

EVERY SATURDAY.

THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 5, 1901.

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No. 1.

A NEW DAY.

A bright new day old Time brings,
And what from me will it bear?
Shall I fill it up with worthless things,
Or with jewels rich and rare?
Shall I live to-day for others' sake,
Or a life of idle pleasure?
Shall I seek to gladden hearts that ache
From my own glad heart's treasure?
Each morn reveals the bitter need
In some home less blest than mine.
Shall I clasp my own in selfish greed,
Unheeding the Voice divine?
I may make the record what I will;
It is mine to choose to-day—
If I shall live for pleasure still,
Or to brighten the lonely way,
Where some must tread with bleeding
feet,
And hearts bowed down with care.
The time is mine, let me make it meet
With thine own, oh, man, to share.
Let me fill it full with blessed store
Of truth, and love, and tender care;
Let me add to the light along the shore,
And help to make some home more fair.
And when the angel of night comes down
To read the record I have made,
May I hear through the darkness gath-
ering round:
"Thou hast cheered another; be not
afraid."
FLORENCE SHAW KELLOGG, Fay, Kans.

BORDERLAND

A Seance in China.

H. RODEN RUMFORD.

When my eyes got accustomed to the dim light of the seance room, I noticed that beyond the table and chairs I had first seen there was another table, upon which was placed wine, fruit and confectionery, evidently for sacrificial purposes, and the usual Chinese altar, or as the Europeans have it, "Joss Piggin." I also saw that the first table I had noticed on entrance was covered with a layer of very fine red sand.

All present now became very serious, and a vacant chair was placed in front of the altar. They then drew up a petition addressed to the Great Royal Bodhisatta, requesting that one of the Great Spirits wandering through the clouds should be sent to the house. This petition was burnt before the "Joss Piggin," or shrine of the Deity, and the mark which was written on the top of the petition was put outside on the door for the information and direction of the Spirit. After a while two of the company went to the door and burnt some gold paper, "chin ching" the while, and making an indefinite number of bows and prostrations, receiving and welcoming, as it were, the Spirit on entering the house.

The Spirit apparently having

entered, the chair placed in front of the altar was now moved to the table, whilst incense and candles were lighted. At the same time the girl approached, apparently entranced, with the magic peach-wood pencil laid on the palms of

both hands—but so that the sharp end touched the table strewn with sand—chanting the while: "Great Spirit, if you are here, do us the great favor of writing 'present' on this table." Immediately the pencil began to move, and a legible

character was written in the sand, whereupon the Spirit was requested to sit down in the arm chair.

All present now bowed, chin chined, and prostrated themselves before the arm chair; some poured



With Joyful Songs, They Greet the Advent of the Twentieth Century.

out wine, and another burnt gold paper. The girl medium again approached the table with the pencil in the same position as previously, whilst all the assembled said: "Great Spirit, what was thy Great name? what offices didst thou hold?" etc. The answers to all these questions appeared written in the sand. I was informed by Ah Kong that "all and each of us might put a question." I was handed a piece of paper, and had hardly asked, "May I write in English?" when the pencil plainly wrote "Yes" in the sand. The sand was smoothed over again, and I wrote my question on a slip of paper and wrapped it in gold paper and was instructed to burn it before the "Joss." The paper had hardly finished burning before I received a satisfactory reply in pure English. I presume similar satisfactory answers were obtained by those present, for they all seemed pleased.

The pencil was again writing when I put my hand upon the arm of the girl, thinking that I would make sure that there was no other connection, when the pencil wrote in English: "How ridiculous." After the pencil had finished the Chinese characters that I had interrupted, there was written in the sand, "Good-bye, R***y," followed by some hieroglyphics which Ah Kong told me meant the Spirit was about to leave. They all arose of one accord, took the pencil from the girl, and put into her hands gold paper, which they set fire to, and then all assembled walked to the door burning gold paper, evidently very reluctant to part with their spirit friends.

Thus this strange experience and seance ended.—*Spiritual Review.*

Remarkable Materialization.

I was permitted by the courtesy of Mrs. Esperance to attend a seance at Newcastle-on-Tyne, England, (at which she was medium) in company with my friends, Reimers from Manchester, and Calder, a solicitor from Dundee. We were additional to the usual circle, which consisted of about 14 or 15 persons. The cabinet stood close to the wall; the room was lighted with a lamp placed behind a red colored paper screen, sufficiently clear for us to see all the objects in the room. The cabinet was about 9 feet in width, 6 feet high, and 3 feet from front to back. A division was made by a muslin screen about 3 feet from one end, and the whole was covered by a black cloth in front.

Mrs. Esperance sat on a cane-bottomed chair in the small chamber of the cabinet. The sitters were arranged in horse-shoe fashion facing the cabinet. After singing, and a devotional exercise by one of the members, the curtain was opened and out stepped a female figure, rather smaller than Mrs. Esperance and clothed in white, who squatted down in the center of the room about six feet from the cabinet. She soon got up, and taking a jug containing some water, walked around and gave a rose out of it to each of the company—21 in all—and again squatted down as before.

A strange thing occurred with the rose presented to me by "Yolande," the name by which this spirit was known to the circle, who was the operator in producing the phenomena. The flower was like a damask rose, but rather larger;

it had a short stem half-an-inch long. I placed it inside my vest, intending to take it home after the meeting. I felt something going on, but did not disturb it. At the conclusion of the meeting I withdrew it, and to the utter astonishment of myself and friends there were three full-grown roses and a bud on the stem, which had grown to seven inches in length. I brought them home and put them in a drawer, where they gradually faded away and in a few days disappeared.—WM. OXLEY.—*Exch.*

Infinite Intelligence.

EMIL F. LUNDSTROM.

A controversial battle has been raging for some time on the question whether it is the proper thing for a Spiritualist to subscribe to the doctrine of an Infinite Intelligence as the author of the universe. We appeal the case of Ultimate Cause vs. Human Understanding to one of the higher courts of philosophy and wait for a decision. The following is an excerpt from the "First Principles" of Herbert Spencer:

"Having, throughout life, constantly heard the charge of materialism made against those who ascribed the more involved phenomena to agencies like those which produce the simplest phenomena, most persons have acquired repugnance to such modes of interpretation; and the universal application of them, even though it is premised that the solutions they give can be but relative, will probably rouse more or less of the habitual feeling. Such an attitude of mind, however, is significant, not so much of a reverence for the unknown Cause, as of an irreverence for those familiar forms in which the Unknown Cause is manifested to us.

"Men who have not risen above the vulgar conception which unites with Matter the contemptuous epithets, 'gross' and 'brute,' may naturally feel dismay at the proposal to reduce the phenomena of Life, of Mind and of Society to a level with those which they think so degraded. But whoever remembers that the forms of existence which the uncultivated speak of with so much scorn are shown by the man of science to be the more marvelous in their attributes the more they are investigated, and are also proved to be in their ultimate natures absolutely incomprehensible—as absolutely incomprehensible as sensation, or the conscious something which perceives it—whoever clearly recognizes this truth will see that the course proposed does not imply a degradation of the so-called higher, but an elevation of the so-called lower.

"Perceiving, as he will, that the Materialist and the Spiritualist controversy is a mere war of words, in which the disputants are equally absurd—each thinking that he understands that which it is impossible for any man to understand—he will perceive how utterly groundless is the fear referred to. Being fully convinced that *whatever nomenclature is used, the ultimate mystery must remain the same*, he will be as ready to formulate all phenomena in terms of Matter, Motion and Force, as in any other terms; and will rather indeed anticipate, that only in a doctrine which recognizes the Unknown Cause as co-extensive with all orders of phenomena can there be a consistent Religion or a consistent Philosophy,

"Though it is impossible to prevent misinterpretations, especially when the questions involved are of a kind that excite so much animus, yet to guard against them as far as may be, it will be well to make a succinct and emphatic re-statement of the Philosophico-Religious doctrine which pervades the foregoing pages. Over and over again it has been shown in various ways that the deepest truths we can reach are simply statements of the widest uniformities in our experience of the relations of matter, motion and force, and that matter, motion and force are but symbols of the Unknown Reality. A power of which the nature remains forever inconceivable, and to which no limits in time or space can be imagined, works in us certain effects. These effects have certain likenesses of kind, the most general of which we class together under the names of Matter, Motion and Force; and between these effects there are likenesses of connection, the most constant of which we class as laws of the highest certainty.

"Analysis reduces the several kinds of effect to one kind of effect, and these several kinds of uniformity to one kind of uniformity. The highest achievement of science is the interpretation of all orders of phenomena, as differently conditioned manifestations of this one kind of effect, under differently conditioned modes of this one kind of uniformity. But when science has done this, it has done nothing more than systematized our experience, and it has in no degree extended the limits of our experience. We can say no more than before, whether the uniformities are as absolutely necessary, as they have become to our thought relatively necessary.

"The utmost possibility for us is an interpretation of the process of things as it presents itself to our limited consciousness; but how this process is related to the actual process we are unable to conceive, much less to know. Similarly, it must be remembered, that while the connection between the phenomenal order and the ontological order is forever inscrutable, so is the connection between the conditioned forms of being and the unconditioned form of being forever inscrutable.

"The interpretation of a phenomena in terms of Matter, Motion and Force is nothing more than the reduction of our complex symbols of thought to the simplest symbols; and when the equation has been brought to its lowest terms the symbols remain symbols still. Hence, the reasonings contained in the foregoing pages afford no support to either of the antagonistic hypotheses respecting the ultimate nature of things. Their implications are no more materialistic than they are spiritualistic, and no more spiritualistic than they are materialistic. Any argument which is apparently furnished to either hypothesis is neutralized by as good an argument furnished to the other.

"The Materialist, seeing it to be a necessary deduction from the law of correlation, that what exists in consciousness under the form of feeling is transformable into an equivalent of mechanical motion, and by consequence into equivalents of all the other forces which matter exhibits, may consider it therefore demonstrated, that the phenomena of consciousness are material phenomena. But the Spiritualist, setting out with the

same data, may argue with equal cogency that if the forces displayed by matter are cognizable only under the shape of those equivalent amounts of consciousness which they produce, it is to be inferred that these forces, when existing out of consciousness, are of the same intrinsic nature as when existing in consciousness; and that so is justified the spiritualistic conception of the external world, as consisting of something essentially identical with what we call mind.

"Manifestly, the establishment of correlation and equivalence between the forces of the outer and inner worlds may be used to assimilate either to the other, according as we set out with one or other term. But he who rightly interprets the doctrine contained in this work will see that neither of these terms can be taken as ultimate. He will see that though the relation of subject and object renders necessary to us these antithetical conceptions of Spirit and Matter, the one is no less than the other to be regarded as but a sign of the Unknown Reality which underlies both."

Can anything be clearer, loftier or more reasonable? Spiritualists can agree on one thing only, and that is, the fact of spirit return, which fact is big enough and broad enough to keep us busy the rest of our lives.

Chicago, Ill.

THE PRESENT.

To-day we stand upon the point of Time—
Forever being in the present now.
Time! ceaseless, passing, flying ever on;
Cleansing, destroying from our sight,
The forms that life had no more need to wear.
Life, exultant, building forms anew—
Young in the cradle of our earthly age,
But old with the eternal stars on high:
The same to-day as when first dawned
the light
That piloted the stars across the realm
Of the unknown abyss of full eternity.
All things are potent, from the power
of Cause.
The microbe, mastodon, and mighty
man,
Sport in the ether that envelops worlds;
And man's own palpitating heart is but
A duplicate of the small throb that
beats
The life-song of the smallest quadruped.
Proud man to-day, but yesterday a
thought—
An aspiration seeking to arise.
To-day in full activity and power,
He crowns his head with emblems of his
might:
But time will equalize the toils of life;
The poor man's blood bears the analysis
That gives vitality to kings and queens;
And all will bear alike the bounteous
gifts
Bestowed by nature's loving, liberal
hand.
The just, implacable decree went forth,
When the young protoplasm first ab-
sorbed
The briny nutriment around its bed—
That Life should struggle up the cliffs of
Time.
Until the great beneficence of good
Should balance evenly from soul to soul.
Rejoice, then, ever in the present now
And cheat a harvest of to-morrow's woes.
PSYCHO.

Great Explorations.

GEO. E. LOTHROP, JR.

We read in the press about great explorations in the buried ruins of long-forgotten cities, both in Asia and America, and of daring expeditions to explore the Arctic regions or the African tropics, etc., but when we examine the results of all these human efforts, they do not equal the startling and superb discoveries made by spirit mediums in their explorations of the next world.

These modern researches are so vast and great that the entire sys-

tem of religion, morals and hygiene has been revolutionized. Satan has been proved a delusion. No spirit of any intelligence tells of meeting this long-feared devil. In spite of the creeds of hoary ages, we have direct evidence through one of Boston's best spirit mediums, that while there are good and bad spirits of various degrees of intelligence, there is no head devil with horns. Another discovery is the unanimous testimony from the beyond that salvation by a belief on Christ is the merest folly, and that each spirit must stand on its own work in the next life, since neither money, creed, minister, pride, rank on earth or belief can give the spirit any first-mortgage on a reserved seat beside the gold harp players or the glad hand of the Supreme Being.

Spirits can now write accurate messages between sealed slates. They can control mediums to write. Others are entranced and spirits speak through the medium's voice. Others get messages by telepathic or inspirational methods, as did Christ.

Boston, Mass.

Closing Years of the Cycle.

PROF. E. WHIPPLE.

This is a time for retrospect and forecast, for never was the world in such a ferment as at the present hour. The last century closed with sound of strife and tumult in the air, in the waters, and throughout all the busy haunts of men. The year, the century and the cycle have gone to record. The timbers of the old are falling, and foundations are being laid by unseen hands upon which the solid masonry of polished granite will be builded.

This is a time for summing up accounts and opening of a new page. The pivots of the Old Order are doing their proper work—massing the accumulated results of centuries of labor into huge trusts and great combines; tying up the "bundles" for their final disposal in a manner which the worldly-wise little dream of; and society itself is verging toward a great and sudden transformation. The existing social environment is breaking up under the action of disintegrating forces which no foresight at the front of affairs is able to avert.

Governments are impelled by an unseen power toward that inevitable vortex wherein all existing federations will be dissolved! Babylon is surely going to its doom!

But we need not despair; for out from the ashes of pestilence-breeding cities, over the desolate plains where war and famine have set their relentless seal, and in the busy marts where slaves toil without recompense, will spring the stately structures of the New. Long have the social forces deployed for this final Reckoning and Day of Judgment! They are already arrayed for conflict! Existing governments will contend for universal empire. The privileged classes and the masses will each contend for a vantage-ground whereon a form of self-interest may be permanently fortified, and both will disappear in the current below, since both are arrayed against the integrity of the ethical law. Yet above and over all is that form of beneficent rule which will descend and spread its white wings over our beloved America in that

hour when men shall stretch forth their hands and cry aloud, believing that all is lost!

And a song make I of the One formed out of all. The fang'd and glittering One whose head is over all, Resolute, warlike One including and over all. (However high the head of any else, that head is over all.)

As I read the signs, the balances are held in hands of an upper hierarchy of wise minds, now unseen, who work in harmony with cosmic forces and the cyclic law. Precession is a sure indicator to the wise, when the time is ripe for change. The entrance of the Vernal Equinox into a new zodiacal constellation indicates a bend in the road which the dominant nations are traveling. When the Vernal Equinox passed into Taurus (Sign of the Bull), Nineveh and Babylon were given glory and renown, and in the porches of their public buildings were placed huge bronze bulls of exquisite workmanship, in evident recognition of the celestial symbol under which their glory was won. The Vernal entrance into Aries heralded the birth of Krishna, the great law-giver of India. Again, when the precessional points entered Pisces (Fishes) and Virgo (Virgin), the birth of Jesus followed, and a new trend for the nations of the West was inaugurated.

Now we are at the dawn of a new cycle—a great cycle—in which 12 smaller ones are embraced, the symbol of which is the entrance of the Equinoxes into Aquarius and Leo, the Sign of the Man and Sign of the Son of Man. This great cycle embraces a little less than 26,000 years. The Iron Age is going out! The Golden Age is coming in!

Good-bye, O century! thou Closing cycle-year of The Tyrant's rule and Age of Iron— The age of Fraud and War and Death! Thy feet have trodden down the weak; Thy mouth hath spoken lies; Thy breasts have corrupted the race of man; Thy arm hath wielded the battle-ax and spear; Thy greed hath filled the world with woe and strife.

Welcome! O Urn of Aquarius! and Pour from thy crystal fount the nectar-healing stream, The starry luster prepared by gods for man; And welcome the advent of the Shepherd-Sign, And sure precursors of the Golden Age restored.

Confucius, the Key to China.

SIR EDWIN ARNOLD.

You will never understand China until you study Confucius, or at least learn enough about that extraordinary personage to get some notion of the way in which, and of the reasons because of which, he, and he alone, has crystalized the Middle Kingdom into that changeless mass of custom and impenetrable convention which gives it its practical invulnerability.

China cannot and will not be altered. No spread of commerce, no impulse of education, no influence of scientific inventions, it seems to me, will for many generations to come transform the minds and lives of the "Flowery Land." And the reason is ever Confucius! The Chinese, one and all, it may be roundly stated, have allowed their souls and bodies, their homes and business, their social, civil and political condition, to be forever regulated by "Kong-fu-tse."

In every city, town and village of China you will see the vermilion-colored temple of the great teacher. Everywhere are painted and gilded tablets inscribed with his precepts. The emperor and the chief magnates of the empire must, at stated intervals, do hom-

age to his immortal and most sacred memory, and his writings or oral instructions constitute the classics and the holy writ of the Chinese youth.

All that need be known to estimate the nature of the famous philosopher and the character of his teachings may easily be gathered from the last two volumes mentioned on the list of Sir John Lubbock's (now Lord Apsbury) "Best Hundred Books." There are a "Life of Confucius" and an anthology of passages from the Chinese scriptures, both from the pen of Rev. W. Jennings, rector of Grasmere, Westmoreland.

The first of these admirable works, written without prejudice, nay, indeed, with all the largeness of an educated scholar, shows clearly enough that Confucius was an opportunist—the most unmoral of moralists, the most unspiritual of theologians, an advocate of expediency above principle, of property above rectitude, of custom above convenience, of this life rather than that of what he deemed the doubtful future. One of the gloomy and paralyzing sayings he has bequeathed to his country is this: "Hath Heaven ever spoken?" And nevertheless he was a religious and a superstitious man, as are his compatriots.

Rules for Reading.

Read the preface first. Go in through the front door.

Read plenty of books about people and things, but not too many books about books.

Read one book at a time, but never one book alone. Well-born books always have relatives. Follow them up.

Read the old books—those that have stood the test of time. Read them slowly, carefully, thoroughly. They will help you to discriminate among the new ones.

Read no book with which the author has not taken pains enough to write it in a clean, sound, lucid style. Life is short.

Read over again the ten best books that you have already read. The result of this experiment will test your taste, measure your advance, and fit you for progress in the art of reading.

Prayer.—The Rev. C. Ware in the *Two Worlds* gives the following advice to those who indulge in prayer:

Let our praying be sincere and unselfish. Do not let us use words that don't express real feeling. "Prayer is the soul's sincere desire." For a man to pretend to pray for purity, while he practices unrestrained indulgence, is mockery. For people to pretend to pray for light and knowledge, whilst they take no steps for self-culture, is hypocrisy. Emerson says: "Prayer is the contemplation of the facts of life from the highest point of view." He also says: "Prayer that craves a particular commodity—anything less than all good—is vicious."

AURAS AND COLORS. by J. C. F. Grumbine. An esoteric system of teaching concerning Halos, Aureolas and Nimbus. 75 pp., paper. Price, 50 cents; postage, 2 cents extra. For sale at this office.

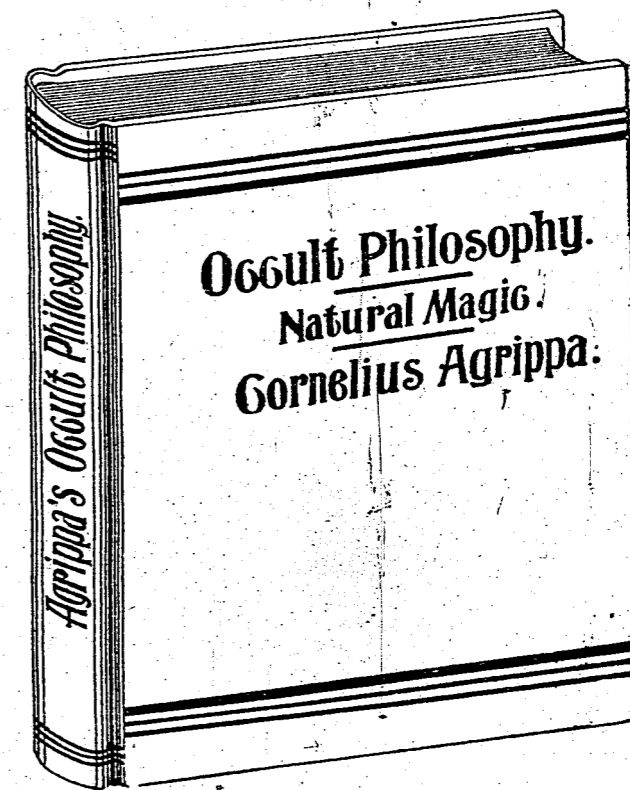
THE CONQUEST OF POVERTY, by Helen Wilms. Price, 50c. For sale at this office.

Remarkable Book.

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

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

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



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

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THOMAS G. NEWMAN,

EDITOR AND PUBLISHER.
Assisted by an Able Corps of Special Contributors.

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

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

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

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

SAN FRANCISCO, JANUARY 5, 1901.

The Next Great Step seems to be *altruism*. The question, "What's going to become of me when I die?" has been settled by Modern Spiritualism beyond a shadow of a doubt. Now we may turn our attention to "What's going to become of me while I live?" The coming scheme of salvation will have its foundations resting upon the spiritual philosophy, and not upon decaying religions. The man who can devise a common-sense plan that "will work," and lead our people out of bondage, may be another Moses.

A Progressive Governor is John Lind of Minnesota. His recent Thanksgiving proclamation urged his people to express publicly their sense of gratitude for the blessings of the past year, but did not designate the object or person to whom thanks should be given. We think this is a step in the direction of mental liberty. Each of us may have a different idea of the source of our benefits, and we like to be left free to be true to our own convictions, with no one to dictate or make us afraid.

Mrs. Kate R. Stiles, whose visit to the Pacific Coast some years ago will be readily recalled by most of the active Spiritualists, is now filling a month's engagement as speaker for the Bangor, Me., Spiritualist Society. Mrs. Stiles is modest and unassuming, but gifted in a marked degree with those higher spiritual powers which distinguish the psychic from the "common herd."

Many will be glad to know that we club that excellent monthly magazine, *Mind*, with the JOURNAL, both for one year, for \$2.00, the price of *Mind* alone.

DEATH DEFEATED, by Dr. J. M. Peebles. Price, \$1.00. For sale at this office.

Changing Centuries.

Great epochs mark the periods of human history. It is a great thing to stand between the centuries—to look back over the past; to look forward and contemplate the future. The most wonderful century of all history has receded into the past; but the lessons taught and the changes wrought still remain.

If you will compare the world a century ago with the world which confronts us to-day, and see the progress unparalleled—the great inventions and discoveries which have startled the world out of its Rip-Van-Winkle-sleep—you will begin to realize that there is a mighty responsibility being thrust upon you, which you cannot escape.

The world has been startled at the rapid growth of the American nation. Nothing in history is of more importance to humanity than the ascendancy of the West.

Europe belongs to the period of medievalism; the continental powers of to-day are but the remnants of the Latin Empire which centered about the Eternal City. America is the land of destiny, and to-day the shadow of the eagles' wings covers half the globe.

We have passed through a period of great things, a century of miracles. It is a great thing to stand between the centuries, but it is a greater thing to stand on the great divide between the ages. We stand upon the divide between anticipation and realization. We look with prophetic eye into the coming years, and we see whatever is false shriveling under the white-hot of truth. We see the emancipation of woman, the emancipation of labor, free-thought, free-speech and free-press. Discoveries will be made early in the 20th century which will upset the entire caper-nican system of cosmogony, and compel science to revise its edicts. Science will supersede religion, and humanity, freed from anxiety about the future, will turn its attention to a contemplation of the present, and consider the relation of man to his fellow-man.

The God of the 20th century will be named ALL, and every individual who is *awake* will realize that he is occupying a central position and that the universe revolves about him.

The professional politician will pass away with this generation; and when the next century dawns, Religion, Politics, Philosophy, Economics, Metaphysics, Occultism and the multitudinous "isms" and "sciences" which have perplexed our day will be *one*. All science is based upon a unit; and the science of life—here and hereafter—will soon stand upon the axiomatic principle that "All is spirit," manifested upon a multitude of planes.

At the threshold of the 20th century we take this stand! That all humanity is God manifest in the flesh; that Jesus was but an example—a pattern. He was no

more divine than you are; provided you manifest the same divine attributes which he did. Every age has its "Christ," and our time is not an exception. Every world's Savior has fallen short of his anticipations—and they always will.

First and last: "Be thyself; a nobler gospel never taught the Nazarine. Be thyself; 'tis holy scripture, though no bible lids between."

Religious Fellowship.

In the issue of Dec. 8, 1900, the leading editorial of the *Banner of Light* begins with the following sentiment, which should commend itself to right-minded Spiritualists:

Spiritualists must sooner or later seek to find how many points in common they really have with other denominations. It will not do to stand forever aloof from those who are striving to benefit humanity in their own peculiar way. This has all too long been the policy of many conscientious Spiritualists, who really believed that they were called upon to set themselves to one side as individuals who had nothing in common with their fellow-men. This very method has had more to do with arousing the spirit of antagonism that formerly was quite prevalent throughout the country, than any other cause with which we are familiar.

Mr. G. W. Kates, under the direction of the Minnesota State Spiritualist Association, held a special midnight meeting to welcome the Twentieth Century on Dec. 31 at the Unitarian Church, Minneapolis, Minn. He was assisted by local speakers and mediums. He also holds free meetings every Sunday afternoon and evening at hall, corner of Eighth and Nicollet streets.

Incomprehensible.—The Christian clergyman points to things which he cannot understand to prove that God is incomprehensible. Humanity has always worshipped its own ignorance, and probably always will. What we know is science; what we do not know is—God! Let us pray: "Oh! Lord, be merciful to me, a fool!"

The Court of Conscience.—Felix, in the *Banner of Light*, on "Is the average life worth living?" writes the following, which is too good to lose, and will bear repeating many times:

The court of conscience is surrounded by mirrors in which you behold yourself. If you are afraid of yourself, there is no need of a devil to affright you—you are the devil. To shut your eyes at yourself and see your neighbor's follies is a trick that will not improve you. The strongest law of human morals is to love your neighbor as yourself; if you cannot love yourself, you cannot love your neighbor, and if you hate him, it shows your own hatefulness. The loving character is a lovable character. Gossip is a soul battling its own meanness.

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.

VACCINATION A CURSE AND MENACE TO PERSONAL LIBERTY, with statistics showing its dangers and criminality. By J. M. Peebles, A. M., M. D., Ph. D. 326 pp., octavo.

Dr. Peebles never does anything by halves. He is not content with anything less than a thorough investigation. In this momentous subject, so vital to the welfare of society, he has stopped short of nothing but the complete demolition of the arguments of the supporters of vaccination.

Every unprejudiced reader will agree with the author that vaccination has been a curse from the beginning, and its legal enforcement is little short of legalized murder. Never was quackery (i. e., medical ignorance) more successful in forcing recognition of its claims, and never have the consequences been more ruinous. This fad of the famous (?) Jenner has cost millions of lives, and lingering, horrible disease in millions more. It has been the prolific source of the anti-toxine and other inoculations which have brought pain and death wherever introduced. It is responsible for drawing away attention to the true causes of disease, uncleanness and unsanitary living, by holding up the false idea that health could be preserved by virulent blood-poisons.

As though the awful arraignment by words was not enough, engravings of the victims of vaccination, horrible with eczema, scrofula, syphilis and leprosy, are introduced, that makes one shudder in pitying disgust.

The book is one that should be in the hands of every parent, and, if carefully read, there would be but one sentiment among the people in strenuous opposition to the doctors, who gather in a rich harvest at every small-pox scare. The "lymph fame" also is a bonanza. Twenty to twenty-five calves are constantly kept vaccinated, and the pus from their ulcers preserved and sent out all over the country for doctors employed by Boards of Health to introduce into the healthy blood of children, to ferment and breed blood-poisoning, scrofula and syphilis ulcerations!

The book is timely. The monstrous fraud and imposition in the name of medicine and science should be exposed and so thoroughly as to dispose of it forever. Vain wish! for the medical practitioners, at least those actuated by greed, are solidly arrayed in a solid trust in its favor, for it means the transfer of millions of dollars to their pockets. The small-pox is a scourge, inoculation with cow-ulceration worse, but the doctors crown the infamous combination of ignorance, credulity and deception. HUDSON TUTTLE.

The Occult and Biological Journal for December, just issued, contains articles on the following subjects: Methods of Culture, What is Occultism? Useful Instructions, William Ewart Gladstone, Error More Palatable Than Truth, Delineation of Character, etc. Published monthly by the Esoteric Publishing Co., Apple-gate, Calif. \$1.50 a year.

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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 1769."

A Happy New Year and a prosperous century to all our readers. Let us work in harmony for the highest and best possible attainment. No one can accomplish much alone, but much can be done in the coming year through co-operative effort. Now for a "strong pull altogether."

Madame Montague, who had crossed the Atlantic for the purpose of rest and recuperation, and remained awhile in Nova Scotia, spent a short time laboring with the Ethical Society in New York to great advantage. Upon leaving New York for London, she wrote to the JOURNAL as follows:

"My last thoughts in leaving the beautiful shores of the land I love so well are for the dear ones there who are ever near to me. I return to London to finish the work began last season, and the plan is that I shall come to New York next Autumn, where there are so few workers and such need of them."

The best wishes of her many friends all over the country go with her, hoping that she may return with renewed health and vigor.

Personals.—Mrs. May Evelyn, daughter of Mr. and Mrs. B. F. Small, who has been sojourning in San Francisco and vicinity during the past year, has returned East to join her daughter. She has made many friends during her stay here, and the best wishes of the JOURNAL and its local readers go with her.

The Ladies' Aid Society gave its regular monthly social dance on Friday evening, Dec. 28, 1900. The president, Mrs. B. F. Small, reports good attendance and a very enjoyable time. The next entertainment will be given on the fourth Friday of January, 1901, when the dancing will probably be interspersed with a musical and literary program. The ladies hold a business and social meeting every Wednesday afternoon at 2 o'clock at their headquarters, 305 Larkin St., where all the socials are held.

Mrs. W. Cole, 301 Polk St., is seriously indisposed, and is sojourning at the woman's hospital for a few days, undergoing medical treatment.

Friendship Hall.—Mrs. Clara J. Meyer and Mr. Wilson gave messages from spirit spheres to a good audience last Sunday evening. Monday night, Dec. 31, 1900, a watch meeting was held in this hall in which several mediums of the city participated. Mr. C. J. Meyer is slowly recovering from his recent illness, but is not yet able to resume business.

Mission Lyceum.—The third annual Christmas entertainment of this Lyceum was held in Mission Opera Hall on Wednesday evening, Dec. 26, 1900. There was a Christmas tree upon which were presents for 95 children. Mr. and Mrs. White, Mrs. Pfeifer and Mrs. Cleveland distributed the presents, after which there was a social dance, under the direction of Mrs. Coons. The following is the program rendered:

Overture, Miss Alice Helms; recitation, Master Walter Gonzales; vocal solo, Miss Lulu Magee; recitation, Master Frankie Close; specialties, Miss Annette Atkinson; recitation, Miss Barbara Molitor; recitation, Miss Maud Sharpe; recitation, Miss Ione White; recitation, Miss Gertrude Sullivan; gypsy queen and band, Miss Mabel Pfeifer and pupils.

The Mission Lyceum desire to express their grateful thanks to the JOURNAL for many courtesies during the past year, and to its many friends for their co-operation and generous contributions to our Christmas fund, which enabled us to provide for and make glad so many hearts. Wishing all a Happy New Year and hoping to merit your approval and help in the coming year, we remain, very truly, W. T. JONES, Pres.

CHARLES CLEVELAND, Ass't. Sec.

Oakland Psychical Society.—Those who were in attendance at Woodman's Hall and heard the inspirational addresses through Mrs. R. S. Lillie in the morning and Mrs. Annie L. R. Gillespie at the evening meeting Dec. 23, are united in the knowledge that no audience in Oakland listened to grander truths, more full of the spirit of love and good-will than did they. San Francisco was represented at both services. Mrs. A. E. Wood.

New Century watch-night services were held at Foresters' Hall, Oakland, on Monday night to watch the ending of the Nineteenth Century and the beginning of the new century, the Psychical and Union societies uniting for that purpose, Mr. Geo. Browne of Australia being the leader.

Oakland Notes.—The conference meeting of the Union Spiritual Society at Fraternal Hall on Dec. 23 was opened by Bro. Cotton, the subject being "Spiritual Fellowship" (continued from Dec. 9), who was followed by Bro. Gilman, Dr. Anderson, Mrs. Drake, Bro. Andrews and Pres. Preston; The attendance was fair, considering the holiday season. In the evening Mrs. Cowell gave some of her inimitable messages. The mid-week meeting at 856½ Isabella St. consisted principally of messages by Mrs. Amanda Smith. T. ELLIS, Sec.

John Slater held a good test meeting in Justice Hall, Pythian Castle, last Sunday evening. His hall was well filled to listen to this psychic wonder. The meetings will probably be continued indefinitely.

San José.—The Union Spiritual Society are negotiating with Mr. Allen Franklin Brown of San Diego to come north and serve them during the first months of the new year. Mrs. Sadie Eberhardt of San Francisco is still their test medium, giving general satisfaction.

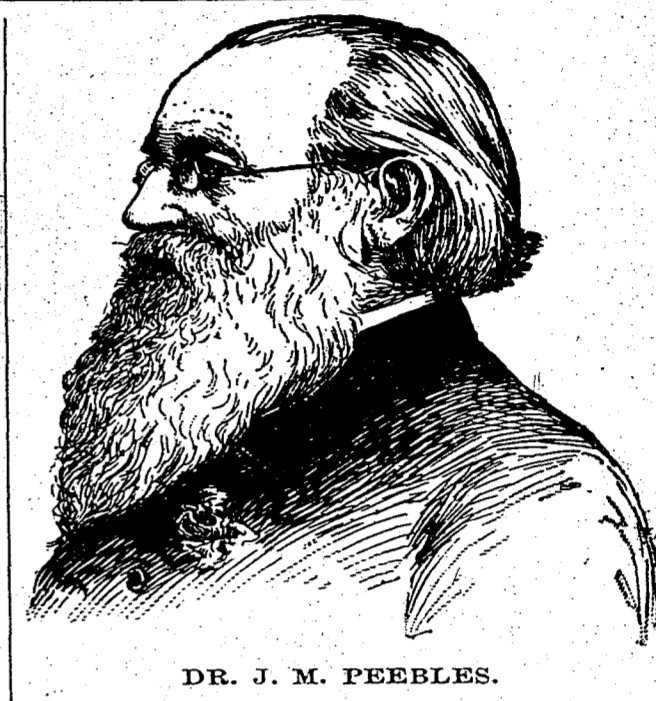
The Christmas Festival of the Children's Progressive Lyceum was a decided success and a credit to members, young and old. We heartily thank Mme. Young for the collection taken up for the benefit of the Lyceum. The children took great interest in the grab-bag for the benefit of the sick lady and realized \$5.75 for her. Last Sunday was Spiritualists' day (the fifth Sunday) at the Kings Daughters' Home, and the Lyceum received a hearty greeting. Dr. Carpenter, Mrs. McMeekin and Mrs. Seeley occupied the platform. The old folks look forward with great eagerness to the next fifth Sunday. C. H. WADSWORTH.

Oriental Hall.—At 619 McAllister St. on the last Sunday evening of the century, Mrs. Sarah Seal, inspired by advanced spiritual beings, spoke eloquently of "Human Progress." Good music by Prof. Richard Young and Prof. Bothwell-Brown helped to make harmonious conditions for the psychic readings which followed by Mme. Young. A watch meeting was held by this spiritual combination, in the Egyptian wigwam in Alameda, on Monday night, Dec. 31, 1900.

Whitney Hall.—A good audience assembled on last Sunday evening to celebrate the closing year and century by communion with spiritual realms. Mrs. J. J. Whitney, assisted by Florene Temple, M. D., answered questions from the audience and gave messages of consolation and healing to the anxious ones in waiting. The work will go on with the new year, always seeking the highest and best.

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

Mr. Robert Ely of Fowler, Fresno county, is spending the holidays in San Francisco. He was once a prominent figure in spiritual circles in this city more especially in Lyceum work. He reports many Spiritualists in that vicinity, but a lack of organization, and much need of missionary work.
B. Fay Mills delivered his popular lecture, "The Wonderful Century," to a large audience in Metropolitan Temple last Sunday evening. Mrs. Meeker was the soloist of the evening. This closes Mr. Mills' course of lectures, and the Temple will be closed during January, except a concert given by the Ethical Institute on Thursday evening, Jan. 24.
Mrs. Bushyhead of San Diego is here again for medical treatment at 301 Polk St., secluded from visitors except her most intimate friends.

California State Spiritualist Association.

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