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# THE PHILOSOPHICAL JOURNAL

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VOL. 38.

T. S. NEWMAN, EDITOR.

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

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No. 10.

## AN ANGEL'S SONG.

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

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

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

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

MARY KELSEY BOOZER.

## BORDERLAND

### Feeding the Spirits.

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

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

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

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

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

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

Fresno, Cal.

### Strong Spirit Force.

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

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

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

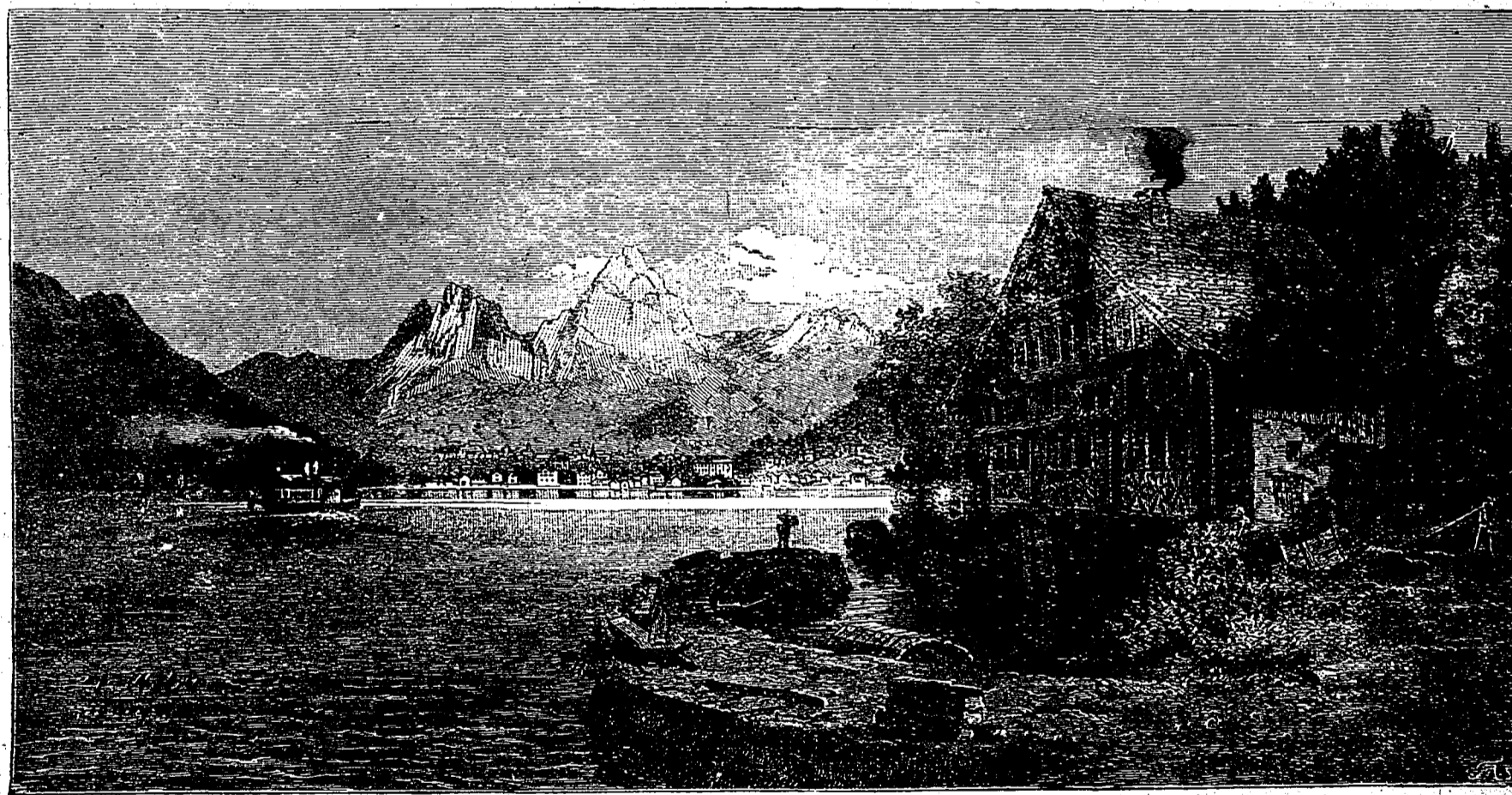
One night Babcock, the photographer, told Okley that if he would break a plate he would pay for it. Quick as a wink and faster than it could have been done by mortal man, four plates came against the door in succession and were broken into hundreds of pieces, some of the fragments falling into the room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

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

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

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

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



Trieb, Lake of Luzerne, Switzerland.

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

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

### Duel Seen in a Dream.

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

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

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

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

### Spirit Photography.

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

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

In taking this picture Mrs. Bird and I sat at a small table; then the artist turned out the gas, making the room perfectly dark. He then sat at this table opposite me. I held the plate in my hands; he put a cloth that was on the table over my hands and the plate, which were resting on the table. Then he put the tips of his fingers on the opposite edge of the plate. We sat there about 15 or 20 seconds, when the spirits rapped on my hand and my familiar guide told me there was a picture on the plate. I spoke about it, and then Mr. Foster lit the gas and at my request made a developing and fixing solution, put them in their respective dishes, and I developed the picture, which was the head only of an old man with grey hair and whiskers. Mrs. Bird thinks it is some one that she knows.

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

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

### The World of Spirit.

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

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

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

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

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

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

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

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

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

### The Paris Congress.

B. B. KINGSBURY.

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

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

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

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

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

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

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

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

### The Tendency of Science.

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

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

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

### Spiritual Literature.

SARA A. UNDERWOOD.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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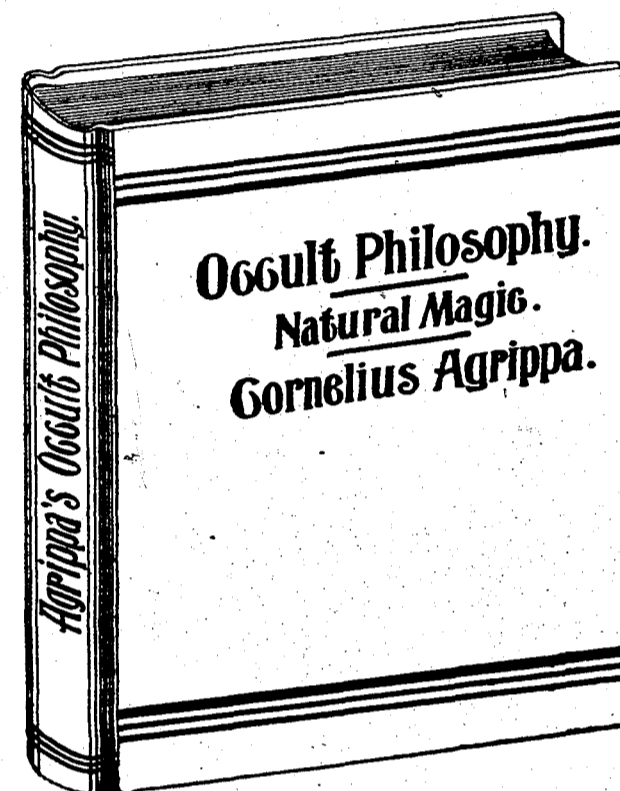
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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, MARCH 9, 1901.

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

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

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

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

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

**The Better Way.**

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

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

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

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

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

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

**Talking to Planet Mars.**

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

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

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

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

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

**Indiana Spiritualist Camp.**

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

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

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

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

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

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

**The Reviewer.**

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

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

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

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

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

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

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

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







# PHILOSOPHICAL JOURNAL

[Established in 1865.]

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

## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1739."

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

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

**LADIES' AID SOCIETY.**—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

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

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

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

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

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

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

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

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

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

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

**Occidental Hall.**—Last Sunday evening at 805 Larkin St. the Fosters (E. W. and wife) gave tests, slate-writing and materialization. The hall was well filled and most of the people took their slates with them, and all, or nearly all, received communications, many of them being satisfactory tests. While Mr. Foster's hands and knees were tied together (and sewed, too), hands to the number of six or eight at a time, were shown around his body, there being no chance for help by any confederate. The slates were tied or sometimes nailed together and handed in the cabinet one at a time, and in less than a minute handed out again with messages written. Mrs. Sadie E. Cooke furnished the music.

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

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

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

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

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

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

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

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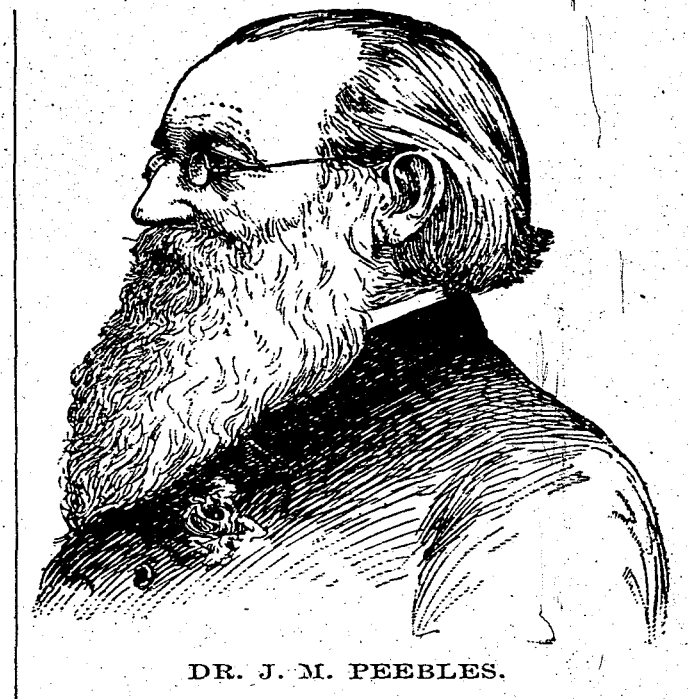
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McKee of San Francisco occupied the platform in the evening. It was voted to celebrate the 53rd anniversary at Fraternal Hall on the afternoon and evening of April 7. Mr. R. G. Taylor was elected vice-president, to fill a vacancy. SEC.

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

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

## The Occult and Biological Journal,

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