered his son to be a thief.

Queen Victoria often communed with her spirit husband, the Prince Consort, through the mediumship of John Brown; so says a special cablegram to the New York Journal and Advertiser, dated Feb. 23, 1901. This is no news to Spiritualists, for it has been so often stated before in all the Spiritualist papers of both England and America. It is of interest now only because of its having been sent by cable message as news to the daily press of America. The cablegram was as follows:

One of the cleverest exponents of spiritualistic doctrine, whose utterances, whether they convince or not, are unquestionably those of sincerity, said to a Journal correspondent:

"The late Queen was a great Spiritualist, and John Brown was a wonderful medium."

This threw light upon many things which had never been quite understood. The Spiritualist continued:

"An old servant, trusted, tried and faithful, is valuable enough, but when he can enable one to communicate with those who have ceased to have bodily existence, how much more valuable do you think he would become?"

"So it was with John Brown. It was very well known by the late Queen's immediate entourage that

she often retired apart to confer with the spirit of the late Prince Consort on matters of great moment; many thought she spent the time in prayer, and the secret was closely kept so that the Queen should not be cited as an example."

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.

EVOLUTION OF THE INDIVIDUAL, by Frank Newland Doud, M. D. A brief exposition of the natural laws of growth and how to attain mental and bodily freedom. 96 pages, cloth, \$1.00. Reynolds Pub. Co., 53 State St., Chicago, Ill.

This is one of the most important contributions to the literature of Mental Science that has yet appeared, because it gives the reader not only an idea of the desirability of attaining to that degree of power by forming connection with the Infinite whole, but it gives the *modus operandi* of reaching that condition. It details the methods to be employed to command the results to be desired. In the preface the author says:

"The law of rest, of mental equipoise, of exerted will power, of mental as well as physical strength, is to be known through the mere willingness of any one to know. The truths offered in the following chapters are not a scientific dissertation upon certain well-known natural laws, not a treatise nor thesis, but a few simple suggestions of how to most easily and quickly reach the truth—knowledge of the spiritual and physical contentment and growth. Human life is hungry for rest. Rest is here offered."

It shows the effect of vibrations upon the human system and devotes a chapter to that subject. Chapter 6 is devoted to every-day problems and meets the requirements of persons in every condition of life, with full instructions for solving them.

OSIRIS UNVAILED, or Key to Earth's Mystery, by A. C. C. Pfuhl, astrologer. 16 pages. Price, 50c. For sale at this office.

This is a pamphlet showing that the accounts given in the New Testament concerning Jesus of Nazareth are astrological events, and that the stars are responsible for much of the other matter considered to be history by the majority of people at the present day.

THE PILGRIM'S PATH, by Raisa-lig Ram Bahadur, compiled by Isvar Chandra Chakravarti, B. A. Esoteric Publishing Co., Apple-gate, Calif. Price, 25 cents.

This is a booklet bound in cloth containing 50 pages. In the preface we find the following given, as to the contents of the booklet: "It is a string of selections from some private letters received from the late Ria Salig Ram Bahadur, Postmaster General, Northwest Provinces (India), who, having attained the perfection of spirituality, led thousands of his countrymen to a knowledge of the higher life and the nobler possibilities of human existence."

The book is intended to be a help in the attainment of higher knowledge and to light up the way

of the pilgrim's path while journeying mentally thereto, and the preface also contains this thought: "What helps one, may help others. It is with this hope that this book is sent out into the world. The path winds uphill all the way; and the pilgrim has sore need to be aware of weak vacillation or frantic despair dragging him under."

Among the contents of *Suggestion* for March we notice the following: Character-Building by Mental Control, Harmonic Vibration as a Therapeutic Agent, etc. Monthly. 4020 Drexel Boul., Chicago, Ill. Price, 10c.

The *Journal of Practical Magnetism and Massage* is published monthly by H. Durville at 23 Rue Saint-Merri, Paris, France. It is the organ of his school, where diplomas are furnished to students who graduate therein. Mr. Durville also publishes a pamphlet giving his course of instruction in Magnetism and Massage. It is printed in the French language and sells at 60c.

The Open Court Publishing Co., 324 Dearborn St., Chicago, Ill., has issued a new edition of the *Psychology of Reasoning*, by Alfred Binet, as one number of the Religion of Science Library. Price, 25c. It is nicely printed and put up in paper covers uniform with the other volumes of that popular library series. For sale at this office.

Mental Science is a monthly magazine, edited and published by Eugene Del Mar, 27 William St., New York City, at \$1.00 a year. No. 5 contains articles on the following subjects: Mental Wealth, Only Love and Friendship.

The *Journal of Magnetism*, edited by Lloyd Jones, published by the Magnetic Publishing Co., 156 Washington St., Chicago, Ill., is devoted to Physical Culture, Hygiene, Health, Hypnotism, Magnetism and Psychic Research. The March number contains articles on How to be Healthful, Radiant and Magnetic; Stage Hypnotism, The Art of Breathing, My Experience as a Psychic, by Miss W.E. Stringham, etc. Price, 10c.

THE SPIRITUAL BIRTH, or Death and its To-morrow—the spiritualistic idea of Death, Heaven and Hell. By Moses Hull, Buffalo, N. Y. Price, 10c. For sale at this office.

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Oh, come to my home by the far-distant mountains,
That border the ocean, Pacific and broad,
Where pure crystal waters come gushing from fountains,
That rise in the evergreen Mountains of God.
Oh, the beautiful snow like a mantle deep
And covers the summits where man never trod,
Is held in reserve for the long Summer days,
Way up in the evergreen mountains of God.
When Phoebus comes North with his power in the Spring,
King Winter yields up his reserve for the sod,
And rivulets, canals and great rivers all bring
New life from the evergreen Mountains of God.

The orchards and vineyards in valleys below
Are watered by hillside slopes from the sky;
And laden with bright golden fruits all aglow,
That pleases the people, purse, palate and eye.

Wet weather is welcomed by women and men—
The long, heavy rains and the more gentle showers;
The poppies are blooming in beauty again,
The plains are all covered with various flowers.

The orange tree loaded with yellow and green,
The peach tree is nude and the pruners are seen
With saw and with shears for to prune every-
And the twigs lay around like a lot of loose hair.

Now the birds come in clouds from Sierra's high peaks—
The lark, dove and robin, with songs in their throat,
To cheer the poor toiler, "the man with the hoe,"
And escape the hard Winter and great falls.

They build in the trees and they bring forth their young;
They feed and protect them, their songs are they leave us when spent is the short Winter's night,
And return with their birdies when plumed

When twilight advances with colors in gold—
The Artist has painted the canopy's dome—
Most beautiful picture that one can behold
Oh, come to me, brother, and visit our home.
R. B. DICKIE, Roseville, Cal.
Christmas, 1900.



The Editor is not responsible for the opinions of correspondents.

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Here comes another of the beautiful booklets from the Bureau of Publicity of the Pan-American Exposition, Buffalo, N. Y. The unique feature of it is the miniature reproduction of the famous poster, "The Spirit of Niagara," which has had a most remarkable demand. The booklet is a popular picture book, the first page having an engraving of the magnificent Electric Tower, which is 391 feet high, and which will form the center-piece of the great Exposition.

The center of the booklet shows a birdseye view of the Exposition, and gives one some idea of the great extent of the enterprise upon which about \$10,000,000 is being expended. The grounds contain 350 acres, being half a mile wide and a mile and a quarter long.

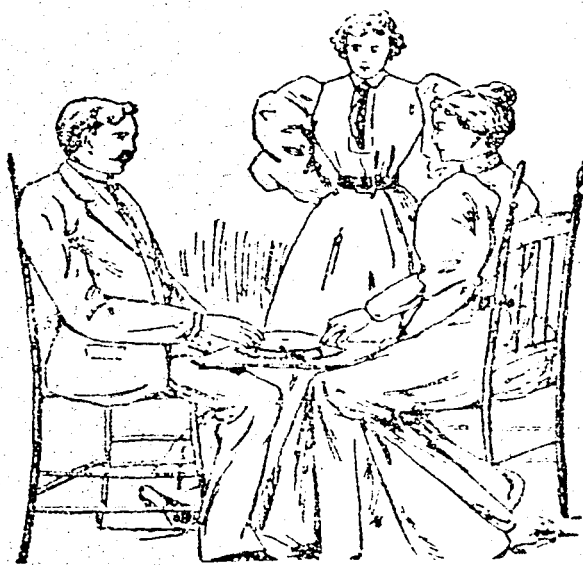
The last page shows a ground plan of the Exposition, whereon the location of different buildings is indicated.

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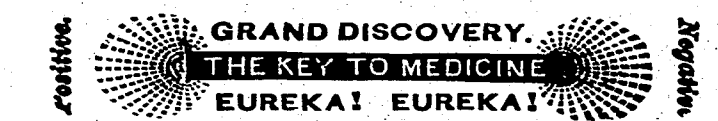
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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

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

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Mrs. K. M. Ramsey has purchased and renovated the Elk, a large rooming-house located at 520 Bush St., San Francisco. This will be a good home for Spiritualists visiting the city.

Mr. C. H. Wadsworth has indulged in a fast for six days with very beneficial results. To fast sometimes does more good than to eat, and vice versa.

At Alameda last Sunday evening Mrs. S. Cowell gave convincing tests to a large audience assembled in the Masonic Temple.

Mrs. Eberhardt held her usual test meeting last Sunday evening at 3250 22nd St., giving psychometric readings and messages from the spirit-world.

At Oriental Hall last Sunday after a fine lecture given by Mrs. Sarah Seal, Mme. Young gave psychometric readings to the satisfaction of her audience. Professors Richard Young and Bothwell-Brown furnished the music.

A Free Spiritual Meeting was held at 856½ Isabella St., Oakland, on Wednesday, March 6. Mrs. Palinbaum read the poem, "The Land of the Soul," by Cora L. V. Richmond. Dr. Palinbaum became entranced and gave tests that were remarkable to strangers in the audience. Mr. England of Redding, Cal., gave an interesting address. Dr. Sol Palinbaum has severed his connection with the Union Society, but his spiritual meetings are held every Wednesday night at his old place. Vox.

At Occidental Hall, 305 Larkin St., Mr. and Mrs. Foster gave excellent entertainments last Sunday afternoon and evening. There were tests, slate-writing and materialization. Mrs. Sadie E. Cooke furnished the music.

Fifty-third Anniversary.

An event of paramount importance to all Spiritualists, and of interest to all lovers of spiritual liberty and advanced thought, the fifty-third anniversary celebration of the advent of Modern Spiritualism will be held in Scottish Hall, 107 Larkin St., on Sunday, March 31, 1901.

The Board of Directors of the State Spiritualists' Association at their regular quarterly meeting appointed the undersigned Committee of Arrangements, with full power to act.

An invitation is extended to all who are interested to be present. The prominent speakers, mediums and workers of the State, will be present and participate, and a program that will do honor to the occasion will be presented. The Children's Lyceums will be in evidence, and the fine musical talent for which the Spiritualists of California are noted will be a prominent feature of the occasion. The spiritual press, the philosophy and the phenomena will each have their place on this important occasion.

The meetings will be from 1 to 5 and from 7:30 to 11 p.m. Seats will be free and every one made welcome.

This is the day in each year when we forget all differences of opinion and all apparent conflict of interest, and enter into a celebration of the natal day of our movement, with an enthusiasm inspired by the importance of the event.

Yours fraternally,

M. S. NORTON,
W. T. JONES,
DR. H. M. BARKER, } Committee.

Prophecies Fulfilled.—In the *Evening Telegram* of Portland, Ore., dated Feb. 28, 1901, we find the following item:

"Edward K. Earle, the psychic, mind-reader, clairvoyant, etc., was in Portland last Summer, and gave several entertainments at the Metropolitan Theater. While there he announced several nights that John H. Mitchell would be elected Senator by the next Legislature. At the time Mitchell was not considered by the public as a candidate for the Senate, although those on the inside were 'next.' Mitchell disclaimed any intention of coming out for the toga. The prediction of Earle came true, as is now known."

"Another statement made by Earle was that Queen Victoria would die in 1901, and this also came true."

Mr. Earle has been giving seances in San Francisco during the past six months and has now gone to Los Angeles to work there for a time. His many friends in the southern part of the State will be glad to learn that he is to be there on March 15.

Mediums' Protective Association.

The members of this society met with the Board of Directors on Saturday evening, March 9, at the residence of Mrs. G. W. Shriner, 299 Hyde St., San Francisco. Two new members were initiated and the per capita tax to the State Association was appropriated.

Under the head of "Good of the Society" Mrs. Alfred Seal gave a piano solo; Miss Dulcie Mann recited "Papa's Letter" and "Specially Jim"; Miss Belle Seal gave a fine violin solo, and Dr. Fred Mann gave a vocal selection; Pres. W. T. Jones sang "The Old Musician and His Harp"; Mrs. Jennie Robinson sang "Coming Through the Rye" and "You'll Remember Me"; Mrs. G. W. Shriner gave a vocal solo, and Mr. Fred Rentsch and Mrs. Shriner sang a duet. The balance of the evening was devoted to spirit communion, Dr. W. H. Davis, Mrs. Sarah Seal and Mrs. Jennie Robinson being the mediums.

M. S. NORTON, Sec. pro. tem.

Mrs. Lucretia Hatch, an aged Spiritualist, was translated to the higher realms from Petaluma on March 3, after a short illness. She was 85 years of age and a native of Massachusetts. She quite recently celebrated the fiftieth year of her spiritualistic work. Years ago she was well known and had accumulated a considerable fortune.

Open Meeting of the Hermetic Brotherhood was held as usual at 509 Van Ness Ave. on Thursday evening, March 7. An interesting program entertained the audience for the allotted time. All who are desirous of seeking the truth, conceding as well as affirming, when comparing experience and knowledge, are most welcome. Those who come can be assured of a restful hour, amidst pleasant and harmonious surroundings. The music is excellent, and one is sure to get some new suggestion or presentation of the questions of the hour. SEC.

Mrs. C. J. Meyer gave her usual test meeting last Sunday evening, reading articles psychometrically and sealed letters. Mr. Meyer furnished the music.

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Mrs. J. J. Whitney delighted many young people who came to her hall last Sunday evening to get messages from their friends in the spirit-world. The hall was well filled, and the work done by Mr. Salisbury, her spirit guide, was never excelled.

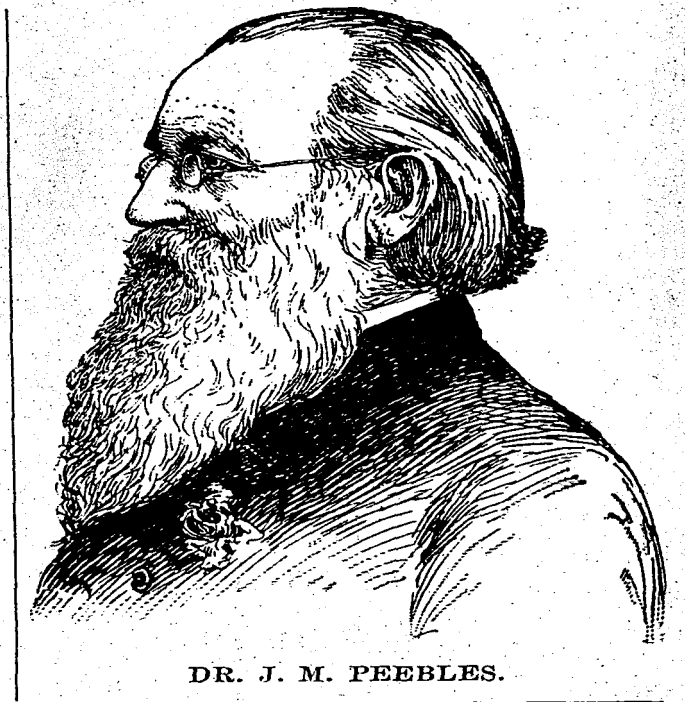
Mme. Montague, writing from London, England, on Feb. 19, 1901, gives this account of her labors in that city:

"My work here has met with great success. Some ladies and gentlemen conceived the idea of forming a new society and of engaging me as the exclusive speaker and worker. When I was consulted about the name to be given to the new society, my answer was, 'The California Psychic Society, London Branch,' and this was well received by the majority. The new organization has taken a beautiful hall in a fashionable and populous quarter (Steenway Hall, Portman Square) and the opening will be on March 10."

Mrs. Parish has been much indisposed for some time, but now is slowly improving. She would no doubt appreciate a call from her many friends during her indisposition. She lives at the Sherman House, 28 8th St., S. F.

"What Constitutes Progression?" was discussed by the Union Spiritualists at Fraternal Hall, Oakland, last Sunday. Dr. Bonesteel was the opening speaker, being followed by Dr. Anderson, Pres. Preston, Mrs. Stewart and Mrs. Bonesteel. Mrs. Smith and Mrs. Stewart followed with messages. Mrs. Stewart occupied the chair. Mr. Swan and Mrs. McKee of San Francisco gave messages in the evening. SEC.

Prof. Knox gave Mental Science lectures at Golden Gate Hall last Sunday morning and evening.



DR. J. M. PEEBLES.

The Mediums' Meeting at Loring Hall, Oakland, is increasing in numbers and popularity. Larger quarters are contemplated. Wednesday evening, March 6, messages of a high order of merit were given through the mediumship of Mrs. Cowell, Mrs. Stewart and Mrs. Smith, both from the platform and in circles.

On the Heights of Himalay, by A. Van der Naillen. 272 pp., beautifully illustrated. \$1.25. For sale at this office.

Wanted.—By an experienced nurse, a position as companion, reader or attendant for an invalid, or as nurse for the sick. Call for or address, Mrs. SMITH, 505 Jones St., San Francisco.

Psychic Novel.—By special arrangement with Mrs. Lida B. Browne, well known in California, as well as elsewhere, we are enabled to club her new book, "Words That Burn," with the JOURNAL one year for \$2.00. This is a rare opportunity for getting a valuable book.

Deep Breathing for Psychical Development, or Internal Respiration, by Respiro. Price, 50c. For sale at this office.

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VOL. 38.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 23, 1901.

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No. 12.

LOVE'S PRAYER.

Heaven, hear us; angels near us,
Bless us with thy love divine!
Virgin Vesta, sweet Celesta,
Come and bless our humble shrine!

Come we kneeling and appealing,
At the altar side by side;
Holy spirit, doth thou hear it—
Hear the prayer our hearts betide?

Here we bow us and avow us
To a life of love divine;
Angels hear us, God be near us,
Kneeling at thy holy shrine!

Love is breathing, smiles are wreathing
Ruby lips of angels fair;
May they bless us, and caress us,
Is the burthen of our prayer.

Joy in living, joy in giving
Life for love as Jesus taught;
This the pleasure, this the treasure,
Gracious Master, thou hast wrought!

Life of duty, life of beauty,
Wine of life, by Heaven blessed;
May we live it, may we give it,
Lord, to every soul distressed!

Be it real; Christ's ideal
Life the angels bid us lead;
For the glory of the story
Is the way we make it read.

J. MARION GALE, Quilcene, Wash.

BORDERLAND

Evidence of a Spirit in Court

In 1877 there lived on a farm in the county of Denton, Texas, Mrs. Laura Jones, a widow with two sons, Frank and John, nearly grown, and several smaller children.

William Jones, the father, had been a hard worker and a successful farmer and stock-raiser, and at his death had bequeathed to the widow and her children a model farm, well tilled and stocked with the best the country afforded, with a valuable tract of land in the southern part of the State.

The Spring after his death, says a Dallas correspondent of the St. Louis *Globe-Democrat*, a large number of their horses strayed away from their accustomed range, and the country at that time being sparsely settled, were soon lost track of, and the usual course of inquiry served to elicit no information except the band had been seen headed south.

Early in the Fall, after the crops had been garnered, it was decided that Frank, the eldest, should make an extended trip to the southward and try and find the truant stock, as the entire loss meant a serious blow to the family. On a bright September morning Frank Jones drew the double cinch to an easy notch under his saddle-horse, and, bidding his mother and John farewell, sped away to the southward, never to return again in the flesh.

There was yet plenty of work to be done on the farm, and time which otherwise might have dragged wearily to the lonely widow was filled with pleasant anticipation of the absent one's early return. Days passed in rapid succession, and an occasional letter from Frank describing the beauties of the country and his own hardships in traveling alone through such unsettled regions, furnished food for discussion in the fading twilight. At last a letter came which stated that he was on the right trail and would soon overtake the slowly retreating herd. This was the last letter ever received. He was then 200 miles south of the home place, and they began to speculate upon the day of his probable return. Allowing for delay for grazing the stock en route homeward, a day was set which it was considered, barring unforeseen accidents, should give him ample time for the return journey.

The appointed day came, but with it came no Frank, and no tidings; nor the next day nor the next, and as the days lengthened into weeks the anxious mother, with moistened eyes, daily scanned the dusty trail to the southward.

The country at this time was none too safe from marauding bands of Indians, and horse thieves were more plentiful than now and cared little for human life when a cavey-yard was at stake. These

possibilities were anxiously discussed by the distressed family, and inquiry was made by letters at various points along the route from which letters had been received from Frank. But all their inquiries came to naught. They did not know whether he was still going southward on the trail or had overtaken the stock and was even then on his return.

THE SPIRIT APPEARS.

On the night of Nov. 7 there came a sound of footsteps on the front porch. After the usual custom, the family had retired early. The fire had been burning in the wide stone chimney to dispel the chill November winds, and its dying embers were casting fitful shadows on the wall. The footsteps approached the door, a hand turned the knob and some one entered. John was a light sleeper, and, being aroused by the sound and the draught which came through the open doorway, awoke and raised himself partly on his elbow. He saw the outlines of a man, and reaching for his revolver he demanded: "Who is there?" The familiar voice of his brother answered him, and he came and sat down on the foot of John's bed.

They conversed together in low tones for some time, but not caring to disturb his mother at that hour, John vouchsafed the information that his room and bed were ready for him just as he left it, as neither had been occupied during his

absence. The dim outlines and retreating footsteps vanished through the opposite window. John immediately went into his brother's room, threw open the blinds and a flood of sunlight dispelled the lurking shadows, but there was no sign of Frank. He was becoming seriously alarmed, and went to the kitchen, told his mother part of the conversation he had had with his brother the night before.

His mother for a while refused to credit such a thing, and ascribed it to too much supper or a slight illness, but John's earnestness in support of his statement and his fear that something had happened to Frank, had its effect, and Mrs. Jones began to think that possibly there was something wrong. However, as certain supplies for the farm were needed in town, it was decided to hitch up the wagon, take the children and go and spend the day with Uncle Bob Saunders, who at that time was doing a thriving business in Denton, the county seat of Denton county. Upon arrival there, after the usual greetings and commonplace talk, inquiry was made about Frank, and Uncle Bob was forthwith enlightened as to John's strange experience and his uneasiness.

THE WORST FEARS REALIZED.

Mr. Saunders being a practical man, ridiculed the idea and tried his best to cheer him up, but John's countenance quickly disclosed to him the fact that he was not mak-

Pan-American Exposition at Buffalo, N. Y., May 1 to Nov. 1, 1901.



The Sabbatarian Cranks are again conniving. They are greatly exercised about the Pan-American Exposition, which may possibly be open on Sundays, and thus the people who have to labor on the other six days may be able to see it, as well as those who have time and money to spare to view it whenever they feel like doing so.

They were cute enough about the St. Louis Exposition to secure the passage of a proviso in the government appropriation which granted the money only upon condition that the Exposition grounds be closed on Sundays. In the case at Buffalo, they failed to do this, and hence their frenzy just now. How much better it would be to open the grounds at half-price on Sundays; or, if possible, to have entrance entirely free on that day. What harm could there possibly be in having the art gallery and other exhibits of beauty to be freely seen and enjoyed by as many as possible, on any day—be it ever so sacred?

"Sabbatarian cranks" may yet find that they must yield to the popular demand, and see not only the parks open on Sundays, but all the great International Expositions.—EDITOR.

ing much headway, so in deference to their wishes he and John started to the telegraph office to see if they could learn something from that source. While crossing the corner of the public square, around which were grouped the business houses of the town, they were hailed by the Sheriff, who approached them bearing in his hand a telegraphic envelope. He handed the message to John, who hastily unfolded the yellow paper and read:

"MCDADE, Texas, Nov. 8, 1877. —To the Sheriff of Denton county, Denton, Texas: Man found dead near here last night. Papers disclose identity of Frank Jones of your county. Notify his people."

S. P. WILLIAMS, County Judge. "Something more than a year passed away when, through divergence of interest, it was thought best to dispose of all the Jones property so it could be more equitably divided among the heirs, and with that end in view, Bob Saunders, who had been appointed administrator, rapidly disposed of the estate until there was nothing left but one tract of land in the southern part of the State. He was about to offer that for sale when John put in an appearance and strenuously opposed it. He refused to give any reason for it. His uncle refused to listen to further delay without some reason for it, whereupon John for the first time told in detail his conversation with the supernatural being which made its appearance at his bedside the night of Frank's death."

THE SPIRIT CORROBORATED.

Frank had told him that he had found the horses near the town of Steller. Mrs. Mary Williams, a widow living in that vicinity and owning a large cattle ranch, had turned the horses into her pasture. Upon learning that Frank owned the adjoining section of land, she proposed to buy it, with the stock, and, knowing the danger from the Indians and horse thieves in driving the stock home, he decided to sell, and making Mrs. Williams a bill of sale to the stock, she paid him over the entire purchase money.

Not having the necessary papers at hand, Frank was to make out and send her the deed when he returned home. This he instructed his brother to do, but for fear of being laughed at, he had kept his own counsel until such time as it became necessary for him to speak. That time had now come, and he declared that he would contest with all his might any attempt to dispose of that tract of land until the matter had been investigated. Part of his statement having already been verified, it was decided to make some inquiry relative to this Mrs. Williams. With this end in view, a letter was sent to Mrs. Williams asking her for information as to the whereabouts of Frank Jones.

A short time after this she appeared in Denton, and, learning who was administrator of the Jones estate, presented herself before Bob Saunders and exhibited her receipt for money paid and also for the bill of sale for the stock which Frank had given her. Her story tallied in every detail with that of John's ghostly visitor. John Jones went before the County Court of Denton county and there made affidavit, which is a matter of record, that his brother Frank had detailed him to his trade with the widow and that the administrator was in justice bound to furnish her a deed to the property.

Although he robbed his own pocket of a great deal of money, he carried out the instructions of his brother's spirit and the widow received her own.

The above is no story—no myth created for sensational purposes; but a genuine affair and important. —*Temple of Health.*

Thought Transference.

There are many verified cases on record of mental telegraphy, telepathy, or, more plainly speaking, thought transference. One of the strangest cases was that of two young newspaper men who once roomed together in Cincinnati. A year after they had separated, one was working in Columbus and the other was in Cincinnati.

One night the Columbus man was sitting in his office writing a letter when he suddenly began to write poetry. He wrote seven lines of extremely pretty verse. He had never written a line of verse before in his life or attempted to do so. Just then a correspondent came in and he threw the poem aside, well satisfied with his work and fully intending to complete it. When the correspondent went out he again attempted to write, but made an awful botch of the stuff. He could not even carry out his idea. He thought of his friend in Cincinnati and remarked to himself if that friend had the idea he could write a really beautiful bit of verse. He determined to send his seven lines and a sketch of the idea to his friend, but neglected to do so.

Imagine his surprise, two months later, when he found the seven lines of his poem and more added in an Eastern magazine with his friend's signature to it. He wrote to his friend explaining the circumstances, and after they had reviewed the case, they discovered that the Cincinnati man had written the entire poem on the night the Columbus man had written the seven lines. —*Star of the Magi.*

Medical Laws.

ADDRESS TO THE SENATE COMMITTEE OF NEW YORK.

Honorable Senators—Gentlemen: Senate Bill 236,639 makes it a misdemeanor to practice clairvoyance. We oppose this because it attempts the impossible. We claim that clairvoyance is a spiritual gift. We believe with Paul, that there is a natural body, and there is a spiritual body. Furthermore, we believe that there are spiritual senses, or soul senses, corresponding to the physical senses.

The soul sense of sight we call clairvoyance; the soul sense of hearing we call clairaudience; the soul sense of touch we call psychometry. Certain persons are intuitively endowed with these soul senses—such persons we call mediums or psychics. Many mediums are endowed with all three of these gifts or developments. They are clairvoyants, clairaudients and psychometrists.

These gifts are so closely interrelated, and their exercise is so interblended, that the question of separating the practice of clairvoyance from that of other spiritual gifts would hardly be practical. Hence, the term "clairvoyant," as it is generally understood, takes a broader meaning than the simple sense of spiritual vision.

These trance mediums generally possess more or less of this clairvoyant vision coupled with other

phases of mediumship. In many instances that term could be used to prevent trance mediums from filling their appointments. At least the opposers of Spiritualism, in the absence of better arguments, could make some of our ordained ministers much trouble and expense.

Medical clairvoyance is a term we apply to mediums who see and describe things not visible to the physical eye. Such seem to see and describe diseased physical organs, and frequently prescribe remedies, regardless of the distance between the clairaudient and the patient. Here, we have interblended the power to prescribe with the power to see. This is often done when the medium is supposedly in an unconscious condition. Many of the mediums and speakers of Spiritualism, some of whom are pastors of churches, speak while in an unconscious trance.

From this it will appear that the exercise of spiritual gifts is so closely allied to clairvoyance that to prohibit the practice of clairvoyance would suppress other mediumship to a very great extent, and would thus encroach upon the religious rights and privileges of a large body of people, who rely upon the manifestations of mediumship to demonstrate the continuity of life beyond the change called death.

The gift of spiritual sight is as natural to some persons as is physical sight to others. You might as well attempt to prevent a person from seeing with his physical eyes, as to attempt to try to prevent a natural clairvoyant from seeing clairvoyantly.

To see clairvoyantly is to practice clairvoyance as much as to see with the physical eyes is to practice seeing. You cannot prohibit clairvoyance; at best, you can only prohibit such from telling what they see.

Religious persecutions of past ages tell the sad tale of attempts to suppress spiritual gifts by the right arm of legal authority. It will be a mistake to turn the wheels of the car of progress backwards and begin a new era of persecution. The enacting of this bill into law, and the enforcing of that law, will be a long step in that direction.

We are opposed to any and all forms of fraud and deception that may be practiced under cover of clairvoyance and mediumship, but in our opinion the statutes against fraud and fortune-telling are ample protection when properly enforced. But should it be deemed wise to enact more stringent laws to that end, we will not object.

Our association will gladly cooperate in any legitimate effort for the protection of the people; but, in the name of the New York Association of Spiritualists, we protest against this bill which would crush out legitimate clairvoyance, which is as sacred to us as was the clairvoyance of Jesus and the Apostles to the primitive Christian Church.

Finally, on behalf of our association, a chartered religious body, and of the Spiritualists of this State, we oppose this proposed legislation.

1. Because it would be an infringement upon medical liberty, and deprive a large number of people from availing themselves of what they believe to be the best and most efficient means of diagnosing disease and healing the sick.

2. Because it would be an unnecessary and unwarranted infringement upon the religious

rites of the Spiritualists of this State, and would likely result in the persecution of honest and pure-minded persons, inflicting serious injustice upon them.

MOSES HULL,
Pastor First Spiritualist Church,
Buffalo, N. Y.

W. H. RICHARDSON,
Treasurer New York State Association of Spiritualists.

A Chance for Good.

J. MARION GALE

"What the agnostics don't know," now makes the finest library in the world. If there is anything in this life of which I am proud, it is the fact that, during the latter part of the Nineteenth Century, I bought and gave away a good many volumes of that library of spiritual literature; thus laying up treasure in Heaven, where moth and rust cannot triturate and destroy, and where thieves are not compelled, by force of habit or unrighteous circumstances, to steal for a living.

This reminds me, that if Andrew Carnegie really desires to confer a great blessing to the people in his munificent gifts, he should, by all means, include in his libraries the library of Spiritualism. I do not refer to fake stories like that of Helen Gardner in a late *Free Thought Magazine*, nor yet to fake stories of the theological brand, but to the genuine writing of tried and true mediums that have lived through years of calumny and misrepresentation of "smart Alecks" who never investigated the subject. I mean the standard books of Spiritualism (which are for sale in the PHILOSOPHICAL JOURNAL office)—the story of truth from the world of spirits to the world of mortals. The twentieth century will add much to this library and prove it to be, as I said, the finest library in the world.

Quilcene, Wash.

Message from Prof. Denton.

ADELAIDE COMSTOCK.

Please allow me to call attention to the editorial in the JOURNAL for March 9, entitled "The Better Way." I endorse it, feeling the force of the old orthodox hymn:

For tares must grow among the wheat,
Until the harvest come.

Sustain the truths by holding the higher spiritual truths in predominance, and the false will die of itself. In trying to weed out all the tares we might uproot some precious grain.

"Truth is mighty and will prevail." Even—"Crushed to earth will rise again."

But we have faith that our philosophy has passed through the wine-press stage and has living force enough to sustain itself from this on, if its adherents prove themselves worthy representatives of the Cause by living up to the highest light given through its teachings.

I enclose a communication received some years ago through independent slate-writing given in full daylight, forenoon sunlight streaming into the uncurtained window, the slates bound together by a strong rubber band, lying in my own lap with the medium's and my own fingers merely resting on the frame. We both plainly heard the writing going on between the slates—the dotting of the "i's" and the crossing of the "t's" being clearly perceptible. The communi-

cation was beautifully written and in a clear hand, the lines, too, scrupulously straight.

Besides this, two other slates carelessly thrown on the carpet, and at some distance from where we sat, were written on at the same sitting—one a brief communication from a brother whom I had specially desired to hear from; the other contained simply the name, "Frederica Bremer." The slates held in my lap had a grain of pencil between them; the two others, thrown singly, had no pencil near. The communication read thus:

"The truths of the spiritual philosophy have now passed beyond the domain of controversy and are susceptible of palpable demonstration; and those who are wise in their generation accept the facts as demonstrated and thereby enrich their minds, and prepare their spirits for the higher spheres. You are far advanced in the knowledge of the truth.

WM. DENTON."

I give it entire, but have a feeling of delicacy in making public the last sentence. You have no idea, however, as to the satisfaction the whole message was to me. I had not thought such proof possible, it being my first experience in that line. Although I had visited the office of the *Golden Gate*, and had received from our good (now risen) brother, J. J. Owen, positive assurance of the fact that the slates he had framed were written on independent of mortal fingers, except the touch on the frame.

Still it seemed too astounding! for, as you must bear in mind, this was at least 15 years ago. But I have the slate framed, with writing intact, as from Bro. Owen. I copied the idea of framing with glass protection.

Handsone Gift to the N. S. A.

The N. S. A. library is now adorned with the life-size portraits—elegantly framed—of two noble and staunch reformers and Spiritualists, both of whom are still working for human progress from the spirit-world. They are John Pierpont, the well known reformer, (during his long life of over 80 years), also poet, preacher and Spiritualist, and the president of the first National Spiritualists' Association, in the sixties—and Luther Colby, the first editor of the *Banner of Light* (for more than 35 years), a veteran Spiritualist and reformer who, during his earth life of nearly 80 years, labored for human progress and happiness. These portraits were presented to the N. S. A. by a gentleman in Brooklyn, N. Y., who knew and loved these workers.

LEGISLATION AGAINST HEALERS.

An effort is being made in every direction to restrict the liberties and rights of our people. Eighteen States have medical bills before their Legislatures asking for restriction in the practice of medicine and healing, and other sections are seeking to curtail privileges in relation to the practice of mediumship and so forth. President Barrett reports that he finds much of this spirit of intolerance in many places during his missionary tour, and it behooves Spiritualists and Liberalists everywhere to be eternally vigilant, and to do their utmost to frustrate the well-laid plans of the bigots in medicine and in religion.

THE CAUSE IN WASHINGTON, D. C.

Mrs. C. Fannie Allyn lectured for the First Association during February. Her work was enthusiastic and vigorous. She was an able helper in the week-evening meetings of the society, and of the Ladies' Aid.

During March, Prof. Peck is to occupy the same platform. His opening discourses were profound, logical and thoroughly spiritualistic.

The Educational and Psychical Society contemplate soon to build a temple.

The work goes on, and we are encouraged by the sympathy and good-will of hosts of friends.

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

The Myth of Noah.

BAINBRIDGE BISHOP.

I see it mentioned that there is a possibility of the world being drowned again, as in the time of Noah, and this will take place next December. This is not a pleasant prospect for nervous people; but if it is to be a repetition of the flood of Noah they can set their minds at rest, as this was the yearly tropical rains and floods peculiar to hot countries in the torrid zone; so says the ancient Alexandrian key or "symbolcode," sometimes called the key of the initiated, as the story of Adam shows the phenomena relating to the sun in its movement from mid-summer to Dec. 21 in the temperate zone.

The story of Noah shows the course of the sun with its attendant phenomena throughout the year, in the torrid zone. Both writings are first-class riddles from beginning to end. By the use of the above key they can be fully translated.

I will briefly state what the key shows. The ark was the solar halo or circle of the rising sun resting on the sea, showing over one-half above the water. Noah was the sun; his wife was the sunlight associated with him inside the ark, or halo circle; his three sons were the three mock suns; the fourth mock sun was hidden by the water, therefore were not spoken of. His sons' wives were the light associated with them the same as Noah's wife. This made the eight persons in the ark.

Now, the ancient writers understood that all life, both male and female, on this planet originated from the sunlight. This is a self-evident truth, and is not disputed by the scientist of the present day; therefore, the sunlight inside the sun halo, or ark, was personated as both male and female creeping things, with which the world was to be repopulated.

The rainy season came on, and it rained 40 days and 40 nights, and the waters prevailed upwards 15 cubits, and the tops of the highest mountains were covered. In Egypt the ancient law was, that if the Nile rose 15 cubits or upwards the land was taxed; if less, no taxes were levied. This indicates an Egyptian enigma.

As in all Oriental writings and stories the myth of Noah is probably exaggerated, perhaps in this case, to hide the truth from the vulgar, the rest of the story is like, or seems to be taken from the myth of Saturn, which is another story relating to the sun.

It is true that in the above an-

cient key the sign of Capricornus is personated by a monster, half goat and half fish, representing a sea wave prancing on the surface of the sea.

I hardly think this would indicate a flood, as Sagittarius, Aquarius and Pisces (in the old key) all denote water. The beginning of the chapter, relating to Noah, smacks of ancient mythology. This is plain to anyone who is familiar with Roman and Egyptian mythology.

New Russia, N. Y.

"Across the Divide."

G. E. LOTHROP, JR.

Spiritualism is bringing some very happy news from 'across the divide, for Rev. R. Heber Newton, of New York, says: "Men and women can hold conscious communion with spirits, I know; not from my own personal experience, but from the experience of friends whose truthfulness is beyond doubt." This is a clever bit of evidence from such a source, and shows how the clergy are accepting spirit evidence.

Rev. M. J. Savage, of New York, says: "The belief (Spiritualism) is at work in the case of thousands, and so is supplanting the beliefs that were held before it. It is declared that death is only another birth. Then it is curious for the student of these things to note that none of the spirits are orthodox. I have been struck by the observation of this strange fact. Perhaps this accounts largely for the bitter opposition of the churches," etc.

The late Paul Gibier, president of Pasteur's famous institute, investigated the phenomena of materialized spirits with the seances of Mrs. Carrie M. Sawyer, now residing at 21 Yarmouth St., Boston, and spent one year and seven months in these researches. He invited famous inventors, professors, scientists, diplomats, etc., to see these spirits, and they became so convinced that the "dead" can literally be materialized, as did the dead prophet Samuel before King Saul, that Gibier had contracted for three years to employ Mrs. Sawyer to tour France, Egypt, etc., exhibiting the miraculous phenomena of spirit-life, when he was killed by an accident.

The writer has attended seances with this very famous medium, and can testify to the truth of Gibier's researches. In one seance alone, while the medium was tied by the neck with four knots to the side of her solidly-built wood cabinet, about 20 spirits came in less than two hours, before several people.

Two gentlemen met Emma Abbott's spirit, a New York singer, whom they knew in life, besides a Vassar teacher's spirit, who was killed by a falling rock from a quarry. One lady met an old Advent minister who died 20 years ago, besides a lady friend named Susie.

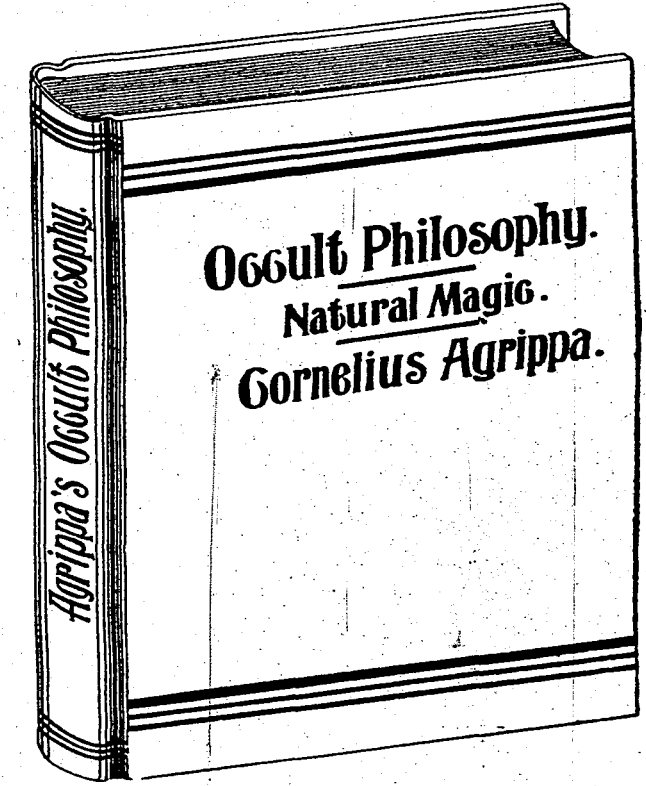
Only a few people have this phase. In Boston we have, besides Mrs. Sawyer, Mrs. C. B. Bliss, Mrs. A. C. Littlefield, Mrs. Guff and two others, not now doing public work. Boston, Mass.

THE Interpreter

Issued monthly in the divine year. Single numbers, 10c.; subscription, \$1.00. REV. GEORGE CHAINEY, Editor, 1021 Masonic Temple, Chicago, Ill.

Remarkable Book.

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THOMAS G. NEWMAN, Editor & Publisher Station B, San Francisco, Cal.

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

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

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

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

SAN FRANCISCO, MARCH 23, 1901.

Dr. J. M. Peebles is spending a few weeks in Florida. Last week he attended the Spiritualist camp-meeting at Lake Helen. He attended eight camps last season and is engaged for five this season.

The Piper Phenomena are denominated spiritualistic tricks by Prof. James L. Ford in last Sunday's *Examiner*. He thinks he has wiped out all the evidence presented to the Psychical Research Society by his bare assertion. He attempts to justify his opinion by citing some of the most bare-faced tricks of sharpers and thimble-riggers by whom he said he had been duped. If such is a fact, then Prof. Ford must be one of the most unsophisticated of the tender-feet and consequently totally unfit to pass judgment on that which is far beyond his comprehension.

Mrs. Eunice Sleeper passed to the Summerland on March 2, and we find in *Spirit Mothers* the following tribute to her memory written by Mrs. E. P. Thorndyke:

Sleeper Hall, in San Jose, will stand as a monument to her efforts to perpetuate the Cause of Spiritualism in her adopted State. The writer met her for the last time on the platform at the dedication of that building, Oct. 26, 1899.

Owing to mismanagement of the funds so generously donated, Mrs. Sleeper did not realize the object that she hoped would crown her effort, viz: a fund set aside for establishing a paper, where both the philosophy and phenomena of Spiritualism would receive support and recognition. Instead, when called to make her last adieu to earth scenes, but meager results of her fond expectations had been realized.

I recall her work in the past, and her generous hospitality and defence of our mediums. That record will stand deeply engraved on the tablets of the memory of those who witnessed her unfaltering devotion to

The Cause that lacked assistance,
For the future in the distance,
And the good that she could do.

Creeds Are Passing Away.

The religions of the world are all being weighed in the balances, and are found wanting. They do not meet the requirements of the age—they are too antiquated. In these days, when men *think* and *reason*, the *old creeds* and the *old religions* are inadequate to human needs and aspirations. The present organizations are doomed, and the twentieth century will witness their complete overthrow. The *Pacific Unitarian* gives its views on this subject in the March issue in this language:

There is a feeling of uneasiness abroad in the land concerning the future of churches, and even of religion. This feeling is not confined to any one denomination, not to any single locality; it is not peculiar to orthodox or liberal organizations. We have not far to look for the cause of this anxiety about the future. It is to be found in the changes taking place in the thought of the world. Social institutions and methods of every kind are slowly but steadily conforming to the newer knowledge gained through science, experience and revelation. This includes the nature of divinity, and the divinity of nature. As knowledge grows, actual relations between man and God are more rationally understood. The labels upon things, customs, beliefs, are being altered, re-written, and naturally confusion ensues. Religion and theology, ceremony and creed, are not excepted in this shaking up.

Another Legal Outrage.

We learn that the 10-year-old son of Patrolman Charles Avery, of Kalamazoo, Mich., was forcibly vaccinated at school. The result was blood-poisoning, lockjaw and tetanus. A paper reporting it adds:

Local school circles have been torn up for some time past on the vaccination question. George R. Matthews, a healer, refused to have his children vaccinated, this being contrary to his faith. He took his children to school and they were refused admission. The family could not be reached by truancy laws, as he manifested a willingness to send his children to school and they to attend. Faith healers and physicians have been having it out through newspapers, and Matthews has affirmed that he will carry the case to the Supreme Court to test the compulsory vaccination rule, and the lockjaw case is likely to have an important bearing on the legal proceedings.

Is it not quite time now to call a halt on such legal outrages?

Andrew Carnegie, whatever else may be said of him, was a generous giver to intelligence. He gave to libraries and for other literary purposes a grand total of \$13,540,965, but not a cent for dogma or superstition.

The Modern Church is like a watch with a broken mainspring, or a clock with weights removed: little revivals are mere attempts to push around the hands on the dial; but with all that, the hands do not keep pace with the hands of genuine progress.—*Flaming Sword*.

Mental Science and Healing.

The following is an extract from an argument on the constitutionality of Mental Healing, presented before the New York Assembly Committee on Public Health by Judge Charles Z. Lincoln, formerly member of the Statutory Revision Committee and legal adviser to Governors Black and Roosevelt:

This bill reads that one shall be regarded as practicing medicine who professes to heal, or shall give treatment to any person by any method, whether with or without giving drugs or medicine.

Now that, it seems to me, involves the consideration of two important propositions. First, I think it is an unwarrantable restriction and limitation of the rights of the citizen. If I have a bodily infirmity and I resort to these three schools of medicine, or the practitioners of these three schools, and they all three are unable to give me relief, do you think that the Legislature or State of New York has a right to say I shall not be permitted to go to any one else. Self-preservation is the first law of nature.

I have a right to go where my conscience dictates, whether the man is licensed or not, for he may not be practicing medicine within the law, but if he has discovered a remedy which he is willing to give, or sell to me, I have a right to apply to him, and you cannot say by your statute that I shall limit my application for relief to three classes of practitioners and no more. Everybody knows that men who are not physicians often discover remedies for disease.

Under my right to life, liberty and the pursuit of happiness, I may preserve my health, not only by the application to these three schools of medicine, but by the application to any one else who has an available remedy. The Legislature of the State of New York has no right to pass such a law.

The other objection is of great significance, and that is that this bill, as it relates to Christian Scientists, is an infringement on the right of religious liberty. Section 8 of Article I, of the Constitution of the State provides, among other things:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind." And it cannot be infringed upon by the Legislature.

As I understand it, prohibiting the Christian Scientist from offering relief or remedy to those who are afflicted is a violation of his religious liberty and privilege, for his main object is to bring the individual into right relations with divine mind and power.

Oliver Wendell Holmes,

in one of his published works, says: "While some are crying out against Spiritualism as a delusion of the devil, and some are laughing at it as a hysteric folly, it is quietly undermining the traditional ideas of the future state which have been and are accepted."

THE CONQUEST OF POVERTY, by Helen Wilms. Price, 50c. For sale at this office.

The New Star, or the old star in new robes of flame, now blazing in the sky staggers the imagination. The things we are now seeing 538,000,000 of miles away happened, say, 30,000 years ago. For aught we know, the star itself has long since disappeared, and what we see is nothing but the record which has been traveling toward us these many years.—*Exch.*

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 LIFE BOOKLETS, by Ralph Waldo Trine; 3 volumes in a case. Price, \$1.00; or each separately, 35c. New York: Thomas Y. Crowell & Co., 426 West Broadway.

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Health Culture for March presents a very interesting table of contents. Among the more important articles we may mention the following: Physical Training as the Basis of Health, Strength and Grace; The Philosophy of Eating, Massage Treatment for Common Disorders, Strange Facts About Human Life and Death, The Air Bath and the Massage Roller. Published at 481 Fifth Ave., New York. 10c.

Eleanor Kirk's Idea, a monthly publication, is devoted to Metaphysical and Mental Science. The March number contains articles on the following: The Breath—The Bridge of At-one-ment, Self-Control, The Psychic Realm, The Spiritual Birth, Conscious Immortality, etc. \$1.00 a year. 696 Greene Ave., Brooklyn, N. Y.

The Horoscope is the title of a new monthly devoted exclusively to Astrology, published by W. Monroe, Lorin Station, Berkeley, Calif. Price, 15c. For sale at this office.

Vaccination and Smallpox.
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VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY, by J. M. Peebles, A. M., M.D., Ph.D. Battle Creek, Michigan: Temple of Health Publishing Co., Upton Court. 326 pp., cloth, gilt. Price, \$1.25. For sale at this office.

San Jose Notes.

The First Spiritual Union Society will celebrate the 53rd anniversary of Modern Spiritualism on Sunday, March 31. There will be a musical and literary entertainment, interspersed with short addresses by Mrs. Lyness, Mrs. Hendee-Rogers, Mrs. Marcen, Mrs. York, Mrs. Stone, Mr. Bedwell and others.

During February the Union has listened on Sunday mornings to inspirational addresses by Mrs. Annie Gillespie of San Francisco. She has been retained for the month of March and probably for April as well.

During February, Sunday nights Mrs. Jennie Robinson, platform test medium of San Francisco, did good work, gave spiritual messages and tests, made many friends, and it is hoped that she will soon be with us again.

On Sunday evening, March 10, memorial services were held at Sleeper Hall to pay tribute to the memory of Mrs. Eunice Sleeper, Mrs. Nellie Porter and Dr. J. Bentley, three loved members of our Cause who have taken up the journey of life in the great beyond. Addresses were made by Mrs. Lyness, Mrs. Marcen and Mrs. Hendee-Rogers.

The annual election of officers takes place on April 7, when a new Board of Directors will be elected to serve for the ensuing year. ELLA YORK, Sec.

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force and might of spirit power;
But ever felt by those who come in touch
with kindred minds.
For strong as steel, yet silken soft, are
the fetters which bind
Such souls in bonds of harmony and love.
No note can e'er be called from out the
lute, [head].
Unless God's hand be on the player's
Yea, nature itself would be silent, mute,
If His hand had not fed all things with
the bread of life.

But he to whose spirit sight has been
revealed [spirit ears have been
The workings of a mighty host whose
Unsealed, knows well it is no idle boast
That man divine, incarnate man, pos-
sesses powers
Which are as yet by the world unkenned.
A subtle force, by which he can
His soul's best interest defend.
But if he these powers abuse
In striving to gain what he deems his
just rights; [misuse,
If in rage, or passion, he these powers
God's hand falls hard upon him, and
blights what seemed to be the
Perfect flower of life.

Oh, ye great spirits, yet encased in clay,
Ye gods of the great God, think, act,
work, while ye may,
Build well each purpose, so that ye may
not make moan
That ye have builded upon sand instead
of upon stone.
But remember the death bell rings for
all,
That Azrael spares none;
For when their work is done, [call.
Rich and poor alike must respond to the
But the subtle power which in all men
lies
Lives and lives, and never dies;
For it is the spirit, the life, the soul—
The perfect man, a unit of the divine
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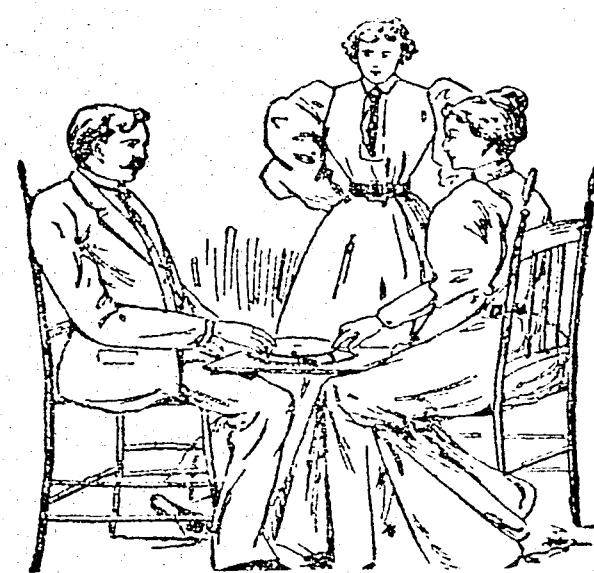
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Poems and Essays, Ira C. Fuller.
Poems by Edmund S. Holbrook.
Psychical Research Proceedings—1899.
Regeneration—a reply to Max Nordau.
Review of Seybert Commissioners.
Seven Times Around Jericho, L. A. Banks.
Siderial Evolution and Life.
Statesman's Guide; Political Economy—Sen-
Stories for Boys and Girls, L. A. Banks.
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PHILOSOPHICAL JOURNAL

(Established in 1865.)

devoted to Occult and Spiritual Philosophy, etc.
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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

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

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

The Ladies' Aid business meeting last Wednesday was called to order by the president, Mrs. B. F. Small, and there being only a small attendance but little business was done. It is particularly requested that a full number be present at the next two meetings, as business of importance will be transacted. The semi-annual per capita tax is due and must be paid before April 1; the members are requested to pay at once. The time of the Wednesday afternoon meeting has been changed from 2 o'clock to 1:30.

The next semi-annual election of the Board of Directors will be held on the first Wednesday in April.

The next entertainment will be held on March 29 and will consist of a masquerade party, social and dance, to which a general invitation is extended.

Loring (Small) Hall, Oakland, was filled on Wednesday evening, March 13. Messages were given both from the platform and in circles by Mrs. Cowell, Mrs. Stewart and Mrs. Smith. These meetings are held every Wednesday evening.

Friendship Hall, 335 McAllister St., was well filled last Sunday evening, and Mrs. C. J. Meyer read sealed letters and flowers to the satisfaction of all present.

Mrs. J. J. Whitney's Hall, 1164 O'Farrell St., was crowded last Sunday evening by those who desired to hear from their friends who had passed the portals to spirit-life. Mr. Salisbury, her guide, introduced many spirits who came with messages to their friends in earth-life, which were of an interesting nature and made many hearts glad. Mr. and Mrs. Drake and Mr. and Mrs. Lillie were present.

Anniversary Celebrations.

The fifty-third anniversary of the advent of Modern Spiritualism will be celebrated all over the State of California, wherever an organization exists. The parent society—the State Association—will celebrate in Scottish Hall, 107 Larkin St., on Sunday, March 31, at 1 and 7:30 p.m. The program for both afternoon and evening will be of a high order, and those who wait until evening to attend will lose a rare treat.

A special effort is being made by the Committee of Arrangements to make the afternoon meeting of extraordinary interest, and look for a crowded house on that occasion. The evening exercises will exceed in excellence any meeting of the kind heretofore held under the auspices of the State Association. We have a pleasant hall, plenty of room, and a hearty welcome for all. Seats free.

The Psychical Society of Oakland will celebrate in Woodmen's Hall, on Sunday, March 24. From past experiences and present indications we venture to predict that the fifty-third anniversary of Modern Spiritualism will be celebrated by this society with honor to the Cause and credit to themselves. Mrs. H. F. Michener, a member of the State Board of Directors, is the president.

The Union Spiritual Society of Oakland will celebrate on Sunday, April 7, in Fraternal Hall. Mr. Thos. Ellis, treasurer of the State Association, is an active member and officer of this society, and in conjunction with the other officers and members, promise to do honor to the occasion in a way to be long remembered.

The First Spiritual Union of San Jose has for secretary Mrs. Ella York, an active member of the State Board of Directors. They are preparing a program of local talent, and Mrs. Annie L. Gillespie of San Francisco will deliver an anniversary address in the morning. The Spiritualists of San Jose never do anything by halves, and we expect a report of their celebration on March 31 second to none in the State.

Other societies in more distant portions of the State will be heard from in due time. On the whole, there seems to be an upward tendency in our work, and the outlook is for a spiritual revival. The need of the hour is, a spiritual headquarters in every city in the State, and a State Organizer whose business it shall be to look after the interest of the Cause in California. M. S. NORTON.

John Slater gave tests at Lower Scottish Hall last Sunday evening. We learn with pleasure that he has had quite a fortune left him by his mother, who passed to spirit-life on March 11.

Mrs. R. Cowell entertained a large audience at the Masonic Temple, Alameda, last Sunday evening, giving them fine, clear-cut tests.

Mme. Young has been interviewed by sea captains to ascertain if her spirit guides can locate the sunken Rio de Janeiro. Her spirit father (a sea captain) and other spirits have already given their views concerning the location of the wreck. Last Sunday evening Mrs. Seal gave an interesting lecture and Mme. Young entertained the audience with spirit messages from Capt. Ward and others from the wreck, the hall being crowded. Profs. Young and Bothwell-Browne furnished the music.

Oakland.—The subject, "What Constitutes Progression?" continued from March 10, was opened by Dr. Bonesteel on Sunday afternoon, March 17, before the Union Spiritual Society at Fraternal Hall. Mr. Andrews, Mrs. Drake and Dr. Anderson followed. Messages were given from the platform and in circles by Mrs. C. J. Meyer of San Francisco, Mrs. Amanda Smith and Miss Sundberg. Mr. Swan of San Francisco gave messages in the evening. He will be present next Sunday, both afternoon and evening.

At Lower Scottish Hall, 117 Larkin St., Mrs. M. M. Maxwell started meetings on Wednesday evening, March 13, 1901, with a fair audience. Mrs. Dunkel presided at the piano and gave fine music and song. Mr. Charles Anderson made an excellent speech on Spiritualism. Tests were given by Mrs. H. D. Wrenn and Mr. John Wilson. Mrs. Foster was absent on account of illness. Mrs. Maxwell concluded the meeting with well-recognized tests. S.

The Open Meeting of the Hermetic Brotherhood on Thursday evening, March 14, at 509 Van Ness Ave. began with meditation on: "Whoever keeps his own secrets is an adept; whoever keeps his friends' secrets is a wise man." Music by Mrs. Frances Rogers and Mrs. Virginia Weld. Dr. Phelon gave an address on "Numbers." SEC.

CURED BY PSYCHIC POWER.

Any and All Diseases Cured by a Combination Originated by DR. J. M. PEEBLES, the Grand Old Man, of Battle Creek, Michigan.

The Sick Who Write Him Receive Absolutely FREE Diagnosis and Full Instructions.

THE PHENOMENAL CURES made by Dr. J. M. Peebles, the eminent scientist of Battle Creek, Mich., have astonished physicians and scientists throughout the world, for in a marvelous manner he **DISPELS ALL DISEASES** and gives permanent health, vigor and strength to all who desire it. His work is indeed blessed and wonderful. His power comes from the fact that he has discovered the secret of the soul, which he terms **PSYCHIC**; this he combines with magnetic medicines, prepared in his own laboratory, making the strongest healing combination known to the world. This wonderful man has so perfected his method that it now reaches all classes of people, for it **ANNIHILATES SPACE** and cures patients at a distance in the privacy of their own homes, without the knowledge of any one. If you are in any way sick and will write to Dr. J. M. Peebles, telling him your leading symptoms, he will, through his psychic power, **diagnose your case** and send you full instructions free of any charge. No matter what your disease, or how despondent you may feel, there is hope for you. Hundreds of women who suffer the many ailments common to their sex have been cured through Dr. Peebles' method, after they had been told their cases were incurable. The same can be said of men who were debilitated from early dissipation. Indigestion, stomach troubles, catarrh, weaknesses of all kinds, and, in fact, all diseases succumb to this wonderful man's method of healing. Remember, it makes no difference how hopeless your case may seem, or how many have pronounced it incurable, Dr. Peebles can help you, and it **COSTS YOU ABSOLUTELY NOTHING** to receive his diagnosis and instructions. He will also send you **FREE OF ANY CHARGE**, his grand book, which will be of invaluable service to you. You also receive a long list of testimonials, proving beyond a doubt that his method is revolutionizing the art of healing the sick and despondent. Address Dr. J. M. Peebles, Dept. Z, Battle Creek, Mich.

REMEMBER, it costs you nothing.

Dr. J. M. Peebles WILL TEACH THE PSYCHIC SCIENCE by mail, through which you are taught PSYCHIC and MAGNETIC HEALING, also OCCULT POWERS, which will give you success in life. Full information regarding lessons, and literature on this GRAND SCIENCE, will be sent FREE to all addressing

DR. J. M. PEEBLES, Battle Creek, Mich.



DR. J. M. PEEBLES.

Mrs. Maxwell-Colby, one of San Francisco's oldest mediums, has gone to Marysville on a month's vacation on account of the illness of her daughter Merle. We hope that both will return much invigorated and strengthened by the change.

The Free Spiritual Meeting had a large attendance on Wednesday night at 856 1/2 Isabella St., Oakland. Mrs. Sol Palmbaum read a poem on "Thought." After an inspirational address by Mrs. Drake, Dr. Palmbaum gave convincing tests. Walter Hyde followed with remarks. Vox.

Deep Breathing for Psychical Development, or Internal Respiration, by Respiro. Price, 50c. For sale at this office.

The Oakland Psychical Society will celebrate the 53rd anniversary of Modern Spiritualism in Woodman's Hall, 521 12th St., on March 24, 1901. Conference at 11 a.m.; afternoon session at 2 p.m. Mrs. R. S. Lillie, Mr. M. S. Norton, Dr. Max Muehlenbruch, Mrs. M. Bird, Mrs. Jennie Robinson, Dr. Alice Tobias and others will occupy the platform.

Evening service at 7:30 p.m., with Mrs. Elizabeth Lowe-Watson and Mrs. Annie L. R. Gillespie as speakers. Music by the Gillespie family, Mr. Van Loven and Miss Harrison of Alameda. Refreshments served at close of afternoon session. San Francisco friends are cordially invited to be present and participate. Mrs. A. E. Wood, Sec.

Mr. and Mrs. Lillie have removed from 301 Polk St. to 1164 O'Farrell St., San Francisco, as temporary quarters until they locate permanently.

Mr. and Mrs. Foster commenced a series of Sunday meetings at Occidental Hall on March 3, 1901. In the afternoon Mrs. Foster gave an address. Karl Eberhardt, Mrs. Maxie Bird and Mrs. C. C. Kotter followed with tests.

In the evening Mrs. Foster gave an address, followed by messages and tests. Mr. Foster previously asked all to bring their own sealed slates for spirit-writing. He had a canvas cabinet on the platform and invited all who wished, to examine it carefully, to see that there was no chance for fraud. His hands were tied and fastened to his knees. There was a good light, and from six to ten hands were shown at the same time. About 50 pairs of sealed slates were passed up to the cabinet and all were written on the insides, Mr. Foster being under strict test conditions all the time.

Mr. George May of San Francisco, Calif., and Mrs. Lidie Lind of Chicago, Ill., were united in marriage, the ceremony being performed by Mrs. Foster in a charming manner. B. A. SROUT.

Charles Wyman, an upholsterer, has removed to 90 Harriet St., San Francisco. He is a Spiritualist, and requests all advanced thinkers to call on him.

Furnished Rooms to rent. For terms and location inquire at 1429 Market St., San Francisco, Calif.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.] Before announced.....\$24.00 A Friend......25 C. Wyman......25 Mme. Montague.....1.00

EVERY SATURDAY.

THE PHILOSOPHICAL JOURNAL

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

VOL. 38.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 30, 1901.

1429 Market-st.
Between 10 & 11th-Sts. No. 13.

THE UNIVERSAL WHOLE.

The universal whole
Is God's own frame;
His eyes, the glowing stars
That ever flame;
All seeing in their light
Their matchless power
Forever flashing bright
From hour to hour.
His parts are planets grand
And lo! his face
Is beaming everywhere;
Its name is space.
Not as a puny man
His form and build,
But as the Universe
Divinely willed.
No likeness can we trace
In human guise
Of God, the master mind
Whose law is wise;
But in potential soul
Of man or bird—
To found the living Whole,
The eternal Word.
God is the All in All
And Everywhere;
In planet, sun and star,
In sea and air,
His potent forces rule,
His mandates reign
From earth to highest heaven
And back again.

IRA C. FULLER.

BORDERLAND

Accident Foretold.

A few years ago (I can give date and names of all parties concerned) my business called me to a town in Illinois to do some work which required about two weeks. While there I became acquainted with two nice old people who were Spiritualists. Mrs. — was a good clairvoyant. I spent several evenings with them. I finished my work and was to leave the next morning. Before doing so, however, I went to bid my friends good-bye. The lady became entranced and said to me: "You are going to be in a railroad wreck tomorrow."

I replied immediately: "I will not go."

"Yes," said the control; "go, and do as I tell you, and you will not get hurt, and can save life." The control continued: "Take the hind car, and right side, midway."

I followed the instructions to the letter, and was in the wreck—never got a scratch—saved the life of a two-year-old child, and put out the fire, and remained perfectly cool during all the excitement.

The train was making about 35 miles an hour. The accident was caused by broken ties letting the track spread. Our car rolled over and turned bottom side up.

Can anyone tell why I had the

FIFTY-THIRD ANNIVERSARY

Of Modern Spiritualism—March 31, 1901.

Of all the days in the Calendar not one is so important, so absorbingly interesting to Spiritualists as the anniversary of the day when the Fox girls first heard the "rappings" at Hydesville, N. Y. That day marks an era in the Spiritualist Calendar, and this year is the fifty-third since that great event.

This "rapping," so very little at the first, but quite distinctly heard, has now reverberated throughout the known world, marking an era of increased knowledge concerning the condition, location and employments of those whom the world calls "dead."

This philosophy has tintured the thought of the world and made it possible for progressive minds to delve into the mysteries of the Universe and bring out the Occult or hidden treasures therefrom.

For these and many other reasons we celebrate this day.

:ooo:

THE BIRTH-PLACE OF MODERN SPIRITUALISM,



The Fox Cottage at Hydesville, N. Y., where the "Raps" or "Knockings" were heard.

:ooo:

TWO OF THE FOX SISTERS,

Who First Heard the "Rappings" at Hydesville, N. Y.



KATE FOX JENCKEN.



LEAH UNDERHILL FOX.

positive assurance of a wreck which I should be in, at least 15 hours in advance, upon any other hypothesis except through spirit return? W. R. CLIFFORD.

Iconium, Ia.

Dreamed of a Suicide.

Scientists and wiseacres are endeavoring to explain the wonderful dream of Miss Nora Senger of Erie, Pa., in which she saw her grandfather, John Kern, commit suicide. All sorts of theories are being advanced in explanation. The girl herself can give no reason why she dreamed of her grandfather putting a rope around his neck and slowly strangling to death.

She declares she saw the details and said that she tried to awake and give the alarm, so that he could be rescued, but without avail. When she awoke in the morning she at once told of Kern's suicide and described minutely how the body would be found. Relatives scoffed at the idea, although the old man had been missing 24 hours.

When they finally searched for him in the place to which she directed them, every detail of the dream, down to the size of the rope, was found to be absolutely correct.—*Philadelphia Inquirer*, Mar. 5, 1901.

Shadows in the White House

On several occasions during the last three years singular shadows have appeared in the main porch of the White House, Washington, says the *London Two Worlds*. About the time that President McKinley's brother died a shadow appeared, taking the form of an aged, bent woman, seen in profile. This was seen for two or three weeks last Autumn. The shadow had its forearm and hand raised, with the forefinger held up as if in warning.

The other day, when the sun was shining brightly, a nondescript shadow appeared, which soon took a definite shape, representing a profile of President McKinley. The appearance lasted for two minutes, and gradually changed as the sun altered its position, until it assumed a remarkably perfect likeness of the late Queen Victoria, having on the head an object resembling a crown. This lasted for two or three minutes, then disappeared. Two hours later the same forms re-appeared in succession on the opposite side of the portico, about 40 feet distant. Those employed at the White House are prepared to substantiate this.

A Barrack Room Warning.

Corporal W. H. R. says, writing on Feb. 12, 1901, from Aldershot, England:

"Last Friday night I saw a vision while in bed, ('lights out' having gone fully an hour) a coffin, also someone appeared to be in it, but I could not see the features in it clearly. At the same time I saw a comrade (or double) beside the bed of one who was at the time sleeping in the next room. The impression given with this vision was that my comrade would lose one of his family. Both of us being employed in the same office, I mentioned the matter to him next day, that he may take it for what it was worth. He usually gets a week end leave, being a reservist, his home being in London. On Sunday a telegram was received, to the effect that his child had passed away, also asking for extension of leave."—*Two Worlds*.

The Secret of Long Life.

JOHN F. MORGAN.

It lies in breath and chest exercise. If you would have good health, brilliant mind, enjoy life, be happy and successful, live long and be physically and mentally strong, you must harmoniously tune yourself up, find out your correct keynote and build for yourself an individual physical body, the same as you would build a material house in which to live, and stop paying rent and taking the chances of being evicted by the landlord—all of which is very easily done when you know the laws of breath and health culture, as are now being taught to over 300 pupils by the Rev. Dr. Otto-man Zaradusht Hanish, Rab-Magi of Math El-Kharman Temple, Persia, free of all charge, in a course of twelve lessons, one each week, of one hour's duration, in which the pupil is instructed in the laws and rules of health, and an exercise illustrated, which is to be practiced at home three times a day for three minutes each day, between sunrise and sunset, for one week, to bring the individual into a normal condition. The exercises are very simple, yet thoroughly scientific.

Deep breathing generates vitality, and is an exercise that, if scientifically practiced, will raise the physical standard to a condition of perfect harmony, which is good health. The pupil is taught to sit in an upright position, spinal column straight, other limbs and muscles relaxed, with weight of the body balanced upon the base of the spinal column and weight of lower body balanced on the balls of the feet, hands resting lightly on the knees with thumbs out, since the will power is represented in the thumb, and a closed thumb represents a negative condition. In walking we should close the fists, since an open hand is liable to absorb all the vibration that is afloat in the atmosphere. That is the cause of sensitive ladies feeling depleted after mingling with a crowd. I would suggest to such sensitive ladies, when on the crowded streets and compelled to be seated in a car with a gross physical man, to lock themselves up by crossing the right foot over the left and closing and pressing the first fingers with the thumb, and hold the thought that, I am an egg and my shell extends four feet from me, and no

one can break through my shell or atmosphere.

Breath is life. Correct breathing is the most important step towards consciousness of life. To gain the greatest benefits from breathing it is necessary to breathe the individual breath. The purpose and object of such rhythmical breathing is to attract, retain and distribute Ga Llama (Ga—centralizing, Llama—life principle), which is contained in the oxygen of the air we breathe, and manifests its greatest effects during the light period, from sunrise to sunset. The result of this is the building of life-tissues throughout the body, the setting of the brain functions into their normal condition, the development of the twelve senses to the highest degree, the increase of the vibrations of the ganglia of the nervous system, the regulation of the circulation of the blood and its purification, and the magnetic circles of individuality in which all live, move and have their being.

HOW BREATH IS FORMED.

This breath begins with the filling of the upper lobes of the lungs, thus opening the cells of the entire lungs, which is the greatest factor in man's existence—the mainspring of life—setting all the magnets of organic existence into activity, normalizing or centralizing the cellular tissue, building substance, insuring longevity and consequent perfect youthfulness. The newly-born child breathes first before giving attention to feeding. Where the breathing is faint, it must be established by vigorous manipulations to such a degree as to give the necessary vigor and force before nursing. Should breathing fail, life is lost, and no force will retain or regain it. The breath must be full, regular and easy, without strain or a feeling of discomfort to any part of the system.

Physical culture, to be of benefit, must necessarily pay attention to perfect breathing, since through the applied breath the nervous system becomes normalized, and the muscles are strengthened and developed without apparent effort. The individual breath being properly established, pure, wholesome ideas will follow because of the centralized sense condition, resulting in common sense. Then it will be known what, when, and how much to eat and drink. Instead of filling the stomach with food sufficient for eight or ten persons, the requisite amount for one person only will be used. Sickness, constant struggle through life, extreme wealth and poverty, the result of unbalanced brain conditions, will no longer be known. The medical student will not write prescriptions, but will be in the kitchen superintending the cooking and preparation of foods; the patience of the pharmacist will no longer be tried by the compounding of drugs, but he will derive his principal revenue from the sale of cosmetics, lotions, perfumes, etc. Medical schools will turn into cooking schools, where formulæ will be studied for the preparation of various foods. Physical culture and gymnastics will take an elevation to higher realms.

Correct breathing builds up the brain. We must learn how to take brain breath and not stomach breath. The only way to accomplish this is to concentrate the mind and control every vibration of the nerves and polarize every atom of the entire system.

THE REAL ELIXIR OF LIFE.

By right breathing one can bring himself in harmony with his Creator or source of life. This is the elixir of life that the world seeks. To be in entire harmony with the Creator of this universe is a privilege man possesses, but does not use because he is ignorant of the powers he possesses.

Right breathing opens the door to all that is desirable. It is the key to unlock the secrets of life. It vitalizes, refines and spiritualizes all one's life forces and puts one in control of every emotion and sensation of the body, thus uniting the lower with the higher will. When we were born we breathed "Mother Earth Breath" about three seconds at each inspiration, but we must learn to breathe the "Brain Breath," a rhythmic breathing of about seven seconds to each inspiration and respiration.

In all breathing exercises all strained action is to be avoided. Our clothes should be loose. Ladies should not be harnessed up with corsets. When we take our right position we need no support, the spinal column being properly adjusted. Our rooms should be well ventilated, with plenty of sunshine, and decorated with colors that harmonize with our different temperaments. Our clothing should also be adapted to our temperaments. While the magnetic temperament can wear to great advantage certain fabrics, texture and colors, the electric temperament needs a different kind. But fine silk underwear, which is the cheapest in the end, seems to be a common meeting ground. When we retire at night we should relax every muscle of the body from all tension and take full and regular inhalations through the nostrils until asleep. Suggest to ourselves that we go to bed to rest and recuperate the physical body. Sleep with the head to the north and upon the right side.

When we awaken in the morning we should open our windows and, if possible, face the east and take long, regular, deep breathing exercise for three minutes.

During the day, in walking always walk on the ball of the foot; never throw the weight upon the heel, since it jars the nervous system.

MENTAL GYMNASTICS GOOD.

Mental gymnastics are a good thing to practice in connection with all breathing exercises. We must concentrate the mind upon why we breathe, viz: to obtain by each inspiration more life than we inhale, and when we exhale we desire to expel from the system all the effete matter. By such breathing one can generate vital force and make nimble the stiffest muscles. Repeated during the day it will aid in overcoming many of the undesirable conditions that the human body takes on, thus exhilarating every atom, cell and organ of the body.

Will power is required to concentrate the mind upon what one is doing at all times, to overcome the drifting tendency of the senses. We have twelve senses—seven full senses and five half senses, which correspond with the seven full notes and the five half notes of the musical scale; and when we have these twelve senses properly developed they emerge into the thirteenth sense, which is common sense, that point of development which we are all striving to obtain to become self-centered, well-

poised beings. When we become masters of ourselves and all that surrounds us, the elasticity of the body and the clearness of the mind, the strength of the memory, that follow the continuance of these exercises, are declared to be beyond credibility, and the poise and comfort that succeed, more than repay those who understandingly practice them. This brings to each one the "Kingdom of Heaven" which is within, and no one will find it in any other place than within himself. We have wasted too much time in the past in looking everywhere outside of ourselves for it, and the secret of life is to be found in breath and the control of thought, because thought is like God, creative; we create our conditions and environment by the power and kind of thought we entertain. "As man thinketh so is he."

Chicago, Ill.

Materializing Mediums.

G. E. LOTHROP, JR.

Who are these mediums? What do they do? Are they endorsed by famous scientists? Why are they ostracized by the ignorant or the high-salaried clergy? Do they really "raise the dead," as did Jesus, and what are the great lessons they teach? Are they the most important and famous people in the world from scientific and religious standpoints?

Now, these mediums literally materialize, or make visible, or material, the almost invisible spirit of the so-called dead. They are a rare and choice type of humanity who perform great feats by the aid of grand spirit chemists who utilize their peculiar chemical and physical properties to clothe the residents of the spirit-world in fleshly bodies as in life.

Materialized spirits have been examined and endorsed by some famous scientists, besides thousands of reliable witnesses. There is no question but what the so-called miracles can be performed. Boston, Mass.

Thoughts for a Living Age.

J. P. COOKE.

What are our aims? What is our effort in the spiritual movement pointing at? We seldom do any great thing worth the speaking about and yet the humblest can aim at supreme things. Though the ideal is never reached, yet it is noble and inspiring. If it was reached, or could be reached here, it would not be the ideal. Work and wait.

The man or woman who "knows it all" has ceased to acquire knowledge. The man who thinks he has attained complete virtue has lost his aspirations after it. Creeds that can be repeated and rattled off are not worth the repeating. And yet we all of us have thoughts that do sink "too deep for tears." Our purpose is to fill old verbal forms with new life and meaning; to bring to the living age the jewels of truth that have been overlaid in the sand heaps of time.

We wish to transfer what men mean by religion and philosophy—the sentiments of hope, reverence, awe, aspiration, love of the Supreme Truth, to their proper foundation.

The senses of man are far more deceptive than the mind. What the eye sees is only an approximate

vision. You are not certain of your sight. The focus may be wrong; a slight change in an optical instrument or in your visual organs may invert the whole system of the universe. If I whirl a lighted stick before you, it seems to be a wheel. It is not, and yet on the testimony of your eyes there is a wheel of light. The sun does not rise on us daily. It is Mother Earth who turns around in her rocking-chair. Sound is equally deceptive, and the sense of touch can be more easily deceived than any other. Planets are discovered by mathematics long before they are revealed to vision.

Savants have investigated spiritual science, and they find that there is no external light; that light is subjective—it is of the soul, or spirit. Light is spiritual. Now the builder on knowledge has got a wide, tangled field before him which he must clear.

We are determined upon nothing less than the establishment of the full rights of reason—of the soul—over the whole domain of theology; an unlimited range for the human mind; a free course and boundless expanse for culture, for introspection; the overthrow of all monopolies in the department of dogmatic theology—an overthrow made in the interest of truth, of spiritual religion, of enlightened philosophy.

Every theology claims to have a particular revelation of its own. We want the *revelations of Nature*. Her scriptures cannot be falsified or counterfeited. The Spiritualist can read all bibles with equal reverence. He listens to all teachers with respect; he bends the head before the true sages, and prizes their golden words of truth; but he does not "crook the pregnant hinges of the knee, that thrift may follow fawning."

Our spiritual philosophy is striving to show the meaning of the cosmos—the intelligibility of this, our life; that the human-bearing planets are but training grounds, primary schools of life, to teach men the knowledge and purposes of the Divine mind, that Living Light.

The purpose of the universe is to create human souls in all the symmetry of Divine splendor; to create minds and to bring them into angel rapport with the Light and the Being of Glory! This is our Ideal Knowledge!

Man is more than the sum of what has preceded him in nature. This is proved by his moral nature and his free will. These spiritual qualities exempt him from the destiny of material things. It is this participation of man in the Central, Divine Life that makes him transcend nature. This is his abiding, eternal element.

As Epps Sargent has well told us: "But for those who were dead to the outward life, who existed in the air above me and in my consciousness, I had no peopled fancies of the brain, no thought of philosophy, no aspiring hope; but for those whom you call dead your days and nights would be void of all ambition. You would have no thoughts, no mental air to breathe; the higher strata of existence would be cut off; the super-sensuous nature would be starved; you would be stifled and famished in the prison house, and the little, feeble spark of living light, of God's life in you, would die out, leaving the bodies shriveled, shrunken, lifeless automatons. But for that which you call death, that quickened, vital breath, that living

instinct of being, that sheltering and protecting power, that harmony and splendor of all things, you would not be here; there would be nothing to move you here. The living, spiritual impulses of the universe would be forgotten; there would be no fountain of inspiration, no thought of religion, no touchstone of Immortality."

Do you ask: "Will the spiritual light ever make anything of man?" Do you know how long the sun has waited for the single "Jack" rose that will blossom in your garden next June? Do you know how long the great, many-fingered orb of day has been plying and weaving to make the lily that grows by the stream? Why ages that have no number—beyond the night of chaos, beyond all that mind can conceive, that great, patient, laboring orb has thrown off his children from his breast and waited for their recognition.

Worth Careful Consideration

DEAR BRO. NEWMAN: Amongst a lot of clippings I came across the enclosure, which I clipped from the RELIGIO-PHILOSOPHICAL JOURNAL some years ago. It was from Bro. Bundy's pen. I think it will bear republishing as his and our sentiments at this anniversary time. It is understood that everybody must have food and clothes and shelter, all but spiritual editors, writers and speakers; they can live somehow, somewhere, who knows and who cares?

ONE OF THE LECTURERS.
San Francisco, March 21, 1901.

A TYPICAL CASE.

That newspapers devoted to the exposition of Modern Spiritualism have a vastly greater number of readers in proportion to their subscription lists than any other class of papers, is well known to all in a position to obtain information on the subject. This is pre-eminently true of the JOURNAL.

The paper being independent and free from sectarian bias, as well as fully committed to the scientific study of psychics and the higher philosophical and ethical branches of Spiritualism, may be placed in the hands of non-Spiritualists with the certainty of commanding respectful attention, and for this reason many of its regular subscribers are constantly sending their copies to friends.

Many Spiritualists have, individually, no conception that any duty devolves upon them in the matter of strengthening the hands of those engaged in presenting the Cause to the public and in building up a science and philosophy calculated, when fully evolved, to carry the world to higher planes of knowledge and conduct.

So long as "by hook or crook," fair means or foul, the publishers succeed in keeping their heads above water, it is a matter of so little concern to the average individual who calls himself a Spiritualist or a seeker of psychical knowledge, as to how it is done, that he usually gives the matter no thought, and if he does he expends his energy in words rather than in substantial help in the way of soliciting new subscribers or assisting the publisher to furnish it to those too poor to pay for it.

Here is a specimen of the method which many follow to "help the Cause," and which in the end tends to weaken, if not pauperize, publishers. A correspondent, whom we feel sure is an excellent and

amiable woman, in a postscript to a letter writes as follows:

"Mr. Editor, God speed you in your good work! My sister, Mrs. — of Iowa, sends the paper to her son in Wisconsin; he sends it to me and I send it to my brother—we are all old pioneers in Spiritualism."

To which the editor, throwing aside his editorial pencil and taking up the publisher's pen, thus publicly replies: "God deliver me from publishing a paper for 'old pioneers in Spiritualism,' if a majority of them are like this good woman and her penurious relatives; would that these four and no more were the only remaining representatives of the 'old pioneers' in that case."

For many years the JOURNAL was sent free to a blind medium; when she passed to spirit-life the paper was continued to a relative, in response to his plea of poverty. After it had been thus going for some years the publisher learned that this deadhead had regularly sent the paper to a man in the State of New York who was worth not less than a quarter of a million dollars, and he circulated the copy among rich relatives living near by.

In another case, where for reasons of charity the JOURNAL was sent free, the good woman, after reading, sent it regularly in a sealed envelope to another woman in the same city, worth not less than \$50,000, who read and re-mailed it to a wealthy friend in an Eastern State. These are not rare instances. We know of towns where a copy of the JOURNAL is subscribed for by one person and then regularly circulated among a dozen Spiritualist families, all able to take the paper. We are not complaining, but only giving history.

Nuts for Talmadge.

J. MARION GALE.

I see it announced that a Chicago enthusiast is about to start a paper to give communications from Adam and Eve and other ancient biblical characters.

What fine opportunities this will present to Revs. T. DeWitt and Frank Talmadge to brighten up in spiritual philosophy. Perhaps we may get some knowledge further than that given in DeWitt's picture book about the first pair and the snake.

Perhaps, too, we may be enlightened about those straight rams' horns that blew down the walls of Jericho, as pictured in that delightful book. There are other ancient questions also that may be settled.

Letter from Springfield, Mo.

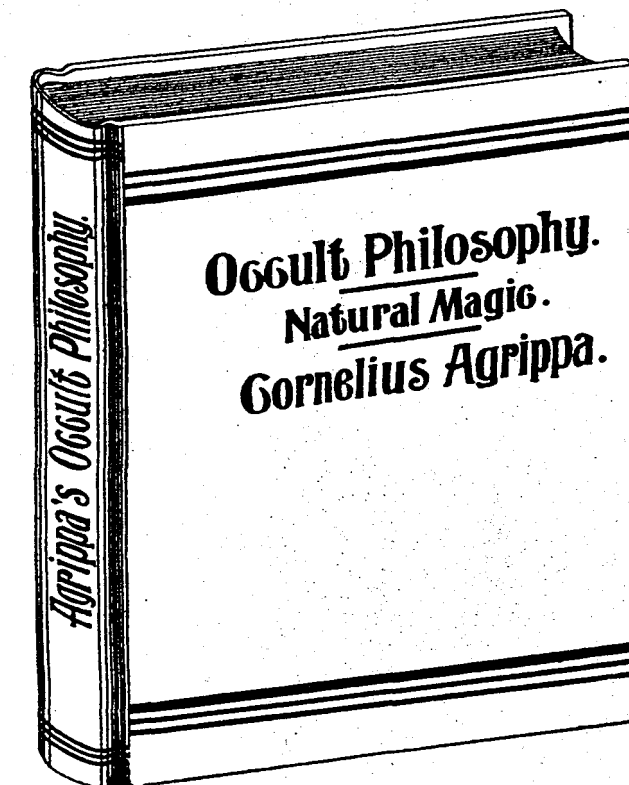
TO THE EDITOR:

Our work here is developing nicely. Am giving much attention to the systematic unfoldment of mediumship, both in classes and in individual sessions, and am having good results. Several other mediums are here and doing good work, both in a public and in a private way. M. THERESA ALLEN.

Postal Cards.—Reader, do you write on postal cards with a pencil and then mail them? It may surprise you to know that one-half of these postal cards are so defaced in passing through the mails that they cannot be read. Please don't do it again.

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, or Occult Philosophy.

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.

A Special OFFER.

Desiring that every reader may possess a copy of this very remarkable Book, we make this wonderful offer: We will send the JOURNAL for one year and mail this Book, both for \$3.00, until further notice.

A Great Premium.

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

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

It teaches—How to cultivate and use the Electric and Magnetic Forces of the body—How to fully develop the Muscular System and Nerve Energy without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

THOMAS G. NEWMAN, Editor & Publisher
Station B, San Francisco, Cal.

PHILOSOPHICAL JOURNAL

[Established in 1865.]

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
AT
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Between 10th and 11th Streets.

THOMAS G. NEWMAN,

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

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

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

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

SAN FRANCISCO, MARCH 30, 1901.

To Find the Good in what appears to be otherwise; to find in disaster an opportunity for developing courage, to compel victory from apparent defeat, should be the aim of the progressive individual.

Medical Freedom.—We have found that 18 States are now seeking to restrict the liberties of the people, remarks the *Banner of Light*. We believe that it is unconstitutional for any State to compel its citizens to employ physicians they do not want. It is a most unwarrantable interference with the sacred rights of every individual, to seek to restrict him to one or two schools of medicine for his choice of healers.

A Discussion on Spiritualism will be held at Munsie, Ind., on April 2, 3, 4 and 5, between Moses Hull and W. F. Jamieson. It will no doubt be an intellectual treat, no matter whether viewed from one side or the other, for both parties are well-posted and good debaters.

Dr. Andrew Jackson Davis congratulates the editor of the *Banner of Light* upon the ability with which that periodical is conducted. We heartily endorse the sentiments expressed by Dr. Davis, and approve the following, which is his concluding sentence:

May every Spiritualist receive its glorified and manifold ministrations, and long live its editor-in-chief, and may all who loyally sustain its mission be happy and prosperous as they advance toward the Summerland.

A Fog caused the sinking of the steamship Rio de Janeiro in the San Francisco harbor. Fogs are expected to be neutralized by the operations of wireless telegraphy. Experiments are now being made in that direction.

New Society in London, Eng.

The new Spiritualist Society in London, England, of which we made mention in the JOURNAL of March 16 (page 8) as being in prospect of organization, was duly formed on March 10, and bids fair to become quite a power.

Mme. Florence Montague has been engaged as its regular speaker and medium, who recently wrote to us as follows: "When I was consulted about the name to be given to the new society, my answer was: The California Psychic Society, London Branch." In accordance therewith, the new society has engaged Steinway Hall, Portman Square, located in a fashionable and populous quarter of London.

The editor of the PHILOSOPHICAL JOURNAL has received the following cablegram from the new secretary of the society announcing its birth and sending greetings to California Spiritualists:

"The London Branch sends greetings to the parent organization, the California Psychic Society. The meeting for instituting this branch on March 10 was a success. ROSENWAY, Sec."

Another engagement preventing the editor of the PHILOSOPHICAL JOURNAL from accepting an invitation to be present at the anniversary celebration given in Woodmen Hall, Oakland, by the Psychical Society, Mr. M. S. Norton, president of the California State Spiritualist Association, kindly consented to read the cablegram during the anniversary exercises last Sunday, which he did with appropriate remarks. The announcement of the birth of this branch in the old world was received with enthusiasm.

In a recent letter Mme. Montague gives the following particulars concerning the formation of the Psychical Society at Oakland:

I am glad to see through the JOURNAL that the societies of the Pacific Coast are increasing in numbers and in strength, and I am particularly interested in the Psychic Society, which is my grown baby, although it has changed hands and administration since. I was holding independent meetings in the Oakland Synagogue, and the place was too small to contain the audience. (This was toward the end of 1893).

Four of the gentlemen who used to attend occasionally with their families (and four grander men never lived) decided to consolidate, take a larger hall and engage me yearly for speaker and platform worker of the new society. Then Fraternal Hall became the cradle of the new society, which received the name of California Psychic Society, to which the name "Oakland" was added at a later date. The four gentlemen were: General I. Stratton, Judge H. S. Brown, Dr. Charles Walker and Mr. W. G. Roberts. Mr. Roberts has now gone to the spirit-world. He remained a staunch friend and supporter of the society until I left Oakland, holding the office of treasurer at that time. I shall always retain the sweetest memories of those early days.

Mr. W. J. Colville, it is announced, intends soon to return from Australia and then will also visit England. He reports having had a very successful tour in Australia and New Zealand. He will probably return by the way of San Francisco, and his friends here will then be able to give him a welcome.

In Topeka, Kan., a Spiritualist mass meeting was held, closing on Sunday, March 10. Those present from abroad and who, in fact, occupied the rostrum the most of the time during the meeting were H. D. Barrett, president of the National Spiritualist Association; Geo. W. Kates and wife from Minnesota; Daniel W. Hull from Norton, Kan., and Alonzo Thompson from Nebraska.

The *Psychic Century* says: "The electric Barrett, the humorous, philosophical Mr. Kates and the magnetic, invigorating Mrs. Kates, make a strong combination for revival work in Spiritualism."

Daniel W. Hull is very much like his brother, Moses Hull, and both of them are adepts in the matter of finding in the Bible the philosophy and phenomena of Spiritualism and of harmonizing the same with most of its other teachings.

The Newest Invention is a sun motor. A model has been put up in South Pasadena, Calif. It drives a ten-horse-power engine from morn to night, and it is expected to have it run even day-railroad trains. It will lift 1,400 gallons of water per minute, at a height of twelve feet, when used for irrigation, and will be of great benefit to ranchmen in arid regions, for there is a complete saving of fuel. It catches the sun's rays and stores the power for use when desired. Heat is reflected in 1,788 plain mirrors, 3½x24 inches. Its possibilities and benefits are enormous.

Mrs. Eunice S. Sleeper.

At a regular meeting of the Board of Directors of the Progressive Spiritualists' Society, San Francisco, Cal., held March 14, 1901, the following preamble and resolutions were adopted:

WHEREAS, We have been called upon to record the birth on March 2 of our beloved benefactress, Mrs. Eunice S. Sleeper, into the higher life, we feel that we should rather rejoice in the release of our sister from the burdens of life which she carried so faithfully 87 years, and express our appreciation of her long and valuable service to the cause of Spiritualism, which was so dear to her heart, and which she outwardly expressed in the beneficent gift to this society, and the purpose of which was to build an enduring monument to the memory of her beloved husband, and the perpetuation of the eternal truths of Spiritualism. Therefore be it

Resolved, That in the life-work of our beloved sister we see the living example of "Do unto others as

ye would that they should do unto you" exemplified, laying, as she did, upon the altar of her faith the all of her material possessions.

Resolved, That in the unselfish and self-sacrificing spirit of our sister we read the prophecy of the soul's highest attainment.

Resolved, That we commend to all Spiritualists everywhere the lesson which this life teaches, and would say with the Master: "Go thou and do likewise."

Resolved, That a copy of these resolutions be sent to the spiritual papers for publication, and a copy be spread upon the records of this society.

Henry Ward Beecher's church, of which Dr. Hillis is now pastor, has made a great innovation. It now provides a lunch after the Sunday evening sermon. *Unity* thus tries to figure out the ecclesiastical equation:

Sermon plus sandwich equals crowded house! Or: Low spirituality plus high appetite equals church prosperity! Or: Piety plus pie equals increased pew rentals! Or: A full heart plus a full stomach equals salvation!

Transition.—Dr. J. Stone Armstrong passed to spirit-life on March 4 from his residence in Buffalo, N. Y., where he has resided during the past 25 years. He was a prominent Mason, a Templar, a Shriner and a Past Master Workman of the Supreme Lodge of the A. O. U. W. He was examining physician for many insurance companies and fraternal orders and highly appreciated for his many virtues.

A widow, the Rev. S. Augusta Armstrong, survives him. Both Mr. and Mrs. Armstrong have been constant readers of the PHILOSOPHICAL JOURNAL for many years.

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 *Metaphysical Magazine* for March is replete with good things. The first article is entitled "The Occult Meaning of Some Words," by Franz Hartmann, M. D., and is intensely interesting. "The Evolution of Mental Science," by Eliza Calvert Hall, is also worth much consideration. It compares Mental Science with the practices and theories of the priest and the physician, showing how incompetent the latter two are when compared with Mental Science. It is published at 121 West 42nd St., N. Y. Price, 25c.

The *Forward Movement Herald* has been moved from Los Angeles to 58 San Pablo Ave., Oakland, Cal., and from whence it will be issued hereafter as a monthly instead of weekly. Mr. Fritz is a hard worker and we wish him and the *Herald* abundant success.

The *Occult and Biological Journal* for March is received, and as usual contains much interesting matter. Among its contents we find the following: Esoteric Stepping-Stones, An Original Prophecy, New Practical Methods, Whatever is, is Right; Delineation of Character. Esoteric Pub. Co., Applegate, Calif. Price, 15c.

James B. Chase.

At a regular meeting of the Board of Directors of the Progressive Spiritualists' Society, San Francisco, Cal., held March 14, 1901, the following preamble and resolutions were adopted:

WHEREAS, In the transition on Feb. 22 of our friend and brother, James B. Chase, we feel that the cause of Spiritualism has lost an earnest and efficient worker, and the Progressive Spiritualists' Society a conscientious officer. Therefore be it

Resolved, That while we deeply regret his unexpected demise, we feel that his faithful labors have gained for him the joy and happiness that ever comes from a well-spent life.

Resolved, That we cherish the memory of his upright life, his honesty of purpose, his gentle and kindly nature and his ever-generous response to the call of need.

Resolved, That we commend the integrity of his character as a guiding light for all who were his associates to strive to emulate.

Resolved, That these resolutions be sent to the PHILOSOPHICAL JOURNAL for publication, and a copy be spread upon the records of this society.

Anniversary Celebration.

The Oakland Psychical Society celebrated the fifty-third anniversary of the advent of Modern Spiritualism in Woodmen Hall, 521 12th St., Sunday, March 24, 1901.

The morning service was a conference meeting participated in by Mrs. Drake of Oakland, Dr. Anderson, C. F. Van Luven and Mrs. R. S. Lillie. Mrs. M. E. Van Luven read a very interesting paper appropriate to the occasion.

AFTERNOON.—At 2:30 p.m. the meeting was opened by the congregation, who joined in singing a familiar spiritual song. Mr. M. S. Norton, president of the State Association, spoke briefly on "What we Celebrate." Mrs. E. Greer sang "Good-bye, Sweet Day," followed by a splendid anniversary address by Mrs. R. S. Lillie, who spoke of some of the vicissitudes and triumphs of Modern Spiritualism for 53 years. Mrs. Greer gave another vocal selection, followed by Mrs. Jennie Robinson of San Francisco, who gave a short, pleasing talk, followed by spirit messages. Mrs. Clara J. Meyer of San Francisco gave several spirit messages. The last speaker was Dr. Muehlenbruch, the well-known psychic and healer of Oakland. The afternoon session closed with a song and the benediction by Mrs. Lillie. The hall was well filled and much interest manifested. In the banquet room adjoining the hall a collation was served, which supplied material sustenance after the spiritual feast.

EVENING.—At 8 p.m. the meeting opened with "Joy to the World" and an invocation by Mrs. Elizabeth Lowe-Watson. Mr. Fred Manchester rendered a vocal number, followed by Mrs. Anna L. Gillespie in a stirring anniversary address and a poem by Emma Rood-Tuttle, "The Two Pictures." Mr. C. F. Van Luven of Oakland and Miss Harrison of Alameda each sang vocal solos, and the anniversary exercises closed with an address by Mrs. E. L. Watson fraught with eloquence and power.

The seating capacity of the large hall was inadequate to accommodate the people eager to do honor to the natal day of Spiritualism. Mrs. H. F. Michener presided at all the meetings.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly \$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 204 Dartmouth St., Boston, Mass.

ASTROLOGY. Science against luck. Future foretold. Learn Astrology and be successful. Book Free. PROF. MACDONALD, Binghamton, N. Y.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]
Before announced.....\$24.00
A Friend......25
C. Wyman......25
Mme. Montague.....1.00

California State Spiritualist Association.

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Mediums' Directory

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

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

I read thy future correctly by Astrology and spirit guide. Give date of birth. 52c. Julie Barbaras, Box 212, Hastings, Minn.

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

Edward Earle, Independent Slate-Writer & platform test medium. Los Angeles, Cal.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Fred P. Evans, the celebrated medium for independent slate-writing and clairvoyance, gives seances daily. Send stamp for circular of mediumship. Office, The Occult Book Store, 103 West 42nd St., New York City.

Mrs. Mena Francis, Spiritual Medium (Independent Slate Writing) 118 Haight st. San Francisco, Cal.

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C. E. Heywood, rapping medium, 1286 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Prof. Hilling, Boston, Mass., Gen. Del. Questions, 5c, coin and stamp each; by Telepathy.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 428 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Miss Meda Hoskins, Spiritual Medium, Psychometrist and Magnetic Healer. 330 1/2 So Spring St., Los Angeles, Cal.

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

Fred Mann, Magnetic Healer, 1733 Oak St., S. F. Head and ear troubles, weak eyes and failing sight, some kinds of blindness.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Palinbaum, 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.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 1049A Market St., S. F., Cal. Readings and Treatments daily.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant. Treats all chronic and obscure diseases. Letters promptly answered. Send stamp. Sittings \$1. 1164 O'Farrell St., bet. Franklin and Gough. Meetings are held every Sunday evening at Whitney Hall for occult demonstrations and messages.

Mme. E. Young's test meetings Tues., Thur. and Sun. eve., Oriental Hall, 619 McAllister St. Wed. eve. at Neptune Wigwam, Webster St. Sta., Alameda, 10c. Sittings daily at 619 McAllister St., S. F.

CONSTIPATION.

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I have made a late discovery that enables all to induce the hypnotic sleep in themselves instantly, awaken at any desired time, and thereby cure all known diseases and bad habits. Anyone can induce this sleep in themselves instantly at first trial, control their dreams, read the minds of friends and enemies, visit any part of the earth, solve hard questions and problems in this sleep and remember all when awake. This so-called Mental Vision Lesson will be sent to anyone for 10c silver, actually enabling him to do the above without further charge.

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If you are sick, write for diagnosis, enclosing lock of hair and 25 cents in stamps. If you are in trouble, send for a delineation, or a forecast, for one year in the future, \$2.50. Life delineation, with spiritual horoscope, \$5.00. Rock from mines read psychometrically, \$5.00. Six questions answered by mail, \$1.50. Readings to foreign countries, extra, 50 cents.

Special Life Delineations and Full Horoscope, also correct hour of your birth, giving all days for beginning or avoiding business undertakings, for as many years as desired, from \$10.00 up. Send Lock of Hair for all Psychometric Life Reading. No date of birth for Spiritual Horoscope will be necessary. P. O. Box 118, Oakland, Cal.

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MRS. DOBSON-BARKER—
Dear Madam:

I am happy to add my testimony to the many others which I know you will receive. I have used your medicine for over eight years. I have words of praise for it, as I have influenced over 20 others that were next door to death, and all have been cured by your treatment. Your medicine does all, and even more than you state it does. I, myself, you cured when other doctors gave me up.

Yours respectfully,

W. J. HOWDEN.

110 First St. East, Flint, Mich.

MRS. DR. BARKER:

Enclosed you will find an order for medicine for my sister in Port Elgin. She writes and tells me it has helped her so much she is able to go out in Winter weather, which she has not been able to do in six or seven years. She went out in Summer, but not in Winter. That is so encouraging. I do hope she will continue to improve, as she is so happy to think she is getting better. My sister's address is, Miss Lizzie Robertson, Port Elgin, Ontario.

JENNIE ROBERTSON.

153 Emerson St., Rochester, N. Y.

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Are we growing old?
We are climbing the hill
When Life's white pages before us unroll,
And all things whisper 'peace' to the soul,
Learning for aye of his will—
Is it this to be old?

Are we growing old?
All the impatience of youth
Has past, and here, filling deeply its
place, [face.
The angel of Patience we meet face to
Learning ever of Truth—
Is it this to be old?

Are we growing old?
As a tale that is past,
The strife and contention all suddenly
cease; [ful peace.
The hush of the house brings a beauti-
ful peace.
We are asking at last:
Is it this to be old?

Are we growing old?
As children we stand,
With the trust and the love befitting
the child, [and mild.
Still strong for the truth, though gentle
Still lead by His hand—
Is it this to be old?

Are we growing old?
We have climbed to the top;
The hillside show fair in soft sunset
light; [to night,
The birds sweetly singing their love song
Without hurry, without stop—
Is it this to be old?

We can never be old!
At the clear fount of Truth
We drink, our souls a-thrill with life-
giving love
For all things created, below or above.
Crowned with immortal youth,
We can never be old.

FLORENCE SHAW KELLOGG, Fay, Kan.



The Editor is not responsible for the opinions of correspondents.

Letter from Fresno.

TO THE EDITOR:

There has been formed in this city of recent date an "Ethical Society," which gives promise of great success. Through the effort of Mrs. Sophia B. Seip of San Francisco and Mrs. Lora E. Wells of Fresno, the society gave its first public meeting on Sunday, March 10, in Donohoo & Emmons Hall, I and Mariposa Sts. Every available chair and space was occupied with Fresno's brightest minds to hear the brilliant disciple of the living truth.

Mrs. S. B. Seip was introduced by our secretary, Mrs. Wells, when she answered written and verbal questions on the higher lines of thought, clearing away much mysticism. She gave psychometric readings and held her audience with wrapped attention until a very late hour.

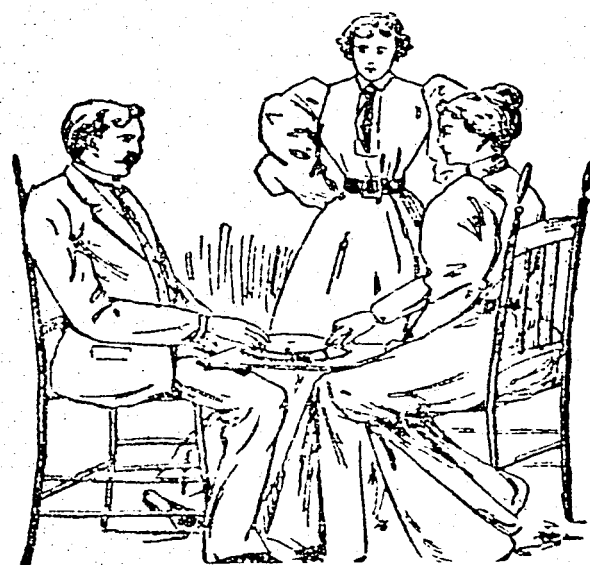
Fresno needs and will gladly welcome all such workers from time to time. Mrs. Wells, our secretary, has been a trance medium of a high order for some years and advances rapidly with the newer thought, and together with her husband have organized a spiritual society in Hanford. They will do a grand work here in Fresno. We are alive and send our greetings.

JAS. B. WORTHINGTON.

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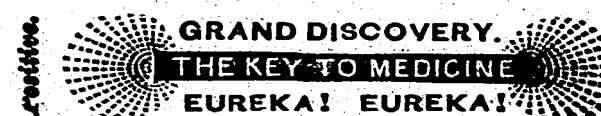
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Local News Summary.

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

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Letters and Flowers were read psychometrically last Sunday evening by Mrs. C. J. Meyer at 335 McAllister St., San Francisco.

Mrs. Maud Lord Drake held a seance last Sunday evening at 909 Market St., San Francisco, consisting of tests and psychometric readings. She was assisted by other speakers and mediums.

The Children's Lyceum will visit the Kings' Daughters' Home on Monday evening, April 1, instead of March 31.

Mrs. Eberhardt held her usual meeting last Sunday evening at 3250 22nd St., San Francisco, giving tests and messages. She holds three meetings each week—Tuesdays, Thursdays and Sundays.

At Oriental Hall, 605 McAllister St., after an interesting lecture by Mrs. Seal Mine Young gave practical demonstrations of spirit return. Music was furnished by Professors Young and Bothwell-Brown.

Whitney Hall was filled last Sunday evening with those who were anxious to hear from their spirit-friends through the guides of Mrs. J. J. Whitney. Interest is increasing.

Our Anniversary.—The next number of the JOURNAL will contain a report of the celebration to be held in Scottish Hall, San Francisco, on Sunday, March 31, under the auspices of the State Association. The arrangements are all complete, and the committee anticipate a large attendance and a pleasant celebration.

We desire to urge the friends to fill the hall in the afternoon, as many of the numbers will be of special interest.
M. S. NORTON, Chairman.

Dr. C. H. Rines, the veteran spiritual worker and medium, who for half a score of years has held Spiritualist meetings in Pythian Castle, San Francisco, passed to spirit-life on March 20, 1901, at his home on Arlington St. in this city, aged 68 years. Dr. Rines was a member of the Masonic fraternity and other fraternal orders, but chose the simple spiritual service for the last sad rites.

The funeral exercises were held in the hall where he had labored so long, and was conducted by Mr. F. A. Green, vice-president of the society. Prof. Richard Young and Prof. Bothwell-Brown opened the services with two appropriate instrumental selections, followed by an invocation by Mrs. K. Heussman, who also delivered a short funeral oration. John Slater and Mrs. Maud Lord Drake each spoke words of praise for the integrity and usefulness of the physical life just ended. Prof. and Mme. Young gave a musical number, entitled "Hardships and Trials," by request of the deceased. The service closed with "Nearer, my God, to Thee," and the benediction. The mortal remains were interred in Cypress Lawn Cemetery, and the record of the life-work of Dr. Rines on the physical plane was ended.

The Free Spiritual Meeting was held on Wednesday night at Dr. Sol Palmbaum's, 856½ Isabella St., Oakland, Cal. Mrs. Palmbaum read a poem, "Man, Know Thyself." Mrs. Drake followed with an interesting address on the subject of the poem. Dr. Sol Palmbaum being entranced, gave messages from spirit friends to many in the audience. Mr. Preston closed the meeting with an invocation. Vox.

Election.—The regular semi-annual meeting of the Ladies' First Spiritual Aid Society for the election of Directors and transaction of other important business will be held at Occidental Hall, 305 Larkin St., Wednesday, April 3, 1901, at 1:30 p.m. Per capita tax is due at the present time.
ANNIE WADSWORTH, Sec.

Another Celebration.—The friends in Oakland who meet every Wednesday evening at the residence of Dr. Sol Palmbaum, 856½ Isabella St., will hold an anniversary celebration on Wednesday evening, April 3. They expect to organize and charter with the State Association in the near future. They deserve a helping hand.

John Slater entertained a large audience at Lower Scottish Hall, San Francisco, last Sunday evening.

The Fosters held a seance last Sunday evening at 305 Larkin St. Mrs. Foster gave communications and tests and Mr. Foster gave independent slate-writing and the materialization of hands. My slates were sewed together with picture wire, but most of the others were nailed together with wire nails and clinched. My question written on folded paper between the slates was answered satisfactorily. The time taken for writing inside the slates was from one-third of a minute to a minute and a half. As many as six or eight hands were materialized and in plain sight in the bright gas light at one time, while Mr. Foster sat there handcuffed. There was but little writing on the slates (we can't expect the whole earth for 25c), but it was independent slate-writing and the hands were genuine materialization.
C. H. WADSWORTH.

Mrs. LeNott of Seattle, Wash., gave a very interesting address on "The Growth and Unfoldment of the Soul." Capt. Bert Stout read a beautiful poem pertaining to the Beyond. Mrs. Foster spoke of the Transition of the Soul, touching many hearts, followed by messages from the spirit-world. Mr. Joseph Regensburger gave a zither solo. Mrs. Sadie Cooke presided at the piano.

The Fosters engaged Occidental Hall for another month. Copies of the PHILOSOPHICAL JOURNAL will be given away at the evening meetings.

Card Party.—A very enjoyable Whist and Euchre Party was held at the residence of Mr. and Mrs. J. J. Whitney, 1164 O'Farrell St., on March 20. Fine vocal and instrumental music was furnished by Mr. Keller, Mr. Darrell and Mr. John T. Lillie. Refreshments were served after the games. Among those present were: Mrs. Sherwood, Cincinnati; Mrs. Millie Willie, New York; Mr. and Mrs. Foster, New York; Miss E. Carpenter, Minneapolis; Mrs. Marsh, Mr. Trotter, Mr. and Mrs. Lillie, Mrs. Maud Lord-Drake, Mr. Drake, Florence Temple, M. D., Mr. Keller, Mr. Darrell, Mr. C. V. Miller, Mr. Gans, Mr. T. Winders, Mr. and Mrs. T. G. Newman and Mr. and Mrs. Whitney.

Don't Miss the fun at the Ladies' Aid masquerade party next Friday evening, March 20, at Occidental Hall.

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The Friends of Miss Pearl Evelynne, who is playing in Way Down East Co., will be sorry to hear that she has been severely ill at Albany, N. Y. She has rejoined her troupe at Portland, Me., but is playing with the utmost difficulty.—*Banner of Light.*

Miss Evelynne is a grand-daughter of Mrs. B. F. Small of San Francisco, and this talented young lady is well known to many of its citizens. In the severe illness of her devoted husband, as well as her grand-daughter, Mrs. Small must have suffered much anxiety during the past month. We are glad to announce that Mr. Small is slowly convalescing.

"The Occupation of our Spirit Friends" called forth some very interesting remarks from Mrs. Gunn, Dr. Bonesteel and Vice-President Taylor at the afternoon meeting of the Union Spiritual Society at Fraternal Hall, Oakland on March 24. Mr. Swan, Mrs. Stewart and Mrs. Smith followed with well-recognized messages. The evening meeting was devoted to messages through Mr. Swan. The Union Society celebrates the 53rd anniversary April 7, afternoon and evening.

Col. J. L. Dryden is now occupying the platform of the Spiritualist Society at San Bernardino, Calif., where he has been for some time, and reports that much interest is manifested in spiritual truth. He adds: "I feel better encouraged and more thoroughly interested than ever before. My work for the few remaining years that I am to stay in the physical form has been carefully planned for me by the unseen directors, and I feel that I have fully entered upon it and am going to be successful."



DR. J. M. PEEBLES.

Open Meeting of the Hermetic Brotherhood was held last Thursday evening at 509 Van Ness Ave. Music and addresses by the members made up the evening's entertainment. There is to be a change of program. During the next eight weeks a course of lectures on Phrenology will be given by Dr. Morton, well illustrated by charts and diagrams. The first lecture will be free. They will be instructive and profitable. SEC.

The Mediums' Meeting at Loring Hall, Oakland, shows no lack of interest. Wednesday evening, March 20, Mrs. Cowell, Mrs. Stewart and Mrs. Smith gave well-recognized messages.

Photo Restored by Spirit Hands.—At a recent public seance held by Mr. C. V. Miller in San Francisco (20 persons being present) Mr. Rutherford of Salt Lake City was given by his spirit-daughter a button-photo of herself which her mother had lost and grieved over, which had been found and dematerialized and kept by the spirit-child until this opportunity came to restore it. G. V.

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