

371858
OCT. 19 1897

205.

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

Entered as Second-Class Mail Matter at the Post-Office in San Francisco, Cal.

VOL. 33.

SAN FRANCISCO, CAL., OCTOBER 14, 1897.

No. 41.

JAMES G. CLARK.

James G. Clark, the "poet of the people," who passed to spirit life on Sept. 17, 1897, at Pasadena, Cal., was born in Constantia, N. Y., in 1830, and when but three years old he sang "The Star of Bethlehem," without missing a word or note.

When 21 years of age he acquired a reputation as a concert singer of rare ability, and was engaged by Mr. Ossian E. Dodge, manager of the most popular concert quartet in New England, as musical composer for his company. It was during this engagement that Mr. Clark brought out such universally-popular songs as "The Old Mountain Tree," "The Rover's Grave," "Meet Me by the Running Brook," and "The Rock of Liberty."

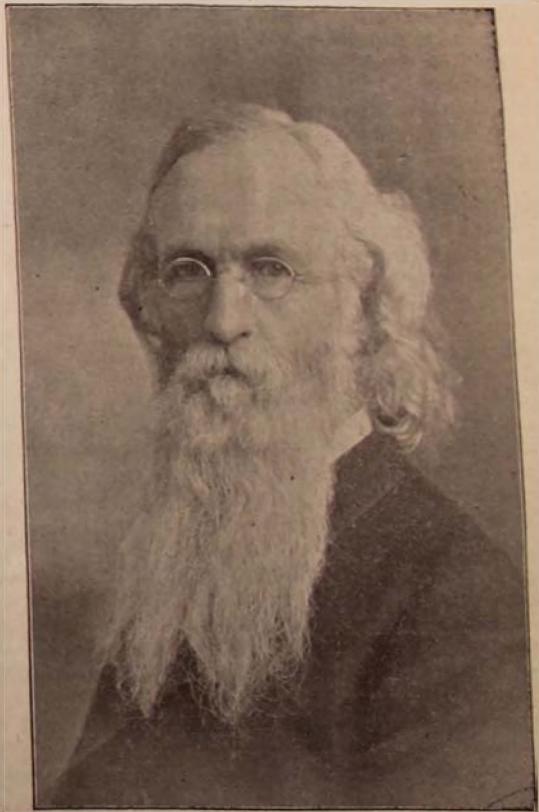
These inspiring lyrics and ballads were followed by those beautiful hymns, "The Evergreen Mountains of Life," "Where the Roses Never Wither," "The Beautiful Hills," and "The Isles of By and By." Of these songs Dr. A. P. Miller, a well-known poet and critic, writes: "These songs have for 30 years been received by all classes as forming a group of original and perfect lyrics adapted to every platform and hall, whether sacred or secular. To say this, detracts nothing from his songs of love and freedom. It is only saying that they are the St. Elias, the Tacoma, the Hood, and the Shasta, which out-tower all other song peaks and reach those heights where the sunshine is eternal and the view universal."

No other individual of the present age has been such a potent factor in the destruction of creedal bigotry and the establishment of universal brotherhood, as has this inspired author and his songs and poems. One of the most powerful of these "new-time" poems was "The Voice of the People," which commences with these lines:—

Swing inward, O gates of the Future;
Swing outward ye doors of the past,
For the soul of the people is moving,
And rising from slumber at last.

B. O. Flower has given two excellent biographical sketches of Mr. Clark in the *Arena*, with some of his best poems, one of which he closes with

this just tribute: "It is difficult to conceive a picture more inspiring than this patriarch of Freedom, whose brow is already lighted with the dawn of another life, fronting the morning with



The late JAMES G. CLARK.

eyes of fire and voice rich, full and clear, now persuasive, now imperious, but never faltering, as he delivers the messages of eternal truth, progress and justice."
E. S. G.

Madame Montague.

The San Francisco Daily *Call*, of Sunday, October 3, contains a lengthy article on "Madame Montague and Her Wonderful Psychometric Readings and Power of Looking Beyond the Veil," from which we give the following excerpts:

A female figure glides swiftly and silently up the central isle, throws off a long cloak and steps unassumingly upon a platform all redolent of fragrant purity. Flowers entwined upon the platform curtains, flowers massed and scattered on the platform pedestals, flowers breathing rich aroma from the platform steps. And, amid this suggestion of spiritual essences this Apostle of Spiritualism, a picturesque figure, her red robe caught in by a long scarf of old gold silk, her short hair standing like a dark aura around her clear-cut, sensitive face—a vivacious, pathetic French face of the type which always suggests a strain of Slavonic blood lurking in its veins.

Rapidly she passes, once or twice, her hand over her brow, across her throat, and gradually the clear, open glance is contracted, the pupils drawn together, the sensitive mouth becomes set, the delicate nostrils acquire a pinched look. So she sits for a few moments, self-absorbed, as one in the mesmeric state. Then, with quick, graceful gesture, she steps forward, flower-framed, to address her audience. . . . Her accent is French—markedly so.

On a small pedestal are heaped divers personal adornments appertaining to various members of the audience, and these are to be subjected to "psychometric readings."

Every movement is dramatic, every word tells; but if this be art, then has Madame acquired the perfection of spontaneous art; for actions seem emotional and unstudied, glance and expression have the strained look of a soul at high tension harkening to far-away influences. "This is an old watch and chain," says Madame, casting the chain round her neck and pressing the watch

to her temple; "You the owner?" She pauses, walks to and fro rapidly, listens to the tick, tick. "Yes, you are."

And then followed an exposition of the owner's character, his physique, his ambitions, and in more veiled language, his difficulties, opportunities, duties and proper course of action. "And to your question the answer is yes. Now stand up and say, do you understand?"

A tall, well-built man stands up with the nervous air peculiar to the modest sex in such circumstances. Madame points at him with a little bow.

"It is your watch? Do you understand? Am I right?"

"I guess that's so, Madame."

She has already turned away and is probing another watch, walking up and down, listening, thinking, with restless, supple movement. Again the character is read, directions are given, hope or patience are suggested. And so through a strange gamut of trinkets linked to personal histories. But each reading is interesting to but one individual. Suddenly there is a pause. Madame speaks wearily:

"There are too many," she says. "I cannot read them all to-night; I am not strong enough."

Here the writer describes in detail how she sent a strong telepathic or mental impulse to the medium, which had the effect of inducing her to pick up and read a coin belonging to the writer. Not only was the character delineation satisfactory, but long-forgotten incidents in her past life were given. The narrative then continues:—

Whatever she may be—telepathist or psychometrist—one thing she assuredly is not—an impostor.

The second experience is less poetic. The San Francisco hall is large and cold and half empty; the platform is flowerless; the audience has been de-magnetized by a stereoscopic lecture and is in no wise attuned to the introductory hymn. Madame, as she steps on, is plainly conscious of the unsympathetic element and makes a pathetic little allusion

to the difficulty of working under such conditions. Her work to-night consists in answering written questions. From a table heaped up with little slips of paper question after question is drawn and read aloud, while Madame, with strained ear and nerves patently quivering to the extended taper finger-tips, listens, snatches, tears up the paper almost ere the reader has finished, uttering her voluble answer without pause or hesitation. One marked test there undoubtedly is—of Madame's extraordinary readiness, command of language and capacity for delivering an extempore harangue on the most unpromising texts. Whether she be asked her opinion on stage qualifications, spiritual communion, social inequalities, the character of the Patriarch Abraham or the prospects of the questioner, she never loses the fraction of a second in considering her answer. It pours from her in a torrent of graphic, piquant phrase. The most trivial query makes a good text for the exposition of her views.

And the views of Madame, or rather of the WE she introduces so quaintly, are by no means commonplace; rather they are calculated to make the hair of the orthodox stand on end. "No, WE do not consider Abraham a model character," cries the speaker, and forthwith follows an analysis of the patriarch which would petrify the ordinary Sunday-school teacher.

"No, we do not wear the cross as a religious symbol, but as an emblem of the forces of the Universe," is the preliminary to a discourse on electricity. But whatever the views expressed by Madame when in the plural state they are invariably directed toward integrity of life, nobility of aspiration, development of the higher self. Naught but what is refining and purifying is to be learned from the active, excitable figure, with its eager gesture and impassioned words; while now and again comes a flash of keen humor, as when it is said of the written American constitution that its most eloquently suggestive items were its blanks.

And of the woman herself, the unassuming, winsome woman of the platform who is no longer

WE, what shall I say? First and foremost that she has that faith which, according to George Elliot, is the true mountain-remover—faith in herself. Madame firmly believes in her mission; she walks the earth as one "encompassed with a cloud of witnesses;" she is never alone, never free from spiritual companionship. From earliest childhood she has heard "voices." From earliest childhood she has spoken words that seemed to be dictated by an outer, not an inner, consciousness. And now, when she ascends the platform, whether to lecture or answer questions, she never troubles over the manner or the matter of her speech; but she is the instrument through which some higher influence breathes its message.

Shakespeare mentioned, a little while ago, that there are more things in heaven and earth than our philosophy dreams of. Despite the progress of science we have not yet contrived to improve upon Shakespeare's dictum. Science, despite itself, works for immaterialism; all its provings reveal the existence of unsuspected, impalpable forces on which depend universal life—forces whose very strength lie in their inherent delicacy. When natures like Mme. Montague's claim to have come in undefinable contact with some of these forces we cannot oppose the argument of our own less delicately organized systems. Till proof to the contrary be shown, we can but suppose that to certain finely balanced supersenses it is given to catch glimpses "behind the veil."

ROSE DE BOHEME.

Progressive Development.

I have reached a rather phenomenal age of earth-life, and for some years past I have felt it my privilege to retire from labor, both secular and spiritual, and here I will add, *en passant*, that I find studious thinking as exhausting of physical activities as was formerly bodily labor.

I feel myself now on the cold porch of eternity and realize more sensibly than in early life, the significance of the words in an old poem; "Every beating

pulse counts one in number less," but the diminution of the number does not alarm me as it would have done if I had not been relieved from the "fire and brimstone" theories of future existence, in which I was brought up, by the rational teachings of the spiritual philosophy.

But for those teachings I might now, at the portals or the invisible world, be recalling the frightful songs I used to hear at revival meetings in which were these terrific lines:

And now the aged sinner goes,
Laden with guilt and heavy woes,
Down to the regions of the dead
With endless curses on his head.

Why old men who have struggled through life, among the surroundings into which they were providentially placed, by a law of nature, and who, by the way, have been good citizens, always acting in accordance with their highest conception of duty to their fellow mortals, *deserved* to suffer "endless curses," I could never no more conceive than I could ethically understand its compatibility with justice, human or divine; but it is "Christianity," as defined by our innumerable and diversified sectarian religionists, and it involves the solecism of confounding the finite with the infinite, thereby punishing the sin of a day by an endless penalty—an infinite punishment for a finite offense.

I hold that it is impolitic and absurd for our expositors to inveigh against Gospel religion, as primitively understood, and simply suicidal to affiliate with materialistic Ingersollism, as some of our people and camp-meetings do, but with this I will leave the more vigorous minds, that figure in the JOURNAL of Sept. 30, to deal. I will add, however, without intending invidious distinction, that Mr. Coleman's address to the State Convention ought, for the good of the Cause and humanity in general, to be published in every paper, at home or abroad.

Some of our friends are claiming that phenomenal evidence is no longer necessary to ensure progressive development of our philosophy. I am thinking that they might as reasonably believe that the earth has already received a sufficiency of solar

warmth, to meet all of its future necessities.

Contemporaneous experiences are amply sufficient to convince investigators of the present generation that mind can exist independent of physical organization and that such minds do exist and that some of them who have been "born of the spirit," in the occult language used by the Nazarene to Nicodemus, do return and communicate through mediums—a knowledge of facts that none remaining in earth-life are aware of, is certain, or the evidence of our senses is useless.

But we are so constituted that we cannot resist belief of what we see, hear and touch, where trickery or deception is impossible and consequently we are compelled by occular, tangible and intellectual proof to believe that Job's inquiry, "If a man die shall he live again," is entitled to an affirmative answer.

Small things may lead to astounding results. Newton saw the apple fall and it served as an elementary hint by which the physical laws of the Universe were revealed to man, and the tiny rap led to the revelation of his immortality. G. B. CRANE.
St. Helena, Cal.

Spiritualism as a Science.—No. 4.

Christianity is a belief in what was and a philosophy that originated with it at the time. Spiritualism would be its similitude if deprived of the phenomena. The light so far received would be collated, booked, set up as dogma and progress would naturally cease. But as long as the gates are kept ajar, new revelations will be poured upon us, which are a power for good in the world and our only hope of redeeming mankind from superstition and mental slavery.

Spiritualists have shed the clearest light on the next world, have kept the gates ajar, and without this light Materialism would crush out all light and hope and fill the world with despair. Hosts of departed spirits hold communings with their survivors, imparting accounts of personal experiences in the life beyond, and teach mortals how best to train themselves as aspi-

rants for peace and joy in the inevitable hereafter. One who is convinced of the truth cares not for the form of the phenomenon so much as the intelligence the spirit manifests—the intelligent proof of its identity.

If death leaves memory, love, hope, reason and consciousness unimpaired, it cannot be a very serious thing to die. What would we think of an artist who destroyed his finest work of art and carefully preserved the unfinished, hasty sketches? Would God destroy his masterpiece and leave his minor creations like the sand and rocks and material things to continue forever? That which humanity craves is absolute proof of the existence of exalted beings. And the creation of the desire implies, of necessity, a provision for its satisfaction. The fact that mankind naturally anticipate life beyond the grave is an evidence of such life. A universal desire for a continuance of our present conscious existence is a fact of presumptive, if not positive proof of a life beyond. But what we have so steadily desired to know we now possess the full proof of.

Spiritualism has brought a revelation that contains no doubt and leaves no room for dispute, giving positive knowledge rather than mere hints. Faith is nowise impaired thereby, but strengthened all the more—it now has a firmer basis to rest upon—it builds higher and broader than it did before.

Spiritualism has gone out beyond its pale into the hearts of the churches, and it has entered dominions where the church has always feared to tread. It has led many Materialists to a belief in immortality, and has so lighted the way that there is no gloom. It has destroyed superstition in many minds; has given to woman a broader freedom; brought many new inventions; revealed many a hidden law; warned individuals of danger; healed the sick; led reformatory movements. It tears down dogma and error, but never truth. It enters the religious, social and political arena. It awakens curiosity, arouses opposition and forces people to think. It has no respect for bigots, creeds, doctrines or opinions; it respects only truth.

Science, thoroughly amazed, stands and looks on.

The first foundation stone is mediumship; the second is spiritual communion; the third is the reality of life beyond. With these cardinal points, Spiritualism is to each one what he or she chooses to make it by his or her thought, life and conduct. Some are Spiritualists because of the phenomena, while others are because of the divine truths which it brings.

It is no longer a vague, intangible fancy, but the reality of our best hopes and dreams—the New Dispensation which brings the spirit world nearer, and makes its presence felt and heard. It has, in place of an uncertain ferry, thrown a bridge across the river of death, over whose swaying arch the hosts of heaven, the great multitudes of earth's departed, our friends and relatives return; and the ocean of eternity it has fathomed with a cable through whose strands the messages of love and wisdom which laugh at the "victory of death," are freely sent.

Science, in the natural order of things, should precede philosophy, and philosophy should precede religion. Unless a person has some acquaintance with the science and philosophy of Spiritualism he is but little prepared to accept its religion. The first denotes a knowledge of the facts; the second, the nature and cause of these facts, and the third, the ethics. The facts continue to crowd in upon us with such a rapidity that astounds the most progressive minds. They embrace all there is in nature, in mankind, and are as infinite as time and space.

Many years ago the search for truth in religion was carried into the fields of science until earth, air, water, fire and other elements were forced to yield their secrets unto men. But the great question of immortal life was still unsolved. Science is not yet able to enter into spiritual fields through fear of being obliged to give up many of its theories, and establish itself upon a new foundation. It has changed the world of religious thought concerning the construction of the Universe, but it deals wholly with material things, and up to

the present time has persistently ignored and sneered at the idea of a spiritual science. We have no reassuring answer from science to our most potent inquiry, "Does the soul live after death?" The agonizing cry, wrung from the sorrowing hearts of many millions, rings painfully across the ages. "Tell us, ye winged winds that move round these worlds, do our loved ones yet live?" And backward floats the answer: "We know not: it is a mystery still." "Tell us, ye mitered priests of old, tell us if there is life beyond the grave." And time sends back the answer from the tombs of the ages: "It is mystery still. We believe and hope."

Spiritualism presents a just view of man's duty, destiny, and immortal relations. It has made a greater mark in the religious and intellectual development of the age than all other causes combined. The mental world is stirred to its very depths and agitated as never before. It is a vast movement in the ocean of thought. The dead speak and assure us of their identity, that they live and love beyond the thin veil which conceals the immortal from the mortal gaze. Life's pains and burdens are light, now that we know they bear us toward the goal where face to face we meet, where partings are unknown.

It requires no prophetic endowment to claim for Spiritualism universal acceptance in the not very far distant future of our earth. Notwithstanding tempestuous billows of thought that now retard its progress—that system which is founded upon facts and capable of demonstrative proof, which offers all the heart craves, the fancy delights in and the judgment approves, must make its way in the world.

A. H. NICHOLAS.

A Study in Hypnotism.

The speaker took issue with the *London Lancet*, which journal has announced the "passing of hypnotism." He said: "The day of frothy hypnotism, the fad of society, the plaything of the few, the fancy of an idle hour, is passing, but the hypnotism which seeks to demonstrate

psychical truths, to establish a point of connection between the deeper states of human consciousness and a something beyond, this is the hypnotism which has come to stay until the psychical problems which have perplexed the ages have been solved to the satisfaction of mankind."

The doctor discussed at length the law of suggestion; the subliminal self; the transfer of sensibility; the exteriorization of the senses; thought photography; mental telegraphy; the thought machine; photography of the vital radiation; stage and street "mind-reading," as contrasted with real mind-reading; clairvoyance, clairaudience, and other spiritual faculties; and then proceeded to criticise the Psychical Researchers for claiming psychical phenomena to be due to physical causes simply, ignoring a possible spiritual hypothesis.

"There seems to be a lamentable lack of originality in psychical research," he said.

"The real meaning of this is somewhat obscure, but I fancy it is because the investigation of the subliminal self tends to support the spiritualistic hypothesis. It would never do to admit this. Why? Because science has declared that death ends all; because the medical fraternity has not discovered a soul; because the church declares that there is no knowledge of soul and after-life outside the Bible, and there is hesitancy about pressing this mighty trinity to declare that for centuries it has been in the wrong."

Touching the study of hypnotism and the subconscious states by the Psychical Researchers and scientists abroad, Dr. Hidden said: "What passes for the subconscious state is often nothing of the kind, and many of the exhibitions of double personality are but the mischievous workings of a fun-loving subject. Not that the subject intends to deceive, but because the earlier stage of hypnosis are but states of hypnotic intoxication, in which the subject betrays an exalted perception and love of mimicry, quickly perceives the nature of the experiment, and as quickly responds. This is the dream-stage of hypnotism, or what is known to mesmerists as the

charmed state; it is only just below the level of normal consciousness. It is not the true subjective condition, and does not reveal the real subliminal self; the latter is brought to the surface only in the deep somnambulant sleep, a state familiar to all who practice mesmeric methods, but overlooked by writers and investigators according to the Braid system, and probably entirely unknown to them. The absurd mechanical fixity or fixation of gaze in modern hypnotism acts as an aid in inducing a state bordering the hypnotic, but it is not true hypnosis; in the latter we have spontaneity and ease, and in the other a stupid, mechanical state, hardly worthy serious study and investigation."

Hypnotism in medicine and surgery were touched upon, and the doctor insisted that the tapping of the "stream of consciousness" developed in hypnosis offered to the medical fraternity a field of study "equal in importance to minor vivisection, microbe culture and the manufacture of toxine ferment." If not, he wished to know why not!

Touching the subject of "danger in hypnotism," Dr. Hidden insisted that there is no danger, as alleged. He smiled at the mention of hospital and laboratory experiments as proof that hypnotism may be used as an aid in crime and the practice of immorality, and said: "Obedience to command is the unwritten law in laboratory and hospital. The patient is expected to obey, and strive to please. The patient is well aware that nothing more serious than wooden pistols, paper daggers and imaginary poison, will be utilized for experimental work. Little wonder successful results are reported. The patient cannot be made, however, to commit real crime in real life; and why? Because the subject is never at the mercy of the operator. There is no such thing as true automatism or helpless obedience. The subject is not really asleep, but very much awake in hypnosis. The perceptions are heightened and the subject keenly alert and suspicious. The subject is not a slave, but a being armed with superior powers of resistance.

"Hypnotics are prompt to resent undue familiarity, and treat with superb scorn suggestions tending to the practice of immorality. It is a singular fact, but true, that while liquor makes one quarrelsome and impure, hypnotic intoxication makes one reach out to the ideal, and this tendency acts as a barrier to wrong doing.

"But, urges the skeptic, this may be true with respect to the good man and woman, but how about the criminally inclined? To which I reply: It would be a hard task to make the hypnotized criminal commit crime. The evil disposed, once hypnotized, are the first to argue against wrong-doing, the first to appeal to the hypnotist to aid them in walking in the paths of the upright. If we persist in our efforts to make them do wrong, we awaken a powerful element of fear, which acts as an insuperable barrier to the commission of crime or moral excesses.

"Danger is the hypnotic bogey," he said in closing, "and we can not hope to establish hypnotism upon a scientific basis until this bogey has been banished. Hypnotism is a natural phenomenon, evoked by natural means, and if we are to master its phenomena it must be by natural rather than the mechanical hypnotism so much in vogue.

"The subliminal self is a fact. The particular point in life which witnesses its primary manifestations is not half so important as the possibility of its continuance independent of the physical organism. What becomes of the subliminal self when life goes out—does it go with it? Is it lost, banished, blotted out of existence—this marvelous manifestation of intelligence, force, energy? I regard the subliminal self kin to the soul, man, and believe that when Death—life's mighty hypnotist—induces final hypnosis, it leaves this tenement house of clay for a newer life in a field of newer activities and vaster possibilities than this life can afford."

The foregoing is an abstract of my lecture, as it appeared in the *Banner*. I hold advanced opinions regarding the Cause worthy of publicity. After 27

years of practical experience in hypnotism, I know that I am in the right, and feel that while the spiritual journals are exploiting the opinions of foreigners anent the subject, it is in order to give one of their own a chance to be heard.

C. W. HIDDEN.

Soul Growth.

If we feel, we interpret our feelings by analysis; but when our feelings are beyond our interpretation there is a constant struggle between the desire and the incapability. For instance, (use a flower as an illustration) a flower placed in a room with the light excluded, the sequel is an imperfect flower. It takes heat, light and moisture to make a perfect flower.

It takes education and the advantages of intellectual intercourse with people and books, to express the undercurrent of knowledge, soul language. Without the power to express or interpret that language there is a constant strife between the strong current that moves our souls and the incapability of expression. There is an imprisonment of forces that rebel and starve for the light of day.

The forces held in check by ignorance and by lack of advantages to grow, lack the power of expression. We starve intellectually for the lack of advantages to strengthen our capabilities of expression and thought, for expression is the growth of thought. The expression is the channel of growth. When expression is checked by lack of advantages, thought is checked to an extent, and thoughts that come crowding on us and have no channel of escape by expression (I mean definition in our own souls) cause a starved condition of our forces that we interpret wrongly, as a rule.

Oh, how many times forces stronger than we can understand, are bound up by these chains. They rebel and cause us to slowly starve for the beauty, the depth of something we know not what. We hold out our hands, mentally, to grasp something to satisfy our starved condition; but we find nothing to satisfy.

Some have the power of expression in their soul so strongly

that they can move worlds by their pen; others so strongly that they can move thousands to tears or laughter at their will. There are many ways of expression when we find them.

But there are more often souls slowly starving to death through lack of this power. If we have not the power of expression we cannot express or exchange thoughts, consequently there is no great growth, intellectually or spiritually. I am convinced that spiritual growth depends largely on the advantages of expression. By expression, I mean in souls as well as through the use of language.

MRS. S. E. CASE.

Mind-Reading.

This is a common explanation of any evidence presented in proof of Spiritualism, and, strange as it may seem, it is regarded as an offset against such evidence until it is removed by the Spiritualist giving evidence that such could not be the case. In this I think we make a great mistake. There are two parties, the churchmen and the Materialists, with whom we are in controversy as to the evidences of Spiritualism; and neither of them can afford to make such an argument; for by doing so, they admit the very basic principles of Spiritualism. For, if anything in the world demonstrates that a man is a spirit, here and now, mind-reading does.

Let us take the churchman first: I relate a test case to him: His answer is, "the medium read your mind." Grant it; but now please tell us how the medium read my mind. Was it printed on it, in tangible letters? No. Was it manifested to any outward sense? No. Then it was a spiritual perception, wasn't it? The same kind of a perception Jesus manifested when he talked to the woman of Samaria, and "told her all she ever did." This was the evidence upon which the Messiahship of Jesus was founded; but if we must explain psychometry of to-day by mind-reading, so can we explain away the Messiahship of Jesus.

Let us next take the materialist. Of all the people in the

world, the materialist should be the last to talk about mind-reading. To admit it, he must surrender his whole theory. To him the five senses are the avenues of all our information. We can receive nothing through any other source. If, then, the mind is read, it is done by one of the senses. Something in the mind addresses itself, either ocularly or orally. If it is not thus addressed there must be another sense than the five senses—what is it? The materialist does not pretend to tell. If he does not know, how can he claim to dispute with those who claim to know, and who have experimented on that line till they have reduced the matter to a science? The fact that one person may read the minds of others, and tell them what had so escaped their attention for years that it requires an effort to recall it, is evidence that there is something within man that transcends the powers of the five senses. Call it mind-reading. I grant it: now explain mind-reading in harmony with your materialism, and you have won your point. But if you cannot, you have admitted all the Spiritualists claim. Unless you can touch a thought with your fingers, see it with your natural eyes, or hear it with your ears, you cannot escape the conclusion that there are spiritual perceptions which in some individuals far transcends all the material organs of sensation and perception by which we come in contact with the material world.

Norton, Kans. D. W. HULL.

☞ Spiritualists cannot have too much animation, hopefulness, zeal. They cannot be too eager for the open road, too ready to turn their faces to the inspiring and winsome future. A hesitating Spiritualist is an anomaly; a chilly Spiritualist is a contradiction; an unhopeful Spiritualist is a discredit; an unprogressive Spiritualist is impossible. Whether Spiritualism is a Religion or not, it is a Salvation; or, if it is not, that is only because there is failure somewhere on the part of its receiver. What a happy, alert, and onward-marching host we should be, if we could rise "to the height of this great argument."—*Ex.*

PHILOSOPHICAL JOURNAL

ISSUED WEEKLY AT

2096 Market St., Station B,
San Francisco, Cal.

AT ONE DOLLAR A YEAR.

THOMAS G. NEWMAN,

EDITOR.

Assisted by an Able Corps of Special Contributors.

All communications for the Editorial, Literary, or the News Columns should be addressed to EDITOR OF THE PHILOSOPHICAL JOURNAL, Sta. B, San Francisco, California.

No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by name and address of the writer—not necessarily for publication, but as a guaranty of faith.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

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

SAN FRANCISCO, OCT. 14, 1897.

Awakened Interest.

There is an air of activity in and about San Francisco, among the Spiritualists. All seem to be on the *qui vive*, feeling assured that something of importance is about to happen. There appears to be a more harmonious feeling all around since the State Convention.

The new Board of Directors are making plans for active work, and if they are sustained (by the necessary means being provided) there will be a long step in advance to show, when the next State Convention meets.

The Board contemplates the opening of conveniently-located Headquarters in San Francisco, where visitors, who come to this city daily from all parts of the State on business, may find a friendly hand and social intercourse, as well as a place to obtain reliable information. They will also maintain a reading room and Spiritual library, open during all business hours daily. This is a very important matter and will have considerable influence for good in the community.

As these matters are in the interests of all the Spiritualists of the State, as well as the whole Coast, they should feel it their duty to help the matter along by a donation (according to their means) and to do it at

once. Send to John Koch, Sec., 1607 Fillmore street, San Francisco; or to this office, if more convenient or desirable. We will see that the funds get into the State Association Treasury.

If the response is timely and plentiful, missionaries will be sent out this Fall and Winter into the various counties of the State, to build up new Societies and revive old ones, and to work for the upbuilding of the Cause generally.

Awake; buckle on the armor anew; as valiant soldiers, raise the flag of Truth and defend it bravely. The flag of Spiritualism is the standard of right, of justice, of equity, and of humanity. It is the emblem of the "brotherhood of man" and "eternal progression."

Reader, do you appreciate it? Do you love it enough to sustain it? If so, let us hear from you with a generous donation to the Treasury of the California Spiritualists' Association.

Special Notice.

After last week's JOURNAL was on the press, we were notified by Bro. Lunt, editor and publisher of *The Medium*, of Los Angeles, Cal., that he could no longer continue the publication of that periodical, for lack of sufficient material encouragement and support.

He sent us his whole subscription list, and we hurriedly made arrangements to send each subscriber last week's JOURNAL with a supplemental slip containing the following letter, explaining the reason for so doing:

To the Subscribers of *The Medium*,
Los Angeles, Cal.

Finding that it is impossible to continue publication of *The Medium* under existing circumstances, I have been compelled to discontinue it, and have made arrangements with Mr. Newman to supply the PHILOSOPHICAL JOURNAL to all subscribers during the full time for which they have paid.

I trust that this may be satisfactory to all, and that those that have stood by the *Medium* will become staunch friends of the JOURNAL, now the only Spiritualist weekly on this Coast.

Deeply regretting that circumstances have compelled the suspension of my paper; with heartfelt thanks to all who have been its friends in deeds as well as

words; and with only kind feelings and best wishes for everybody. Fraternal yours,

ED. D. LUNT.

Los Angeles, Oct. 2, 1897.

As many of the subscriptions expire during the remaining weeks of this year, we hope that each one will promptly renew the subscription to the JOURNAL, and thus help to support one Spiritualist weekly on this Coast.

To those who were taking both the PHILOSOPHICAL JOURNAL and *The Medium*, and are by this arrangement entitled to two copies each week, as long as they had paid for them, we suggest that each one send us the name of some one else to whom one may be sent, and thus "spread the light," of our philosophy, and offer them its consolation.

As we get no remuneration for supplying *The Medium's* list, no one will expect us to extend the date on the JOURNAL, for the unexpired time on *The Medium*—it is a fine chance to let their light shine, for a few months, into the homes of others. If you have no person to whom you wish to send it, we have a list of persons who greatly desire its visits, but are too poor to pay for it. We have sent it free as long as we could, and only ceased to do so when compelled from sheer necessity. We will cheerfully send to them if so instructed, for they are hungry for "the bread of life." Let us hear from all such duplicate subscribers *at once*.

Dr. G. B. Crane, St. Helena, Cal., offers to donate a lot of spiritual books, to help start the library of the State Association in this City. We know that the Board of Directors will be glad to receive them, and this noble example should be followed by others, who have valuable literature which is not now being used for the enlightenment of the present age. It is now nearly certain that the library and reading room will be established, as heretofore outlined. It ought to be done, and therefore *must* be done. In our next issue we hope to be able to mention the time and place of its being instituted with appropriate ceremonies.

New Churches may start on the foundation laid by Spiritualism, but they cannot stand the "blasts of time," and soon go to pieces, while Spiritualism grows, spreads and carries the truth to every land.

Debate on Spiritualism.

A public discussion took place in Anderson, Ind., between Moses Hull and W. R. Covert, at the University Chapel, on Spiritualism. It began on Oct. 5 and continued for four evenings. A telegram on Oct. 6 to the daily papers reads thus:

Moses Hull represents the National Spiritualists' Association, and W. R. Covert of St. Louis represents the National Anti-Spiritualistic Association.

Hull opened, and for the first two nights will affirm that "Modern Spiritualism is in harmony with the teachings of history, reason and the Bible."

The last two nights Covert affirms that "Spiritualism, as a system of religion and philosophy is a delusion, a fraud and a lie."

Dr. J. M. Peebles of San Diego, Cal., represents the Spiritualists' Association; D. J. Hagaman, of Adrian, Mich., the Anti-Spiritualistic Association; John Pence, an Indiana banker, is moderator. In the audience are the leading Spiritualists of the nation.

This is the first time two men have ever met on the subject, with the official endorsement of the National Associations, and it is, therefore, really the first National discussion.

Can a Spirit Use a Telephone?

Borderland has the following strange story which was furnished and vouched for by "an esteemed correspondent."

Last summer an elderly friend of mine (we will call him Mr. B.) was sitting at home with his wife, in the suburbs of a provincial town, when a letter arrived saying that his only daughter was unwell, and would, on her husband's advice, seek a short rest at home. In a few days she came, and her condition was not regarded as being serious. Mr. B. has a branch of his business at a neighboring town some miles distant, and the office there is connected with the residence of his son (about two miles from the office), by a telephone. On a Sunday afternoon last autumn, Mr. B., Junior, was at home, and, in amazement, heard the telephone bell ring in his room. He immediately asked what was the matter, and received the startling reply: "Go to your father's house at once. Poor Nelly is dead."

He went by the next train and found his friends in distress, for his sister had died rather suddenly. But what astonished him was, that nobody had sent any message of the decease, which, in fact, had taken place at the moment he had received the telephonic message. He had not been thinking of his sister at the time, and the bell was heard by others in the room. On returning at night he visited the office before going home, and there found that the message could not have reached him in the ordinary way, for the wire was disconnected, and had been so since Saturday.

A Religious Lunatic.

Mrs. J. Falck, living at Palms, near Los Angeles, Cal., is an enthusiastic Sanctificationist, and she feels bound, among other penitential acts, to commit mayhem upon herself. A correspondent of the daily *Call* makes this statement of the case:

Some time ago she felt convinced that unless she cut off the little finger of her left hand she would not go to heaven. With a table-knife and hammer she amputated that member at the first joint, and to *The Call* correspondent declared that she did not feel any pain from the operation.

To further complete her salvation, she afterward, in a similar manner, cut off the little finger of her right hand, and later chopped off her right index finger.

Even that did not satisfy her idea of self-punishment, for she essayed to inflict upon herself wounds in the feet and hands similar to those seen in the images of Jesus. She got no further in this than to drive a six-penny nail through her right foot. In spite of the wound thus made, Mrs. Falck the next day walked to church at Los Angeles, covering the 26 miles round trip in one day, as has been her custom every Sunday for years.

For confirmation of her claim that chopping off her fingers was in obedience to divine dictation she shows that the three fingers healed perfectly without surgical aid, leaving on the tips of each stump a scar shaped like a cross.

She was evidently driven to insanity by religious enthusiasm and orthodox teachings of the atonement.

The mass meeting at Nashville, Tenn., was a great success. The auditorium of the Nashville Centennial was offered for the meeting by the Governor, the Mayor and Aldermen, as well as the management of the Fair. All the daily papers gave full and fair reports of the meeting. A well organized body which respects itself generally commands the respect of others. Concerted, organized and united efforts are our cardinal points.

Pres. H. D. Barrett was unable to attend the Nashville Convention on account of having received an injury. We hope it is not a serious injury.

The Mystical World, a Spiritualist monthly, published in London, England, ends its career with the October issue. We shall miss its regular visits, as will many others who have been its admirers, contributors and supporters.

John Brown, Sr., the "Medium of the Rockies," is quite unwell again, and confined to his room. The last time he visited this office, he remarked that he was quite anxious to lay off the physical, and be "at home" over there, but he is so genial, so spiritual and so lovable that we should miss him here. There would be many vacant chairs, where he is known and his companionship loved.

Mrs. M. J. Totten, Hoquiam, Chehalis Co., Washington, writes: "A good medium coming here could no doubt organize a Society. It is a good place to sow the seed of spiritual truth." Anyone going near there might give it a trial at least, for truth is mighty and must prevail.

The effect of the present crusade of the Anti-Spiritualists will be good in the end, for it will unify and consolidate the devotees of Spiritualism. *Light*, the able Spiritualist periodical of London, England, makes these comments on the movement:

We are not prepared to deny that bogus mediums have provoked this onslaught, but the new Association will not find it easy to discriminate. If it makes the effort to discriminate, it will have to investigate; and that will be charming. But, while investigation must lead to belief, persecution will fire up believers, and good will be done both ways.

Mrs. Peter Sickles, the lady whose illness we mentioned on page 408, passed away last Saturday at 10 p. m. She was confined to her bed for 19 months and suffered intensely. The funeral was held on Monday morning, and the body cremated at Odd Fellow's Cemetery. Mrs. R. S. Lille and Mrs. Dr. Morse assisted at the funeral, with musical selections by Madame Waltz and Mr. Morse.

The Progressive Lyceum.—The San Francisco Progressive Lyceum held a large and very interesting session on Oct. 3, an unusual number of adults being present. Mrs. Louise Drew, while in a trance state, told the children of a child's experience in spirit life. Mr. W. T. Jones paid a grateful tribute to the memory of James G. Clark, and read one of his poems. The "silver chain" reading and lesson was about the "spiritual commandments" and shows progress in spiritual teaching. The children are unfolding and developing decided talent, and if we had enough faithful teachers our school would be very much larger.—C. H. W.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

W. J. Colville is in Boston.

Dr. J. M. Temple is in Chicago.

Dr. C. W. Hidden has gone to Boston, Mass.

Dr. Dean Clarke, the veteran speaker, is in Boston.

Moses Hull speaks in Buffalo, N. Y., during November.

Maggie Waite is now in Chicago, Ills., and located at 1219 Mich. ave.

W. H. Bach is going to Washington, D. C., to attend the National Convention.

J. M. Arnold has held very successful meetings in Delphos, Kansas, this season.

Mrs. R. S. Lillie will give a lecture at Scottish Hall next Sunday evening, and Mrs. J. J. Whitney will follow with spirit messages.

Mrs. Georgie Cooley was at Littleport, Iowa, lecturing and giving tests to good audiences. Leaving there she went to Galesburg, Ill.

Mrs. Sarah E. Bromwell is pastor of the Endeavor Society, at 1 South Hoyne ave., Chicago, where it holds Sunday evening meetings.

Mrs. C. Wermouth, an excellent business and test medium, has an advertisement on page 653. Her circles are very interesting.

Mrs. M. A. Ellis was last week elected vice-president of the Peoples' Society, San Francisco, to fill the vacancy caused by the resignation of Mrs. Irene Smith.

Mme. Young's psychometric readings, at 605 McAllister street, San Francisco, last Sunday evening, were very convincing to the audience. The hall was crowded in every part.

Mrs. H. C. Bushyhead, of San Diego, Cal., an intellectual and advanced Spiritualist, has been ill for the past 10 months, but we are glad to inform her many friends that she is now convalescing.

Mrs. Katie Heussmann held a fine test seance at 111 Larkin street, San Francisco, last Sunday evening. Her manifestations are convincing and baffle the most critical investigation of skeptics.

Mrs. Julia Schlesinger will give an illustrated lecture on "Bonnie Scotland" at Scottish Hall, on Thursday evening, Oct. 14, and Mme. Montague will answer questions and read psychometrically.

Prof. Lockwood is in Chicago (98 Ogden ave.) suffering with hay fever. His lecture engagements are: Norwich, Conn., in Nov.; Boston, in Dec.; Philadelphia, in Jan. and Feb.; Pittsburg, Pa., in March. We hope he will be able to fill all his engagements.

The Lake View Spiritual Union, Chicago, has resumed its regular Sunday afternoon meetings at Hillinger's hall, corner Sheffield and Belmont avenues, at 2:45 p. m. The meetings will be conducted by Mr. and Mrs. Carl A. Wickland, missionaries of the N. S. A.

The Ladies' Aid Society held its annual meeting last week and adopted amendments to its Constitution admitting gentleman to voice and vote, and electing officers as follows: Mrs. Smith, Pres.; Mrs. Sawyer, Vice-Pres.; Mrs. E. Nevill, Sec., and Mrs. Parker Treas., who with Mesdames Place, Small, Whitney, Drew and Slocum, form the Board of Directors.

Certificate rates can be secured for the National Convention from any of the large towns located in Ohio, Indiana, Illinois, and Michigan—the western boundary being the Mississippi River. Pay full fare, and get a certificate from the ticket agent for the National Spiritualists' Convention, Washington, D. C. Tickets can be secured on Oct. 16, good to return three days after the Convention closes.

The San Francisco Lyceum was well attended last Sunday morning by old and young, and the children made the session very interesting by their words of wisdom and recitations. Quite a number of adult visitors took part in and seemed to enjoy the calisthenic exercise. Dr. Carpenter gave the children a very interesting little talk on the age and formation of the earth we live upon and will follow with others. Mr. M. S. Norton also interested them with the subject "Why is the Sunflower Adopted as the Emblem of Spiritualism." If any of our readers are unable to tell, we would suggest that they turn to the Lyceum for light.

The Reviewer.

The frontispiece to the October *Open Court*, a handsome half-tone portrait of Goethe, is accompanied by a biographical sketch of the great German poet, emphasizing his significance as a prophet of the leading movements in religion and science of the nineteenth century.

The October number of the *American Monthly Review of Reviews* reproduces a large number of striking cartoons, both American and foreign, adding suggestive editorial comment. This department of the *Review* forms a really valuable chapter, each month, of "Current History in Caricature."

Food for the thoughtful reader, who seeks not only entertainment, but also instruction and enlightenment, is furnished in the October number of *The Chautauquan* by such scholarly and accomplished writers as Prof. Dana Carleton Munro, who deals with "Luther's Influence on Literature," Mr. Hamblen Sears, by treating with fascinating reality "The Building of the German Empire," Prof. George E. Vincent, in an

able presentation of "Imperial Germany and Imperial Rome," and Pres. John F. Goucher, whose comprehensive and stimulative lecture on "Individualism," delivered at Chautauqua Assembly on Recognition Day, is here given to the magazine world.

Mrs. Frederick Schwatka, widow of the late Alaska explorer, and her husband's companion in his explorations, has a finely illustrated article in the October *Midland Monthly* (Des Moines, Iowa) entitled "Around About Alaska's Metropolis," with several full page pictures.

"Government by Injunction" is the special feature of the October number of *The New Time*. It is but simple truth to state that this issue of the great reform magazine surpasses anything yet attempted in this country. The cartoons by Artists Davenport, Morgan and Landers are striking works of art, and will create a profound impression.

James G. Clark Heard From.

Mrs. Annie Lord Chamberlain has been in San Diego two months past, the guest of Mr. and Mrs. Bradley, at the Langham, and is doing good work, in her quiet, modest way, holding small dark circles, which are very satisfactory; and writing long messages at other times, which are given her clairaudiently.

At our little weekly circle in the afternoon, we have had several visits from our arisen brother, James G. Clark, who is brought to us to gain strength, and each time is presented to her clairvoyant vision more like himself in brightness and beauty. He is very happy to be free, and surrounded by loved ones who preceded him, and sends a kind greeting to all friends, desiring them to rejoice for him and to hold no thought of sorrow or regret.

San Diego, Cal. L. M. DELANO.

A Free bureau of information on spiritual and free-thought subjects at 505 Turk st.: 12 to 3 p. m. Dr. Peters.

CLAIRVOYANCE

Is a natural gift, possessed by all. It can be developed in your own home without expense. In the interest of truth and honest mediumship, we shall be glad to send to anyone, free or charge, information that will enable them to develop this gift.

Address, with stamp for reply.
OCCULT CORRESPONDENCE CLUB.
325 S. Hill St., Los Angeles, Cal.

NATURE'S WONDER.

These Salts are taken from the most wonderful Mineral Water found on the Globe. Thousands know it to be the best Blood Purifier in the country to-day.

No Family once knowing its Magic Powers to Kill Pain and Reduce Fever, and all Inflammation, will be without it. Don't fail to try it. Full Directions in every box. Agent for California, MRS. HENDEE-ROGERS, 122 Taylor street, San Francisco.

[We can fully recommend this Blood Purifier.—Ed.]

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.



Oasis in the Desert.

TO THE EDITOR:

I thank you for your advanced thoughts presented in the JOURNAL. They help me so much on the way out of churchism, in whose awful dungeon I have been confined. How much I wish that all thinking people might read your spiritual dissertations.

Dear co-worker, let me also thank you for the precious books you sold me. Especially am I delighted with the works of Dr. Peebles and Moses Hull. May the good and wise spirits bless them for their good work.

Well, I now remember that the new philosophy teaches that good work reflects a fruition to the doer. Blessed, is it not?

May love and wisdom come to you, and all who labor for the emancipation of humanity; yes, to all may it come. A HUMBLE MISSIONARY.
San Francisco, Cal., Oct. 1, 1897.

Giving Light.

MY DEAR BROTHER:

I miss your friendly face and genial spirit when I am away from you, and to-day I feel like writing to you these encouraging words: "It is more blessed to give than to receive." I suppose this arises in my mind from the natural sympathy that I feel for all those who, like you, are sowing seed which will never receive the full reward until we have passed the earth life.

It is indeed more blessed to give than to receive, for it brings the consciousness of having made another happy and this has a reflex influence which makes our souls "rejoice with joy unspeakable and full of glory." Gifts of this character should be without thought of recompense. The power to give "spiritual gifts" has come to mediums freely and they should not speculate on these gifts but remember that "freely we have received and freely we should give," for in "giving we are not impoverished and in withholding we are not enriched."

It is true that there may be a reward in the barter and sale of presents that have come to us from our dear ones, but there must always be a corresponding sense of shame when we remember that we have been attempting to speculate on that which was entrusted to us as a free gift; and it shows plainly that we have deteriorated, and are not as good as the hand that made us, and if this is followed up, then we should all be pessimists indeed, for we would be growing worse as each generation came along.

This seems especially true with the grand and inspiring gifts of mediumship, where the power has been given

to some favored ones, to see and hear the realities of the future life—"Things that are hidden from the many and revealed to the few;" things that are as sacred by nature as the gift of the dearest friend we have, endowing them not only with physical and mental life and crowning them with spiritual grace, but also lifting them up into "heavenly places" where they behold things that the less favored ones can not approach unto.

While gazing on these and feasting their souls on the beauties thus freely given, it seems little less than rank ingratitude to see these divine powers prostituted to please the baser natures of curiosity-seekers, for the paltry sum of ten cents. Those who would scorn to prostitute the mind or to degrade the body to unholy uses, seem to think nothing of taking their spiritual powers and using them as an article of merchandise; and, worse still, when the natural gift is not sufficient to bring a large income there is a strong temptation to add to it by falsehood and deception thus degrading themselves and their spirit friends by attempting to deceive the public, leaving the conscious stain of falsehood to haunt their visions and running the risk of having their gifts taken from them and given to another, while the angels stand by and weep over the degrading scene. Let all mediums give freely that which is pure and true, and nothing more, for "it is more blessed to give than to receive."

WM. P. HAWORTH.

The Light of Egypt.

TO THE EDITOR:

It is a source of great pleasure to me to notice that another edition of "The Light of Egypt" is issued at \$1 per copy in paper covers, and \$2 in cloth. This will give your numerous readers an opportunity to procure one of the most learned, instructive and scientific works of the age. As a member of the Hermetic Brotherhood and other orders, I can personally testify to the vast amount of scientific and rational knowledge it contains, concerning the science of the soul and the stars. No student in astrology and planetary laws should be without this work one single day. It is the "open sesame" to Truth.

GEO. W. WALROND.

Denver, Colo., Oct. 1, 1897.

Premium Readings.

TO THE EDITOR:

I wish the JOURNAL had more helpers, who were really in earnest, to work for its success. It is a clean periodical, free from antagonisms, always instructive and interesting, filled with truths—sparkling gems of thought—and I wish it the greatest success. I am so situated now that I cannot give any more "Premium Readings," and give this notice, so that no more may be sent to me, causing delay.

I have faithfully given these Read-

ings during the past year, in every instance doing impartial work for all, and many letters are now in my possession testifying to their correctness. Of course I shall do all I can for the JOURNAL in the future, as in the past, and hope to get many subscribers for it among those with whom I come in contact.

MRS. DR. H. WYANT.
Toledo, O., Oct. 1, 1897.

Opened Their Eyes.

TO THE EDITOR:

A sample copy of the PHILOSOPHICAL JOURNAL was given to a member of a prominent family of San Francisco. "They all read and re-read the copy, until it was nearly worn out," said he. Some of the members in the family said, "What is this? Where can we learn more of it?" The result was that several books on Spiritualism were perused and the JOURNAL subscribed for.

Sisters and brothers; after reading it yourself, give the JOURNAL to all you can, for it will pay you well. Let the light shine. A CO-WORKER.

The Babe Will.

TO THE EDITOR:

What are you going to do about it? Have you forwarded your dollar to defend the Babe Will? If not, please do so at once.

If Spiritualism is dear to you, if it has blessed you, if you want in the future Spiritualists to have the right to Will their property as they please, and be sustained by the law in so doing, then send your dollar at once to aid in the defense of the Will of our loyal sister, Mrs. Babe.—FRANCIS B. WOODBURY, Sec., 600 Penn. Ave. S. E., Washington, D. C.

Entered into rest, Tuesday, Sep. 28, at his home near Alviso, Cal., Capt. Thatcher F. Barnes, aged 69 years and five months. The change came suddenly, from heart failure, while he was busy with his evening work. "The Captain" was a California pioneer. He passed from earth loved and honored by a wide circle of friends. He leaves a widow and two daughters, Mrs. Emma A. Fiske and Mrs. Eudora B. Marcen, to sorrow for his absence; yet comforted with the knowledge that "Ever near them, though unseen, the dear departed walks."

An old "haunted" cabin near Grand Haven, Mich., is just now the subject of a deal of talk in that section. Four Grand Haven men, occupying the cabin as a fishing camp, were badly frightened by unaccountable noises and left pell-mell. Some 17 years ago an old hermit lived there and was found one day dead with a bullet wound in his side. Ever since then, at certain seasons of the year, psychical phenomena play a big part in the old man's cabin.—Exch.

Furnished Rooms to rent at 701 McAllister St., San Francisco.

Mother Sadie Seance.

At the Mother Sadie seance, Sept. 27, at C. V. Miller's,—which I attended at the invitation of Mr. Miller,—it was suggested by more than one that I publish an account of the seance in the JOURNAL. The intelligences conducting the seance stated that owing to the illness of the medium the seance was not as good as they wished it to have been; but to me it seemed that no apology was necessary, as the manifestations, of a varied and interesting nature, lasted for over two hours and a half. The usual number occurred of etherizations, while Mr. Miller was seated outside the cabinet, and of materializations while he was inside. Most of the forms appearing during the seance gave names that were recognized, and they were largely those of the relatives and friends of the sitters. Among them was the form of a child, a relative of mine, that gave its name and stated the correct relationship that I sustain to it. Another form gave the correct name of the father of Mr. Carlyle Petersilea. Another calling itself John Bundy greeted me and Mr. Petersilea.

While the materializations were in progress, two distinct forms, each of whom spoke, were seen more than once, and on one occasion the forms of three children were shown at once, one in the centre of the cabinet and one at each extremity. A number of forms gave Indian names, and they were recognized as guides of persons present. A female form, whose specialty is lace-making, by manipulating the air with one hand, seemed to manufacture lace, which gradually increased until a scarf or wrap was made, which she placed over her shoulder and then retired to the cabinet. Mother Sadie brought from the cabinet a number of roses which she distributed to the sitters. She next gave her blessing to each and all collectively, and returned to the cabinet. She then reappeared on the side where I sat and gave her "blessing to Brother Coleman."

At the invitation of Mr. Miller I went up to the cabinet, knelt down and looked at the face of a child form. I saw infantile features distinctly, but, in the dim light, I, of course, could not tell whether the features were those of a human being, a mask, or a doll. But in the case of another child, little Lulu, the face was certainly that of a bona-fide child. Lulu talks, laughs and sings in a loud, natural voice. She called up to her a little girl of about five, who was in the audience with her mother. When this child went up to the cabinet, Lulu shook hands with her, and gave her a good hearty kiss, the loud smack being plainly heard. On three occasions I have sat close to the cabinet and been close to Lulu, and have seen behind her as she stood and sang; so I know positively Lulu is not an adult on his or her knees, but is a real child in form.

I have attended four of Mr. Miller's seances, and I have watched and noted carefully and scientifically everything that has happened. I

have seen no evidence whatever of fraud on the part of Mr. Miller. If what I have seen is fraud, as some think, it is certainly the most wonderful and marvelous I have ever heard of, and I can conceive no possible way in which Mr. Miller can do the things seen and heard. At the conclusion of the Sadie seance I examined the floor, etc., of the cabinet, which is the bay window fronting on Leavenworth street, and I also went in the room beneath the seance room, and examined the ceiling, etc. I failed to find anywhere any trap doors or openings, or any indications thereof; and I am satisfied that there are none, and that confederacy is out of the question. Proof of this is shown by the fact that in the seances at the private houses of Mrs. Schlesinger and Mr. Strother, which I attended, and where I saw the cabinet—two pieces of cloth—put up, and where no confederates could possibly have gone in and out of the cabinet, phenomena occurred similar to those at Mr. Miller's residence. At Mrs. Schlesinger's while Mr. Miller sat outside the cabinet, 40 forms came out of it and spoke. The question of the identity of the spirits communicating is one of the greatest crises in all forms of mediumship; and, of course, it is impossible for me to determine as to the personal identity of the multitude of forms that constantly present themselves at Mr. Miller's seances. I have a tentative opinion on the subject, but no knowledge. WM. EMMETTE COLEMAN, San Francisco, Cal.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

Frank S. Cheney makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75c.

AUTOMATIC

—OR—

SPIRIT WRITING,

WITH OTHER

Psychic Experiences,

—BY—

SARA A. UNDERWOOD,

In Cloth Binding, \$1.50.

In Paper Cover, postpaid, \$1.00.

THOMAS G. NEWMAN,

San Francisco, Cal.

BOOK FREE.

Mrs. E. B. Duffey's Book, entitled "HEAVEN; a Narrative of Personal Experiences after the Change called Death." This thrilling recital will be read with more than ordinary interest by every thoughtful person. (Price 25 cents.) An exchange says;

"This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the Medium. It is just the thing for a neophyte to read, who desires to know something of the beyond; being one of the most common sense productions we have seen in Spiritual literature for many a day.

We will mail this Pamphlet FREE to every NEW Subscriber (sending \$1.00 for a year) to the Philosophical Journal, if no other Premium is desired.

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

The Spirit of Truth.

A Monthly, devoted to the Prophetic Truths of Spiritualism, that now is the time for building up the Kingdom of Heaven on earth—the Truings of Spiritualism. Each number contains testimony from Angelic Spirits in proof thereof. Subscription, 50 cts. Specimens FREE. Address the editor.

THOMAS COOK,
Box 386, Hot Springs, Arkansas.
When Answering this Advertisement, Mention this Journal.

Spence's Positive and Negative Powders

Mailed, on receipt of price.

1 Box, \$1.00. 6 Boxes, \$5.00.

The Powders can be relied upon for certain and uniform results, at all times, in all climates, in all varieties of diseases, and with patients of both sexes and of all ages.

The Positive and Negative Powders have been household remedies in thousands of families for 25 years; and, in many cases, they have been handed down to the second generation.

Many physicians have used the Positive and Negative Powders in their practice with unvarying success, and will, no doubt, continue to use them as long as they follow the practice of medicine.

The Positive and Negative Powders are as safe and as harmless as they are sure and efficacious. The doses are small and pleasant to the taste, causing no nausea, no vomiting, no purging, no narcotizing, nor any other violence to the system. They simply supplant or outflank the disease, and the patient is well.

Buy the Positive Powders for pains and aches of all kinds such as Neuralgia, Toothache, Earache, Rheumatism, Sciatica, Colic, all kinds of Inflammations, all kinds of Fevers (except the Typhoid and the Typhus, which require the Negatives), Derangements of the Stomach and Bowels, such as Dyspepsia, Indigestion, Nausea, Vomiting, Diarrhoea, Flux, Dysentery, also Asthma, Heart Disease, Kidney Disease, Bronchitis, Consumption, Constipation, Coughs, Colds, Catarrh, Female Diseases and Derangements, Dropsy, Fits, Scrofula, Scrofulous Sore Eyes, Seminal Weakness, Sleeplessness, St. Vitus' Dance, Threatened Miscarriage, Worms, Whooping Cough, etc.

Buy the Negative Powders for Typhoid Fever, Typhus Fever, Paralysis, Sterility, and loss of Sight, Taste, Hearing, Feeling, or Motion from Paralysis of the Nerves.

Buy the Positive and Negative Powders (that is, a box of half-and-half of each kind) for Chills and Fever, Intermittent Fever, and Dumb Ague.

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

Thoughts, After Listening to a Revival Sermon.

Who are the righteous? are they of the church?

Not always, I prithee, my friend;
Offtimes they are found with infidel creeds,
And heterodox views without end.

Is the church always right? Seldom, I trow;
They live in a long buried past—
Of the new scarce think but stand on the brink,
And eternal damnation hold fast.

The God of the church is a God of wrath;
With malice and vengeance is filled;
"He laughs at our woes and mocks at our fears"—
A curse to mankind he has willed.

Foreordination is their stock in trade.
Before the beginning, they say,
Predestined was Christ to die for a few—
The mass of his children he'll slay.

He knew they would sin, so created his Son
To die for those who could agree
That Son was Father, that Father was Son,
That two when united made three.

If that is the creed which his children need,
What use to them e'er is reason?
But to believe that our sins he'll relieve
By killing his son, is treason.
San Francisco, Cal. S.

The only "Telegraphic Rapping Medium"—Novel, convincing and accurate. 1236 Market st., room 86. Hours 12 to 4. San Francisco, Cal.

If our readers (who are in our debt) could but realize how much good the small amounts they owe us, would do good to us and the Cause they claim to have at heart—there is not one but would send that amount to us at the earliest opportunity.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

We will present a copy of Mrs. Underwood's book on Automatic or Spirit Writing (in paper covers), to any one sending a Club of 3 New Subscribers for a year, or 6 subscribers for 6 months, with \$3 to pay for them, just to pay for the time and trouble of procuring these subscribers. Or we will present this book, bound in cloth for 5 subscribers for one year; or for 10 subscribers for 6 months, with \$5 to pay for them.

It is the Duty of all Spiritualists on the Pacific Coast, to see that the PHILOSOPHICAL JOURNAL goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

Short Studies in the Science of Comparative Religions, embracing more especially those of Asia, by Major-General J. G. R. Forlong, F. R. S., author of "Rivers of Life." 663 pp. Cloth, \$8. For sale at this office.

Directory of Mediums

(Mediums' Cards put into this directory at 20 CENTS per line per month. Regular advertisers allowed two lines free.—All beyond that to be paid for.)

Mrs. Eggert-Aitken, Healer, 320 McAllister street, San Francisco, Cal.

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

Mrs. Dr. James A. Bliss, Clairvoyant, San Diego, Cal.

Geo. W. Carpenter, M. D., (Psychometric and Magnetic) 1025 Harrison street, San Francisco, Cal. Cures all chronic diseases.

Mrs. R. U. Clark, Psychic Healer, 613 Logan ave., San Diego, Cal.

Mrs. L. S. Drew & Earl Carter hold a parlor test and healing meeting every Sunday eve at 323 Fell st., 10c. Sittings daily \$1.

Mrs. Esther Dye, Healer, 125 West Sixth street, Los Angeles, Cal.

Mrs. Rozilla Elliott, Spiritual Medium & Inspirational Speaker, 442 S Los Angeles street, Los Angeles, Cal.

Mrs. M. A. Ellis, Inspirational and Test Medium, 233 Valencia st., San Francisco.

Prof. Fred. P. Evans, Slate-Writing, 39 West 28th street, New York City, N. Y.

Mrs. Ladd Finnican, Spiritual Medium, 912 Laguna street, San Francisco, Cal.

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

Mrs. Kate Hoskins, Spiritual Medium, 701 McAllister street, San Francisco, Cal.

Mrs. S. E. McLeod, Psycho Therapeutic Healer, 521 Ellis street, San Francisco.

C. V. Miller, Spiritual Medium, 409 Leavenworth street, San Francisco, Cal.

Mrs. D. N. Place, Spiritual Medium, 527½ 13th. street, San Francisco, Cal.

Drs. Peebles & Burroughs, Psychic Physicians, Box 177, Indianapolis, Ind.

Mrs. Hende-Rogers, Spiritual Medium, 122 Taylor street, San Francisco, Cal.

Mrs. Sarah Seal, Readings, Room 14, 118 S. First street, San Jose, Cal.

Mrs. G. W. Shriner, S. D., Readings, 502 Powell street, San Francisco, Cal.

Mrs. H. S. Slosson, Test and Business Medium, 13 S. Elizabeth st., Chicago, Ill.

Mrs. Irene Smith, Spiritual Medium; Readings, 404 Turk st., San Francisco.

Mrs. Mayo-Steers, Psychometrist, 112½ Oak street, San Francisco, Cal.

Telegraphic Rapping Medium, Readings, room 86, 1236 Market st., San Francisco.

Mrs. Dr. Fulton-Tuley, Spiritual Medium 31 Fell street, San Francisco, Cal.

Prof. Geo. W. Walrond, Astrologer, rooms 6 & 7, Opera House Block, Denver, Colo.

Mrs. C. Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

Mrs. J.J. Whitney, Readings, 218 Stockton street, San Francisco, Cal.

Mrs. Dr. H. Wyant, Psychometrist, 617 Erie street, Toledo, O.

Mme. E. Young, 605 McAllister street, Circles Tues. Thurs. and Sunday eve's, 10c.

DYER & KOCH, The Leading Grocers,

1607 Fillmore street, near Geary,
Telephone West 542.

Orders called for and delivered free of charge all over the City. Please give us a call.
Satisfaction Guaranteed.

College of Fine Forces.

(Formerly N. Y. College of Magnetism.)

AN INSTITUTE OF REFINED THERAPEUTICS including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of Life. Chemical affinity and basic principles developed with their marvelous applications. Students in four continents have taken the course. The College is chartered and confers the degree of D. M., Doctor of Magnetism. By a system of printed questions, students can take the course and receive the diplomas at their own homes. Institution removed to 253 So. Broadway, Los Angeles, Cal. Diplomas granted under either the New Jersey or California Charter. Send stamp for Catalogue to

E. D. BABBITT, M. D., LL. D., Dean.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

PSYCHE.

Every person is interested in Mediumship and its development, and it is for the assistance of those desiring unfoldment that PSYCHE, the Developing Cabinet, has been designed. It is 3x8x13 inches in dimensions, is made of wood selected by the Controlling Intelligences, and is thoroughly magnetized. Price \$1. Postage 23c extra.

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

The Watseka Wonder!

PRICE, 15 CENTS.

A Narrative of Startling Phenomena Occurring in the case of

Mary Lurancy Vennum,
BY E. W. STEVENS.

MARY REYNOLDS,

Case of Double Consciousness,
BY REV. WM. S. PLUMMER, D.D.

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

Psychometric Reading.

Send 25 cents, a page of your own hand-writing, with full name, and receive a reading. Address ANGIE LATHROP, 4 Miller street, Belfast, Maine.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

PERSONAL MAGNETISM, key to health, wealth, happiness and success. 130 page book 10 cents. Prof. Anderson, P. J. X97 Masonic Temple, Chicago.

GEN. E. F. BULLARD, formerly of Saratoga, has a law office at 137 Broadway, New York City, where he can be consulted by correspondence. He is a veteran Spiritualist, and we can recommend him to our readers.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 9 Bowdoin Street, Boston, Mass.

LIGHT: A Weekly Journal of Psychical, Occult and Metaphysical Research. All Orders for the papers should be addressed to the Manager; all communications to the Editor. Price, 2d. per copy; 10s. 10d. per annum. Office, 110 St. Martin's Lane, London, W. C., England.

"HUMAN PROGRESS and SPIRITUAL ATTAINMENT" is an interesting and instructive treatise that will be of great value to all who seek to know of the development and destiny of man. Price 10 cents. URIEL BUCHANAN, 34 Walton Place, Chicago, Ill.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse.

All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—1d. per year, (40c) post free. Florence House, 26 Os-naburgh street, Euston-road, London, N. W. Eng.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

LIGHT OF TRUTH,

A sixteen page weekly illustrated paper devoted to Spiritualism, Hypnotism and other occult subjects. Price \$1.00 per year. Single copies 5 cents. Address

LIGHT OF TRUTH PUBLISHING CO.,
313 & 315 N. Front St.,

Columbus, O.

The LIGHT OF TRUTH and PHILOSOPHICAL JOURNAL clubbed for one year for \$1.75

Angels Cluster Round Me.

I sit alone in the twilight
Thinking of better things,
And it seems as if I can almost
Hear the rustle of angel wings.

All is made hushed and holy
By a divine presence fair;
My heart is filled with longing
And to my lips comes the prayer.

Oh, sweet angels, cluster round me,
Give this tired spirit rest:
Still the passion, oh sweet angels,
That is struggling in my breast.

I'm a child, and oh how childish,
Shutting out the light of day,
Knowing of immortal beauty,
Yet not turn my steps that way.

Lift me higher, oh, sweet angels,
Up above the things of earth;
Make my thoughts of things more noble,
Give high aspirations birth.

Let each day that sheds its beauty
Bring an added strength to me;
To execute each duty,
Whatever it may be.

Make me strong to resist temptation,
Though alluring the tempter be,
And if I am weak and falter,
Oh kind angels, strengthen me.

Make me strong myself to conquer;
Let thy faith and love be given;
Charity for all God's creatures,
For such constitutes God's heaven.
MABEL E. CASE.

Little Valley, N. Y.

Form of Bequest.

Remember the JOURNAL in your Wills—this is a duty you owe to the Cause, as well as to yourselves, if you desire to advance in the spirit world. Here is a form to help you. If your Will is already made out, make this as an addenda.

FORM OF BEQUEST.

I give and bequeath unto the publisher of the PHILOSOPHICAL JOURNAL, of San Francisco, California, to be applied to its expense fund, \$.....; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

☞ If....you, dear reader, like the matter in the JOURNAL, please to show your appreciation by sending a dollar for a year's subscription. We will then show our appreciation by mailing you the book by John Brown, (as mentioned on the last page) and the JOURNAL will make a call on you every week for a year. Cheap, isn't it?

HYPNOTISM

AND SOMNAMBULISM, BY

CARL SEXTUS.

THE RENOWNED HYPNOTIST.

The book should be in the hands of every searcher after truth. Mr. Sextus has presented the subject in a new and absorbingly interesting manner, giving in detail methods and results; making it easy for the student to become an accomplished hypnotist.

Cloth, 304 pages, 76 original drawings by Bjorn and others. Price \$2.00.

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

YOUR FUTURE REVEALED BY THE STARS. Your Prospects Calculated. Prof. Geo. W. Walrond, Astrologer, Rm 6, Opera House Block, Denver, Col. WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

MRS. EGGERT-AITKEN,
Spiritual Medium—Magnetic Healer.
Cures Rheumatism, Paralysis, Catarrh, Loss of Vitality, and all Chronic Diseases. Send lock of hair for diagnosis. 39aly
320 McAllister-st., San Francisco Cal.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Mrs. Kate Hoskins
Spiritual Medium and Healer.
Circles Tuesday Evenings.
701 McAllister St., San Francisco, Cal.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

C. V. MILLER.
Materializing and Trumpet Medium.

409 Leavenworth St., San Francisco, Cal.
Materializing Seances Sundays and Thursdays at 8 p. m., 50c. Materializing, Etherealizing and Trumpet Seances Tuesdays and Fridays, 8 p. m. 25c.

Developing Mediums a Specialty.
Sittings by appointment. Seances at private houses.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Prof. Fred P. Evans,

the noted Slate-Writing Medium, has now started on his American and European tour. Answers calls to Lecture and gives Public Platform experiments in Psychography or Independent Slate-Writing, etc., as well as Private Seances.
Address all mail to PROF. FRED. P. EVANS, care of BRODER & SCHLAM, 39 West 28th street, New York City, N. Y.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Mrs. J. J. WHITNEY,
Spiritual Medium. Life Readings.

218 Stockton St.,
52tf San Francisco, Cal.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Mrs. Hendee-Rogers,

Pioneer Medium of California.
Electro-Magnetic Healer and Psychometrist.

Tests Business and Advice on Developing. Sittings Daily—Circles Tuesdays and Thursdays. Office Hours 10 a. m. to 9 p. m. Parlor 14, 122 Taylor St., San Francisco, Cal.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

C. E. WATKINS, M. D.

A Book on Chronic Disease Sent for a 2-cent Stamp.

Send age, name in full and two 2-cent stamps and leading symptom and we will send you a diagnosis of your case free and we will try and make the price of treatment right to you. Remember please that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The P. JOURNAL has always endorsed
DR. C. E. WATKINS,
Lock Box 10. AYER, MASS.
35aly

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

HOW to Become a Medium in your Own Home. Will send a pamphlet giving instructions, delineate your phase of mediumship, and give a spiritual song book. All for 25 cents. Address MRS. DR. JAS. A. BLISS, San Diego, Cal. WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Mrs. C. Wermouth.
Spiritual Medium. Office hours 10 to 3 p. m. Evening by appointment. Circles Mondays and Fridays at 8 p. m. Wednesday at 2 p. m.
416 Golden Gate Av., San Francisco, Cal.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

MRS. ESTHER DYE.
MAGNETIC HEALER

Treats and Cures Diseases at a Distance. Diseases Diagnosed Clairvoyantly—no questions asked. Consultation free. Examination \$1. Monthly treatment at a distance, \$5.00. Call on or address. Rooms 19 and 20, 43atf
125 W. Sixth St., Los Angeles, Cal.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

An Astonishing Offer!

Send three two-cent stamps, lock of hair age, name, sex, one leading symptom and your disease will be diagnosed free by spirit power.

MRS. DR. DOBSON-BARKER,
Box 132. 29yl SAN JOSE, CAL.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Mrs. S. E. McLeod.
Psycho-Therapeutic and Magnetic Healer.....

Rheumatism, Nervous Diseases
And Many Other Ailments Successfully Treated.
Hours 9 a. m. to 8 p. m.
521 Ellis St., San Francisco, Cal.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Mrs. Dr. FULTON-TULEY

TREATS all Chronic Diseases—Cancers and Tumors cured without pain—Bronchitis, Asthma, Throat and Lung Diseases, Rheumatism, Paralysis, Eczema, Blood-poisoning, Old Sores, Scrofula; Piles and Deafness cured by my Clairvoyant Remedies. Tobacco Habit cured with a Vegetable Remedy. Send for Seven Wonder Liniment—Instant relief to all pains and aches—the only Liniment that will absorb Tumors and Blood-poison—cures corns and bunions. Diseases Diagnosed. Address
Mrs. Dr. Fulton-Tuley, 31 Fell-st., 1atf San Francisco, Cal.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

DR. FRANCES C. TREADWELL,
DENTIST.

Room 94, Murphy Building,
Cor. Market & Jones, San Francisco, Cal.
Formerly of Philadelphia.
All Branches of Work Warranted. Examinations Free. Prices Reasonable. Take Elevator.
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

PATENTS

Quickly secured. OUR FEE DUE WHEN PATENT OBTAINED. Send model, sketch or photo, with description for free report as to patentability. 48-PAGE HAND-BOOK FREE. Contains references and full information. WRITE FOR COPY OF OUR SPECIAL OFFER. It is the most liberal proposition ever made by a patent attorney, and EVERY INVENTOR SHOULD READ IT before applying for patent. Address:

H. B. WILLSON & CO.
PATENT LAWYERS,
Le Droit Bldg., WASHINGTON, D. C.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

BOOKS

FOR SALE at THIS OFFICE

[MAILED ON RECEIPT OF PRICE.]

5 CENTS EACH.

A. J. Davis' Portrait (Steel plate).
D. D. Home's Portrait (Copper plate).
Evolution in its Relations to Evangelical Religion—B. F. Underwood.
Evolutionary Thought—B. F. Underwood.
Gravitation and What it Is—Wm. Andrew.
Heaphy's Ghost—Extraordinary apparition.
Spiritualism as a Science and as a Religion—Discourse by Mrs. Cora L. V. Richmond.

10 CENTS EACH.

Absence of Design in Nature—Garrison.
Bible Criticisms—Leonard B. Field.
Burnside Expedition—B. F. Underwood.
Concentration—Master Key to Psychological Development—W. J. Colville.
Cross and Steeple, their origin—Tuttle.
Doctrine of the Unknowable—David Eccles.
Duty of Liberals to Children—Wm. Salter.
Heaven and Hell—Judge Edmonds.
Hypnotism, Its Uses and Abuses—Anderson.
Influence of Food on Character—Perry.
India and her Magic—Thos. Jefferson's Religion—A Lecture by Dr. J. M. Peebles.
Mind, Thought and Cerebration—Wilder.
New Revelation—Mrs. Cora L. V. Richmond.
Outline of true sect of Buddhism—Mayeda.
Practical Guide to Spiritualism—How to Investigate—Prof. Geo. W. Walrond.
Religion of Spiritualism—Dr. Crowell.
Spirit World Thoughts—Mrs. Smith.
Spiritual Body Real—Giles B. Stebbins.
Spiritualism at Church Congress—M. A. Oxen.
Success and Failure of Protestantism.
Three Plans of Salvation as taught in the New Testament.
Vedanta (Hinduism) in Christ's Teachings.
Vestal—Origin and Destiny—Wilcoxon.
Women, Rights and Wrongs—Underwood.

15 CENTS EACH.

Ingersollism or Christianity—Dr. Peebles.
Leadership and Organization—Dr. Brittan.
Mental Evolution—Prof. Michael Faraday.
Order of the White Rose—Grumbine.
Petals from White Rose—Grumbine.
Physiological and Chemical Science—The Fallacies of Medicine—Dr. J. D. Stillman.
Psychic Studies—Albert Morton.
Wateka Wonder—A Narrative of Startling Phenomena, and Double Consciousness.
Who are these Spiritualists?—Dr. Peebles.
Woman; Physically, Mentally, Morally and Spiritually—Mrs. Dr. Hulbert.
Science and Philosophy of Materialization—Rev. J. C. F. Grumbine. 20c.

25 CENTS EACH.

Anti-Spiritual Christianity—A Dialogue.
Bible Spiritualism—A discussion between E. V. Wilson and Elder T. M. Harris.
Bob and I—Interesting Story—Theobald.
Buckles for the Armor—Hutchins.
Capons and Caponizing—Fanny Field.
Christianity and Materialism Contrasted—B. F. Underwood.
Christianity Before Apostasy—D. W. Hull.
Circle and Social Song Book—Young.
Columbus—12 Engravings of his life, and his Wonderful Discoveries.
Critical Review of Dr. Kipp's five sermons against Spiritualism—Dr. J. M. Peebles.
Dialogues and Recitations for Children's Progressive Lyceums—Mrs. Shepherd.
Did Jesus Christ Exist?—Dr. J. M. Peebles.
Epitome of Spiritualism and Magnetism.
Essence of Religion—God the image of Man.
Evolution—Robt. C. Adams.
Heaven; a Narrative of Personal Experience after death—Mrs. Duffey.
How to Cure Sick Fowls—Fanny Field.
Influence of Christianity on Civilization—B. F. Underwood.
In Higher Realms—Spiritualism Revealed.
Law of Sinai—R. B. Westbrook.

Life and Healing—Prof. Holmes W. Merton.
Lyceum Stage—Recitations, etc.—Kates.
Man of Forty Crowns—Voltaire.
Man's Immortality—Discourse by Loomis.
Marriage Supper of the Lamb; its reference to Spiritualism—B. F. French. (cloth 35c).
My Wedding Gift.
Nettie C. Maynard's Memoriam.
Only Hope—Time reveals all—Wright.
Poultry for Market—Fanny Field.
Practical Turkey Raising—Fanny Field.
Psychometric Dictionary—Psychic Guide.
Rise of Spiritualism in England—Coleman.
Salvation, Prayer, Spirit—Dr. J. M. Peebles.
Seven Easy Lessons in Astrology—Sullivan.
Spiritism; 4 Lectures by Tiedeman.
Spiritual Harmonies—Dr. J. M. Peebles.
Stories for Children—Hudson Tuttle.
Summary of Substantialism—Jean Story.
Treatise on the Horse—English or German.
Underwood's Prayer, 5c.; 1 dozen, 25c.
Vacation Time—Hints on Outings—Drayton.
Webster's Handy American Dictionary.
When I Go (Song for Quartette—regular sheet music)—Mrs. Van Blarcom.
Will coming man worship God—Underwood.
Companion to "Only a thin Veil,"—Song and chorus—C. Payson Longley, 30c.
Life in the Stone Age—Figley. 30c.
Only a thin Veil between Us—Song and chorus—C. Payson Longley, 30c.

50 CENTS EACH.

Advancement of Science—Tyndall.
Advice to Mothers about Children.
Better World—Dr. E. B. Southwick.
Bible Stories—Young.
Career of Religious Ideas—Hudson Tuttle.
Childhood of the World—Clodd.
Creation vs Evolution—Ormond, paper 25c.
Debate on the Bible—Underwood-Marples.
Descriptive Mentality, from the head, face and hands—Prof. Holmes W. Merton.
Dick's Hand Book of the Garden.
Harmonial Man; Hints for the Age—Davis.
Heads and Faces (Phrenology)—Drayton.
Historical and Mythical Jesus—Massey.
How to Bathe—Dr. Miller.
Jesus Christ: founded on the Life of Apollonius of Tyana—Prof. Michael Faraday.
Language of the Stars—Celestial Dynamics.
Lectures on Biology—Shufeldt.
Liberty and Life—E. P. Powell.
Magnetic Therapeutics—James E. Briggs.
Marriage and Divorce—Westbrook.
Mediumistic Experiences of John Brown, "Medium of the Rockies."
More Forget-Me-Nots—Story by Theobald.
New Life (Aphorisms)—Wm. H. Holcombe.
Psychics: Facts and Theories—M. J. Savage.
Topson Faircliff, Fools of a Day. (A story).
True Spiritualism—Leander.
Worlds Within Worlds: wonderful discoveries in Astronomy: 30 colored views of the planets—the result of clairvoyance—114 pages—Fahnestock.

75 CENTS EACH.

After Dogmatic Theology, What?—Stebbins.
Astrea; Poems by Mrs. Thorndyke.
Backward Glimpses—John Bunyan.
Bible Marvel Workers (Miracles)—Putnam.
Burgess-Underwood Debate; Christianity.
Crisis (American Revolution)—Thos. Paine.
Divine Origin of the Bible—S. J. Finney.
Empire of the Mother—Wright.
Exeter Hall; Theological Romance.
Ghostly Visitors—"Spectre-Stricken."
Heroes of Faith—Burriss A. Jenkins.
Mind Cure—Dr. Nichols. (paper 50c).
Periodicity—Prof. Jos. Rodes Buchanan.
Planchette, by mail.
Poems and Rhymes—Davis.
Protectionist's Manual—Giles B. Stebbins.
School Exposition Methods—Holbrook.
Visions of Daniel and John—Monroe.

\$1.00 EACH.

As It Is to Be—After Death—Here and There—Cora Linn Daniels.
Book About Bees—Rev. F. G. Jenyns.
Brain and the Bible; Mental Science—Beall.
Celestial Dynamics—A Course of Astro-Metaphysical Study.
Echoes from the World of Song—C. Payson Longley—postage 15c extra.

Faith or Fact—Henry M. Taber.
Girard College Theology—Westbrook.
Intuition: a Novel—Mrs. Frances Kingman.
Jesus in the Light of the 19th Century—What Was He?—Wm. Denton.
Light Through the Crannies—Emily Reader.
Man's Birthright, or the Higher Law of Property—Clark.
Origin and Antiquity of Man—Tuttle.
Philosophy of the Spirit World—Tuttle.
Planetary Growth or Evolution—Ormond.
Psychical Research Proceedings. They are as follows: April and July 1891, and Feb., June, July and Dec., 1892.
Review of Seybert Commissioners.
Siderial Evolution and Life—Ormond.
Statesman's Guide; Political Economy—Senff.
Studies in Theosophy—Colville.
Theological idea of Deity criticised—Craven.
Women and the Divine Republic—Miller.
World Beautiful—Lilian Whiting.

\$1.25 EACH.

Treatise on the Five Senses—Stoltz.
Gospel of Law; miracles, etc.—Stewart.
Human Life—The course of Time—Weeks.
Rational Bee-keeping—Rev. Dr. Dzierzon.
Shaker Theology (Materialization)—Eads.

\$1.50 EACH.

Automatic or Spirit-Writing, with other Psychic Experiences, by Sara A. Underwood, paper covers, 1.00.
Biography of A. B. Whiting; poems, writings.
Constitution of Man—Combe.
Family Dentist; popular treatise on teeth.
Future Life, described by Spirits—Sweet.
Heads or the City of the Gods—A narrative—Swartwout. Vol 1, 50c; Vol 2, 1.50.
Home, and Other Poems—Jesse H. Butler.
Ideal Republic—Corwin Phelps.
Insects and Insecticides—Weed.
Life and Light From Above—Solon Lauer.
Man and his Destiny—Tiffany.
Mollie Fancher; Psychological Marvel of the 19th Century—Judge Dailey.
Safe Side; a Theistic Refutation of Divinity of Christ—R. M. Mitchell.
Spirit Workers—Psychic Phenomena in the Family Circle—M. Theobald.
True Religion—Swedenborg.
Workers in the Vineyard; history of modern Spiritualism—Mrs. Julia Schlesinger; 300 pages, postage 25c. extra.

LARGER BOOKS.

Divine Science and Healing—Cramer \$1.75
Heroines of free thought—Underwood \$1.75
Apocalypse Revealed—Swedenborg. \$2.00
How the Farm Pays—Wm. Crozier and Peter Henderson. \$2.00.
Hypnotism—Its Facts, Laws and Phenomena—Prof. Carl Sextus. \$2.00.
Hypnotism—How to Win by the aid of Personal Magnetism—Prof. Anderson. \$2.00
History of Boscawen and Webster. \$2.50.
Moore's Universal Assistant and Complete Mechanic—One Million Facts—Receipts, Trade Secrets, Rules, etc. \$2.50.
Pioneers of the Spiritual Reformation \$2.50
Primitive Christianity; Vol. 1.—Prof. Jos. Rodes Buchanan. \$2.00.
Light of Egypt, or the Science of the Soul and of the Stars—Occult Mysteries of Astrology explained. \$3.00.

GAMES FOR CHILDREN.

Snap, Game of Cards. 25c.
Totem—Game of Animals and Birds. 35c.

Any Book in print, even if not in this list, will be sent at the publishers' price.

Language of the Stars.

A primary Course of Lessons in Celestial Dynamics, by the author of "The Light of Egypt." Price, 50 cents.

A work that the Mental Healer, Christian Scientist and Magnetic Physician cannot afford to be without, if they would become the real masters of their profession in the study of man and the healing art divine.

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

THE LIGHT of EGYPT.

—or—
The Science of the Soul
and of the Stars.

In Two Parts, by an Initiate in Esoteric Masonry.

Finely Illustrated with
Eight Full-Page Engravings.

A fourth edition is being called for, and in order to put it within the reach of all, a cheap edition is issued bound in paper, for \$1.00 per copy, and the price of the bound volume reduced to \$2.00.

It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and Occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth a guide, philosopher and friend. To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a divine revelation of Science.

OPINIONS OF PRESS AND PEOPLE.

A noble, philosophical and instructive work.—Emma Hardinge Britten.

A work of remarkable ability and interest.—Dr. J. R. Buchanan.

A remarkably concise, clear and forcibly interesting work. It is more clear and intelligible than any other work on like subjects.—J. J. Morse.

A careful reading of "The Light of Egypt" discovers the beginning of a new sect in Occultism which will oppose the grafting on Western Occultists the subtle, delusive dogmas of Karma and Re-incarnation.—New York Times.

It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension of any cultivated, scholarly reader.—Chicago Daily Inter Ocean.

The author presents a theory of first causes which is well fitted to challenge attention and to excite much reflection.—Hartford Daily Times.

As an exposition of Occultism, or the philosophy of the Orient, from a Western standpoint, this is a remarkable production. The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future.—Daily Tribune, Salt Lake City.

This work, the result of years of research and study, will undoubtedly create a profound sensation through the philosophic world.—Detroit Commercial Advertiser.

It is an Occult work but not a Theosophical one. It is a book entirely new in its scope, and must excite wide attention.—Kansas City Journal.

It is highly interesting, ably written, and it comes at an opportune time to eliminate from the Wisdom Religion re-incarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy.—Kansas Herald.

What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to anyone not a special student.—San Francisco Chronicle.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$2; paper covers, \$1.

For sale, wholesale and retail, by

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

Dr. Babbitt's Works.

Principles of Light and Color.

—Superbly issued, royal 8vo, with over 200 engravings and colored plates. Price \$5.00, or \$5.32 with postage or expressage. In massive half-Russian binding, 75c extra.

"An imposing volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove a great acquisition to Scientific Libraries."—N. Y. HERALD.

"I think your work one of the greatest and most valuable of this century."—E. P. GOODRICH, M. D., Boston, Mass.

The Philosophy of Cure, paper, 50c., postage 6c.

"A miracle of condensation, worth ten times its price."—DR. WM. FORSTER, San Francisco, Cal.

Marriage with Sexual and Social Upbuilding.—Boards, 75c., postpaid.

"How vast the amount of good that would result from the general circulation and study of this work. The usual heavy volumes issued by medical authors do not contain any of the practical information that is included in Dr. Babbitt's work."—J. C. UNDERHILL, Chicago.

Health and Power, 32mo., cloth; price, postpaid, 25c.

"Is worth its weight in diamonds."—PROF. R. B.

Religion, Based on Nature and Spirit. —A triumphant setting forth of religion as a spiritual system. Handsomely issued in cloth, 46 illustrations, 378 pages, 12mo. Price \$1.00, \$1.11 postpaid. In paper, 50c., or 60c. postpaid.

"No work upon the same subject has ever exceeded in interest this book of almost inestimable value. F. J. Wilbourn, M. D., says: 'I have read several works, some of which are worth many times their weight in gold, such as those written by Epes Sargent, G. B. Stebbins, Maria King, etc., but Babbitt's "Religion," in some points, far transcends them all.'"—SPIRITUAL OFFERING.

Social Upbuilding, including Co-operative systems and the Happiness and Ennoblement of Humanity, postpaid, 15c.

This is a portion of Dr. Babbitt's part II of Human Culture and Cure, and is an excellent pamphlet.

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

Books by J.H. Dewey, M.D.

Regeneration.—Gateway to Spiritual Emancipation and Illumination. 15c.

Dawning Day.—Exposition of the Principles and Methods of the Brotherhood of the Spirit. 30 cents.

Scientific Basis of Mental Healing—10 cts.

True Illumination, or The Christ-Theosophy Defined. 15 cts.

Sons of God and Brothers of Christ.—25 cts.

Master's Perfect Way, or the Prayer of Silence. 15 cts. □ □ □

Genesis and Exodus of the Human Spirit.—Cloth, 50 cts., paper, 30 cents.

Pathway of the Spirit.—Guide to Inspiration, etc., cloth, \$1.25, paper, 75c.

Open Door, or the Secret of Jesus.—Cloth, \$1; paper, 50 cents.

New-Testament Occultism, or Miracle-Working Power interpreted as the Basis of Occult and Mystic Science. \$1.50.

The Way, the Truth and the Life.—Hand-Book of Metaphysical Healing and Psychic Culture. Cloth, \$2.

Seer and Master.—Psychic Vision and Spiritual Mastery. 15 cts.

Walking with God—The Secret of Divine Communion and Fellowship—15c.

The Signs Which Follow, or Power from on High. 15 cents.

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

Works by Carlyle Petersilea.

Given by automatic writing through the author's mediumship.

The Discovered Country.—cloth \$1.00.

A narrative of the personal experiences in spirit-life of the author's father, who had been a natural philosopher and a materialist.

Mary Anne Carew.—cloth \$1.00.
The experience of the author's mother in spirit-life.

Phillip Carlisle.—cloth \$1.00.
A deep philosophical romance by the hand of guides, the subject of the title being a scientific young philosopher, who is a medium; his chief opponents being a clergyman and a materialist.

Oceanides.—paper covers 50 cents.
A scientific novel based on the philosophy of life, as seen from the spirit side.

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

Books by Moses Hull.

An Encyclopedia of Biblical Spiritualism.—It refers to over 500 places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Price \$1.00.

Two in One—"The Question Settled" and "The Contrast." 500 pages. There is more Scriptural, Scientific and Historic argument in this book than in any other Moses Hull ever wrote. Price \$1.00.

New Thought.—Contains 579 large pages. Portraits of several of the best speakers and mediums. The matter, all original and presenting in the highest form, the Spiritual Philosophy. Price \$1.00.

Spiritual Alps and How we Ascend Them—or a few thoughts on how to reach that altitude where the spirit is supreme and all things are subject to it. Just the book to show that you are a spiritual being, and how to educate your spiritual faculties. Price, bound in cloth, 35 cents.

Joan; the Medium.—Or, the Inspired Heroine of Orleans. This is the most truthful history of Joan of Arc, and one of the most convincing arguments on Spiritualism ever written. No novel was ever more thrillingly interesting; no history more true. Price 25 cents.

Real Issue.—"The Irrepressible Conflict," and "Your Answer or Your Life." 160 pages. Contains statistics, facts and documents on the tendency of the times. Price 25 cents.

Jesus and the Mediums, or Christ and Mediumship.—A comparison of some of the Spiritualism and Mediumship of the Bible with that of to day. An invincible argument proving that Jesus was only a medium, subject to all the conditions of modern mediumship. 10 cents.

Spiritual Birth; or Death and Its To-morrow.—The Spiritual idea of Death, Heaven and Hell. Besides giving the Spiritualistic interpretation of many things in the Bible—interpretations never before given—it explains the heavens and hells believed in by Spiritualists. Price 10 cts.

FOR SALE BY

THOMAS G. NEWMAN,
2096 Market st., San Francisco, Cal.

Celestial Dynamics,

A COURSE OF

ASTRO-METAPHYSICAL STUDY,

by the author of the "Language of the Stars" and the "Light of Egypt."

Price \$1.00; 108 pages, cloth-bound.

This is a metaphysical work which deals with the hidden powers of nature, and will interest the thoughtful everywhere.

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

PHILOSOPHICAL JOURNAL

[Established in 1865.]

Weekly—One Dollar a Year.
Foreign Postage 50 cents a year extra.

THOMAS G. NEWMAN,
PUBLISHER.

2096 Market St., Station B,
SAN FRANCISCO, CAL.

TO CORRESPONDENTS.

Address all letters, communications and remittances to Thomas G. Newman, 2096 Market St., Station B, San Francisco, Cal.

Your Name, Post Office and State should be given in every letter.

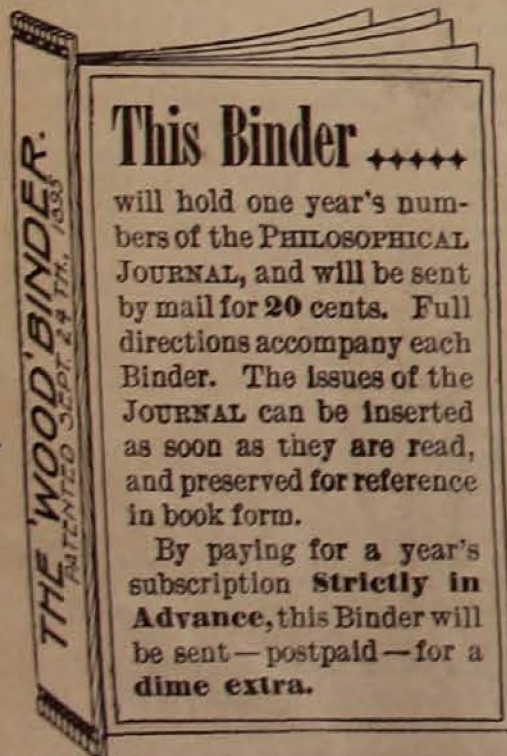
Remit by Money Order, Registered Letter or Bank Draft on Chicago or New York. Never send Coins in letters; they wear holes in the envelope and may be lost.

Subscribers should invariably state the name of the postoffice to which their JOURNALS are sent. Serious delays often follow a disregard of this. Among a large number of subscribers it is difficult to find a name, without knowing the address.

Subscribers wishing the PHILOSOPHICAL JOURNAL stopped at the expiration of their subscription should give notice to that effect otherwise the publisher will consider it their wish to have it continued.

Obituary Notices are accepted as NEWS to the extent of 5 lines. Ten cents per line for all over 5 lines.

Advertisements which appear fair and honorable upon their face are accepted, and whenever it is shown that dishonest or improper persons are using our advertising columns, they are at once excluded.



THE WOOD BINDER.
PATENTED SEPT. 24 TH. 1883.

This Binder +++++
will hold one year's numbers of the PHILOSOPHICAL JOURNAL, and will be sent by mail for 20 cents. Full directions accompany each Binder. The issues of the JOURNAL can be inserted as soon as they are read, and preserved for reference in book form.

By paying for a year's subscription **Strictly in Advance**, this Binder will be sent—postpaid—for a **dime extra.**

FORTUNES ARE REALIZED.

from good inventions quicker and easier than in any other legitimate business. Have you an idea? Prof. H. It may be the opportunity of your life. By special arrangement with HENNEY, BOND & ROBINSON, Patent Lawyers, Washington, D. C., and Denver, Colo., you are entitled to a **FREE CONSULTATION** as to the patentability of any **NEW IDEA**, and a reduction on all their regular fees for professional services. **CUT THIS OUT!** send it to the above address with the name and date of this paper and a description of your invention and receive an opinion as to its patentable novelty **FREE OF CHARGE**

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

NEW EDITION OF THE Mediumistic Experiences

OF
JOHN BROWN,

the "Medium of the Rockies" which covers a period of about 70 years, including marvelous escapes from savage Indians through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Circle—Remarkable Manifestations of Spirit power—prophetic visions, etc.

This new edition contains 192 pages, including the additional matter expressly written by John Brown—who is now 80 years of age—and others, which confirm many of the incidents and prophetic visions therein recorded as well as giving additional mediumistic experiences and visions of great interest to the people of this age, and a fine engraving of the author.

Bound in fine paper covers, price 50 cents, postpaid. For sale at this office.

This Book

GIVEN AS A

Premium.

Now let every reader pay all arrearages, and one dollar *wholly in advance*, and we will mail a copy of this intensely interesting book, as a premium! If the time paid for has not yet expired, you need not wait for that time to come, but renew for a year from that time, and you will get the book *now*. This is an opportunity of a lifetime to get a 50 cent book as a premium by paying one dollar for a year's subscription in advance.

All *new* subscribers can have this book as a present, by mentioning it when sending on their subscriptions. Or they may take a copy of "Heaven" by Mrs. Duffey, as they may select.

For a Club of 4 subscribers for one year with \$4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing a comprehensive history of Spiritualism.

We make this very enticing offer to encourage missionary work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get a beautiful book for yourself, and any premium offered in the JOURNAL to each subscriber.

Astrological Charts.

Prof. Geo. W. Walrond,
Teacher of Occult Sciences.

Erects Horoscopes and reads Nativities with Scientific and Mathematical accuracy.

He requires the following particulars:
Date and hour of birth—Place of birth—Married or single—Widower or widow.

If hour of birth cannot be given, please mail portrait, and state height, stature, color of hair and eyes, and general disposition.

PRICES OF HOROSCOPES:

- 1.—Map of the Heavens, showing position of signs and planets at birth without any reading \$1.00.
- 2.—Map of the Heavens as above and summarized reading of health, mentality and business qualifications \$2.00.
- 3.—Map of the Heavens as above and summarized reading of health, character, mind, mentality, business, financial and matrimonial qualifications and prospects, etc., \$2.50.
- 4.—Map as number 3, with 12 months future leading events \$3.00.
- 5.—Map as number 4, with 2 years future leading events \$3.50.

The map is specially designed by Professor Geo. W. Walrond and shows at a glance the signs and planets' positions at birth, the planets and their houses, and the sign each planet is strong or weak in, what part of the body each sign rules, the ruling planet of birth, and the transits of Uranus, Saturn and Jupiter for 1898, 1899, 1900 and 1901. To the astrological student the map alone is worth the price of the subscription to the JOURNAL.

AS A PREMIUM.

During the month of September we offer the JOURNAL for **one year, free of charge**, to anyone sending to this office for either of the foregoing horoscopes. This applies to old or new subscribers.

This wonderful offer will bring hundreds of applications, and as they will receive attention in the order they come, please **give the order at once**, addressing

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

Mrs. Dr. Dobson-Barker,

**As A Spiritual Healer
Has No Equal!**

Rejoice and be glad! Herald forth
the tidings of good health!

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

Successfully Treated over One Thousand Patients

of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose \$1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell, as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

3331 Laclade ave., St. Louis, Mo. 347
WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.