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# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,  
EDITOR.

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## EMMA CLAIR.

BY EMMA ROOD TUTTLE.

This Beautiful Song Was Set to Music by  
James G. Clark.

Emma Clair, Emma Clair,  
Thou art sheltered with care  
In the beautiful land of the Leal;  
But there's never an hour,  
But with Love's mystic power,  
Thy lily-like presence we feel.

Emma Clair, Emma Clair,  
Thou wert tenderly fair  
And a joy since the hour of thy birth;  
There was love in thine eyes,  
There was light in the skies,  
And gladness for us on the earth.

Emma Clair, Emma Clair,  
It was bitter to bear,  
When our lily-bud died in our hands,  
Though the angels most dear  
Waited lovingly near  
To bear thee to pleasanter lands.

### CHORUS:

And we sob out a prayer  
For our darling, somewhere,  
For we long to be there;  
Oh! we sob out a prayer  
For our darling somewhere,  
And we long to be there,  
Emma Clair!

self that she had been the victim of her own fancies. Not until the next morning did she learn that the man who had made her world brightest had passed away the evening before from that mysterious cause which doctors, for want of a better name, have called heart failure. That woman believes that the man's spirit, as it was leaving his body, revealed itself to her, but she has no proof of this that would convince others; for the thing that happened was of the nature she would keep from others in advance of confirmation.—*Exch.*

### Telepathic Message.

One day at my office I had several times thought strongly that I

engagements, rendered receptive to such suggestions by long practice. So he caught the vibrations of my thought and recognized the personality, and responded thereto.—*The Life.*

### Absent Treatments.

My patients often awaken me in the night calling for help. I know who it is and respond at once.

One morning about two o'clock I was awakened by an impression that a young lady in Boston, whom I had begun to treat for typhoid fever, needed special attention. I treated her vigorously for two hours before I became satisfied that the work had been accomplished. The next morning I wrote the

to a vertical position, striking him on the breast. The dowser himself often appears exhausted by his effort, even complaining of sickness or giddiness and breaking into perspiration. These are so marked in instances that he discards the twig altogether and is guided by his sensations alone. During the operation the dowser fixes his attention on the tip of the twig and becomes oblivious to the world around him.

Eminent people, as well as those who are not conspicuous in public life in England, employ dowzers. Prof. Barrett includes Lords Salisbury and Lansdowne among their patrons. There are scores of professional dowzers in the United Kingdom, to say nothing of the

## BORDERLAND

### Was it a Dream?

Here is the story of a dream that recently came under my notice, and I personally know that it can be well substantiated.

The woman to whom it happened is practically what some would perhaps call hard-headed, and one who had long been an instructor of young girls in a seminary. For some time she had been interested in a man and he in her; their tastes were kindred; they exchanged views on all sorts of subjects; they were much together. It seemed to be mutually understood that there would some day be a marriage in which they two would be the central figures.

One evening as she parted from him she felt greatly troubled. A strange fear entered her mind that he was not well, although he did not complain. Well, a few days later she returned home about dusk, and, being tired, threw herself on the lounge for a brief rest before lighting the gas. A strange, lonesome feeling possessed her. She rose to her feet to strike a light, and as she did so became conscious that a figure passed directly in front of her. She looked long enough to recognize it as that of the man who filled her thoughts. With a murmured exclamation she put out her hand, started forward, as he moved toward the door, and grasped only the air.

A moment later, with the room lighted, she almost persuaded her-

must go to see an insurance man, whose office was about four blocks away from mine, concerning some insurance on my house. I was well acquainted with him, but had not seen him for a good while. When I went out to get my lunch at noon, I thought: "I will run up to see Mr. H. before I come back." But, for some reason, I did not go. Not long after I returned to my office Mr. H. came to the door and said: "Do you wish to see me?" I said: "What made you think I wanted to see you?" He replied: "I don't hardly know, but all day I have kept having the impression that you wished to see me."

His mind was open to business

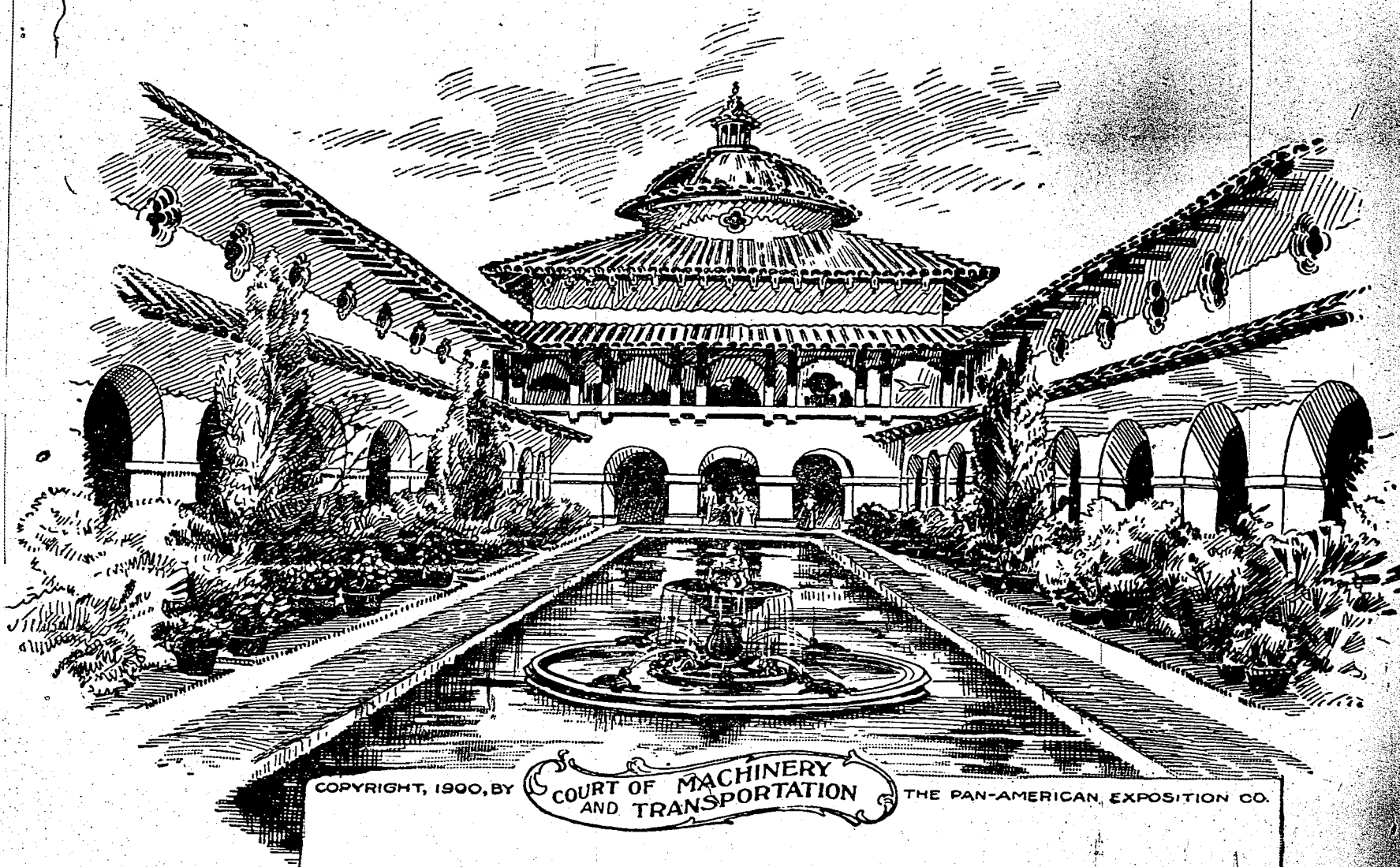
mother of the young lady: "You will write me this morning that the fever left B. last night." And she did, our letters crossing half-way between here and Boston.—*Life.*

### The Divining Rod Mystery.

In describing the operation of "dowsing," as the use of the forked witch hazel twig is locally called in England, Prof. Barrett says that the operator usually holds the Y by the prongs, so that the stem projects in front of him and inclines upward slightly. When the dowser passes a spot where water is supposed to exist, the twig rises

Continental Europe, the United States and Canada. Amateurs also practice the art. In his first report, Prof. Barrett pronounced fairly successful 140 of the 150 attempts recorded. Rejecting the experiments of amateurs, he gets 95 successful results out of 105 cases. In the second report, he finds the proportion about the same, but he admits that dowzers may not report their failures so fully and frankly as their hits. Still, he does not estimate the failures at more than 10 to 15 per cent. of the attempts.

Two sets of experiments have been tried, with a view to ascertain the genuineness of the phe-



The Pan-American Exposition, at Buffalo, N. Y.

nomenon. In one a second or third operator was taken over the same ground as the first, and the results of their divination were identical and successful. Some of the leading spirits in the Society for Psychical Research hold that when the ordinary senses are lulled to inactivity by sleep, natural or hypnotic, a few persons of a peculiar organization exhibit a power of perception and a susceptibility to influence which is unlike that experienced by other people or by the same people under other circumstances.

Prof. Barrett regards this possession of a "supernormal" faculty the most satisfactory theory regarding the discovery of water with a witch hazel twig. He thinks that the successful operator is self-hypnotized by fixing his attention on the twig. He says: "This subconscious perceptive power, commonly called 'clairvoyance,' may provisionally be taken as the explanation of those successes of the dowser which are inexplicable on any grounds at present known to science."—*Baltimore Sun*.

### Spiritual Symposium.

(Continued from last week.)

H. W. Longfellow, poet, says:

"The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not save by their influence, or when at times a most mysterious providence permits them to manifest themselves to mortal eyes."

William Howitt, author *History of Supernatural*.

Dr. Adam Clarke says:

"I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals."

Hon. Roden Noel, author of *A Philosophy of Immortality*.

St. George W. Stock, M. A. (Oxon.)

Robert S. Wyld, LD.D., says:

"With regard to spirit-writing, there is no order of spiritual phenomena which impressed me more powerfully. . . . The evidence that the writing was produced by a spiritual intelligence, without the intervention of human hands, was overwhelming."

Sir Edwin Arnold says:

"All I can say is this: that I regard many of the 'manifestations' as genuine and undeniable, and inexplicable by any known law, or collusion, arrangement, or deception of the senses; and that I conceive it to be the duty and interest of men of science and sense to examine and prosecute the inquiry as one who has fairly passed from the region of ridicule."

Eugene Nus, author *Origin and Ends*.

Eugene Nus, poet, philosopher, dramatic author and journalist, declared in his *Things of the Other World*, that he had found Spiritualism everywhere, and that it is sowing the seeds of a systematic morality, which is greatly preferable to the dreary negations which Materialism offers us."

Victor Hugo says:

"To abandon these spiritual phenomena to credulity, is to commit a treason against human reason."

Emperor Nicholas I.; Emperor Napoleon III.; Countess Eollenhoff.

Sir Charles Isham, Bart, member Spiritualist Alliance.

Lord Bulwer Lytton.

Earl of Radnor, member Spiritual Alliance.

The Master of Lyndsay, Lord Lyndhurst.

Baron Reichenbach, discoverer of Creosote, of Odie Force, author *Researches in Magnetism*.

Lord Tennyson, England's poet of the century.

Nicholas, Duke of Leuchtenberg; Abraham Lincoln; John Ruskin; Sir W. Trevelyan.

Elizabeth Barrett Browning says:

"For theories, we get over no difficulty, it seems to me, by escaping from the obvious inference of an external spiritual agency. When the phenomena are attributed, for instance, to a second personality projected unconsciously and attended by an unconscious exercise of volition and clairvoyance, I see nothing clearly but a convulsive struggle on the part of the theorist to get out of a position he does not like, at whatever expense of kicks against the analogies of God's universe."

L. Figuer, editor *L'Annee Scientifique et Industrielle*.

Louis Figuer, who has done so much to popularize science, and in whose book entitled "The Day After Death" there is such a fund of spiritual knowledge, wrote as follows: "I hold it for a certainty that there exist intermediate beings between God and man. I am absolutely ignorant as to how they can communicate with the earth, but the fact of such communication appears to me to be positive."

Judge Edmonds, Supreme Court, New York; Judge Dailey; John Bright, statesman; Anuncio V. Gabrielle, author; David Christie Murray, author; Ole Bull, the celebrated Norwegian violinist.

Sergeant Cox, president of Society for Psychical Research.

Francis Coppee, poet, dramatist, and member of the French Academy.

Phœbe and Alice Carey; Leon Fayre, Consul General, France; M. Theirs, ex-President; Fogozzi, poet; T. Anthony Trollope.

B. F. Underwood, many years editor of *Boston Index*.

Alexander Dumas, *pere*.

"Dumas believed in apparitions, spirits and unseen influences. . . . He always believed that his father's spirit came just after it had quitted the body to say farewell to him. He felt warm breath on his face and heard a voice say: 'Alexander, I have come to bid you adieu; be a good boy and love your mother.'"—*Memoir by Mrs. Emily Crawford*.

Robert Dale Owen, ex-Consul, author *Footsteps on the Boundary of Another World, Debatable Land, etc.*

Florence Marryatt, author *The Spirit World, There is no Death*.

Gerald Massey, poet; C. C. Massey, barrister.

W. M. Thackeray says:

"It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but if you had seen what I have witnessed, you would hold a different opinion."

I. H. Fichte, the German philosopher and author, says:

"I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Wm. Lloyd Garrison says:

"For the last three years we have kept pace with nearly all that has been published on the subject, and we have witnessed, at various times, many surprising 'manifestations;' and our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency."

Hon. Luther R. Marsh says:

"It is not enough merely to know the fact of immortality. It asserts its value only when it so enters into and controls the life as to make the spirit worthy of this immortal and inestimable boon."

Archbishop Whateley.

"The Archbishop had long been a believer in mesmerism, and, latterly, in clairvoyance and Spiritualism."—*Memoirs of Whateley. Fitzpatrick*.

Archdeacon Colley; Rev. Heber Newton; Rev. John P. Newman, D.D., New York; Rev. A. A. Wheelock, N. Y.; Rev. J. O. Barrett.

Rev. Minot J. Savage, D. D., author *Psychics, Facts and Theories, Life Beyond Death, etc.*

Samuel Watson, D.D., Chairman American Wesleyan Conference.

Rev. John Page Hopps, author *Pessimism, Science and God*, editor of the *Coming Day*.

Rev. B. F. Austin, M. A., LD.D., Canada, says:

"After some years of investigation, under a great variety of circumstances, I dare affirm that the ethical system taught in these spirit communications has never been surpassed in the lofty character of the duties it proclaims, or the power and variety of the motives it urges to secure obedience to law."

"The spiritual beauty, inherent divinity of many of these spirit messages renders the thought of their diabolical origin a moral impossibility and the expression of that thought a blasphemy."

Rev. Moses Hull, author of *Question Settled, The Irrepressible Conflict, Evangelicism and Spiritualism, etc.*

Rev. H. R. Haweis, M. A., incumbent St. James', Marylebone.

Canon Wilberforce says:

"It is a strengthening, calming consideration that we are in the midst of an invisible world of energetic and glorious life, a world of spiritual beings than whom we have been made for a little while lower. Blessed be God for the knowledge of a world like this. It is evidently that region or condition of space in which the departed find themselves immediately after death; probably it is nearer than we imagine, for St. Paul speaks of our being surrounded by a cloud of witnesses. There, it seems to me, they are waiting for us."

Rev. Wm. Stainton Moses, M. A., (Oxon.), author of *Spirit Teachings, Higher Aspects of Spiritualism, Psychography, etc.*

Rev. John Pierpont.

Rev. W. E. Channing says:

"We have good reason to believe that if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds."

### Science of Spiritualism.

W. J. COWEN.

The study of the science of Spiritualism is well worth time which the student may devote to it. There is so much scope to the word that it is difficult to define.

Primarily, Spiritualism means pertaining to the spirit, or soul; therefore, Spiritualism is the science of the soul. But Spiritualism means more than this. It has a broader significance. The science of Spiritualism includes all knowledge, and the better learned one is, the better prepared will he be to begin its study.

Spiritualism is also a religion, because it includes in its teachings the study of the Creator of all things, as well as general knowledge regarding natural phenomena and specific knowledge as regards the existence of spirit.

There is a world of conscious and intelligent individualities which have opened communication with the people of the earth sphere. There is the slate-writing medium, the trumpet medium and the materializing medium who bring us into direct communication with the spirits in a manner which is positive proof to the investigator. We would advise the student who desires to investigate the subject to first get some knowledge of the phenomena and communicate with the spirits. Being convinced that the existence of the spirit is a reality, he can begin to study the subject of Spiritualism with confidence, having laid the foundation of his belief by the knowledge obtained in this manner. The student is now prepared to pass into the deeper and more philosophical

knowledge which is included in the subject.

Spiritualism, defined in the language of metaphysics, is the knowledge which we possess in the relation which we bear to our fellow-man. The ethics of religion teaches us the object of our living upon the earth plane. It explains that sin brings its own punishment to the person who commits it; that he must bear the consequences of his own folly and ignorance, and that he can not lay his sins upon any one else, even though it should be a Christ. A knowledge of Nature's laws is important, as by that means all may avoid falling into those errors which injure their physical and moral natures.

This, Spiritualism teaches, and much more of a moral and spiritual nature, such as is possessed by spirits only, who have advanced to a higher and purer plane of existence than the one we now live in. Spiritualism shows us that by following the teachings of the pure and advanced spirits, we can prepare ourselves for that exit from this world into the higher planes of spiritual existence.

It is the science of all known facts pertaining to the after life; it is knowledge, pre-eminent. The spirit-world is the only source from which knowledge comes. It has come to this world through the means of inspired instruments in all the ages of its history. Inspiration is the true source of knowledge and proceeds from the Ruling Intelligence of all things.

### Fine Forces Must Rule.

The great progress in psychic development, as in hypnotism and mental suggestion, and in the knowledge of the curative qualities of light and color, is very remarkable. Different treatises on light have been prone to deal in some one idea system, one person advocating the blue light, another the red light, another still the red and blue light, while the latest fad has been the violet light.

Dr. Babbitt, Dean of the College of Fine Forces in San Jose, Cal., has had his *Principles of Light and Color* and other works before the public for a quarter of a century, in which the whole range of color forces has been systematized and demonstrated as a science, and medical and other journals are just waking up to the importance of his discoveries. We quote the following article, written by Mrs. Emily Noble, D. M., from the *San Francisco Daily Chronicle*:

THE NEW DOCTRINE OF LIGHT AND HEAT AS HEALING POWERS.

It was about 25 years ago that great interest was aroused in the scientific world by the discovery of the healing qualities of light and color; but because of the one-sidedness of the theories advanced, the public interest in the light and color cure was short-lived. Shortly after, however, a system was founded by Dr. Babbitt, which is said to go down to the basic principles of light and color and to prove the very form and constitution of atoms and the way in which they work with ethereal forces to produce the effects of heat, cold, electricity and chemical affinity of light and color.

The effect of light and color on the human system is no longer a matter of conjecture. The adherents of the new cult believe that cancer and consumption may be cured by light and color. Their effect on insanity and all forms of

nerve exhaustion is said to be little short of marvelous. Experiments along these lines cover a period of over 20 years, but the day has passed when people can put a few panes of colored glass in their windows and call it the color cure.

Recent experiments have proved that the trans-violet rays of sunshine not only penetrate the human body, but pass through it. Too little is known of the finer forces of nature or how to harness them for man's use.

In New Zealand the light and color system is well established, and in India during the past 11 years the principles of light and color have been applied to bubonic plague and Asiatic cholera. In London the Princess of Wales has, at enormous expense to herself, founded a ward in a large hospital for healing by light and color; and because the system is so little understood in Great Britain, physicians and nurses have been sent to Copenhagen to be specially fitted for the work.

The leading doctors in New York and Brooklyn are having excellent results in their experiments with light and color, and Flammarton of the Agricultural Department in Washington has demonstrated that the growth of seed and plant life can be doubled by light and color, and leaves and blossoms be made to change their form as well as their color under these strange new influences. Modern scientists, in their imperfect knowledge of the principles of light and color, are calling the rays of the violet end of the solar spectrum actinic or chemical. This is not entirely correct, as all color rays are chemical. The colors of the finer end of the spectrum are electrical or contracting, and can only induce heat by chemical affinity. To produce heat, an electrical color must always unite with a thermal color, or color potency. Chemical affinity is the balancing power of all nature, and contrasts attract each other through all processes of force to constitute the law of harmony. In this is found the philosophy of disease and its cure. We have abundant facts to prove that the different colors of sunlight consist not only of fine solar ethers of different grades, but of the vibrations of atmospheric and other atoms through which they pass.

The more deeply the potential principles of sunlight are studied, the more they present themselves as a marvelous storehouse with which to revitalize and heal mankind. The theory of healing by light and color is explained in the fact that a certain condition of concentrated sunshine, with some undesirable rays shut off and others augmented by suitable colors, form a combination of fine forces. These, when thrown upon the spinal column and nerve centers of a human being, give the essential elements of vital force. This is conveyed by the revitalized blood and nerve force to the brain, and thence is redistributed over the entire system. It also follows that the circulation is infinitely benefited by light and color, as during a treatment every drop of blood in the body is brought in contact with the subtle, penetrating force of the chemical action of the concentrated sunlight and color, and is thus revitalized.

There is said to be no disease, no matter how slight or how serious, that these fine forces will not reach, alleviate, and, if possible, heal.

A college for the demonstration of these new medical forces has

lately been established by Dr. Babbitt in San Jose, Cal. It was formerly incorporated under the laws of New York, but moved westward for climatic reasons.

### Lincoln's Religion.

About a year ago that able and progressive lecturer and author, Prof. Remsburg, in response for information concerning the faith of Lincoln and some of the prominent Fathers of the Republic, published the following:

"If Washington, Lincoln or Grant acknowledged the divinity of Christ, it ought to be an easy matter to prove it. As an incentive, I make the following offer: 1. I will give \$100 for a sentence in Washington's writings or speeches acknowledging the divinity of Christ. 2. I will give \$100 for a sentence in Lincoln's writings or speeches acknowledging the divinity of Christ. 3. I will give \$100 for a sentence in Grant's writings acknowledging the divinity of Christ. My book, 'Abraham Lincoln; Was He a Christian?' contains everything that could be obtained, both *pro* and *con*, on the question. It gives the testimony of 100 witnesses."

There has not been (so far as known) any claimant for the \$100. The faiths of the Fathers of this Republic were substantially the same as that of the Hebrew prophets, with which Jesus said he was in accord. The lines of the great poet Goethe should never be forgotten—"Loving and serving the Highest and Best." QUAKER.

### My Creed.

ELLA WHEELER WILCOX.

I am asked by a correspondent to state my "religious denomination," my "political party" and my "school of ethics."

My creed is, Do as you would be done by, every hour of every day of every week of every year. This includes our relations with home, society and the masses of people encountered in the daily walks of life.

The simplicity of this creed renders it exceedingly difficult to follow. One which requires devotion to church and forms of worship once or twice a week is much easier.

To my idea, God is the essence and manifestation of love. I fear wrong thinking and wrong doing because it hinders my growth toward the divine standard, not because I think God will be angry or revengeful if I err. I cannot conceive of an angry God. He seems to me infinite patience, pity and love for all created things.

I believe the spirit of man has always existed and always will exist; that it passes through innumerable forms and phases of life, and that which it leaves undone in one incarnation must be accomplished in another.

I believe in the law of cause and effect, and that each soul must work out its own destiny; that guardian angels or unseen beings in a more advanced state of existence endeavor to aid and help us through this world. They are messengers of the Master. I believe in the power of prayer and assertion and in the strength of the spirit to dominate matter and circumstance.

My religion teaches me that it is demanded of us to be of constant assistance to one another in small ways, but that it is wrong to as-

sume another's entire burden or to attempt to take all the difficulties from his path. That interferes with his development. It is for us to cheer, stimulate and encourage, but not to do the work given to another to perform.

I believe that every act of yours and mine affects all humanity. There is no such thing as a separate life. We are all one. If you send out thoughts of despondency, hatred and envy, if you plan revenge or suicide, you are interfering with the harmony of the universe, besides inviting certain misfortune to yourself. If you think love, hope and helpfulness, you are aiding the cause of universal happiness and success.

Thoughts are things, full of electric force, and they go forth and produce their own kind. I believe that God is infinite wisdom, and that evil is only blind ignorance.

So occupied have I been all my life trying to live up to my creed that I have never found time to decide upon a political party or a school of ethics.

I do not understand politics, and, like many other ignorant people, I, in this instance, have small respect for the thing I fail to understand. But I believe in co-operative methods of business and in the public ownership of large industries. I have not the kind of brain that formulates the plans for success, but I have the foresight which sees their certain approach.

### The Mystery of Life.

MRS. J. L. YORK.

What is life? Who can tell? That essence of divinity diffused throughout all space, infused in everything both animate and inanimate; for life permeates everything which has form or being. All is life: the air we breathe is perfumed with life; the flesh upon our bodies is impregnated with life, and as soon as the breath leaves the body it manifests itself.

Whence the cause and what the purpose of life? Herein lies the mystery: We know that life is; we know that nature is its mother, through whose beneficent hand all things are fed, for from her bounty all life is sustained. There is in nature food requisite for the support of everything, for everything is the subject of growth or change. We do not go to the Bible to find the origin of life, for spontaneous conditions are the only requisite.

The thought is beyond the ken of mortals. Though all are familiar with it, yet none can answer it. 'Tis a secret which is yet locked in the storehouse of Nature, wherein are hidden the mysteries which man has vainly sought to solve. But man is delving into its mysteries one by one; science is bringing to light things which in the past man did not know, and who shall say that in the far-off future the secrets of life may not be discovered.

The mystical tower of Babel is being erected, on which man may climb, and with the key of knowledge throw open to the gaze of the world the secrets hidden from sight. Evolution, that wheel of progression, rolls onward and upward, carrying the mind of man with it; 'tis Nature's order. The immature, undeveloped mind could not comprehend her grand truths, hence they were hidden until her children had advanced sufficiently to understand them.

Life is a school, and as genera-

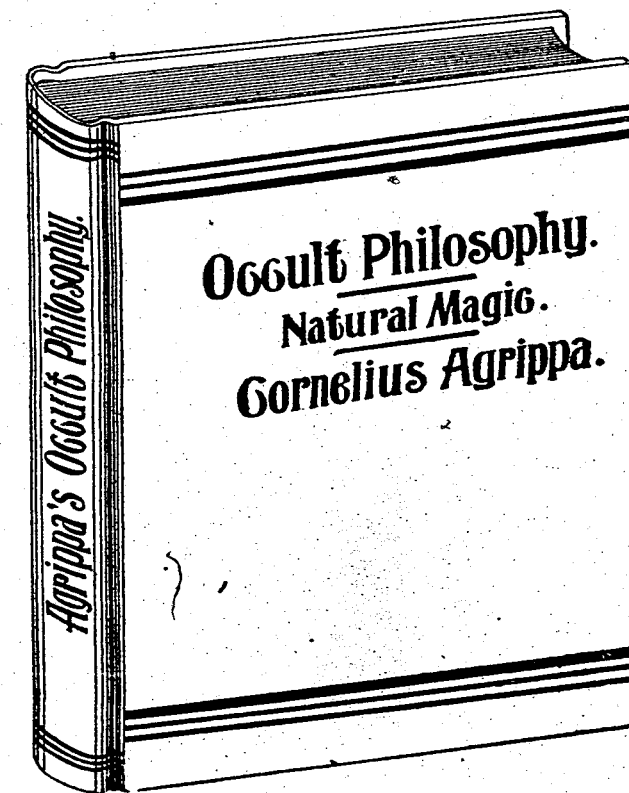
tions pass, they advance to higher grades of thought, and the time may come when the purpose of life will be revealed to man.

## Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.



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

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

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

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

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

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

SAN FRANCISCO, DECEMBER 15, 1900.

Life is too short to waste much of it in controversy. He whose purpose is true need have no fear of ultimate results. The successful man to-day is he who ignores the antiquated philosopher who wants to stop the wagon of progress while he argues abstract questions.

Dear Friend, if you find anything in this paper that offends you—that outrages your religious, social or domestic belief—remember that it is because we are looking at that particular truth from a different point of view. Some day we may get to see things from your standpoint, or you from ours.

Too Serious.—Really an attempt to "stir up the animals" ought not to be taken too seriously. There is always method in every thrust we make, and the purpose is always good, no matter who may misinterpret its animus. The real difficulty lies in the inability of some people to "keep up with the procession."

Strange Conditions confront us to-day. Walter Osborne of California has inaugurated the suicide industry upon a business basis. He says: "I may be a pioneer, but I believe the time will come when every big city will have its chamber where people can go to commit suicide in a painless and scientific manner." Well, if we must have suicides, it would certainly be in line with progress to eliminate the painful and unscientific details which usually accompany the event.

This genius, who would be a philanthropist, is said to be a Buddhist. Strange! It had almost become a settled conviction in the public mind that every person advancing theories or suggestions out of the ordinary must be a Spiritualist. But there may have been some mistake about the matter, and we need not despair.

## Our Foreign Exchanges.

*Les Annales des Sciences Psychiques* for September-October is very interesting. It contains an article by the "Directeur," Dr. Dariex, on "Several Experiments in Movements of Objects Without Contact, Through a Psychic Force Acting at a Distance." The author confirms the reality of the phenomenon and hints at the presence of a servant as "medium" as probable source of force-moving the objects. But probably the paper of most interest to Spiritualists is one by Leon Denis of Tours, a lecturer on Spiritualism, on "Experimental Psychology and Phenomena of Exteriorization and Double Consciousness."

After rapidly and succinctly detailing the various phenomena and evidences thereof, indicating the existence of a soul in the living being, telepathy, transmission of thought, apparitions of the living and the (so-called) dead, with such imposing authorities as Professors Alfred Russell Wallace, Lodge, Myers, Mapes, A. Sardow, Crookes, Zoellner, Hyslop, etc., asks: "Has not the hour come where science is to declare itself and say whether, as so many experimenters of eminence, members of noted institutions affirm the psychic being exists, no longer as a vague and ideal entity, but as a real being, associated with a substantial form, productive of subtle forces which reveal themselves through manifestations of various kinds."

## Doing the Best we Can.

The PHILOSOPHICAL JOURNAL illuminates the Pacific Coast, and represents Spiritualism without an adjective.—*Cassadagan*.

True! We are not doing the best we know, but we are doing the best we can under the circumstances. As for Spiritualism, a determined class of mystics, dogmatists and egotistic pretenders are doing all they can to disparage it, and enthrone their own sophistry in its place; but we are holding the fort, and doing "the best we can."

We know that the worst enemies to Modern Spiritualism are to be found within its ranks. Those who profess to be Spiritualists, and stab at mediumship as a dangerous perversion, leading to the insane asylum, do more against the Cause than all its open enemies. When the other literary representatives of the forward movement have exhausted themselves in the pursuit of mystic phantoms, we will still be found maintaining that Spiritualism is the science of life here and hereafter. It seeks to find all the available truth in every form of faith and all varieties of experience. Hospitable towards all religions, and anti-religious creeds, it seeks the demonstrable truth and endeavors to sift out and reject the irrational, the harmful and untenable.

## Prophecy.

The *Two Worlds* speaks with no uncertain sound on the subject of "Prophecy." We have our opinion on the subject, and have no hesitancy in giving expression to it. But just now we quote:

Why seek to peer into the future of events on the earth plane? Sufficient for all to know that there will be convulsions of nature enough to satisfy the most fastidious; enough to recognize that there will be railway accidents and other disasters caused by the failures of individuals or the lack of care on the part of wealthy corporations; enough of such preventable and unpreventable accidents, without the ominous warning of such which in the one case cannot be escaped, and in the other probably will not be evaded.

It is self-evident that if men turn their attention to bettering the conditions of life; to safeguarding the interests of the individual as opposed to the selfishness of wealthy corporations, the chances of accident to life and limb will become gradually less.

While, if tidal waves, heat waves, assassinations, shipwrecks, earthquakes, and the thousand and one other ailments the world is heir to, have to be borne, it is much better than to have warnings which lack in definiteness and count for prophecy.

With their attention fixed upon the duties of the present, men best prepare themselves to meet the exigencies of the future.

## From Secular Press.

We take pleasure in presenting to the readers of the JOURNAL, from time to time, the utterances of the secular press on matters relating to the philosophy of life. The *Examiner* of San Francisco, in its Sunday edition of Dec. 9, has the following editorial:

Peace on Earth, Good Will to Men. The last Christmas of the nineteenth century finds the Christian world exemplifying its founder's teachings with three million men under arms and twenty million trained soldiers in reserve. Never before in all these 1900 years has the art of killing been cultivated on such a gigantic scale.

Two hundred years ago Jesuit missionaries endowed the Chinese Imperial observatory at Peking with a set of superb astronomical instruments, representing the highest flights of the science and art of their day. This was Christendom's message to China in those backward times. To-day the troops of Christian Germany and France have packed up those instruments to be sent with other loot to the museums of Berlin and Paris.

One Christian power is desolating South Africa, another is slaughtering Filipinos, and all together are ravaging China.

Nevertheless, the reign of peace and good-will is not so far away as it seems to be. It is much that Europe and America are at peace at home. No great powers are tearing at each other's throats, as they were when the century began. It is nearly 30 years since the last duel of that sort ended, and the majority of the people now living in civilized countries have no recollection of a great war. That is something that could hardly ever

have been said in any of the centuries since the fall of Rome. And it is very doubtful whether there will ever be a great war again. The experience of England and America in little wars has not been such as to encourage any nation to undertake a big one. All the imposing masses of soldiery, which up to a generation ago could not have been maintained without devoting them to wholesale murder, may be only a glorified police—the watchdogs of peace instead of the bloodhounds of war.

Common Courtesy.—The *Haberdasher* makes a point on the economy of labor when it proposes to eradicate from its correspondence the superfluous words, "Dear Sir" and "Yours Truly." Some time and labor are surely expended in writing the formal words with which letters are opened and closed; but there is a compensation in the thought that we have not neglected the common courtesies of life. We cannot afford to sacrifice everything to brevity.

Schools of Fraud.—The *Progressive Thinker* says that there exists in San Francisco, schools where fraudulent mediumship is taught. Our contemporary is in error. There was such an infamous organization here, but the advent of the State Association and the PHILOSOPHICAL JOURNAL has eradicated the last vestige of it. This is a good place for fraudulent mediums to starve.

Law of Compensation.—There seems to be a good thought in this from Albert Enoch Marple in the *Free Man*. We give it for what it is worth, dissassociated from surrounding thought environment:

We hear the name of Helen Gould lauded to the skies as a synonym for all that is commendable in the feminine character. I do not desire to detract from her just merits, but what is she doing? Jay Gould was so busily engaged in doing for Wall Street what Wall Street was always trying to do for him, that he had little time and less inclination to endow a home for broken-down sailors. His daughter simply exemplifies the law of compensation so clearly elucidated by Emerson.

A Good Word.—A little more of the kindly feeling manifested in the following notice, and a little less of the spirit of criticism altogether too prevalent, and there would be a wonderful change in the status of our propaganda work. We quote from the *Banner of Light*:

We hear such good reports of the work of the Ladies' Aid of San Francisco that we are constrained to refer to it editorially. We are pleased to hear of the efficient work of this splendid society and congratulate Mrs. Small and her noble-hearted helpers upon their success. Would that all cities were equally as favored as are San Francisco and Boston, for our city is also possessed of a working society bearing the same suggestive title.

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.

"Voices of Earth and Heaven," by Harriet B. Bradbury. New York: Alliance Publishing Co., Life Building. Price, 25c. This is an elegant poem printed in the highest style of the art, with a fancy cover tied with cord with fringed ends, suitable for a holiday present.

The Sermons of the Rev. Dr. Newell Dwight Hillis (Plymouth Church, Brooklyn), successor to Henry Ward Beecher, are published in the Brooklyn daily *Eagle* every Monday, together with full reports of the sermons of pastors of prominent churches in Greater New York. The Monday *Eagle* contains more articles on homiletics than any other daily paper in the United States. Samples sent on request. \$1.50 per year. The Brooklyn daily *Eagle*, Brooklyn, N. Y.

In reference to the spiritual experiences detailed in the books by Prof. Carlyle Petersilea, Mr. Hudson Tuttle writes to him thus: "Your spiritual experience is, indeed, interesting. At times your narrative so far transcends common experience as to make one pause breathless.—Hudson Tuttle."

The December number of the *Homiletic Review* is a worthy conclusion of the last of the two volumes of that standard periodical, for the closing year of the nineteenth century. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3 a year.

*Music, Song and Story* is the title of a new magazine with a holiday issue dated January, 1901. It answers every demand for home reading and entertainment, and in addition to the ordinary contents of an illustrated literary magazine, will provide 16 pages of new sheet music with every issue. It is published monthly at 10 cents a copy, or \$1.00 a year, from 74 Fifth Ave., New York.

In the December *Review* of *Reviews* the editor comments on several important questions of the hour: the results of the census of 1900, with reference to the proposed admission of new States and representation in Congress; the meaning of the national election; the Cuban Constitutional Convention; the elections in Porto Rico and Hawaii; the Liberal victories in Canada and Newfoundland; the Chinese negotiations, and European politics, both internal and international.

*Open Court* for December contains articles on Greek Religion and Mythology, The Prehistoric Cross, The Chinese Altar of Burnt Offering, Dr. Carus' History of the Devil, etc. Published at 324 Dearborn St., Chicago, Ill. 10 cents.

ARCANA OF SPIRITUALISM, manual of Spiritual Science and Philosophy; by Hudson Tuttle, author of "The Arcana of Nature" and many other philosophical works. 320 pp., cloth, gilt. Price, \$1.50. For sale at this office.

Mediums' Directory

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

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

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

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

Prof. J. J. Loy, Natural Healer, is at present located at Baker City, Oregon.

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