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# THE PHILOSOPHICAL JOURNAL

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VOL. 38.

T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 23, 1901.

1429 Market-st. Between 10 & 11th-Sts.

No. 12.

## LOVE'S PRAYER.

Heaven, hear us; angels near us,  
Bless us with thy love divine!  
Virgin Vesta, sweet Celesta,  
Come and bless our humble shrine!

Come we kneeling and appealing,  
At the altar side beside;  
Holy spirit, doth thou hear it—  
Hear the prayer our hearts betide?

Here we bow us and avow us  
To a life of love divine;  
Angels hear us, God be near us,  
Kneeling at thy holy shrine!

Love is breathing, smiles are wreathing  
Ruby lips of angels fair;  
May they bless us, and caress us,  
Is the burthen of our prayer.

Joy in living, joy in giving  
Life for love as Jesus taught;  
This the pleasure, this the treasure,  
Gracious Master, thou hast wrought!

Life of duty, life of beauty,  
Wine of life, by Heaven blessed;  
May we live it, may we give it,  
Lord, to every soul distressed!

Be it real; Christ's ideal  
Life the angels bid us lead;  
For the glory of the story  
Is the way we make it read.

J. MARION GALE, Quilcene, Wash.



## Evidence of a Spirit in Court

In 1877 there lived on a farm in the county of Denton, Texas, Mrs. Laura Jones, a widow with two sons, Frank and John, nearly grown, and several smaller children.

William Jones, the father, had been a hard worker and a successful farmer and stock-raiser, and at his death had bequeathed to the widow and her children a model farm, well tilled and stocked with the best the country afforded, with a valuable tract of land in the southern part of the State.

The Spring after his death, says a Dallas correspondent of the St. Louis *Globe-Democrat*, a large number of their horses strayed away from their accustomed range, and the country at that time being sparsely settled, were soon lost track of, and the usual course of inquiry served to elicit no information except the band had been seen headed south.

Early in the Fall, after the crops had been garnered, it was decided that Frank, the eldest, should make an extended trip to the southward and try and find the truant stock, as the entire loss meant a serious blow to the family. On a bright September morning Frank Jones drew the double cinch to an easy notch under his saddle-horse, and, bidding his mother and John farewell, sped away to the southward, never to return again in the flesh.

There was yet plenty of work to be done on the farm, and time which otherwise might have dragged wearily to the lonely widow was filled with pleasant anticipation of the absent one's early return. Days passed in rapid succession, and an occasional letter from Frank describing the beauties of the country and his own hardships in traveling alone through such unsettled regions, furnished food for discussion in the fading twilight. At last a letter came which stated that he was on the right trail and would soon overtake the slowly retreating herd. This was the last letter ever received. He was then 200 miles south of the home place, and they began to speculate upon the day of his probable return. Allowing for delay for grazing the stock en route homeward, a day was set which it was considered, barring unforeseen accidents, should give him ample time for the return journey.

The appointed day came, but with it came no Frank, and no tidings; nor the next day nor the next, and as the days lengthened into weeks the anxious mother, with moistened eyes, daily scanned the dusty trail to the southward.

The country at this time was none too safe from marauding bands of Indians, and horse thieves were more plentiful than now and cared little for human life when a cavey-yard was at stake. These

possibilities were anxiously discussed by the distressed family, and inquiry was made by letters at various points along the route from which letters had been received from Frank. But all their inquiries came to naught. They did not know whether he was still going southward on the trail or had overtaken the stock and was even then on his return.

## THE SPIRIT APPEARS.

On the night of Nov. 7 there came a sound of footsteps on the front porch. After the usual custom, the family had retired early. The fire had been burning in the wide stone chimney to dispel the chill November winds, and its dying embers were casting fitful shadows on the wall. The footsteps approached the door, a hand turned the knob and some one entered. John was a light sleeper, and, being aroused by the sound and the draught which came through the open doorway, awoke and raised himself partly on his elbow. He saw the outlines of a man, and reaching for his revolver he demanded: "Who is there?" The familiar voice of his brother answered him, and he came and sat down on the foot of John's bed.

They conversed together in low tones for some time, but not caring to disturb his mother at that hour, John vouchsafed the information that his room and bed were ready for him just as he left it, as neither had been occupied during his

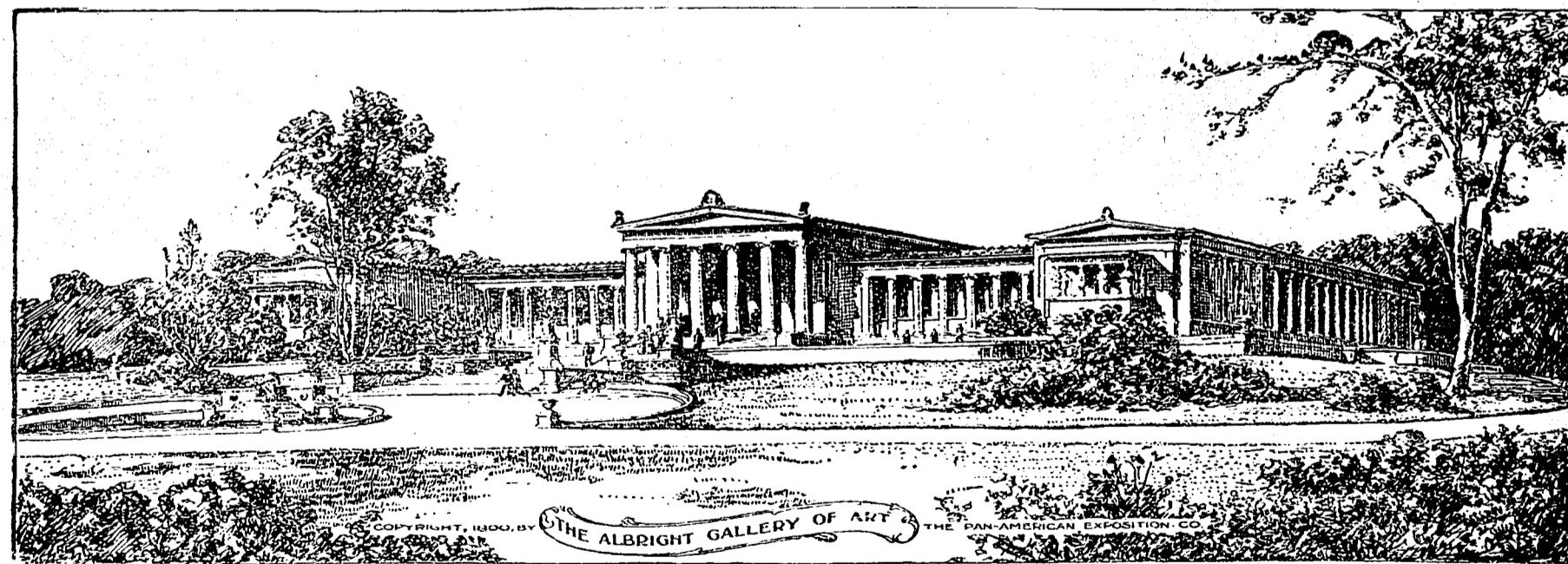
absence. The dim outlines and retreating footsteps vanished through the opposite window. John immediately went into his brother's room, threw open the blinds and a flood of sunlight dispelled the lurking shadows, but there was no sign of Frank. He was becoming seriously alarmed, and went to the kitchen, told his mother part of the conversation he had had with his brother the night before.

His mother for a while refused to credit such a thing, and ascribed it to too much supper or a slight illness, but John's earnestness in support of his statement and his fear that something had happened to Frank, had its effect, and Mrs. Jones began to think that possibly there was something wrong. However, as certain supplies for the farm were needed in town, it was decided to hitch up the wagon, take the children and go and spend the day with Uncle Bob Saunders, who at that time was doing a thriving business in Denton, the county seat of Denton county. Upon arrival there, after the usual greetings and commonplace talk, inquiry was made about Frank, and Uncle Bob was forthwith enlightened as to John's strange experience and his uneasiness.

## THE WORST FEARS REALIZED.

Mr. Saunders being a practical man, ridiculed the idea and tried his best to cheer him up, but John's countenance quickly disclosed to him the fact that he was not mak-

## Pan-American Exposition at Buffalo, N. Y., May 1 to Nov. 1, 1901.



The Sabbatarian Cranks are again conniving. They are greatly exercised about the Pan-American Exposition, which may possibly be open on Sundays, and thus the people who have to labor on the other six days may be able to see it, as well as those who have time and money to spare to view it whenever they feel like doing so.

They were cute enough about the St. Louis Exposition to secure the passage of a proviso in the government appropriation which granted the money only upon condition that the Exposition grounds be closed on Sundays. In the case at Buffalo, they failed to do this, and hence their frenzy just now. How much better it would be to open the grounds at half price on Sundays; or, if possible, to have entrance entirely free on that day. What harm could there possibly be in having the art gallery and other exhibits of beauty to be freely seen and enjoyed by as many as possible, on any day—be it ever so sacred?

"Sabbatarian cranks" may yet find that they must yield to the popular demand, and see not only the parks open on Sundays, but all the great International Expositions.—EDITOR.

ing much headway, so in deference to their wishes he and John started to the telegraph office to see if they could learn something from that source. While crossing the corner of the public square, around which were grouped the business houses of the town, they were hailed by the Sheriff, who approached them bearing in his hand a telegraphic envelope. He handed the message to John, who hastily unfolded the yellow paper and read:

"MCDADE, Texas, Nov. 8, 1877. —To the Sheriff of Denton county, Denton, Texas: Man found dead near here last night. Papers disclose identity of Frank Jones of your county. Notify his people.

S. P. WILLIAMS, County Judge." Something more than a year passed away when, through divergence of interest, it was thought best to dispose of all the Jones property so it could be more equitably divided among the heirs, and with that end in view, Bob Saunders, who had been appointed administrator, rapidly disposed of the estate until there was nothing left but one tract of land in the southern part of the State. He was about to offer that for sale when John put in an appearance and strenuously opposed it. He refused to give any reason for it. His uncle refused to listen to further delay without some reason for it, whereupon John for the first time told in detail his conversation with the supernatural being which made its appearance at his bedside the night of Frank's death.

#### THE SPIRIT CORROBORATED.

Frank had told him that he had found the horses near the town of Steller. Mrs. Mary Williams, a widow living in that vicinity and owning a large cattle ranch, had turned the horses into her pasture. Upon learning that Frank owned the adjoining section of land, she proposed to buy it, with the stock, and, knowing the danger from the Indians and horse thieves in driving the stock home, he decided to sell, and making Mrs. Williams a bill of sale to the stock, she paid him over the entire purchase money.

Not having the necessary papers at hand, Frank was to make out and send her the deed when he returned home. This he instructed his brother to do, but for fear of being laughed at, he had kept his own counsel until such time as it became necessary for him to speak. That time had now come, and he declared that he would contest with all his might any attempt to dispose of that tract of land until the matter had been investigated. Part of his statement having already been verified, it was decided to make some inquiry relative to this Mrs. Williams. With this end in view, a letter was sent to Mrs. Williams asking her for information as to the whereabouts of Frank Jones.

A short time after this she appeared in Denton, and, learning who was administrator of the Jones estate, presented herself before Bob Saunders and exhibited her receipt for money paid and also for the bill of sale for the stock which Frank had given her. Her story tallied in every detail with that of John's ghostly visitor. John Jones went before the County Court of Denton county and there made affidavit, which is a matter of record, that his brother Frank had detailed him to his trade with the widow and that the administrator was in justice bound to furnish her a deed to the property.

Although he robbed his own pocket of a great deal of money, he carried out the instructions of his brother's spirit and the widow received her own.

The above is no story—no myth created for sensational purposes; but a genuine affair and important. —*Temple of Health.*

#### Thought Transference.

There are many verified cases on record of mental telegraphy, telepathy, or, more plainly speaking, thought transference. One of the strangest cases was that of two young newspaper men who once roomed together in Cincinnati. A year after they had separated, one was working in Columbus and the other was in Cincinnati.

One night the Columbus man was sitting in his office writing a letter when he suddenly began to write poetry. He wrote seven lines of extremely pretty verse. He had never written a line of verse before in his life or attempted to do so. Just then a correspondent came in and he threw the poem aside, well satisfied with his work and fully intending to complete it. When the correspondent went out he again attempted to write, but made an awful botch of the stuff. He could not even carry out his idea. He thought of his friend in Cincinnati and remarked to himself if that friend had the idea he could write a really beautiful bit of verse. He determined to send his seven lines and a sketch of the idea to his friend, but neglected to do so.

Imagine his surprise, two months later, when he found the seven lines of his poem and more added in an Eastern magazine with his friend's signature to it. He wrote to his friend explaining the circumstances, and after they had reviewed the case, they discovered that the Cincinnati man had written the entire poem on the night the Columbus man had written the seven lines. —*Star of the Magi.*

#### Medical Laws.

ADDRESS TO THE SENATE COMMITTEE OF NEW YORK.

Honorable Senators—Gentlemen: Senate Bill 236,639 makes it a misdemeanor to practice clairvoyance. We oppose this because it attempts the impossible. We claim that clairvoyance is a spiritual gift. We believe with Paul, that there is a natural body, and there is a spiritual body. Furthermore, we believe that there are spiritual senses, or soul senses, corresponding to the physical senses.

The soul sense of sight we call clairvoyance; the soul sense of hearing we call clairaudience; the soul sense of touch we call psychometry. Certain persons are intuitively endowed with these soul senses—such persons we call mediums or psychics. Many mediums are endowed with all three of these gifts or developments. They are clairvoyants, clairaudients and psychometrists.

These gifts are so closely inter-related, and their exercise is so interblended, that the question of separating the practice of clairvoyance from that of other spiritual gifts would hardly be practical. Hence, the term "clairvoyant," as it is generally understood, takes a broader meaning than the simple sense of spiritual vision.

These trance mediums generally possess more or less of this clairvoyant vision coupled with other

phases of mediumship. In many instances that term could be used to prevent trance mediums from filling their appointments. At least the opposers of Spiritualism, in the absence of better arguments, could make some of our ordained ministers much trouble and expense.

Medical clairvoyance is a term we apply to mediums who see and describe things not visible to the physical eye. Such seem to see and describe diseased physical organs, and frequently prescribe remedies, regardless of the distance between the clairaudient and the patient. Here, we have interblended the power to prescribe with the power to see. This is often done when the medium is supposedly in an unconscious condition. Many of the mediums and speakers of Spiritualism, some of whom are pastors of churches, speak while in an unconscious trance.

From this it will appear that the exercise of spiritual gifts is so closely allied to clairvoyance that to prohibit the practice of clairvoyance would suppress other mediumship to a very great extent, and would thus encroach upon the religious rights and privileges of a large body of people, who rely upon the manifestations of mediumship to demonstrate the continuity of life beyond the change called death.

The gift of spiritual sight is as natural to some persons as is physical sight to others. You might as well attempt to prevent a person from seeing with his physical eyes, as to attempt to try to prevent a natural clairvoyant from seeing clairvoyantly.

To see clairvoyantly is to practice clairvoyance as much as to see with the physical eyes is to practice seeing. You cannot prohibit clairvoyance; at best, you can only prohibit such from telling what they see.

Religious persecutions of past ages tell the sad tale of attempts to suppress spiritual gifts by the right arm of legal authority. It will be a mistake to turn the wheels of the car of progress backwards and begin a new era of persecution. The enacting of this bill into law, and the enforcing of that law, will be a long step in that direction.

We are opposed to any and all forms of fraud and deception that may be practiced under cover of clairvoyance and mediumship, but in our opinion the statutes against fraud and fortune-telling are ample protection when properly enforced. But should it be deemed wise to enact more stringent laws to that end, we will not object.

Our association will gladly cooperate in any legitimate effort for the protection of the people; but, in the name of the New York Association of Spiritualists, we protest against this bill which would crush out legitimate clairvoyance, which is as sacred to us as was the clairvoyance of Jesus and the Apostles to the primitive Christian Church.

Finally, on behalf of our association, a chartered religious body, and of the Spiritualists of this State, we oppose this proposed legislation.

1. Because it would be an infringement upon medical liberty, and deprive a large number of people from availing themselves of what they believe to be the best and most efficient means of diagnosing disease and healing the sick.

2. Because it would be an unnecessary and unwarranted infringement upon the religious

rites of the Spiritualists of this State, and would likely result in the persecution of honest and pure-minded persons, inflicting serious injustice upon them.

MOSES HULL,  
Pastor First Spiritualist Church,  
Buffalo, N. Y.

W. H. RICHARDSON,  
Treasurer New York State Association of Spiritualists.

#### A Chance for Good.

J. MARION GALE

"What the agnostics don't know," now makes the finest library in the world. If there is anything in this life of which I am proud, it is the fact that, during the latter part of the Nineteenth Century, I bought and gave away a good many volumes of that library of spiritual literature; thus laying up treasure in Heaven, where moth and rust cannot triturate and destroy, and where thieves are not compelled, by force of habit or unrighteous circumstances, to steal for a living.

This reminds me, that if Andrew Carnegie really desires to confer a great blessing to the people in his munificent gifts, he should, by all means, include in his libraries the library of Spiritualism. I do not refer to fake stories like that of Helen Gardner in a late *Free Thought Magazine*, nor yet to fake stories of the theological brand, but to the genuine writing of tried and true mediums that have lived through years of calumny and misrepresentations of "smart Alecks" who never investigated the subject. I mean the standard books of Spiritualism (which are for sale in the PHILOSOPHICAL JOURNAL office)—the story of truth from the world of spirits to the world of mortals. The twentieth century will add much to this library and prove it to be, as I said, the finest library in the world.

Quilcene, Wash.

#### Message from Prof. Denton.

ADELAIDE COMSTOCK.

Please allow me to call attention to the editorial in the JOURNAL for March 9, entitled "The Better Way." I endorse it, feeling the force of the old orthodox hymn:

For tares must grow among the wheat,  
Until the harvest come.

Sustain the truths by holding the higher spiritual truths in pre-eminence, and the false will die of itself. In trying to weed out all the tares we might uproot some precious grain.

"Truth is mighty and will prevail." Even—"Crushed to earth will rise again."

But we have faith that our philosophy has passed through the wine-press stage and has living force enough to sustain itself from this on, if its adherents prove themselves worthy representatives of the Cause by living up to the highest light given through its teachings.

I enclose a communication received some years ago through independent slate-writing given in full daylight, forenoon sunlight streaming into the uncurtained window, the slates bound together by a strong rubber band, lying in my own lap with the medium's and my own fingers merely resting on the frame. We both plainly heard the writing going on between the slates—the dotting of the "i's" and the crossing of the "t's" being clearly perceptible. The communi-

cation was beautifully written and in a clear hand, the lines, too, scrupulously straight.

Besides this, two other slates carelessly thrown on the carpet, and at some distance from where we sat, were written on at the same sitting—one a brief communication from a brother whom I had specially desired to hear from; the other contained simply the name, "Frederica Bremer." The slates held in my lap had a grain of pencil between them; the two others, thrown singly, had no pencil near. The communication read thus:

"The truths of the spiritual philosophy have now passed beyond the domain of controversy and are susceptible of palpable demonstration; and those who are wise in their generation accept the facts as demonstrated and thereby enrich their minds, and prepare their spirits for the higher spheres. You are far advanced in the knowledge of the truth.

WM. DENTON."

I give it entire, but have a feeling of delicacy in making public the last sentence. You have no idea, however, as to the satisfaction the whole message was to me. I had not thought such proof possible, it being my first experience in that line. Although I had visited the office of the *Golden Gate*, and had received from our good (now risen) brother, J. J. Owen, positive assurance of the fact that the slates he had framed were written on independent of mortal fingers, except the touch on the frame.

Still it seemed too astounding! for, as you must bear in mind, this was at least 15 years ago. But I have the slate framed, with writing intact, as from Bro. Owen I copied the idea of framing with glass protection.

#### Handsone Gift to the N. S. A.

The N. S. A. library is now adorned with the life-size portraits—elegantly framed—of two noble and staunch reformers and Spiritualists, both of whom are still working for human progress from the spirit-world. They are John Pierpont, the well known reformer, (during his long life of over 80 years), also poet, preacher and Spiritualist, and the president of the first National Spiritualists' Association, in the sixties—and Luther Colby, the first editor of the *Banner of Light* (for more than 35 years), a veteran Spiritualist and reformer who, during his earth life of nearly 80 years, labored for human progress and happiness. These portraits were presented to the N. S. A. by a gentleman in Brooklyn, N. Y., who knew and loved these workers.

#### LEGISLATION AGAINST HEALERS.

An effort is being made in every direction to restrict the liberties and rights of our people. Eighteen States have medical bills before their Legislatures asking for restriction in the practice of medicine and healing, and other sections are seeking to curtail privileges in relation to the practice of mediumship and so forth. President Barrett reports that he finds much of this spirit of intolerance in many places during his missionary tour, and it behooves Spiritualists and Liberalists everywhere to be eternally vigilant, and to do their utmost to frustrate the well-laid plans of the bigots in medicine and in religion.

#### THE CAUSE IN WASHINGTON, D. C.

Mrs. C. Fannie Allyn lectured for the First Association during February. Her work was enthusiastic and vigorous. She was an able helper in the week-evening meetings of the society, and of the Ladies' Aid.

During March, Prof. Peck is to occupy the same platform. His opening discourses were profound, logical and thoroughly spiritualistic.

The Educational and Psychical Society contemplate soon to build a temple.

The work goes on, and we are encouraged by the sympathy and good-will of hosts of friends.

MARY T. LONGLEY, Sec.  
600 Pennsylvania Ave. S. E.,  
Washington, D. C.

#### The Myth of Noah.

BAINBRIDGE BISHOP.

I see it mentioned that there is a possibility of the world being drowned again, as in the time of Noah, and this will take place next December. This is not a pleasant prospect for nervous people; but if it is to be a repetition of the flood of Noah they can set their minds at rest, as this was the yearly tropical rains and floods peculiar to hot countries in the torrid zone; so says the ancient Alexandrian key or "symbol code," sometimes called the key of the initiated, as the story of Adam shows the phenomena relating to the sun in its movement from mid-summer to Dec. 21 in the temperate zone.

The story of Noah shows the course of the sun with its attendant phenomena throughout the year, in the torrid zone. Both writings are first-class riddles from beginning to end. By the use of the above key they can be fully translated.

I will briefly state what the key shows. The ark was the solar halo or circle of the rising sun resting on the sea, showing over one-half above the water. Noah was the sun; his wife was the sunlight associated with him inside the ark, or halo circle; his three sons were the three mock suns; the fourth mock sun was hidden by the water, therefore were not spoken of. His sons' wives were the light associated with them the same as Noah's wife. This made the eight persons in the ark.

Now, the ancient writers understood that all life, both male and female, on this planet originated from the sunlight. This is a self-evident truth, and is not disputed by the scientist of the present day; therefore, the sunlight inside the sun halo, or ark, was personated as both male and female creeping things, with which the world was to be repopulated.

The rainy season came on, and it rained 40 days and 40 nights, and the waters prevailed upwards 15 cubits, and the tops of the highest mountains were covered. In Egypt the ancient law was, that if the Nile rose 15 cubits or upwards the land was taxed; if less, no taxes were levied. This indicates an Egyptian enigma.

As in all Oriental writings and stories the myth of Noah is probably exaggerated, perhaps in this case, to hide the truth from the vulgar, the rest of the story is like, or seems to be taken from the myth of Saturn, which is another story relating to the sun.

It is true that in the above an-

cient key the sign of Capricornus is personated by a monster, half goat and half fish, representing a sea wave prancing on the surface of the sea.

I hardly think this would indicate a flood, as Sagittarius, Aquarius and Pisces (in the old key) all denote water. The beginning of the chapter, relating to Noah, smacks of ancient mythology. This is plain to anyone who is familiar with Roman and Egyptian mythology.

New Russia, N. Y.

#### "Across the Divide."

G. E. LOTHROP, JR.

Spiritualism is bringing some very happy news from "across the divide, for Rev. R. Heber Newton, of New York, says: "Men and women can hold conscious communion with spirits, I know; not from my own personal experience, but from the experience of friends whose truthfulness is beyond doubt." This is a clever bit of evidence from such a source, and shows how the clergy are accepting spirit evidence.

Rev. M. J. Savage, of New York, says: "The belief (Spiritualism) is at work in the case of thousands, and so is supplanting the beliefs that were held before it. It is declared that death is only another birth. Then it is curious for the student of these things to note that none of the spirits are orthodox. I have been struck by the observation of this strange fact. Perhaps this accounts largely for the bitter opposition of the churches," etc.

The late Paul Gibier, president of Pasteur's famous institute, investigated the phenomena of materialized spirits with the seances of Mrs. Carrie M. Sawyer, now residing at 21 Yarmouth St., Boston, and spent one year and seven months in these researches. He invited famous inventors, professors, scientists, diplomats, etc., to see these spirits, and they became so convinced that the "dead" can literally be materialized, as did the dead prophet Samuel before King Saul, that Gibier had contracted for three years to employ Mrs. Sawyer to tour France, Egypt, etc., exhibiting the miraculous phenomena of spirit-life, when he was killed by an accident.

The writer has attended seances with this very famous medium, and can testify to the truth of Gibier's researches. In one seance alone, while the medium was tied by the neck with four knots to the side of her solidly-built wood cabinet, about 20 spirits came in less than two hours, before several people.

Two gentlemen met Emma Abbott's spirit, a New York singer, whom they knew in life, besides a Vassar teacher's spirit, who was killed by a falling rock from a quarry. One lady met an old Advent minister who died 20 years ago, besides a lady friend named Susie.

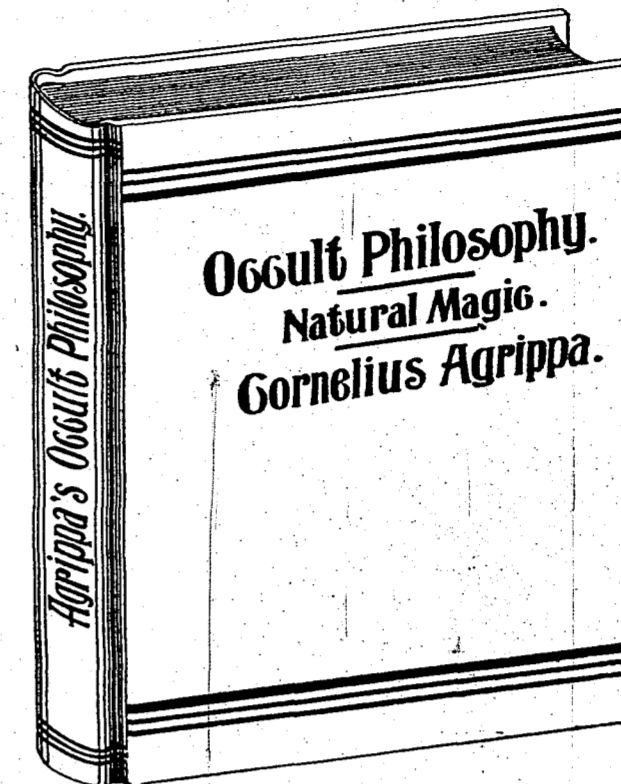
Only a few people have this phase. In Boston we have, besides Mrs. Sawyer, Mrs. C. B. Bliss, Mrs. A. C. Littlefield, Mrs. Guff and two others, not now doing public work. Boston, Mass.

## THE Interpreter

Issued monthly in the divine year. Single numbers, 10c.; subscription, \$1.00. REV. GEORGE CHAINEY, Editor, 1021 Masonic Temple, Chicago, Ill.

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

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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, MARCH 23, 1901.

**Dr. J. M. Peebles** is spending a few weeks in Florida. Last week he attended the Spiritualist camp-meeting at Lake Helen. He attended eight camps last season and is engaged for five this season.

**The Piper Phenomena** are denominated spiritualistic tricks by Prof. James L. Ford in last Sunday's *Examiner*. He thinks he has wiped out all the evidence presented to the Psychical Research Society by his bare assertion. He attempts to justify his opinion by citing some of the most bare-faced tricks of sharpers and thimble-riggers by whom he said he had been duped. If such is a fact, then Prof. Ford must be one of the most unsophisticated of the tender-feet and consequently totally unfit to pass judgment on that which is far beyond his comprehension.

**Mrs. Eunice Sleeper** passed to the Summerland on March 2, and we find in *Spirit Mothers* the following tribute to her memory written by Mrs. E. P. Thorndyke:

Sleeper Hall, in San Jose, will stand as a monument to her efforts to perpetuate the Cause of Spiritualism in her adopted State. The writer met her for the last time on the platform at the dedication of that building, Oct. 26, 1899.

Owing to mismanagement of the funds so generously donated, Mrs. Sleeper did not realize the object that she hoped would crown her effort, viz: a fund set aside for establishing a paper, where both the philosophy and phenomena of Spiritualism would receive support and recognition. Instead, when called to make her last adieu to earth scenes, but meager results of her fond expectations had been realized.

I recall her work in the past, and her generous hospitality and defence of our mediums. That record will stand deeply engraved on the tablets of the memory of those who witnessed her unflinching devotion to

The Cause that lacked assistance,  
For the future in the distance,  
And the good that she could do.

## Creeds Are Passing Away.

The religions of the world are all being weighed in the balances, and are found wanting. They do not meet the requirements of the age—they are too antiquated. In these days, when men *think* and *reason*, the old creeds and the old religions are inadequate to human needs and aspirations. The present organizations are doomed, and the twentieth century will witness their complete overthrow. The *Pacific Unitarian* gives its views on this subject in the March issue in this language:

There is a feeling of uneasiness abroad in the land concerning the future of churches, and even of religion. This feeling is not confined to any one denomination, not to any single locality; it is not peculiar to orthodox or liberal organizations. We have not far to look for the cause of this anxiety about the future. It is to be found in the changes taking place in the thought of the world. Social institutions and methods of every kind are slowly but steadily conforming to the newer knowledge gained through science, experience and revelation. This includes the nature of divinity, and the divinity of nature. As knowledge grows, actual relations between man and God are more rationally understood. The labels upon things, customs, beliefs, are being altered, re-written, and naturally confusion ensues. Religion and theology, ceremony and creed, are not excepted in this shaking up.

## Another Legal Outrage.

We learn that the 10-year-old son of Patrolman Charles Avery, of Kalamazoo, Mich., was forcibly vaccinated at school. The result was blood-poisoning, lockjaw and tetanus. A paper reporting it adds:

Local school circles have been torn up for some time past on the vaccination question. George R. Matthews, a healer, refused to have his children vaccinated, this being contrary to his faith. He took his children to school and they were refused admission. The family could not be reached by truancy laws, as he manifested a willingness to send his children to school and they to attend. Faith healers and physicians have been having it out through newspapers, and Matthews has affirmed that he will carry the case to the Supreme Court to test the compulsory vaccination rule, and the lockjaw case is likely to have an important bearing on the legal proceedings.

Is it not quite time now to call a halt on such legal outrages?

**Andrew Carnegie**, whatever else may be said of him, was a generous giver to intelligence. He gave to libraries and for other literary purposes a grand total of \$13,540,965, but not a cent for dogma or superstition.

**The Modern Church** is like a watch with a broken mainspring, or a clock with weights removed: little revivals are mere attempts to push around the hands on the dial; but with all that, the hands do not keep pace with the hands of genuine progress.—*Flaming Sword*.

## Mental Science and Healing.

The following is an extract from an argument on the constitutionality of Mental Healing, presented before the New York Assembly Committee on Public Health by Judge Charles Z. Lincoln, formerly member of the Statutory Revision Committee and legal adviser to Governors Black and Roosevelt:

This bill reads that one shall be regarded as practicing medicine who professes to heal, or shall give treatment to any person by any method, whether with or without giving drugs or medicine.

Now that, it seems to me, involves the consideration of two important propositions. First, I think it is an unwarrantable restriction and limitation of the rights of the citizen. If I have a bodily infirmity and I resort to these three schools of medicine, or the practitioners of these three schools, and they all three are unable to give me relief, do you think that the Legislature or State of New York has a right to say I shall not be permitted to go to any one else. Self-preservation is the first law of nature.

I have a right to go where my conscience dictates, whether the man is licensed or not, for he may not be practicing medicine within the law, but if he has discovered a remedy which he is willing to give, or sell to me, I have a right to apply to him, and you cannot say by your statute that I shall limit my application for relief to three classes of practitioners and no more. Everybody knows that men who are not physicians often discover remedies for disease.

Under my right to life, liberty and the pursuit of happiness, I may preserve my health, not only by the application to these three schools of medicine, but by the application to any one else who has an available remedy. The Legislature of the State of New York has no right to pass such a law.

The other objection is of great significance, and that is that this bill, as it relates to Christian Scientists, is an infringement on the right of religious liberty. Section 8 of Article I, of the Constitution of the State provides, among other things:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind." And it cannot be infringed upon by the Legislature.

As I understand it, prohibiting the Christian Scientist from offering relief or remedy to those who are afflicted is a violation of his religious liberty and privilege, for his main object is to bring the individual into right relations with divine mind and power.

**Oliver Wendell Holmes**, in one of his published works, says: "While some are crying out against Spiritualism as a delusion of the devil, and some are laughing at it as a hysteric folly, it is quietly undermining the traditional ideas of the future state which have been and are accepted."

THE CONQUEST OF POVERTY, by Helen Wilmans. Price, 50c. For sale at this office.

**The New Star**, or the old star in new robes of flame, now blazing in the sky staggers the imagination. The things we are now seeing, 538,000,000 of miles away happened, say, 30,000 years ago. For aught we know, the star itself has long since disappeared, and what we see is nothing but the record which has been traveling toward us these many years.—*Exch.*

## 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 LIFE BOOKLETS, by Ralph Waldo Trine; 3 volumes in a case. Price, \$1.00; or each separately, 35c. New York: Thomas Y. Crowell & Co., 426 West Broadway.

The titles of these booklets are "Character-Building Thought Power"—"Every Living Creature"—and "The Greatest Thing Ever Known."

They are in convenient shape to carry in the pocket, and are durably and neatly bound in silk cloth.

The latest one of the three "Character-Building Thought Power" has been made not only of great suggestive and practical value to the young, but to the middle-aged and the old as well, as the newly-added pages are especially devoted to this end. Many of the facts and laws dealing with the power of thought, and the right or wrong use of one's thought forces, will come as interesting facts to many whose attention was not heretofore particularly called to this field of study and research; while all will be much interested in the thought presented and the various concrete cases cited by the author, and will receive from them much of great practical value in connection with the affairs of our common, everyday life.

"Every Living Creature" is perhaps the most comprehensive little book that has yet appeared along the lines of our relations to the animal world.

"The Greatest Thing Ever Known" is intended to show how to fully and vitally realize who and what we are and then build our own world—a great but lost gift.

*Health Culture* for March presents a very interesting table of contents. Among the more important articles we may mention the following: Physical Training as the Basis of Health, Strength and Grace; The Philosophy of Eating, Massage Treatment for Common Disorders, Strange Facts About Human Life and Death, The Air Bath and the Massage Roller. Published at 481 Fifth Ave., New York. 10c.

*Eleanor Kirk's Idea*, a monthly publication, is devoted to Metaphysical and Mental Science. The March number contains articles on the following: The Breath—The Bridge of At-one-ment, Self-Control, The Psychic Realm, The Spiritual Birth, Conscious Immortality, etc. \$1.00 a year. 696 Greene Ave., Brooklyn, N. Y.

*The Horoscope* is the title of a new monthly devoted exclusively to Astrology, published by W. Monroe. Lorin Station, Berkeley, Calif. Price, 15c. For sale at this office.







## PHILOSOPHICAL JOURNAL

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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."

**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 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.

**The Ladies' Aid** business meeting last Wednesday was called to order by the president, Mrs. B. F. Small, and there being only a small attendance but little business was done. It is particularly requested that a full number be present at the next two meetings, as business of importance will be transacted. The semi-annual per capita tax is due and must be paid before April 1; the members are requested to pay at once. The time of the Wednesday afternoon meeting has been changed from 2 o'clock to 1:30.

The next semi-annual election of the Board of Directors will be held on the first Wednesday in April.

The next entertainment will be held on March 29 and will consist of a masquerade party, social and dance, to which a general invitation is extended.

**Loring (Small) Hall, Oakland,** was filled on Wednesday evening, March 13. Messages were given both from the platform and in circles by Mrs. Cowell, Mrs. Stewart and Mrs. Smith. These meetings are held every Wednesday evening.

**Friendship Hall, 335 McAllister St.,** was well filled last Sunday evening, and Mrs. C. J. Meyer read sealed letters and flowers to the satisfaction of all present.

**Mrs. J. J. Whitney's Hall, 1164 O'Farrell St.,** was crowded last Sunday evening by those who desired to hear from their friends who had passed the portals to spirit-life. Mr. Salisbury, her guide, introduced many spirits who came with messages to their friends in earth-life, which were of an interesting nature and made many hearts glad. Mr. and Mrs. Drake and Mr. and Mrs. Lillie were present.

### Anniversary Celebrations.

The fifty-third anniversary of the advent of Modern Spiritualism will be celebrated all over the State of California, wherever an organization exists. The parent society—the State Association—will celebrate in Scottish Hall, 107 Larkin St., on Sunday, March 31, at 1 and 7:30 p.m. The program for both afternoon and evening will be of a high order, and those who wait until evening to attend will lose a rare treat.

A special effort is being made by the Committee of Arrangements to make the afternoon meeting of extraordinary interest, and look for a crowded house on that occasion. The evening exercises will exceed in excellence any meeting of the kind heretofore held under the auspices of the State Association. We have a pleasant hall, plenty of room, and a hearty welcome for all. Seats free.

The Psychical Society of Oakland will celebrate in Woodmen's Hall, on Sunday, March 24. From past experiences and present indications we venture to predict that the fifty-third anniversary of Modern Spiritualism will be celebrated by this society with honor to the Cause and credit to themselves. Mrs. H. F. Michener, a member of the State Board of Directors, is the president.

The Union Spiritual Society of Oakland will celebrate on Sunday, April 7, in Fraternal Hall. Mr. Thos. Ellis, treasurer of the State Association, is an active member and officer of this society, and in conjunction with the other officers and members, promise to do honor to the occasion in a way to be long remembered.

The First Spiritual Union of San Jose has for secretary Mrs. Ella York, an active member of the State Board of Directors. They are preparing a program of local talent, and Mrs. Annie L. Gillespie of San Francisco will deliver an anniversary address in the morning. The Spiritualists of San Jose never do anything by halves, and we expect a report of their celebration on March 31 second to none in the State.

Other societies in more distant portions of the State will be heard from in due time. On the whole, there seems to be an upward tendency in our work, and the outlook is for a spiritual revival. The need of the hour is, a spiritual headquarters in every city in the State, and a State Organizer whose business it shall be to look after the interest of the Cause in California. M. S. NORRON.

**John Slater** gave tests at Lower Scottish Hall last Sunday evening. We learn with pleasure that he has had quite a fortune left him by his mother, who passed to spirit-life on March 11.

**Mrs. R. Cowell** entertained a large audience at the Masonic Temple, Alameda, last Sunday evening, giving them fine, clear-cut tests.

**Mme. Young** has been interviewed by sea captains to ascertain if her spirit guides can locate the sunken Rio de Janeiro. Her spirit father (a sea captain) and other spirits have already given their views concerning the location of the wreck. Last Sunday evening Mrs. Seal gave an interesting lecture and Mme. Young entertained the audience with spirit messages from Capt. Ward and others from the wreck, the hall being crowded. Profs. Young and Bothwell-Browne furnished the music.

**Oakland.**—The subject, "What Constitutes Progression?" continued from March 10, was opened by Dr. Bonesteel on Sunday afternoon, March 17, before the Union Spiritual Society at Fraternal Hall. Mr. Andrews, Mrs. Drake and Dr. Anderson followed. Messages were given from the platform and in circles by Mrs. C. J. Meyer of San Francisco, Mrs. Amanda Smith and Miss Sundberg. Mr. Swan of San Francisco gave messages in the evening. He will be present next Sunday, both afternoon and evening.

**At Lower Scottish Hall, 117 Larkin St.,** Mrs. M. M. Maxwell started meetings on Wednesday evening, March 13, 1901, with a fair audience. Mrs. Dunkel presided at the piano and gave fine music and song. Mr. Charles Anderson made an excellent speech on Spiritualism. Tests were given by Mrs. H. D. Wrenn and Mr. John Wilson. Mrs. Foster was absent on account of illness. Mrs. Maxwell concluded the meeting with well-recognized tests. S.

**The Open Meeting** of the Hermetic Brotherhood on Thursday evening, March 14, at 509 Van Ness Ave. began with meditation on: "Whoever keeps his own secrets is an adept; whoever keeps his friends' secrets is a wise man." Music by Mrs. Francese Rogers and Mrs. Virginia Weld. Dr. Phelon gave an address on "Numbers." Sec.

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

**Mrs. Maxwell-Colby**, one of San Francisco's oldest mediums, has gone to Marysville on a month's vacation on account of the illness of her daughter Merle. We hope that both will return much invigorated and strengthened by the change.

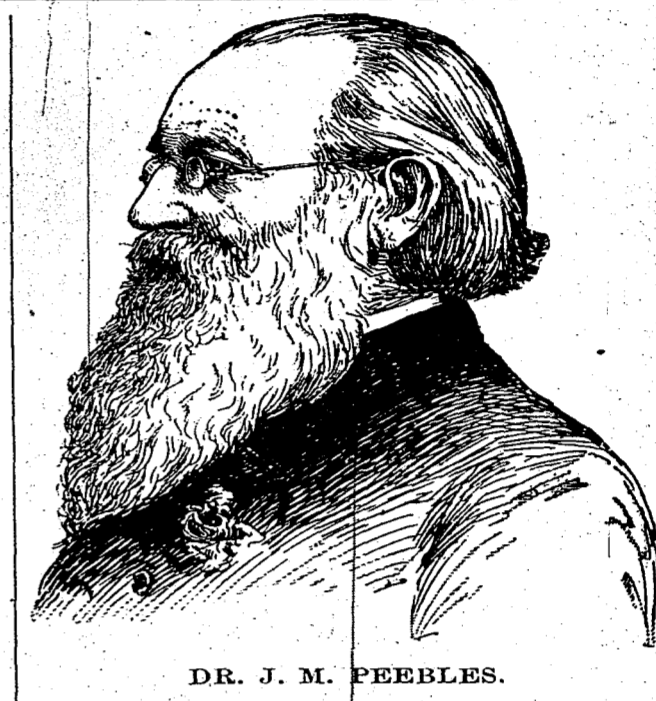
**The Free Spiritual Meeting** had a large attendance on Wednesday night at 356½ Isabella St., Oakland. Mrs. Sol Palinbaum read a poem on "Thought." After an inspirational address by Mrs. Drake, Dr. Palinbaum gave convincing tests. Walter Hyde followed with remarks. Vox.

**Deep Breathing** for Psychical Development, or Internal Respiration, by Respiro. Price, 50c. For sale at this office.

**The Oakland Psychical Society** will celebrate the 53rd anniversary of Modern Spiritualism in Woodman's Hall, 521 12th St., on March 24, 1901. Conference at 11 a.m.; afternoon session at 2 p.m. Mrs. R. S. Lillie, Mr. M. S. Norton, Dr. Max Muehlenbruch, Mrs. M. Bird, Mrs. Jennie Robinson, Dr. Alice Tobias and others will occupy the platform.

Evening service at 7:30 p.m., with Mrs. Elizabeth Lowe-Watson and Mrs. Annie L. R. Gillespie as speakers. Music by the Gillespie family, Mr. Van Luven and Miss Harrison of Alameda. Refreshments served at close of afternoon session. San Francisco friends are cordially invited to be present and participate. Mrs. A. E. Wood, Sec.

**Mr. and Mrs. Lillie** have removed from 301 Polk St. to 1164 O'Farrell St., San Francisco, as temporary quarters until they locate permanently.



DR. J. M. PEEBLES.

**Mr. and Mrs. Foster** commenced a series of Sunday meetings at Occidental Hall on March 3, 1901. In the afternoon Mrs. Foster gave an address. Karl Eberhardt, Mrs. Maxie Bird and Mrs. C. C. Kotter followed with tests.

In the evening Mrs. Foster gave an address, followed by messages and tests.

Mr. Foster previously asked all to bring their own sealed slates for spirit-writing. He had a canvas cabinet on the platform and invited all who wished, to examine it carefully, to see that there was no chance for fraud. His hands were tied and fastened to his knees. There was a good light, and from six to ten hands were shown at the same time. About 50 pairs of sealed slates were passed up to the cabinet and all were written on the insides, Mr. Foster being under strict test conditions all the time.

Mr. George May of San Francisco, Calif., and Mrs. Lidie Lind of Chicago, Ill., were united in marriage, the ceremony being performed by Mrs. Foster in a charming manner. B. A. SROUT.

**Charles Wyman**, an upholsterer, has removed to 90 Harriet St., San Francisco. He is a Spiritualist, and requests all advanced thinkers to call on him.

**Furnished Rooms** to rent. For terms and location inquire at 1429 Market St., San Francisco, Calif.

### Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]  
Before announced.....\$24.00  
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