

THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,
EDITOR.

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WORTH WHILE.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one who will [smile]
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praise of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue,
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day;
They make up the item of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage of earth,
For we find them but once in a while.
ELLA WHEELER WILCOX.

to her room to call her. The little one came running to the head of the stairs.

"Oh, mamma," she called in tones of mingled awe and terror, "come quick! Sophie's all dead!"

The frightened family rushed to Sophie's room. They found her lying in bed unconscious. The body was not cold, but there was nothing to show that her mother considered a sign of life.

Dr. A. L. Tuttle was sent for. He said that the girl was not dead, but in a comatose condition. He used every known method to re-

finally towards noon she opened her eyes to look at the happy face of her mother.

For five days she had eaten nothing and had not drunk even a drop of water. Food was given to her and she soon recovered sufficiently to be able to talk.

"I have been to Heaven all the time," she said, "and oh! mamma, it's such a pretty place. I hated to leave it. They have music there and gold stars and people fly about. There isn't any nasty rain there and you don't have to walk about, but just float in the air.

silver shiny things, but this wasn't that. It was really Heaven, because I walked about for a week.

"And mamma," said Sophie, "I guess I'll be a better girl than I was before I went to Heaven. I want to go there again and I want to make sure they'll let me in. I always thought Heaven was a place where you had a lot of cross teachers to make you mind, but it isn't. They just let you do whatever you like just as long as you're good."

The little girl has recovered her health completely. Dr. Tuttle said that she was in a normal condition.

BORDERLAND

Noisy Spirits.

What was known as the Shepard House, on the old Bay Road, near Easton, Mass., was for many years reputed to be haunted by the spirit of a former occupant who had hanged himself. Strange stories are told of the annoyances experienced by various tenants at all hours of the night, but they were never favored with a sight of the intruder. In one of the chambers was an old-fashioned corded bedstead, and on several occasions its occupant was awakened suddenly by finding himself on the floor, the cords which sustained the bed having been removed by unseen hands without breaking or cutting.

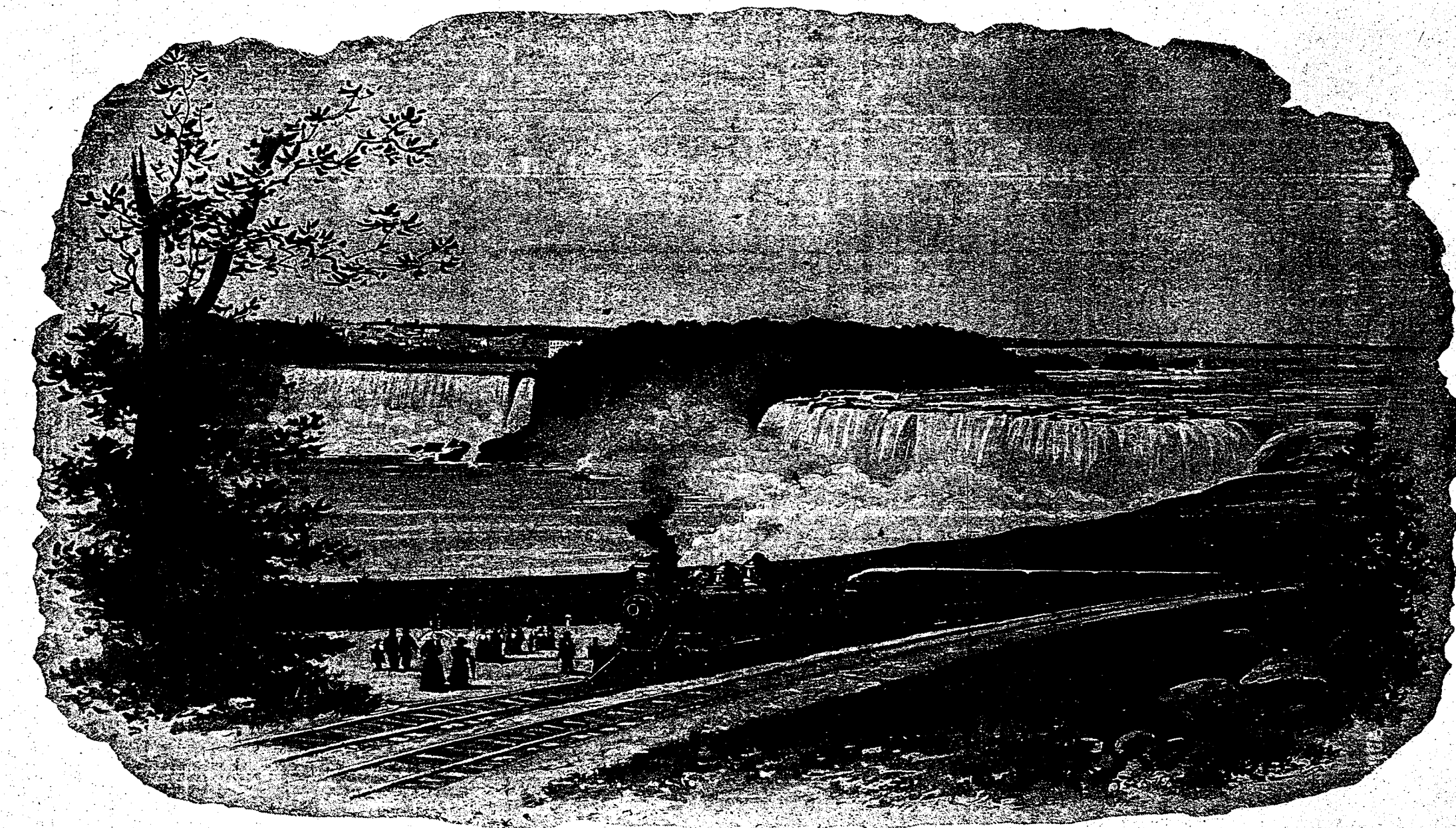
Many times the whole family were alarmed by what sounded like a wagon-load of stones falling from a great height on to the roof, threatening to crush it. These disturbances became so frequent that it was with difficulty that tenants could be found for the house, so much dread did people have of the intruders.

Five Days in a Trance.

For five days Sophie Fowler of Bridgeport, Conn., says she was in Heaven, while the watchers by her bedside thought she was dead. Her condition, physicians declare, was most remarkable, and the account she gave of her spirit travels was coherent.

Sophie is the 12-year-old daughter of Mark Fowler, of Milford. She is a pretty, spiritual-looking child, but not at all precocious. Her brain is perfectly normal.

On Monday morning, when the Fowler family was around the breakfast table, Sophie's chair was empty. A younger child was sent



NIAGARA FALLS.

This excellent engraving is the best picture of Niagara Falls we have ever seen, and by kind permission of the Michigan Central Railroad Company, we are permitted to use it in the PHILOSOPHICAL JOURNAL.

store her to life, but without result. "She must be watched day and night," he said. "At the first sign of life, send for me."

All Monday the mother sat by her bed eagerly looking for some movement. She feared the little life might flicker out. Tuesday, the next day, and Thursday nothing occurred to show that the child was not dead. A few more days of suspense and the family would have been crazed.

On Friday morning the condition of the girl, it was seen, was changing. She was breathing. An eyelid fluttered and dropped again. Her nostrils dilated a bit, and

"There is no dirt in Heaven at all. Everything is made of gold and silver and diamonds. I played all the time I was in Heaven. There are a lot of little girls there. I didn't see any of the Bible people. I guess I'm so little they didn't want to be bothered with me.

"I don't know how it is I'm back here in Milford. I didn't know that people died and went to Heaven and came back again. I guess I died by mistake, didn't I, and then when God found it out He thought He'd better send me back.

"This wasn't one of those dreams. When you stick your face in the pillow you see stars and gold and

Her heart beat was full and regular. She was slightly exhausted after her five days' trance, but that was all. The child is the marvel of Milford.—Philadelphia Telegraph.

A Peddler's Spirit.

It is probable that to the town of Douglass, Mass., alone belongs the reputation of having a haunted apple tree. The tradition of the town is that a foul murder was committed in the orchard many years ago, and that since then it has been haunted by the spirit of the victim. As the story goes, a peddler, whose custom it was to

sell goods from house to house from a pack, laid down to rest at midday under a tree in the orchard, and before the day was ended he was found with a cruel gash in the neck, from which his life blood had ebbed away.

Suspicion rested on the owner of the orchard, and he was said to have been constantly followed by the spirit of the victim. In an attempt to escape from its dreaded presence he moved away. Then the apparition became a terror to all who had occasion to pass over the road at night. So potent was its influence—standing, as it had a habit of doing, under the apple tree, with one hand at its throat and the other extended as though seeking aid, and uttering shrill cries that could be heard half a mile away—that the location of the highway was changed and is now a long distance from the orchard. The old trees still bear fruit, and the apples from the one beneath which the peddler was killed are said to be streaked with red, resembling blood, the streaks extending from skin to core.—*Ladies' Home Journal.*

Sympathy—Pity—Charity.

A. Z. STITES.

Sympathy is a feeling with others—feeling with them their joys, their sorrows, their health, or their pain. Therefore, sympathy becomes often dangerous to the sympathizer, as well as health-giving at times. When persons throw out the whole of their sympathetic, sensitive nature to one who is suffering terrible pain, they throw to that person their health and receive in exchange the pain—the whole system sends her forces to those parts that are suffering, in sympathy with the actual sufferer, and after other parts of the body become so suddenly and thoroughly depleted that the person faints, as is the case with a new hospital nurse the first time she enters an operating room. In time they learn to restrain that flow of sympathy and only give forth pity. Sympathy can only come from one who has felt a like sorrow, or joy, or satisfaction in a cause. It must always come with pity, or precede it, and touches the keynote to love.

Pity, which is the next step in the cause of humanity, is educated sympathy, and would be defined as feeling for another, and at once becomes the converse of sympathy, inasmuch as you can not give enough pity to injure yourself, or to do as much good in the world as is needed. The more pity you throw out, the more is the God within developed with pity for its soil. The beautiful blossoms of wisdom, love, truth, purity and beauty are prompted to grow and expand. Pity can not be given unjudiciously. From the tiniest worm we crush, to the most desperate criminal—all need our pity, and our natures demand that we throw it out all over the universe, not mournfully, but rejoicingly; not loudly proclaiming from housetop, but silently in our own hearts and in our own quiet chambers.

If we wish to let our pity be known, there is an expression that follows so closely after it that it would be impossible to correct ourselves unless we reach for and firmly grasp the hand of *Charity*, which ceases our thinking for another and becomes acting for that other. It, like pity, must be handled secretly, quietly, conscientiously and sensi-

bly, in order to not impoverish our own souls and work an injury instead of a benefit to the sufferer. There are so many misconceptions concerning charity that it would be almost an endless task to take up each branch and discuss it carefully. Suffice it to say, it does not consist entirely in judiciously giving away that which you do not need. It means giving away that which you need most, which your very existence depends on, viz: Knowledge of how to be self-supporting, self-sustaining. Give it whole, intact, complete; reserve nothing.

Man can loan his store of gold and silver ore, But of wisdom none can borrow, none can lend.

We can give it, and the more we give, the more we will have. The more we see for others, the keener will be our own sight. There is some good in everything, and the better our sight, the quicker will we detect the good and be prompted to throw out more pity, to have more charity, again enriching our own souls more, and thus start a spiral stairway to heaven.

Spiritualism vs. Rationalism

J. P. COOKE.

The thoughtful Spiritualist believes in the intuitions of the soul. He believes that the moral group of faculties, including spirituality, enable the soul, when these powers are developed, to find truth by the "Light within;" to have a reasonable faith, an inward perception and feeling of the spiritual, of what is right, what is best, of the influence of this present life and its action on the next life, i. e., on the next cycle of our being. In our spiritual philosophy, as in the Platonic and Oriental philosophies, the human soul is regarded as, in some way, partaking of the Light of Life, the Divine Nature. It is held as the ethical object and end of life to free the soul from the embarrassment and mental darkness in which it is held by the material trammels of the body.

To achieve this, two opposite courses are adopted: Spiritual purification, partly by repressing the natural appetites and weakening the sensual impulses by austerities, and partly by elevating the soul through intense contemplation and withdrawal from the outward objects of sense; the development of inward soul vision or clairvoyance and intuition. Regarding the soul as the spirit of the man—its life center—as superior to the body, independent of its animal impulses and incapable, from its high origin, of being affected by its outward actions or sullied by contact with the corruptions in which its body or its lower nature and physical instrument might love to wallow. This mystic spiritual element is in some way an ever-present element of all elevated religions.

The self-existent Spiritual Sun holds the universe by its attraction, repelling matter and unpurified mind, attracting purified spirit to more interior conditions of purity and peace. This absolute and Universal Intelligence for which thought and experience—so divided in us—are in complete and harmonious unity, is the Inner Light and Life.

Man is ignorant of the essential nature of reality. He knows that in the world there is something real, but knows not what this reality is. It is this indwelling, conscious light, or central life in the breast. This soul of nature con-

tains all logically possible knowledge, insight and wisdom. Its omniscience includes Omnipotence, Selfhood, Conscious Self-Possession; hence, Personality, Goodness, Perfection and Peace. There is a continuity of spiritual substance between this being and every creature He has brought into being. All beings do, by scale, ascend to this unity. The human knowledge of this being is founded on spiritual experience not perfectly discriminated or tested and systematized in thought. Yet IT has been perceived by human spirits again and again through apprehension—a condition in which reliance is placed upon a spiritual illumination believed to transcend the ordinary powers of the understanding.

Rationalism is an opposite pole to this spirit-insight, and regards the reason as the highest faculty of man and sole rightful arbiter. The spiritual mystic declares that spiritual truth cannot be fully apprehended by the logical faculty, nor adequately expressed in terms of the understanding.

Rationalism adheres to the supremacy of Reason in matters of belief or conduct, in contradistinction to the submission of reason to authority, or to human dogma. It adheres to the subjection of religious doctrine and Scripture interpretation to the tests of reason, experience and the logical understanding, and again, to the rejection of dogmatic authority as against reason or conscience, and rational latitude of religious thought or belief. In its extreme form, it denies the existence of any authoritative or supernatural revelation and maintains that the human reason, of itself, unaided by divine inspiration, is adequate to ascertain all attainable religious truth.

It is thus opposed to spiritual mysticism, for, as a doctrinal system, it is founded on a common sense or sensuous philosophy and embraces the denial of special authority for the Scriptures, or for the supernatural origin of Christianity, but maintains as at least probable opinions, the existence of God and the immortality of the soul, and as indispensable facts the great principles of the moral law. As a scriptural interpreter, it holds that the Scriptures corroborate Rationalism and eliminate supernatural elements.

In Metaphysics it includes the doctrine of a *priori cognitions* and denies that knowledge is produced by the action of outward things upon the senses, but that it partly arises from the "natural" adaptation of the mind to think things that are true.

The individual is less real than the race, and so the individual reason is but a finite manifestation of the universal reason. They do not feel called to defend the position that Ignorance is the cause of Knowledge, or that Darkness is the cause of Eternal Light.

Boston, Mass.

Is it not Spirit?

WILLIAM SHEWAN, SR.

There is something in and around mankind that can look on its surroundings. It can feel, smell and taste.

Now, what is this something that has made such advancement in knowledge? To know that iron can float as easily as a wooden boat; man can talk with his friend when far away, and can ride with-

out horse to draw him. What is it that invented the locomotive?

What is that something that can give an account of what occurred, from childhood to old age? Is the body of childhood and that of old age the same? What is that something that gives an account of what was done in manhood and womanhood? Are they the same bodies as when they were children of five and six years of age? They are not the same bodies. The knowledge attained is retained by that something that no longer possesses the child body; and as the knowledge is retained by that something after the change of the child body, the knowledge will be retained by that something when it passes the present and last body. What is this something that retains the knowledge attained during the many changes of the mortal body?

That something is our real selves, and we cannot escape from ourselves. It is not the real inventor; it is not the real guide; it does not retain the knowledge; it is not all there is of us; it is not our real selves. It is a harp; it is a slave; it is from the seed producing its kind.

That something is the inventor, guide, operator, dictator, control and soul—the responsible one, and not the mortal body.

Why are we Here?

M. E. TAYLOR.

Well, here we are with all these singular attributes—hopes, aspirations, desires, etc., and they are constantly bringing us face to face with the problematic question, Why are we here?

Here we are with and in possession of this conscious, sentient beinghood, freighted with comprehensive powers and social or moral qualities, and when we take the compound into analytical consideration in connection with this planet, we meet the question, Why are we here? every step of the way, unless we have the key to the door wherein is stored the mystery and the answer. And the question, Can we unlock the door, pass in and become masters of the field? meets us on the very threshold of the entrance.

When we go back to childhood, we find that of all animated physical formations, the infant of human beings is the most helpless and dependent.

Then, following up the highway from infancy to maturity, middle and old age, the whitening locks, wrinkling face, bowed form, and finally the sleeping pulse and heart, the closed eyes, the shroud, coffin and grave. From the veriest depths of our intellectual being comes the inquiry, Why are we here?

How do we realize that we have a conscious existence? I answer, by the action of our senses; they are our most reliable evidence touching the fact of existence. We are susceptible of both pleasurable and painful emotions, and in many ways are made to realize that we do exist as conscious beings.

Here is a planet 8,000 miles in diameter, variegated on its surface with climatic splendor and exotic beauty, glorified with sun, moon and starlight. It is a vast scenery of elaborate splendor and an immense art gallery of attractive magnificence and grandeur. Not absolutely perfect, but to be brought to a more beautiful finish by the intellectual presence and labor of God-men and God-women

who are to occupy it, co-operated with by the potent law of evolution, thus to justify the time spent and labor performed by Infinite Wisdom in starting on the way and ultimating such a world of beauty and attractive splendor.

The very existence of the planetary fact proclaims this answer to the question, Why are we here? when viewed from a scientific standpoint, for there is no other known comprehensive adaptation governing the planets; and if Deific Wisdom drew the plan, started and ultimated the first, that Wisdom must have so adjusted the phenomenal wonder as to evolve from the combined essences of spirit and the physical elements—a dual order of beings capacitated eat its fruits, and at the same time possess the intellectual capacity to ultimately solve the compound riddle and help to carry it to a higher state of perfection.

Without the operation of the law of adaptation, the question, Why are we here? could never be answered to the satisfaction of any truly intelligent being. To plan and construct vast temples and beautiful worlds, and not occupy them with beings capable of appreciating them, would be skill and labor very unwisely spent.

All other conditions of being on this planet evidently lack the organic qualification to enjoy its vast variety to any higher extent than in the gratification of the physical or animal nature, while to the well-poised intellectual man or woman it is an immense library.

Man is the highest principle of the monumental problem, and while he is also part of the wonder, he is the grandest result of Infinite Wisdom. Happily inheriting largely of the divine nature, man and woman stand on the summit, masters of the problem.

Here, then, we have the key to the mystical wonder, and are thus enabled to grasp the necessity of man's existence on this planet; for he takes hold of the problem with brain, hands, solves and comprehends it, applies muscle and bone power under the promptings of intelligence, and brings many of its parts to a higher mechanical finish, making even the wilderness and solitary places beautiful and glorious; and step by step reaches through the veil, and from behind the scenes grasps the question, From whence? this wonderful compound that constitutes him a double or human-divine being.

In this way, these immortal workers fit themselves for the more full enjoyment of the beauty and glory of other more highly perfected worlds than this. Here you have our answer to the question, Why are we here? Not as full and complete as might be given, but an approximate one. Is it not well, then, to hold intellectual existence here and everywhere at a premium?

Never can human beings arrive at a judicious and scientific estimate of themselves, the universe or any of its parts, through any other process of reasoning than a knowledge of the law of adaptation. Let us, then, work our way up from the rudimental base to our highest condition of angelic man and womanhood.

Santa Barbara, Cal.

Rules for Concentration.

The following regime is admitted by a student of occultism to be a very excellent one for inducing the hyper-conscious and clairvoyant forms of realization. Let the

reader come to his own conclusions by practical experiments.

Sit erect; do not lean against back of chair.

Let there be no unnecessary pressure on underpart of limbs near knees.

Let both feet rest on floor.

Let left hand—wide open—rest on left limb.

With finger of right hand press closed right nostril, and compel breathing during concentration through left nostril.

Look steadily, though without effort, at black spot on card.

Count, allowing an inhalation and an exhalation to each number. Count 30 at each sitting during first day; 60 the second; afterwards 80.

Close lips; separate teeth half inch.

Think of nothing while concentrating except the counting.

You may concentrate three, four, or five times daily.

Night and morning concentrations are indispensable.

You will observe colors, lights, and probably forms; you will also notice a film of light intervene between you and the spot. It will be wavering at first. The film of light must be made to stand still.

The consummation devoutly to be wished is that the black spot should absolutely disappear from the card.

Color black a circular surface the size of a silver dollar; let this be at the center of a white card-board twelve by twelve.

Sit in front of card and about six feet distant.

Every night, upon retiring, dip a cloth, two and one-half inches wide and long enough to reach twice round the ankle, into cold water, wring out and bind around left ankle.—*Two Worlds.*

The Science of Life.

M. S. NORTON.

Human life, in its universal aspect, is a great school; and in this school are many grades, from the kindergarten to the university. Each grade has its curriculum, and only by an orderly, methodical study of life and its purposes can we hope to solve its problems. The science of anything is what is known of that thing, and the work of the spiritual scientist is to gather up the fragments; to collect and classify all that is known of life, and formulate such into a comprehensive, graduated system of demonstrable knowledge. Humanity needs a mirror into which the individual may look and see himself reflected there as he really is. Example is better than precept, and it is almost useless to tell man of his faults. He must, in some manner, be made to see them for himself. The study of life must be made easy and the way plain, that the wayfaring man need not err, and he who runs may read.

It is essential that the basic principles of spiritual science should rest upon the solid rock of truth. A true premise and logical sequence are the essential conditions of a philosophy upon which man may stand secure in perfect individual and collective equilibrium. The principal reason why life has always been considered such a problem is because of the double standard, or seeming duality, of substance and law. Spiritual scientists have assumed that spirit and matter are separate entities, occupying separate realms and con-

trolled by distinct laws. All science is based upon unity, and the science of life has for its basic principle: "All is spirit."

San Francisco, Cal.

TO-DAY.

The past has departed; we read of its wonders;

Nature failed not its great work to perform;

Life's work must be done, though 'mid war's pealing thunder,

With power to withstand the tempest and storm.

And now the great structure that time has thus builded,

Stands high in its glory, the crown of the past;

Its towers ascending, its domes richly gilded—

How soon may it crumble, how long may it last?

Let wisdom reveal the deep-meaning story

Of nature's unfolding; no halt or delay

Of the conquest of science, of war's cruel glory,

To teach us the lessons we read of to-day.

To-day is man's triumph; he is climbing the mountain,

To measure the stars that so brilliantly roll;

His spirit is eager to drink from the fountain,

That gives a new joy to the truth-loving soul.

He is grasping new forces that wait for his taking;

He talks to the people beyond the broad sea.

From years of long slumber his senses are waking,

And from ages of error is being set free.

He hears a new song; it comes nearer and clearer;

It promises hope for the turbulent world.

Though storms are arising, this song will be dearer

When the flag of sweet peace shall be truly unfurled.

Awake! for the past is a dream, a short vision—

Mortality's trial, a school for a day—

The future eternal, an endless elysian,

Where harmony reigns in love's endless display.

Awake! every sluggard; be true, every soul;

Send out your thought force for the triumph of time.

No longer may history its pages unroll,

To record the dark deeds of destruction and crime.

But the passions of man are as great as the wave

That wrinkles the sea into channels and foam;

And the bodies of men, both the timid and brave,

Are slaughtered, regardless of friendship and home.

Yet the dawning is near, though the darkness of night

Is enshrouding the earth with the blackness of hate;

But the bright sword of justice is gleaming with light,

And its arm is upraised in obedience to fate. PSYCHO.

Propaganda Work.—A lady who had ordered one dozen of the pamphlets by Rev. Minot J. Savage, entitled "Eternal Life," was quite enthusiastic over them, and says she is giving them out to every one whom she thinks will read them, among her acquaintances. They are excellent missionary pamphlets and give unmistakable evidence of the existence of the spirit-world, and communications between its inhabitants and those in present life. These pamphlets are issued for use as missionary documents, teaching the philosophy and phenomena of Spiritualism. All the readers of the JOURNAL should have a stock of them on hand to give to their friends who are yet unenlightened in the truth of Spiritualism. Single copies cost 10 cents, or ten copies by mail, postpaid, for 50 cents; 50 for \$2.00.

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Some of those who have received this book write as follows:

"The Secret of Life, or Harmonic Vibrations," is a work that should be a text-book in every school. Every family should possess it as a stepping-stone from darkness and superstition to the higher light.—PROF. CHADWICK, 27 Pine St., Chicago, Ills.

I have read and studied "The Secret of Life" and find it invaluable. I believe it to be the finest I ever saw.—Mrs. J. C. BATSLOFF, Grand Rapids, Mich.

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

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

SAN FRANCISCO, AUGUST 25, 1900.

Reminiscences.—The editors of the *Life* of Kansas City have taken advantage of their vacation to visit the scenes of their childhood, and in the August number of their paper devote nearly two pages to reminiscences. Please don't! Those of us who cannot "go and do likewise," prefer to look forward, rather than backward. It is enough to make a philosopher homesick.

Minnesota State Convention.—The third annual convention of the State Spiritualists' Association of Minnesota will be held in Minneapolis, Sept. 7, 8 and 9, at the Unitarian Church, Eighth and Mary Place. Mrs. Carrie E. S. Twing, president of the New York State Spiritualists' Association, Dr. J. M. Peebles of Battle Creek, Mich., Max Hoffman, test medium of Chicago, Ill., G. W. Kates and wife, and other promising workers will take part in the Convention. The State Association consists of 17 chartered societies.

Increase of Profanity.—There is much complaint of late because of the evident increase of what is called "profane" language among the people. Surely our Christian brethren ought to be the last to find fault with this condition, for have they not been hurling hell and damnation at the people for centuries? The reaction has evidently set in, and the anathemas are coming home to roost. "Bless, and curse not," is a good rule of life, for a man reaps what he sows.

Camp Notices.—The Southern California Camp-Meeting Association will open its camp at Sycamore Grove, Los Angeles, on Sept. 2. The Summerland Association will begin its camp-meeting on Aug. 26.

Myth of the Deluge.

A lecture by Captain Eldridge on this topic published in *Freedom* in the issue of Aug. 1, recalls the memory of Marshall Wheeler, who lectured in San Francisco a dozen years ago, and issued a pamphlet on "The Third Motion of the Earth." He claimed that about the time of the deluge recorded in the Jewish bible, the earth shifted her poles to the equator, thus causing the water to submerge the land, and the bed of the ocean to become dry. He claimed that the shifting of the poles is periodical and could be scientifically demonstrated to be a fact.

Captain Eldridge advances a somewhat similar theory, and his lecture is of intense interest to students of nature and religion.

A Hebrew Wail.

"Nickerdown," the "funny man" of the Chicago *Israelite*, is much disturbed because of an alleged insufficiency of evidence to substantiate the multitude of fulfilled prophecies and phenomenal occurrences constantly being chronicled in the spiritual and secular press. After reading the last five stanzas of Luke, 16 chap., we have abandoned the hope of convincing our Hebrew brethren of any truth that is not recorded in the ritual of Judaism. For did not Abraham say of them: "Neither will they be persuaded, though one rose from the dead."

Unitarian Celebration.—October 20 will be the 50th anniversary of Unitarianism on this Coast. The first sermon was preached by Rev. Charles A. Farley in Athenaeum Hall, corner of Commercial and Kearny Sts. It is proposed to celebrate the event in all the Unitarian churches, on Sunday, Oct. 21.

The Problem of Life.—Why do we suffer? Why do we labor? and why are we poor? These three questions rightly answered, the problem of life on this material plane would be solved.

We regard suffering, labor and poverty as synonyms of ignorance. We suffer, labor and are poor because we lack knowledge. But to know a thing is not enough; there must be also doing. Truth must first be cognized by the intellect; but if it stops there it will be like the barren fig tree. It must be evolved from the intellect into the material body, and manifested in health and strength. Into our labor, manifested in abundant leisure, and it should materialize in our economics in the form of opulence. We ought to keep our feet firmly planted on the earth; but we need not burrow in it.

We ought to live in the material universe, but not necessarily on its lowest plane. The individual man who lives entirely upon the universal plane is always wondering

why his life is not a success, since his motives are so noble and his aspirations so high. One-half the world lacks principle, while the other half lacks practicability.

Our Duty.—It now appears that the allied armies have entered the Chinese capital and rescued the besieged envoys and their retainers. From this vantage ground the complete pacification of China ought to be a matter of a few weeks, or months at most—to re-instate the rightful ruler, and aid him in the re-establishment of order and prosperity, and then leave the people to work out their own destiny, "with no one to molest, or make them afraid." This would be noble action, the manifestation of an exalted civilization, and a practical application of the Golden Rule.

Self Control.

We make the following quotation from an address before the University of Montana, which appeals to the highest in man and gives to his meditations an upward trend:

Though learned in the lore of the ages, with a mind enriched by the brightest gems that ever fell from the crown of wisdom, he is not truly great who cannot discipline his intellect and analyze his powers.

He who measures himself by the achievements of others, whose environments he can never fully understand, gauges himself by an imperfect standard and aims either too high or too low to meet the proper conditions for his own intellectual powers. Self-knowledge is the most important of accomplishments, if civilization demands the control of human actions for the conservation of the higher interests of the race.

Biennial Conventions.

There seems to be quite a growing sentiment in the Eastern States in favor of changing the national conventions from annual to biennial. The principal reason given for the change is finance—that it would reduce the cost one-half. From our point of view at the Golden Gate, it seems that Spiritualist conventions are worth much more to the Cause than they cost; that they should be held every year, and a grand jubilee celebration held every March 31.

The Bible.—The words of the whole-souled Whittier, when he indignantly asked, Is the Bible to enslave the world? has called out the following from the *Vegetarian Magazine*:

The Bible has been quoted *ex cathedra* to kill every reform and make a foundation sure and safe for every iniquity that has cursed the human and non-human races.

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

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE ESOTERIC ART OF LIVING, by Joseph Stewart, LL. M. 78 pp., cloth, gilt. New York: The Alliance Publishing Co., "Life" Building. Price, 75 cents.

These pages are devoted to original studies in the Philosophy of the Higher Life, comprehending the concepts of Advanced Thought and some deductions from modern Psychical Research; the purpose being to show how the rarer knowledge of man's powers, both normal and supernormal, and their proper exercise may be rationally made the basis for a happier, healthier, profounder and loftier life, not only in extraordinary, but in daily experience. The two chapters devoted to the subliminal consciousness are of great value to students of this mental condition, which seems to be submerged in the stream of life, whose source is hidden.

EVOLUTION—An Exposition of Christian Dogmas and Pagan Myths, by P. J. Cooley. 82 pages, paper. New York: Peter Eckler, publisher, 35 Fulton St. Price, 25 cents.

The author, whose portrait forms the frontispiece, does not enter into a scientific discussion of evolution, as the title would seem to indicate, but rather deals with the evolution of the popular religions of the world. Among other topics, "The Origin of Worship" and "Witchcraft" are dealt with, as well as baptism and the doctrine of the trinity. There are five poems on the closing pages which breathe the spirit of agnosticism.

ACEON—A Tale of the Soul's Experience, a mystic poem, by Anita Trueman. 36 pp., paper cover. New York: The Alliance Publishing Co., 19 West 31st St. Price, 10 cents.

This mystic poem is "dedicated to the souls that guide us." It is written in five cantos, with subjects in the following order: The Poet, The Soul Unbound, The Social Problem, The Child and The Atonement. These topics are treated in the true poetic spirit and rhythmic metre, which should commend them to the loving consideration of spiritually-minded thinkers.

ESOTERIC LESSONS, by Sarah Stanley Grimke, Ph.D. Sequel to "First Lessons in Reality." 307 pp., cloth. Denver, Colo.: The Astro-Philosophical Publishing Co. Price, \$1.50.

This volume is in three distinct parts, viz: Personified Unthinkables, First Lessons in Reality and A Tour Through the Zodiac. This is a remarkable production of occult thought, and will well repay careful study and meditation by all occultists.

The collegiate and educational articles that appear regularly in the *Delineator* from the pen of Carolyn Halstead, concern purposeful developments in college methods, or of aiding the student to be more, to do more, and to get more than appears on the surface of college life. 15 cents.

Zodiac. Vol. 1, No. 1; Bertram Sparhawk, editor, 120 Tremont St., Boston, Mass. \$1.00 a year; published monthly; devoted to all occult matters, particularly Astrology, Palmistry and Phrenology. In this initial number there is an astrological forecast for every day of September—a feature which will be continued each month. Charles Ellery Davis and Hulda L. Potter are the principal contributors.

OUR BIBLE: Who Wrote it? When—Where—How? Is it Infallible? A voice from the Higher Criticism; by Moses Hull. 430 pp. Price, \$1.00. For sale at this office.

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

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LESSON 4—FAITH.

You sat at the table; you partook of angels' food; the experience was novel and perhaps startling. What next? Well, if you had pronounced results, you naturally enquire into the Cause and Use. As you did not produce the results or sensations by any act of your reason or external volition, you must look elsewhere for the cause. In doing so, you naturally give up the external or objective mind, as you call it, and acknowledge another mentation that seems to come into active operation as soon as you lose faith in or discredit the wisdom of the objective. That is, you have tried the objective so long and you have found that it had no power to prevent disease, allay anxiety or avert financial disaster, and you have lost faith in it.

You are now willing to try the other, especially now that so many thousands assure you that the more you unfold, or develop, from mere reason, the more you get into harmonious conditions. With this faith as a basis, you begin to cultivate, or submit, to the other wisdom in you and refrain from going back into the "temptation" of trying the human reason that has proved your tempter. Take warning here! The conflict begins. Try, please, try to be a true spiritual scientist now and realize that every thought and every subtle suggestion from the serpent of your demon intelligence is a real, personal spirit, and ever ready to whisper that Spiritualism is a delusion and angelic communion an impossibility.

I am writing these lessons to help you in your conflict. Contact with the inner self brings penalties in the way of warfare with the outer. As the outer is being overcome, you may be subject to "all the ills that flesh is heir to," but your consciousness of what is taking place upholds you, and you keep on the way of "the good fight" until you triumph. You will be made aware of many painful and hateful circumstances connected with life that you had never heard of, but never blame fate or destiny. You are dealing with your own conditions. You are uplifting yourself. You are healing yourself. As often as you find leisure, go into communion with yourself, but do not depend on your early sensations for success on the stock exchange.

You are a scientist, a being coming into self-conscious existence, and not a gambler. Always remember that you are communing with your inner, not outer self. If you forget this, your experiences will be painful and often costly. Strengthen your real energies by yielding wisely to the spirit, and do not consider as an absurdity every communication that does not at once appeal to your reason. "In due time, you will have your reward, if you faint not."

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay for it.]

Before announced.....\$16.50
A Friend of the Cause..... 2.00
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Mediums' Directory

(MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.)

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

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

Professors A. D. & M. B. Donadson, Magnetic Healers. Every known disease cured without medicine or surgery. 15 Powell St. 9 to 12, 1 to 5.

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

Golden Rule Circle. Dr. W. P. Haworth, Pres. Electric, Magnetic and Mental treatments and readings. 1241 Broadway, Oakland, Cal. Phone 2204 Black.

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

Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday. 1288 Howard.

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market, rm. 27

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

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

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

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

Mrs. C. F. Waltham, 619 McAllister St., S. F. Spiritual healer. Eucalyptus vapor baths.

Edward Wyllie, photo medium. Sittings and one photo, \$2.00; extra photos, 25 cents. 10 a. m. to 5 p. m. 330 Ellis St., San Francisco, Cal.

For further list of mediums, see page 3.

Colorado Camp-Ground.

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

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

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Dear Sir: I wrote you for a diagnosis more out of curiosity than from any other motive. I must say I was happily disappointed, as you have given me a correct diagnosis. Sincerely yours, Dr. E. GALLUP, Santa Ana, Calif.



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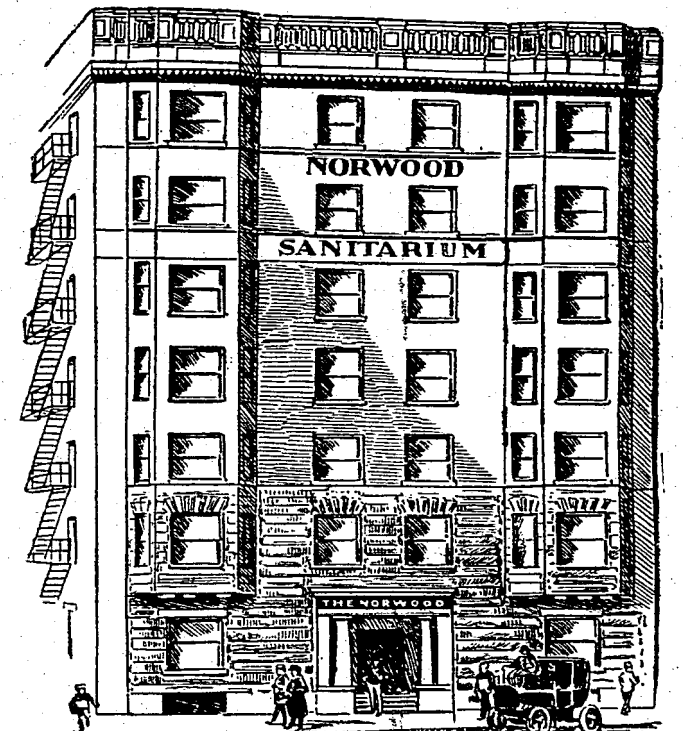
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Dear Sir: Your favor is received, and in reply will say that my brother is a practicing physician, in this city, and he, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours, A. E. GRISWOLD, Crestline, Kas.

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