

EVERY SATURDAY.

THE NEW YORK PUBLIC LIBRARY

PRICE FIVE CENTS.

# THE PHILOSOPHICAL JOURNAL

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

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

VOL. 37. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 1, 1900. 1429 Market-st. Between 10 & 11th-Sts. No. 35.

## "HERE AND NOW."

Here in the heart of the world,  
 Here in the noise and the din,  
 Here where our spirits are hurled  
 To battle with sorrow and sin;  
 This is the place and the spot  
 For knowledge of infinite things;  
 This is the kingdom where thought  
 Can conquer the prowess of kings.

Earth is one chamber of heaven;  
 Death is no grander than birth;  
 Joy in the life that was given,  
 Strive for protection on earth.  
 Here in the tumult and roar,  
 Show what it is to be calm;  
 Show how the spirit can soar  
 And bring back its healing and balm.

Stand not aloof nor apart;  
 Plunge in the thick of the fight.  
 There in the street and the mart,  
 That is the place to do right;  
 Not in some cloister or cave,  
 Not in some kingdom above;  
 Here on this side of the grave,  
 Here we should labor and love.

ELLA WHEELER WILCOX.

## BORDERLAND

### A Pugilist Startled.

John L. Sullivan has not exactly become a Spiritualist, but he has had a "bout" with the occult science, and, in his words: "It was the worst knock-out I ever got." Carefully stored away in the room back of Sullivan's new cafe on Forty-second street, near Sixth avenue, New York, is a stack of nine slates. They appear to be of the kind schoolboys buy for a nickel each. Since Aug. 15 the chief occupation of the oldtime pugilist has been to examine these slates. Jimmie Carroll, Sullivan's partner, and Bob Adams, a sporting man, have also received messages from "dead" relatives.

Sullivan has been looking at life from a strangely serious viewpoint and had not touched a drop of liquor in four weeks. Two doors from the cafe, on Forty-second St., lives Frederick Evans, a slate-writing medium. Adams suggested that Sullivan and Carroll go with him to test the powers of the medium. They agreed.

John sat on one side of a little, plain deal table. On his left sat Carroll, and on his right Adams. On the other side sat Evans. The room was brilliantly lighted.

Evans had a stack of new slates and told each to pick out two. They did so, examined them carefully and cleaned them.

"We won't take any chances," said Sullivan as he rubbed the slates with his coat sleeve.

Then the three put rubber bands about the slates and held them between their knees. Evans told Sullivan to put his slate flat down on the table and hold it there with

his fingers, so he would know it was not touched by the medium. Carroll and Adams put their fingers also on the frame.

"In a minute," said Adams, "my finger began to hop up and down on the slate as if I were a telegraph operator sending a message. I tried hard to hold it still, but couldn't. Carroll's finger was also moving up and down, but not as much as mine. John's didn't move at all. He pressed down so hard on his finger that I thought he'd break the table; but he said that all the time he had his finger on the slate it felt as if some one were sticking a needle into the end of it."

When the slate was lifted off the table and the other side examined, Sullivan nearly rolled off his chair.

"It's from my brother Mike," he bellowed, "and Mike's been dead four years. Who wrote that?" he yelled to Evans.

your life are dispersing and the sunshine and happiness and prosperity will soon shine upon you. Your brother,

MICHAEL SULLIVAN.

"Mother Catherine sends love." "Catherine was my mother's name," said Sullivan. "Did you know," addressing Evans, "that I had a dead brother, Mike, and that my mother's name was Catherine?"

Evans declared that he did not. "There must be some trick in this," said Sullivan. "The idea of a dead man writing on a five-cent slate is too much to swallow right off the reel. I'm knocked out. That's right."

Carroll and Adams in turn got a message from a dead relative.

"This is what knocks me," said Adams. "I get a message from my cousin, Billy O'Brien, who has been dead twenty years, and written in his own handwriting, too. I

the slate was picked up, the following message was found written in blue, gray, red, white, yellow, pink and green colors, the same as in the rug:

"I am pleased to greet you here to-night. I hope your stay on earth will prove as happy as mine is in spirit. May God bless and help you both. J. ADAMS."

"J. Adams," said Adams, "was the name of my grandfather. The old man has been dead I don't know how long.

"We asked that Spiritualist who was going to win the fight, and he said Fitzsimmons. Of course, any one could have made a lucky guess, but John and the rest of us can't get away from those letters."

"It's too deep for me!" grunted Sullivan. "To think of Mike, who has been in his grave four years, writing me a letter on a five-cent slate!"—*New York World.*

### A Haunted Schoolhouse.

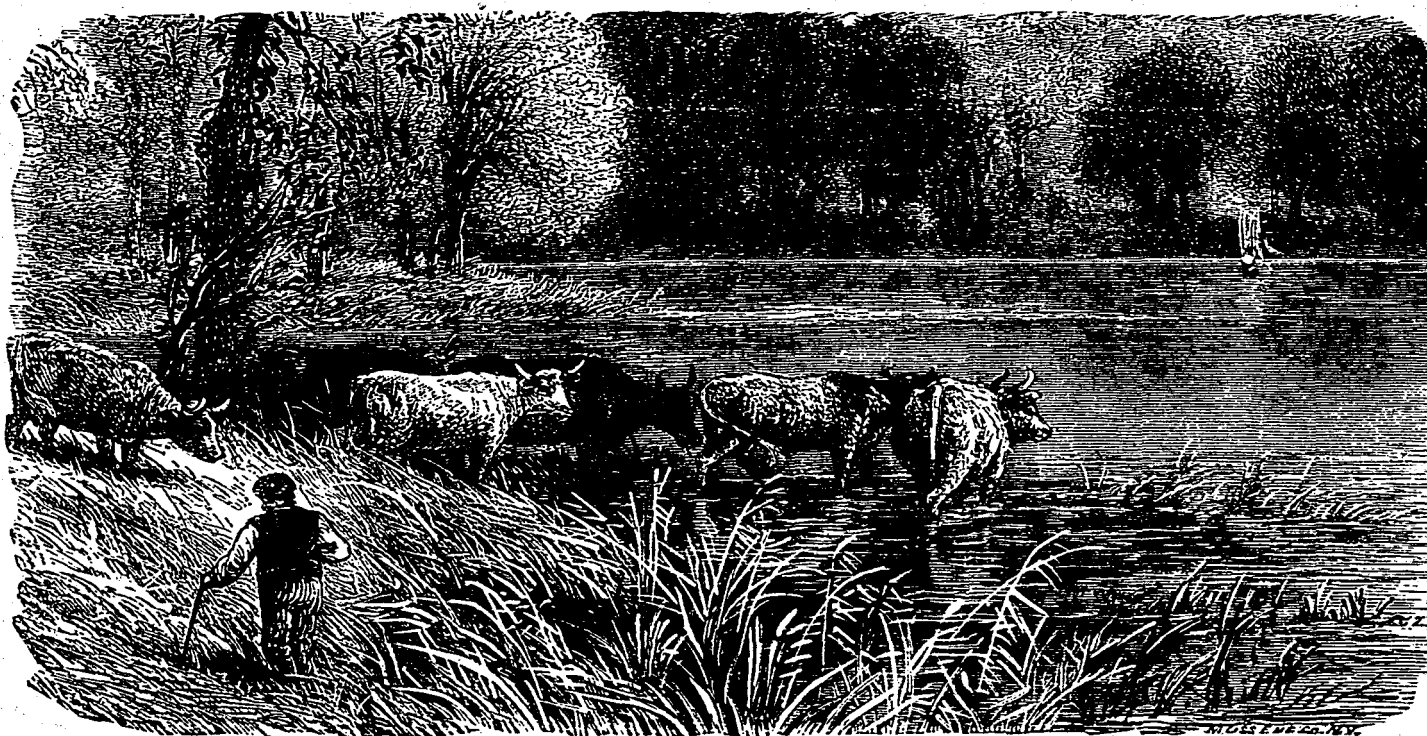
The truth of the marvelous story of the haunted schoolhouse of Newburyport, Mass., rests on the testimony of Miss Lucy A. Perkins.

The attention of Miss Perkins was drawn to mysterious disturbances in the schoolhouse soon after she took charge as a teacher. She found her duties interrupted by loud knocks on the door, walls, ceiling and furniture. They generally began as soon as the school was opened, and they would frequently continue without intermission during the entire session. Not infrequently they were so loud and continuous as to interrupt the work of the school.

On more than one occasion she was called to the door by knocks made apparently by some one on the outside. On opening it she was met by a gust of wind, which ruffled her clothing, fanned her face, and gave the children the impression that an object was floating in the air over their heads.

On one occasion the bolted doors of the room flew open without any visible agency. Lights of a pronounced yellow color were seen through the glass partition, which increased in intensity and brilliance. These were accompanied by whirling noises over the heads of the children. In the open ventilator a large black ball appeared dancing up and down, threatening to fall on the heads of the pupils.

The climax of these visitations was reached when, during a morning session of the school, there was seen by Miss Perkins the pale face of a boy, with eyes fixed immovably on the scholars, peering in through the partition window. She hastened into the ante-room, and there saw the apparition of a boy which she describes as about 1,



A COOL RETREAT DURING A HOT TIME.

The medium started to explain the spiritualistic theory of slate-writing.

"Well, if it was the spirit of my brother Mike, all right. We'll let it go at that."

This is the message on the slate that so startled the big pugilist:

"God bless you, John. I am more than glad to meet you here to-night investigating this grand truth of spirit nature. I am glad to be able to come back from the so-called dead and give you this convincing evidence that I still live.

"I am glad to see, John, that the coming years will bring you more happiness and prosperity than you have enjoyed in the past, and as you have learned the lessons of life bitterly, you will be able to profit by past experiences and take advantage of the opportunities that are coming to you.

"Cheer up; the dark clouds of

had forgotten all about him for many years."

This is the message from O'Brien: "God bless you, Adams, old man. Glad to see you. I hope you will be as happy as your old friend,

"BILLY O'BRIEN."

Sullivan whispered to his friends. He thought the slates might have been prepared. He picked up one and wrote his name, "Sullivan," in big letters clear across it. On the other side Adams wrote his name.

"Now, if the writing comes up underneath what we have written, we'll know it's a fake," said John.

"I'll tell you what I'll do," said Evans; "you can put that slate on the floor, and one of you can stand on the frame, and the message will be written in crayons in all the colors that are in that rug."

The slate was placed on the rug and Adams put his feet on the frame. Two minutes later, when

years old, with a melancholy face, blue eyes, and hair of a yellow tint thrown back in disorder over his head. His coat was brown and faded, and his trousers dark and awkwardly long. The figure was transparent, and seemed so frail that a breath might disperse it.

Miss Perkins made an effort to seize it, but when within a few feet of it she saw that she was dealing with a shadow without substantial form. It faded away before her eyes, but only to reappear by exposing its hands, arms and face at the window to the children. These manifestations were accompanied by demoniacal laughter and doleful moans.

There is a tradition that many years ago a little boy was so severely punished by a teacher of the school that he died soon after.—*Ladies' Home Journal.*

### Crystal-Gazing Family.

I read an article in the JOURNAL on crystal-gazing; how to hold the glass, and breathing into the water to magnetize it.

In my family we practice it every day, and the visions never fail. I don't see them, but my wife and daughter and two little boys do. We commenced to practice it last Winter, thanks to the JOURNAL for suggesting it. My people simply fill the glass with water, put it on the table, and then look into it. My wife sometimes sees two or three visions at the same time. She can tell the past, present or future correctly.

The little girl is not quite as good as the mother. She must be on a different plane. The elder of the boys is good. A person can take him anywhere, get him a glass of water, and he will describe all that is in the ground there. He has saved me a good many days' hard work. The younger boy is also a good psychic. As for doing anything with the glass of water, I suppose that it makes no difference how it is done, as long as the person is able to see visions.

My eldest boy went to the creek for a bucket of water, and as he did not come back for some time, I called him. When I asked him what detained him, he said that he was watching a lot of Chinamen fighting in the funniest town he ever saw. He said they were killing each other by the hundreds.

We are the only Spiritualists in this part of Montana. What we lack here is enough psychics to form a circle; but we have to do it alone, and we do fairly well.

JOHN BARRY, Stevensville, Mont.

### A New Medium in Paris.

An esteemed correspondent, writing from Paris, speaks of a new medium whose gifts have been investigated by several well-known and competent observers, with the result that they have been well satisfied. He says:

"The medium is a quiet, unassuming woman of 28 years. Her education is very imperfect, yet I have heard through her a brilliant discourse. 'Julia,' the little control, is the daughter of a very poor woman who led a life of misery in a traveling van, which brought them to Belgium some 50 years ago, where 'Julia,' then a little beggar girl, died of misery and an attack of cholera.

"She is now the mouthpiece of the spirit band of the medium. 'They have chosen me,' she said to me one day, 'because I knew so

much of the miseries of humanity that I am better fitted than others to come in contact with the different natures that come to my medium here.

"In all my long experience with mediums in the United States, in England, and in France, since 'back in the sixties,' I have but once or twice before had the same profound satisfaction. For myself, I have passed through the experimenting stage of inquiry, and simply take 'what comes,' submitting the same to analysis and reason afterwards, and by that method I got with this medium a beautiful proof of identity. The little spirit control permitted a friend on the spirit side to come, and we conversed together for at least twenty minutes on subjects absolutely unknown to the medium. The spirit referred to matters which had been told me by this same spirit in America ten years ago, and which no one but myself knew about. Exact descriptions and names were given. The name of the medium is Mme. Lay-Fonvielle, 30 Place St. Georges, Paris."—*Light, London, Eng.*

### Sympathetic Vibration.

H. H. BROWN.

Facts are rapidly accumulating that testify to the power of the mental practitioner. The questions are: What is the power? And how is it done? Since thought is now known to be a mode of motion swifter and more potent than either light or electricity, it can readily be admitted that thought does it. This is readily understood when the power of one's own thought upon his body is recognized.

Thought Transference supplies the needed link in the solution of the problem. All claims to the mysterious, or the supernatural, and all claims to a monopoly, or a patent-right, fall away before the present understanding.

All the various schools, whether called "Christian Science," "Home of Truth," "Divine Science," "Mental Science," "Metaphysicians," "Ontologists," etc., effect their cures by the same power, and telepathy, or what is also known as "Mind-Reading," is a potent and ever-present factor. The "Mind-Reader" goes to the thing he is mentally told by the operator, just as the needle is drawn to the magnet by its slower vibrations. He acts as the operator suggests, because he has become willing to do so. If, therefore, the operator thought "pain," the subject would feel pain. If he had a pain and the operator thought "relief," the pain would go. This is what the mental healer of whatever kind does, though he may rise to that realm of being where thought is not yet formulated—the realm of spirit.

This is the principle known in physics as "Sympathetic Vibration." Experiments illustrating this may easily be tried. Press down the C key of the piano and then strike the C in any other octave, and the string of the first C will give tone, as may be discovered by letting up the key. Thus, a violin will, if lying in the room, vibrate with the piano. Since all nature is one and all force is one, this principle of sympathetic vibration will explain the phenomena of mental healing, telepathy, inspiration and all occult phenomena. Thoughts are received by all minds in the same key, or, what is the same thing, are in sympathy with them.

A thought thus received has the same power in the mind receiving as it would have had come into it by the ordinary channels. And as thoughts control life, and can make one sick, they can also make one well.

Mental healing requires, on the part of the practitioner, a warm and generous nature and a concentrative mental power. His thought should in its influence be like the powder in the cannon behind the projectile, and not like that flashed in the pan.

As a people, we are becoming more sensitive every generation, consequently are susceptible now to the finer forces, as our fathers were not.

The faith-curer, the mental scientist and the magnetic healer would not have found a field one hundred years ago. Now the field is ready and they come in response to that sensitiveness which has outgrown not only calomel, but the high potencies of the homeopaths.—*Now.*

### Sensations in Falling.

The sensation of a person falling from a high place, especially by those who have fallen in climbing mountains in Switzerland, are described in a recent number of *Psychische Studien*.

Professor Heim in a lecture described the condition of those men who have been plunged into an abyss, but have survived the fall. It is generally supposed, he says, that the sensations of such persons, in the anticipation of death, must be very painful. Whether the accident is occasioned by a fall from a precipice, or a plunge over ice and snow, whether into a ravine or a waterfall, is not important.

It matters not what the degree of cultivation of the unlucky persons may be who have survived accidents of this kind—their feelings are almost uniformly the same, which they experienced in view of almost certain death. No pain is experienced, and just as little enervating terror as in occasions of lesser danger. There is no trace of despair, no anxiety; rather there reigns a quiet seriousness, a deep resignation, mental security and liveliness. The activity of thought is increased a hundred-fold in speed and intensity. The results of the accident are objectively looked upon and canvassed, but no perplexity presents itself. Time seems very much prolonged. Persons in these circumstances act and reason with lightning speed. In numerous cases there follows a complete review of the past life. At last the falling man hears beautiful music, and then falls into a splendid blue heaven with rose-colored clouds. Of the senses, the last to fail is that of hearing.

The Alp-climber Sigrist, who fell backwards from the summit of a mountain, thus observes to Prof. Heim: "The plunge was not accompanied with any agonizing feeling that one often has in dreams. I believed myself hovering in the pleasantest fashion as I was borne down, and had the fullest consciousness during the course of the fall. I observed, without pain or anxiety, my condition and the future of my family, whom I regarded as well protected by insurance, and with an activity of thought such as was never possible in other conditions. Of loss of breath, as people often declare, there was no trace, and the forcible impact below on the snow-covered ground was the first to take away

consciousness, and this was painless. The first grazing of head and limbs I did not feel. I could think of no easier, pleasanter mode of death. The waking up brought other sensations."

Another plunger describes his feelings as he was thrown down, hitting at several places before he landed finally: His mind was intensely active considering means of escape, consequences of the fall, relations of his family (a history of which would take a hundred times longer to tell than the actual time in which it transpired.) "Then I saw, as on a stage, from the distance, my entire life, played in numerous scenes. I saw myself and other persons circulating about. All was as if illuminated by a heavenly light, and everything was beautiful, without grief, anxiety or pain. The recollection of sad events was very clear, but not gloomy. There was no struggle or strife. Strife had turned to love. Elevated and beautiful thoughts reigned and encircled the individual; pictures and a godlike rest stole through my soul like splendid music. A magnificent blue sky with rosy and violet clouds surrounded me. I moved painlessly and gently out into it, while I saw that I was flying free through the air, and that under me lay a snowfield. Objective observation, thinking and subjective feelings came before me at the same time."

The conclusion of Prof. Heim is that "death occasioned by such falls is a beautiful death." After his lecture he received numerous reports of similar accidents fully confirming his conclusions. B.B.K.

### What is in the Name?

MRS. C. K. SMITH.

In the PHILOSOPHICAL JOURNAL of Aug. 18 I read: "Professor Hyslop, who occupies the chair of logic, ethics and psychology at Columbia University, has recently declared his belief in spirit return." Further on, the writer adds: "Dr. Hyslop would very probably object to being called a Spiritualist."

The question naturally arises, Why should Prof. Hyslop, as well as many others, object to being called Spiritualists? There are believers in the philosophy of Spiritualism in all the churches, and outside of them all, who probably also would object to being called Spiritualists.

A Congregationalist was heard to say: "I don't see why a belief in this beautiful philosophy should unfit me for membership in the church to which I belong."

A Methodist says: "I am a better member for my acquaintance with these things; I understand my Bible better."

An officer in the Universalist church said: "I should have been a Spiritualist if the spirits had always told the truth!" Another said: "I was disgusted with an individual's conduct, so I left the Spiritualists and joined the Swedenborgians."

Many have left the ranks for Theosophy, which some claim to be a higher phase of Spiritualism. I have been told that the Unitarians are all Spiritualists. The Episcopalians always did believe in the "holy communion of saints." The Quakers and Mormons, also. They have their mediums, prophets and healers. The Mormons profess to believe the Bible to be the word of God. There are apparently "Christian Spiritualists" and so-called "Infidel Spiritualists;" some who

do not believe that such a person as Jesus of Nazareth ever existed, and others who *know* he did, because they have seen and talked with him.

I met a devout Scotch woman once who was in much mental trouble. She had witnessed manifestations which convinced her that the friends she thought dead were still alive. "But," she added regretfully, "the Spiritualists are such infidels, I could not join them." I assured her they were not all, but the fact that some were so, was added evidence of its truth. She was comforted to think she might believe her senses and still not give up her Jesus or her Bible.

A man, for instance, upright and moral, who has never cherished any religious belief, thinks death is the end, comes to learn through Spiritualism that the so-called dead are still alive. His opinions are changed in that particular only. Instead of using the word God, he thinks we should say Nature, Principle, or Law. But all the same, he is a good Spiritualist.

Primitive Christianity and genuine Spiritualism seem to be one and the same. What Theologians have made of the Bible narrative is another thing. Even if it could be proved that such an individual as Jesus never did live, if the principles he is said to have inculcated are good—accept and live them. Truth is the same yesterday, to-day and forever. It is only our apprehension of it that changes.

San Diego, Calif.

### Reply to Rev. Mr. Woodward

F. N. BLACKMAN.

For the one thousandth time, Spiritualism was wiped off the face of the earth recently by the Rev. W. M. Woodward at the Y. M. C. A. building in San Francisco, and I wish to criticize his remarks.

He says: "The opinion expressed by the so-called spirits correspond to those entertained by the medium and the circle where they are produced." A more flagrant falsehood was never uttered by any human being even when "backed up" by so-called Divine authority.

Again he says: "There is no standard of morals established by Spiritualists; no life of righteousness is required. The vilest debaucher may be as good a Spiritualist as the best moral man in the land." True, for once; but who shall set up a standard of morals and righteousness for the world to be governed by, when these standards differ in different parts of the world, in different churches; certainly the Bible is a hopeless place to look for it.

Spiritualism consists in a belief in immortality, and that the spirits of our departed friends can and *do* return and communicate with the living. That is Spiritualism *per se*.

Persons can believe anything they wish not incompatible with the above and still be Spiritualists. The belief in Spiritualism is founded upon a demonstrated fact, not in a fiction like Christianity, and morality has no more to do with one than the other, or a belief in mathematics.

People can not help their belief in a demonstrated fact, however much they may wish to, any more than they can help the color of their eyes.

From the last remark quoted, we are led to the belief that all the morality in the world is possessed by the churches. Morality, forsooth! Will the Rev. Mr. Wood-

ward cast his eyes on Rev. C. O. Brown and thousands who are like him, and be dumb?

The standard of morality taught by Spiritualists is as pure and elevating as that taught by the churches, and lived up to as conscientiously.

He also refers to the "witch of Endor." Witch, indeed! The Bible says the *woman* of Endor. Has the reverend gentleman perverted the Bible ignorantly or willfully? If the latter, has he been driven, like many of his predecessors, to resort to misrepresentation in order to bolster up a waning cause? He also says that Saul was deceived; but the Bible says that it was the spirit of Samuel that appeared; that he told Saul certain things which would happen in the near future, all of which took place according to that record. If this was the work of the Devil, did he lie? He is generally credited with being a liar and a deceiver; but, so far as known, unlike his celebrated running mate of the Bible, he has never boasted of his depravity. (See Jer. 4:10, Jer. 14:18, 2 Thess. 2:11, 1 Kings 22:23, Judges 9:13, Ezek. 14:9.) Has the Rev. Mr. Woodward deserted his flag, gone over to the enemy, and is now trying to demonstrate what every intelligent person knows to be true—that the Bible is not an infallible book?

In regard to the "witch" version, let me ask, is there anything bad about a witch, only as the bad exists in our mind? We often speak of a child as "a perfect little witch." Is that giving the child a vile name? Were the witches of Salem bad people, so far as known? I know that referring to the Salem Witchcraft is putting salt in the sore spots of church members, but I could not well help it.

However, he is deserving a little praise for saying that spiritual manifestations are really genuine, and not, as thought by some, simply frauds. With the exception of the Adventists (and they don't count) all churches claim that spiritual manifestations are not produced by outside influences, but are the cunning, designing work of the mediums.

Mr. Woodward says they are genuine, even though produced by the Devil. Thanks, awfully!

There is an old adage which says we should give the Devil his due. I am willing to do so.

San Francisco, Cal.

### A Great Prayer.

QUAKER.

One of the evidences of the narrowness and uncharitableness prevalent among some sectarians is their disregard of that courtesy which characterizes well-bred persons.

In almost every instance where a minister of the traditionalist order makes a prayer, he appeals to a certain Jewish prophet to aid, "through him." If such appeals were confined to audiences of that particular sect, it would not be so objectionable, but when an audience is composed of Jews, Quakers, Unitarians, Spiritualists and others who take the Nazarine at his own estimate and regard him as a prophet, the case is different; it is not only an instance of ignorance, but discourtesy.

As an instance of a true and inspiring appeal to the Great Spirit, the prayer of Theodore Parker is an appeal from which we make a few extracts:

"Our Father, we thank thee for this world thou hast placed us in. We bless thee for the heavens over our heads, burning all night with such varied fire, and all day pouring down their glad effulgence on the ground. We thank thee for the scarf of green beauty with which thou mantlest the shoulders of the temperate world, and for all the hopes that are in this foodful earth, and for the rich promise of the season on every side of us.

"We are conscious of our follies, our transgressions, our stumblings by the wayside, and wanderings from the paths of pleasantness and peace. We know how often our hands have wrought iniquity, and we have been mean and cowardly at heart, not daring to do the right which our own souls told us of; and we pray thee that we may suffer from these things, until, greatly ashamed thereof, we turn from them and lead glorious and noble lives.

"Then, when our work on earth is finished, and the clods of the valley are sweet to our weary frames, may we spend eternity in the progressive welfare of thy children. And here on earth, may the gleams of that future glory come upon us in our mortal life, clearing up the difficult paths, and strengthening our hearts. So may thy will be done, on earth and in heaven."

### Another Woman's Bible.

Yet another woman's Bible, and this time arranged by a man, is about to be offered the public. The new edition is to be prepared by Abraham G. Dixon of Omaha, who is a bookworm, and the study of years has convinced him that women have not had fair treatment in the revised version of the Bible, and he proposes to publish a better one, which will place women on an equal footing with men.

Mr. Dixon is the author of several books. He has an interesting collection of books and manuscripts, one of which has been handed down for centuries from one generation to another. It is on this that he greatly relies for aid in preparing the revised Bible. Another valuable manuscript said to be owned by him is the original of the sixth and seventh books of Moses. Mr. Dixon says: "What the so-called civilized nations need is a woman's Bible, one that represents her as she is in the eyes of God, and not as the insignificant serf, not as the secondary element of humanity she is pictured to be by the orthodox creed.—Sel.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

THE OUTLINE OF BUDDHISM, by Skesaburo Nagao. 67 pp., paper. San Francisco Buddhist Mission, 807 Polk St. Price, 15 cents.

PRACTICAL HAND-READING, by Larsen, the Palmist. 150 pages. Price, \$1.00. For sale at this office. Postage, 7 cents.

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

### California State Spiritualist Association.

HEADQUARTERS—3322 17th St., SAN FRANCISCO, CAL.

PRESIDENT, W. D. J. Hambly, 45 S. 7th, San Jose  
VICE PRES'T. . . . . Wm. M. Rider, San Francisco  
SECRETARY . . . . . W. T. Jones, 601 California St., S. F.  
TREASURER . . . . . B. F. Small, 3750 22nd St.  
DIRECTORS.—Mrs. H. E. Robinson, 3322 17th street, San Francisco; Mrs. R. I. Johnson, Hollister; Richard Young, 605 McAllister street, San Francisco; Mrs. M. E. Coleman, 12th and Franklin streets, Oakland; and F. H. Parker, Santa Cruz.

### MEDIUMS

Enumerated below hold Certificates of Endorsement or Protection from the State Spiritualists' Association:

- Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.
- Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.
- Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.
- Mrs. Griffin, spiritual and business medium. Mines a specialty. 1027 1/2 Market St., S. F.
- C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.
- Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.
- Miss Meda Hoskins, Spiritual Medium, Psychometrist and Magnetic Healer. 330 1/2 So Spring St., Los Angeles, Cal.
- Questions answered. Sealed questions on any subject—three for 50 cents. Enclose stamp. Rebecca I. Johnson, Box 379, Hollister, Cal.
- Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.
- Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.
- Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.
- Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.
- Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 24 Sixth Street, S. F., Cal. Readings and Treatments daily.
- Mme. E. Young, 605 McAllister street, S. F. Circles Tues. Thurs. and Sunday eves. 10c.

For other mediums see page 5.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 2 Bosworth Street, Boston, Mass.

### A Great Premium.

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

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

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

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

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.

Postage Stamps may be sent to this office only for fractions of a dollar.

# PHILOSOPHICAL JOURNAL

[Established in 1865.]

Official Organ of the  
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,  
AT  
1429 Market St. San Francisco, Cal.  
Between 10th and 11th Streets.

THOMAS G. NEWMAN,

EDITOR AND PUBLISHER.

Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

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

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

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

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

SAN FRANCISCO, SEPTEMBER 1, 1900.

The Spirit World has undertaken to uplift the world of humanity that the church cannot reach. It ought to have the best wishes of the churches in this work, but it has not. Spiritualism is assimilating those independent souls who refuse to go to heaven by their especial lines.

Large Souls are never envious, and never seek to discredit others. They delight in the success of their neighbors, even though their pathway may be beset with thorns. The world needs more large souls to carry forward its reformatory and uplifting work.

If You are Miserable, the way to cure yourself of your misery is to minister to the needs of some one more unfortunate than yourself. There is no greater panacea for the ills of life than a lively interest in the welfare of your fellow-man.

Spirit Detectives are at work, and a Chicago man has been compelled to give himself up to justice by the persistent haunting of the spirit of his victim. A few more years of proper conditions, and the spirit manifestations will be so frequent and powerful that the last skeptic will be converted. The leaven is working.

Disembodied Spirits.—A correspondent of the *Progressive Thinker* writing on this subject, raises a good point when he says: "All spirits have bodies, and all spirits are material. For that which is not matter, nor a property of matter, is not anything. The term 'disembodied spirits' is inexact and misleading, for it may be taken to imply that he is without a body of any sort. This no spirit has ever claimed."

## The Third Degree.

In every forward movement there are three degrees, or conditions, of unfoldment which must be experienced before a permanent, lasting work can be undertaken or accomplished. The first degree consists of teaching, the second of testing, and the third of doing.

The philosophy of Spiritualism permeates the literature of the world; it is being taught from the pulpits of Christendom, and, more important than all, has become the popular theme of conversation among the people.

The popular demand for a public exhibition of spirit phenomena has been gratified during the past ten years, and the period of testing is nearly at an end. The day of doing is dawning, and plans for building temples, schools and sanitariums are being made. The necessity for organization is becoming more apparent.

The last half of the nineteenth century has witnessed a phenomenal growth of liberal religious thought; but the first half of the twentieth century will eclipse any period of the world's history in startling revelations.

The theories of telepathy, thought transference and the operation of the sub-conscious mind, which are being exploited by occult students, in the hope of disproving the spirit hypothesis, will eventually be found to be avenues through which spirits communicate with mortals. These psychic researchers will soon find that they have been dealing with effects, and that the great cause lying behind all these manifestations is spirit.

The harvest time is near at hand, and those impatient doubters who have been seeking a sign will be gratified, for Spiritualism has solved the great mystery of the ages, and answered the question of humanity: If a man die, shall he live again? That horror of humanity called death will be analyzed and subdued, and the veil which has separated time from eternity will be rent in twain, and there will be no more spiritual night. The watchman on the walls of progress has already heralded the dawn, and it is time to be up and doing.

Intuition.—The accumulated experience of humanity, transmitted from generation to generation by history, legend and instinct, constitutes the intuitive faculty in man. It is the conscious development of the ego, the unfoldment of the individual spirit entity, and should not be confounded with external influences, or attributed to spirit control. Man is spirit now.

Ignatius Donnelly of Minnesota is delivering a series of lectures at a Spiritualist camp-meeting near Ottawa, Kansas. He is in the good company of J. Clegg-Wright, B. F. Hayden, C. L. Ainsworth and Swami Abhedananda.

## Do They Think?

How often do we hear people say: "How I wish I could talk or write as well as I can think." Such persons are deceiving themselves; they can talk or write as well as they can think, for their inability to express their ideas indicates a lack of classification in the mind which is the result of thought, or is thought. They only "think they think." A jumble of unassorted ideas are of no value, and are often a source of embarrassment. By way of suggestion to earnest students of the science of mind, we quote some helpful words from *Freedom*:

I would have the student think in language—not the language of the lips or the language of the pen—but I would have each thought registered upon the brain in sentences and phrases as clearly defined as if chiseled in marble by the hand of genius.

I would place no thought upon the shelves of memory for future use until it was written upon the sensitive plates of the brain in language adapted to the future uses of the tongue and pen.

In the practice of this method of thought—plodding and slow in its preliminary stages—one learns to discriminate between those ideas which are worthy to be embalmed in language and filed away for resurrection on the rostrum or in the press, and those which should be rejected.

This process, like the training of the muscular system, soon enables the will to carry out the verdicts of the judgment without mental protest, and thought control becomes an established fact.

## A Hopeful Outlook.

The fatalistic idea that man is the slave of his environment was in a fair way to fasten itself upon the human intellect and paralyze the ambition of the unfortunate, as far as this life's experience is concerned. But since the advent of the "New Thought," the race has taken new courage. The man who reads and thinks in our day knows that he is a "thought man," rather than a "meat man." He knows that his environment is largely of his own making, and the method to be pursued to bring about a change for the better is being specifically taught. The hope of salvation from external sources has fled, and the attention is being concentrated upon the mighty forces which reside within.

There will be storms encountered, and hidden reefs struck while sailing this unexplored sea of life, and occasionally there may be a shipwreck; but the outlook is hopeful and the reward will be freedom. When man knows his power, he will have what he wants, and have it now.

Words Fitly Spoken.—Pure diction springs from a nice sense of beauty and proportion, and in the "New Thought" concept of language, words are recognized as spiritual entities. Inexact and un-

grammatical forms of speech transmit inharmonious forms of spiritual life; but purity of language prevents an influx of undeveloped and immature entities, in whom there is a lack of balance. High forms of truth should be clothed in the most appropriate garb, that there may be harmony and completeness.

Dowieism.—The insufferable arrogance of Dowie and his followers, in Chicago and other Western cities, is alienating some of his best supporters. Dowie claims to be the reincarnation of John the Baptist, and he lives in a condition of luxury not enjoyed by Kings. He recently sailed for Europe in state-rooms which cost him \$1,500, money collected from the poor. Yet he claims to be following in the steps of the lowly Nazarene, who had not where to lay his head.

Ohio Camps.—The camp at Worthington, near Columbus, O., exploited by Mr. A. W. Dennis, which was to run three months, has been closed rather abruptly on account of legal proceedings.

Mr. S. J. Woolley of Milb, O., has issued a circular stating that he will open a camp at Summerland Beach on Aug. 26. This site is one and one-half miles east of Millersport, Ohio, and is said to be an ideal place for a Spiritualist camp-meeting. Some of the best talent in the country will be present.

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.

PERIODICITY, or the Science of Destiny for all men and all nations, by Jas. Rodes Buchanan. Price, 75 cents; postage 5 cents extra.

This is a new edition of this work, which gives every man a key to his own destiny and a revelation of other lives, as well as to Nations and States. It is substantially bound in cloth and can be obtained at this office.

The *Arena* for September is an exceptionally interesting number. Its contents are varied and of international importance. It is now published in New York City and edited by N. O. Fanning and John Emery McLean. 25 cents.

The September issue of the *Ladies' Home Journal* is full of good things, as usual, for the household. The latest work of the author of "When Knighthood was in Flower" has been secured by the *Ladies' Home Journal*. As would be expected, it has to do with adventure—the experiences of some frontier children. There is a childish romance woven into the stories, and they will have a keen interest for boys as well as for







# PHILOSOPHICAL JOURNAL

[Established in 1865.]

Devoted to Occult and Spiritual Philosophy, etc.  
It has all the prominent Writers. Sample Free.

WEEKLY—8 pages—\$1.00 a Year.

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

Foreign Postage 50 cents a year extra.  
Single Copy, 5 cents.

## TO CORRESPONDENTS.

Address all communications and remittances to Thomas G. Newman, 1429 Market St., San Francisco, Cal. Your name, post-office and State should be stated in every letter.

Remit by Money Order, Registered Letter or Bank Draft. Never send Coins in letters; they wear holes in the envelope, and may be lost.—Never send us a Personal Local Check, for it costs us from 10 to 25 cents to get it cashed.

Subscribers should invariably state the name of the post-office 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 it.

Those wishing to have the PHILOSOPHICAL JOURNAL stopped at the expiration of the time paid for, should give notice to that effect, or it will be considered they wish it to continue.

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

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

## Local News Summary.

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

**The Meeting in Odd Fellows' Hall** last Sunday evening opened with a duet by Mr. and Mrs. Lillie. Mrs. R. S. Lillie delivered a splendid address on "Reason and Faith." Mr. J. T. Lillie sang two solos, accompanied by Mrs. Dr. Temple on the piano. The lecture closed with an improvised poem by Mrs. Lillie. This concludes the series of meetings for the present. They will probably be resumed after the State Convention and the Native Sons' celebration.

**The Benefit Seance** to be given by the Ladies' Aid for Mrs. Stoddard will be held on Sept. 4, instead of Sept. 14, as announced last week. It will be a test meeting, and the best talent of the city will participate. Occidental Hall, 305 Larkin St. Tickets 10 cents; for sale at this office.

**The Hermetic Brotherhood.**—On Thursday evening, Aug. 23, the open meeting held at 509 Van Ness Ave. was favored with a paper by Mr. J. P. Bean. Dr. Phelon read a poem, and Dr. Carpenter spoke on "Co-operative Unity." There was an intermission for social converse, followed by music by Mrs. Rogers and Mrs. Weld. Prof. Dove gave a short illustrated talk on Phrenology. Papers were read on the topic of the evening, "What is Beauty?" by Miss Boyd and others. Dr. Phelon closed the discussion. The subject for next week will be, "What is Sin?"

**Certificates** have been issued by the Southern Pacific Company entitling the holder to a rebate of two-thirds the regular fare returning from the State Spiritualist Convention to be held in San Jose, Sept. 7, 8 and 9. This holds good from any part of the State. Those desiring these certificates can procure them by making application to the JOURNAL office.

**Los Angeles, Cal.**—The truths of Spiritualism have an able exponent in Mrs. Anna L. Gillespie, who has been occupying the platform of the Harmonical Spiritualists' Association of Los Angeles during the past three months. She has a pleasing address, which, with the depth of thought expressed, has made her a favorite in this locality. Her services have been secured for the camp-meeting for the first two weeks in September, and those who have never met her will then have an opportunity to hear this fearless champion of truth and justice. Mrs. Von Freitag will resume her place as lecturer for the Harmonicals on the first of October, with her incomparable phenomena. O. B.

**The Forward Movement** workers are still at 909 Market St., holding meetings every afternoon and evening. The first week in September they will hold their evening meetings in Metropolitan Temple, still retaining their headquarters at 909 Market St., where the afternoon meetings will be held.

**Ladies' Aid.**—On Wednesday afternoon, Aug. 22, this society held its regular weekly meeting in Occidental Hall. Delegates to the coming State Convention were chosen. The regular monthly social & dance will be held at headquarters, 305 Larkin St., on Friday evening, Aug. 31. There will be a fine program and good music.

**Dr. Hall's Meeting** at 20 Eddy St. discussed "Sentiment" last Sunday. There were animated discussions, and eloquent addresses by "the old guard," and some of the new. The music by Miss Lee is always good.

**Mrs. Elizabeth Love Watson,** Sunny Brae, Calif., writes us as follows: "I am still far from strong and have concluded to go north (into southern Oregon) for a few weeks, and shall not be at the State Convention. Mrs. Marcen informs me that preparations are progressing for a good time, and I sincerely hope that everything will conduce to that end and to the honor of Spiritualism."

Mrs. Watson's many friends will be sorry to learn that she will be unable to be present at the State Convention next week. Their best wishes will follow her in her trip to the north for rest and recuperation, and will sincerely wish for steady improvement in health and a safe return to her home.

**Union Spiritual Society** of Oakland met on Wednesday evening, Aug. 22, at 856½ Isabella St. President H. Smith opened the meeting by a few pleasant remarks. Mrs. Johnston of San Diego gave an invocation. Dr. Sol Palinbaum was entranced and gave messages and tests to many in the audience. Mr. H. Smith gave a few tests. Mrs. Johnston gave some tests, which closed the meeting. The society elected the following delegates to the State Convention: H. Smith, Alfred Cridge, T. Ellis, Dr. Sol Palinbaum, A. L. Astor, M. D.

DR. ASTOR, Sec.

**Mrs. Geo. C. Smith,** 428 Golden Gate Ave., San Francisco, Cal., is a medium of rare powers. The editor of the JOURNAL, with some other invited guests, lately attended a "trumpet seance" given by Mrs. Smith, which was exceedingly interesting and demonstrative. Spirit Wilbur Thompson conducts the circle and talks through the trumpet sufficiently loud to be heard all through the room; moves tables, chairs and musical box at will. His answers to questions are philosophical and often full of wit and humor. These demonstrations occur while the medium is tied in her chair, but not entranced, often talking to the members of the circle at the same time that the trumpet is being used by the spirit. Such marvelous demonstration of spirit power confounds the wisdom of the wise ones.

**The Social Program** for the State Spiritualists' Convention will be: Friday evening, reception to delegates; Saturday evening, spirit phenomena; Sunday afternoon, short speeches by prominent workers, and Sunday evening, Mrs. R. S. Lillie and Thaddeus S. Fritz.

Mrs. Ella York, secretary of the Spiritual Union of San Jose, sends a stirring communication, which came too late for publication in this issue. It is a call to service for the cause, and unanimity of action.

**Mission Lyceum.**—This society held its monthly social in Mission Opera Hall, 2131 Mission St., on Saturday evening, Aug. 25. Nine numbers on the program, followed by dancing and refreshments, were the order of the evening. The dance music was by Miss Alice Helms. W. T. Jones is the conductor of the Lyceum, which meets every Sunday at 2 p.m. in the same hall.

**The Fire in the Sleeper** building in San Jose occurred in the office portion of the structure, and will not interfere with the State Convention, which meets in the Assembly Hall on Sept. 7.

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

**Good Advertising Medium.**—Prof. E. H. Anderson, Toledo, Ohio, writes as follows:

The PHILOSOPHICAL JOURNAL is the best advertising medium I have found yet; it brings best results.

PROF. E. H. ANDERSON.

# A TRUE HEALER.

He Brings Health and Strength to  
Thousands who have been  
Pronounced Incurable.

SCIENCE TRIUMPHS OVER  
DISEASE.



J. M. PEEBLES, A. M., M. D.

DR. PEEBLES, noted the world over as a physician and scientist, is performing some of the most remarkable cures the world has ever seen. His fame has become world-wide on account of these marvelous cures. He has patients in every State in the Union and in many foreign lands who stand ready to testify to the wonderful cures he has made of cases that had been treated by many of the most eminent physicians without success. Many of the Doctor's patients are those who had traveled all over the world visiting all the great health resorts and sanitariums, in a **Futile Search for Health and Strength.** They returned home in despair, thinking there was no help for them, when they were persuaded to write Dr. Peebles for a diagnosis. This was so clear and complete, showing a thorough understanding of the case, that it inspired enough hope to induce them to try, as a last resort, a course of his treatment. Many such cases show **Wonderful Improvement from the Start.** A very few months is sufficient, in almost all cases, to complete a perfect cure. Mrs. L. A. Humbel, of Long Pine, Neb., who was given up with dropsy and kidney disease by the best physicians in the country, says: "I am very grateful for what you have done for me, as I am in better health than I have been for five years. I have gained fifteen pounds, and I am getting stronger every day. Last month I visited my aged mother in Iowa. She was greatly rejoiced, for she never expected to see me alive again. For five years I traveled and doctored with the best physicians, finally gave up in despair, and went home to my sister, as I thought to die. I can never express how thankful I am for what you have done for me."

Remember that Dr. Peebles does not cure by **Christian Science, Mesmerism,** or any other "ism," but employs **mild, but potent,** remedies in connection with his wonderful **Psychic Treatments.** These Psychic Treatments, say his patients, "**seem as a breath of higher life**" If you do not fully understand the **PSYCHIC SCIENCE** and these **PSYCHIC TREATMENTS,** which are such a **wonderful aid in the treatment of chronic and obscure cases,** the Doctor will send you his essay, "**The Psychic Science in the Cure of Disease,**" which will explain to you fully **Psychic Diagnosing and Psychic Treatment,** with other valuable information for the sick. There is no one so capable of writing on this subject as Dr. Peebles, for he has investigated it for over half a century and is a recognized authority on the various occult sciences in Europe, as well as in this country.

All of Dr. Peebles' diagnosing is done by the aid of his psychic gifts. He can read the diseased conditions of the body as **accurately as if each organ and tissue were open to his view.** Out of many thousands of cases he has diagnosed during the past few years, nine hundred and ninety-nine out of each thousand are willing to testify to the marvelous accuracy of the diagnosis. **Do you know your exact condition? Have you suffered for years without getting permanent help? Did the physician who treated you fully understand your case? Why will you be experimented by those who do not really understand your case, when Dr. Peebles can diagnose your case perfectly, and thus administer treatment upon a scientific basis? Why will you take patent medicines which are prepared for a "text-book" case, and which at best give only TEMPORARY RELIEF, WHEN YOU CAN SECURE TREATMENT FROM THIS EMINENT HEALER THAT IS ESPECIALLY PRESCRIBED AND SUITED TO YOUR CASE, AT A VERY LITTLE MORE COST!** These are the questions that interest all those suffering from chronic and obscure troubles. Think them over carefully. If you are sick and discouraged don't delay one moment in writing the Doctor for a diagnosis of your case. There is nothing of more importance to you than the condition of your health. It will cost you nothing to learn this. The Doctor will send, **FREE OF COST,** a complete diagnosis of your case, and also his essay, "**The Psychic Science in the Cure of Disease,**" and valuable literature on chronic diseases and testimonials from some of his cured patients, showing the long list of so-called incurable cases which he has cured. No disease is really incurable if perfectly understood. Every effect or diseased condition has its cause, and if these are understood, they can, in almost every case, be removed. When this is done, permanent recovery is the result. **DO NOT DESPAIR** if you have failed to get permanent help, but write at once. Remember that **DR. PEEBLES HAS CURED HUNDREDS WHERE ALL OTHERS HAD FAILED.** Write him an honest letter, giving your full name, age, sex and leading symptom, in your own handwriting, and he will give you a complete and full diagnosis, and will also send the literature as mentioned above. Write today. Address:

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

## It Does Not Matter

What your trouble or disease, I will give you a free diagnosis if you write me in your own handwriting and enclose three 2-cent stamps.

**Leading Symptoms not Required.**

Address: HENRY WELLS, M. D.  
Glenwood Springs, Colo.

## 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. 1s.6d. per year (40c) post free. Florence House, 26 Osnabaugh street, Euston-road, London, N. W. England.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

## STAR OF THE MAGI,

A Monthly Journal of Occult Science, Art and Philosophy. \$1 per year; 10 cents per copy. A sample—back number—sent for 2-cent stamp.

The Mystic Theosophy, or Initiation in the Theoretical and Practical Secrets of Astral Truth and Occult Art.

The Mystic Theosophy is a book that gives "results." It will be sent, prepaid, as a premium to all annual subscribers to the "Star of the Magi"—\$1. per year.

Remit to N. E. WOOD, Publisher.  
617 La Salle Avenue, Chicago, Ill.

## THE SUNFLOWER.

W. H. BACH, Publisher.

Twice a month Journal, 12 to 16 pages, published on the Cassadaga Camp Grounds, and devoted to Spiritualism, Occultism, Hypnotism, Astrology, and kindred topics. A corps of the most prominent writers contribute to its columns. 50 cents per year. Sample copies free. ADDRESS

THE SUNFLOWER, Lily Dale, N. Y.

## JULIANISM, The Philosophy of Consciousness

School at 519 Golden Gate Ave., San Francisco  
Julian MacRae, Initiate.

Students are received any time during the term, and new classes formed.

Initiation is by four Degrees, or Courses, each extending over a period of two months.

Fee for each Degree.....\$25 00

Fee for special and scientific instruction in the nature of disease and the perfect law of healing..... 10 00

Fee for lecturing to private circles, or for societies..... 5 00

Fee for consultation on private and personal affairs..... 2 00

First term began August 1, 1900.

## Psychometric Reading and Horoscope.

Send one dollar to this office with your full, Christian, middle, and surname, also day, month and year of your birth—and some article handled or worn by you—and receive either a Psychometric Reading, or a Kabbalistic Horoscope, which will interpret the meaning of your name, or both the Reading and the Horoscope will be sent for \$1.50. This price is limited to three months. MRS. T. CROFTS. Aug. 1, 1900.

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