

EVERY SATURDAY.

# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,  
EDITOR.

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## TRUE LOVE.

True Love is like the ivy bold,  
That clings each day with firmer hold,  
That groweth on through good and ill,  
And 'mid the tempest clingeth still.

True Love is like the ivy green,  
That ne'er forgetteth what hath been;  
And so till life itself be gone,  
Until the end it clingeth on.

—Exch.

## BORDERLAND

### Methodists Astonished.

Fate placed me in the Gila Valley, where the Methodists are holding an old-fashioned camp-meeting, but the forces got a little ahead of the program on the evening of Aug. 12, 1901.

At about twilight, as three young ladies were nearing the camp-ground, they all saw a young lady friend in the room coming toward them. They were pleased to meet her, but as they put out their hands for a greeting, she vanished. They returned home thoroughly frightened. All three declare that they saw a spirit and were not deceived.

I was appealed to as a student of Occult Science, and asked: "Do you think that these girls really saw what they say they did?"

My answer was: "You are doing well. Keep up your zeal, and you are likely to surprise yourselves with more than a materialization, if you sufficiently harmonize the forces. Spirit forces are often developed unintentionally. Just blend the forces harmoniously and results will follow."

I did not attempt to answer further, feeling that a Methodist camp-meeting was not the place to explain the philosophy of materialization. But it seems that a Methodist camp-meeting does sometimes get spirit manifestations unexpectedly, as did Saul of Tarsus, or when Peter was seen at the gate, after being let out of prison, as reported in the Bible.

GEO. KAY MILLER.

Central, Graham Co., Ariz.

### The Countess Wachmeister.

According to an article in *Le Messenger*, the Princess Karadja has been giving some striking tests to the Countess Wachmeister. The following is what the Princess writes on the subject:

"A lady who lives in the South of Sweden, the Countess of Wachmeister, came to Stockholm to endeavor to obtain, through my instrumentality, a message from

her husband, who had died about a year before. I had never met her previously, and we had no mutual friends. I fell into a condition of trance on looking at a crystal, and then I was seized with a sensation of being stifled, just as her husband had been when he died. I then went on to describe his features and began to speak of his family affairs, mentioning the names of many friends and relations, and matters relating to something of which he had spoken on his death bed.

"While living, Count Wachmeister was of a very reserved and suspicious nature; and expressed his aversion to the employment of a foreign medium; and I begged of his widow to endeavor to obtain by herself some automatic writing; recommending her to sit down daily at her desk for this purpose. She then asked me to describe the room in which her desk stood. After a silence I gave a perfect description of that apartment, situated in a district of Sweden which I had never visited. I remarked among other things that three tall trees interlaced their boughs so close to the windows, that no ray of sunlight could find its way into the room, which was very damp in consequence. The Countess recognized the exactitude of the fact, at which she was very much surprised. It would be interesting to learn what are the Countess Wachmeister's views with respect of 'shells' and 'elementals' now."

### Seance—Eusapia Paladino.

Signor Ernesto Bozzano has contributed to *Il Secolo* a long and very minute description of a seance recently held, with Eusapia Paladino as the medium, at a private residence in Genoa—the sitters comprising Signora A. (the hostess), the Signora R., Signor P., Signor F. A., and the narrator (Signor Ernesto Bozzano). The seance was held in the dining-room, quite a *l'improvvisata*, and without preparation of any kind, the medium occupying a position at one corner of a small rectangular table between the lady of the house and Signor Bozzano, and at some little distance from a big oak dining-table. Nothing of a very striking character seems to have occurred, but the phenomena appear to have been so carefully observed as to leave no room for a doubt as to their genuineness. Under the circumstances we deem it unnecessary to give a full translation of Signor Bozzano's very long and minute narrative, and think the following extracts will suffice:

On account of the limited space my chair was close up to the heavy

oak dining-table. There was a half light. The first sounds heard were a few solitary raps on the table. From being slight they became loud and answered intelligently to our questions, becoming louder or softer according to our request. Then the raps asked for less light. We lowered the gas, but there was sufficient light from a candle in the adjoining room. Soon the big dining-table became agitated and noisily moved to the other end of the room. The reason seemed to be to make more room. . . A heavy and enormous hand was next placed on my shoulder and leaned on it forcibly. So big was it that it stretched from one shoulder to the other. Soon afterwards it was withdrawn, but returned to give me three slaps. Next, my chair was drawn from under me. I tried to resist, but Eusapia advised me to give in to "John"; so it was taken away.

With the seven knocks agreed on a signal, light was asked for, and when we turned it on we found the chair on the dining-table! We took it back and again placed the room in semi-darkness. Our table moved quickly to the left, so that I found myself opposite the open door from whence the light entered. Soon afterwards a huge head advanced and retreated in the



EUSAPIA PALADINO.

The Celebrated Italian Medium.

illuminate space opposite me. I saw it quite close and could distinguish perfectly the profile, with its well-marked aquiline nose and pointed beard. Then began touchings of all kinds; our hands were pressed, my legs were felt and thumped; my face was caressed; there were jovial claps on my shoulders, and a hand gently stroked my beard. I saw the hands; they were of different sizes, some large, some medium, some femi-

nine, some tiny and infantile. Hands also appeared from above at my right; they were isolated, and suspended in the air.

Shortly afterwards another hand fumbled in the folds of my coat. I felt it enter my back pocket where I kept a small *necessaire* containing a comb, scissors, etc. The hand knew what it wanted and went straight there. Signor F. A. called out that an object had been brought to him. It was my *necessaire*, which was replaced in my pocket! . . . In a little while the cover of the piano, which stood at the distance of a little over a metre behind the medium, was noisily opened, and a hand played on it a solemn and melancholy melody; then it paused, and then began again; it seemed to be trying to recall an air long forgotten. It continued like this for some minutes, then suddenly left off and ended by playing an arpeggio over the whole of the notes.

Complete darkness was asked for, and Signor F. A. shut the door leading into the next room. Still light enough came from a chink in the window to distinguish a profile just opposite me. I was not very favorably placed, when suddenly the table was turned half around, causing us to change places, so that I found myself in the best place for seeing. . . I distinctly saw an arm from above touch F. A. on the ear, then on the shoulder. He was opposite to me. Next appeared, between F. A. and the Signora A., the head of a child, with a distinct profile. Bowing slowly, it advanced and receded several times right in the rays of the light. I saw it so clearly that I noticed every time it bowed a lock of hair fell over its forehead. Signora A. asked if it could be the head of her little brother Cesare, who had died at the age of three. "John" had announced at the beginning of the seance that Cesare would come. For answer the table rapped out loudly, "Yes." At the same moment the Signora was seized around the neck by two small hands and a child's face was pressed against hers, and she said that she felt a weight on her lap as if two feet were standing on her knees!

The table made a new departure, rapidly moving to the extreme angle of the room where it was darkest. When we had retaken our positions I found myself in the old place, most favorable for seeing and opposite the chink of the window. Then we heard a sound like the tinkling of glasses and then a familiar "pop" as of a cork being drawn, and Signor F. A. called out that a corkscrew had been put into his hand. At the same time we distinctly heard liquid being poured from the narrow

neck of a bottle. An instant afterwards an object, round and solid, was gently pressed against my lower lip. To my astonishment I found that it was a glass of wine. Signora R., my neighbor on the right, begged of "John" to be so kind as to give her some, and another glass was at once pressed to her lips, and the Signora drained it to the last drop. To the right of the Signora was seated young Signor P., who naturally also asked for some, and a third glass was served to him, but with this difference, that after pressing it to his lips his hand was opened and the glass placed in it. He had scarcely drunk the contents when the glass was snatched from him and we all heard it thrown down amongst the other glasses at a distance.

While all this was going on I had plenty of time to observe Eusapia. Not satisfied with holding her right hand, I stretched out mine to feel her left, which was held by the Signora A. Moreover, the tray from which came the glasses was a couple of metres distance from her, and she could not possibly have reached them. And with the same scrupulous care I constantly watched the other members of the circle; and one important fact is that, owing to the position in which I was placed, I had the sitters absolutely under my observation during the whole seance. . . Suddenly, two huge arms embraced me. My left shoulder was pressed against a Herculean torso, my whole body against another. A perfectly-formed head was pressed against mine, and a hot breath swept over my face. Then the head turned, and I could feel the short and bristly hair. Then the form turned so that I could see his profile against the rays coming from the window. I abandoned myself to his embrace, and felt the form against mine; it was that of an athlete. But I could not make out what sort of clothes he wore. They seemed made of very fine linen or canvas. Feeling with my fingers, I could distinguish the uneven surface. After he had held me in this way for about a minute, "John" retired.

Next I felt the light touch of a hand on my forehead, then on my left shoulder and then on my right. I understood that the sign of the cross was being made. The hand was next placed on my mouth. I imprinted on it a reverent kiss, and found that my lips rested on the delicate hand of a lady. The same hand began to stroke my face; then two arms were placed around my neck, a warm breath was breathed over me, and a mouth imprinted on my lips an ardent kiss. I felt at the same time as if a violent effort was being made to speak. The exhaustion of the medium prevented a more complete materialization. I entreated "John" and the invisible presence to tell me who she was, and at last a faint but distinct voice spoke two words; words that sounded to me like memory of a voice from the grave. Then a more ardent embrace and our souls were united in a supreme communion of love. The rest of the circle heard the kiss and the words. . . Five or six times, at my urgent request, the form returned to embrace and re-embrace me, and then before leaving me, she uttered with an accent of indescribable sadness the one word, "Farewell!"

If the past has been wrong, redeem it by living right in the Now.

### Spiritualism in Sweden.

Mary Karadja, in *Light*, of London, England, writes as follows:

"A few days before leaving Sweden, I was asked to dine at a friend's house. Though still very weak after a long illness, I felt that I had to go. At this party a gentleman, whom I had never seen before and whose name I did not even catch, was introduced to me. I felt immediately that some spirit wished me to help this man with something. After dinner we began speaking of the 'aura.' He asked me, smiling, if I could say anything about his mental surroundings.

"I replied very seriously that I saw a heavy cloud over his head which prevented him from seeing the sun. He was just wrapped up in a thick fog; a very dark shadow projected over him. It emanated, not from himself, but from the sin committed by a near relative. With a voice choked with emotion he asked me if I could see anything else. I replied that I saw he had made up his mind to commit suicide, and that there was somebody who urged him not to do it. The following day he called and told me his whole life. I gave him a seance at my house, at which his dead brother came and thanked me. It was his spirit who had urged me to help his brother the day before."

### THROUGH DEATH TO LIFE.

"The summons I hear. It has sounded. Listen, wife! they are calling the roll." Said he, the worn-time frosted pilgrim. "I must haste to the home of the soul. The rest that enfolds the dear children. My measure is filled—aye! 'tis rounded."

Give way! 'Tis the blow of the axeman: Soon the old oaken monarch lies low. Now it bends—it is breaking—it launches The dread fall, and the crash and the blow.

Prostrate, here lie his wind-shaken branches:

Ah! sure is the work of the craftsman.

He lies in his still, wakeless slumber, Calm and regal as king in his sleep: For Nature, our most wise working mother,

Stamped him manly and strong, and yet meek.

Stamped him truly himself and none other— A unit of all her vast number.

The world may not lavish its praises, But we know and may speak of his worth. True and loyal and just to conviction: Hands were open, and cheerful his hearth. Never brooked he the ill-timed restriction

Of opinion's entangling mazes.

'Tis well! He now rests from his trials. How his brave heart was beaten as gold, When he gave one by one back his loved ones,

And all childless grew weary and old. Now they meet him! They greet him! It comes

In love, not with wrath-pouring vials.

By the love of her who has tended As the mother hath tended her child: By each act, and each deed and endeavor, Will the judgments of men be compiled: By the all he has wrought, and forever By grace, truth and mercy defended.

MARY KELSEY BOOZER.

### Spirits and Natural Forces.

J. M. PEEBLES, M. D.

Think back a century and contemplate the wonderful progress. It was in 1825 that England built her first railroad. Our first railway was constructed in 1829 and made six miles' speed per hour. In 1844 the first Morse message. "What God hath wrought," flashed over the wires from Washington to Baltimore. In 1876 the telephone was patented, and now messages are voiced over a 2,000-mile circuit. In 1858 petroleum was discovered, and brilliantly-lighted homes soon

became common. Lister's discovery in 1872 revolutionized surgery, and anesthetics benumbed pain. Prof. Nasini has discovered in some volcanic gases the hypothetical element, coronium, which causes the bright line in the spectrum of the sun's corona. In June, 1877, by distinct processes, Cailletet in France, and Pictet in Switzerland, liquefied oxygen and showed that all the permanent gases, so-called, may be liquefied. In 1895 Prof. James Dewar presented the Chemical Society of London a laboratory apparatus for preparing liquid air. Since this he has liquefied hydrogen. Prof. Ramsey, while examining the spectrum of a certain gas for evidence of the presence of argon, announced the discovery of three companion gases of argon in the atmosphere—krypton, xenon and metargon. They are believed to be elementary substances.

The discovery of ozone, which is a sort of condensed and active oxygen intensifying the vitality of the atmosphere, together with the experiments proving the existence of krypton and argon, all—all are allied more or less remotely to the ether-realms in which spirits dwell. The fundamental discovery by Prof. Hertz of the identity of light and electro-magnetic waves has already been utilized. By using a very sensitive detector of the Hertzian waves, Signor Marconi produced wireless telegraphy, the impulse traveling with almost lightning speed from the sender to the receiver, something as thoughts, impressions and inspirations travel from spirits to sensitive mortals.

In the physical sciences hypotheses are continually being elevated into the rank of known and systematized facts, and so in the psychic realm of the mental sciences the "devils and demons" of our witch-troubled ancestors are proving to be ministering angels transmitting messages through sensitives by diverse methods to human beings.

Prof. Dolbear, who at present is America's highest authority on the ether, has definitely proven that there is no friction in it, and that bodies move through it vastly swifter than light, which moves 280,000 miles per second.

Intermediaries, physicists and members of the Psychic Research Society, embodying some of the greatest intellects in the world, have discovered the ethereal or spiritual body of which Plato and Paul spoke in the agone ages. This ethereal body enshrining the spirit is the real conscious, visible individual when disrobed from the physical body. And this ethereal or spiritual person, then, lives in that frictionless ether-world, sometimes termed the spirit-world, something as we now live in the atmosphere of this physical world.

In consonance with this, the distinguished Prof. Gray says:

"There is much food for speculation in the thought that there exist sound waves that no ear can hear and color waves of light that no eye can see. The (to us) long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000, where light ceases, in the universe of motion, makes it possible to indulge in speculation that there may be beings who live in different planes from ourselves and who are endowed with sense organs like our own, only they are tuned to hear and see in a different sphere of motion."

Consider now, that 1. The noted English scientist, E. McComb Duff, admits that, "Psychic research has found that the supersensory manifestations of the human mind are the highest when the cerebral and other physical functions of the subject are often the lowest.

2. "That when the physical functions of the body cease altogether, the supersensory faculties and powers will attain to their normal, function-perfection."

3. And Thomas J. Hudson, a non-Spiritualist, in his "Scientific Demonstrations of the Future Life," says:

"It is an axiom of science that nature never produces functions, faculties or powers for which there is not some normal use in some sphere of existence. \* \* \* We are therefore compelled, by hypothesis, to predicate a future and superphysical state of existence in which to look for a normal exercise of these functions, faculties and powers. A future life thus becomes demonstrable by strict scientific induction, which reasons from the known to the unknown."

This "future life" is not "unknown" to Spiritualists, but is demonstrably known to them through intuition and fully established psychic phenomena.

Not only do we have to day, electricity, the telegraph, the ocean cable, the audiphone, the graphophone, and the Roentgen ray, by which the surgeon locates lesions in living bodies and bones, and by which photographs may be taken through solid substances, all of which is confirmatory of that phase of Spiritualism termed clairvoyance. "Baron Roentgen has himself taken a photograph," says Prof. Batchelder, "of a double-barreled rifle showing the balls and even the wads and charges within the steel barrels." And the illustrious Dr. Russell has proven conclusively that "a great number of unseen substances are capable of affecting the photographic plate if it is exposed in darkness a sufficient length of time." Here is the key to spirit photography.

We also have as leading up to Spiritualism the Interferometer, for measuring the wave-lengths of light, which Prof. Ames showed me in the Florida University. This instrument is so delicate that it can measure the twenty-millionth part of an inch. We have further the telectroscope, by which one may distinctly see what is transpiring hundreds of miles away. And while we have the wireless telegraphy, so like clairaudience, we now have a wireless telephone. "The light-house," says Prof. C.E. Walsh, "on the rocks known as the Skerries has been connected with the mainland at Anglesey by a wireless telephone. Heretofore it was impossible to establish direct communication between the two points, owing to the roughness of the channel, which would break all cables laid. Regular telephonic communication is now established without the use of wires.

"Further experiments have been made on the north coast of Ireland with the wireless telephone, and communications have been established over a distance of 14 miles, with a clearness and directness as if conducted by wires.

"The wireless telephone will be of inestimable value. The preliminary experiments have proved that wireless telephony is fully as practical and certain as wireless telegraphy, and the two will undoubtedly develop along the same line in the future. Meanwhile, the wire-

less telegraphic system is being introduced all over the civilized world. \* \* \* So successful have these experiments proven that wireless telephony is now regarded as a practical and commercial system. No special apparatus has been required to establish such a system of communication. The ordinary implements for receiving the wireless telegraphic messages are erected for the wireless telephone system, and then ordinary telephone transmitters and receivers are employed to do the rest. By means of these simple instruments the human voice is carried across the expanse of water with as much accuracy as telegraphic communications."

Thought-transference, clairvoyance, clairaudience, trance and other spirit phenomena are just as scientific and natural as wireless telegraphy or wireless telephony. True science and true Spiritualism are, as before said, in perfect accord.

The learned Dr. Chalmers said: "It is a very obvious principle, although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes, is of force to counteract all that has been reasoned or guessed at by a thousand human understandings." With my eyes upon this passage, I put upon the stand several witnesses in the closing of this article.

1. Lyman C. Howe, writer, lecturer, scholar and a man of the strictest moral integrity, in a late *Light of Truth*, referring to the mediumship of Mary Andrews, a true, conscientious woman, makes this statement: "The first time I ever saw her—about 30 years ago—my brother appeared face to face with me, in a good light, not six feet away, and signalled with a familiar smile and bow, as real and natural as ever in the flesh. No one present ever saw him or heard of his existence until he thus appeared."

2. Fichte, the great German thinker and metaphysician, says: "Notwithstanding my age and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

3. Dr. T. J. Hudson, in his "Law of Psychic Phenomena," abounding in the subconscious self, the subliminal self, and other partially misleading theories, had the manliness to admit the absolute realities of spiritual manifestations. These are his words: "The man who denies the phenomena of Spiritualism to day is simply ignorant, and it would be folly to attempt to enlighten him."

4. Dr. Hodgson, of Cambridge University of England, said, regarding his own experience (as quoted by Lilian Whiting, the popular authoress, in "Spiritual Significance," page 274): "During the period of 12 years I have had, through the mediumship of Mrs. Piper, communications with the spirits of those who have been for some time dead. During the first few years I absolutely disbelieved in her power. I had but one object, to discover fraud and trickery and I had had plenty of experience with these. Frankly, I went to Mrs. Piper with Prof. James of Harvard University, about 12 years ago, with the object of unmasking her. To day I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialistic, not believing in the continuance of life

after death, and to-day I simply say, I believe. The truth has been given to me in such a way as to remove from me the possibility of a doubt."

5. Alfred Russell Wallace, D. C. L., LL. D., F. R. S., pensioned by the late Queen Victoria for his scientific attainments and valuable literary works, makes this statement: "My position, therefore, is that the phenomena of Spiritualism in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove them," etc.

Astronomers state the sun to be 93,000,000 miles from the earth. And though not personally measuring the interstellar distance or verifying their figures, I accept their testimony, for surely they could have no purpose in deceiving me. So when psychologists, scientists, statesmen, philosophers, metaphysicians—many, very many of our brainiest men—state, after years of the most painstaking investigations, that this world is enveloped in a refined, invisible ether-space—wherein dwell our departed loved ones awaiting our arrival; and who, under certain conditions, signal back, telling of the better land; why not accept their positive statements—the qualified statements of these savants when they testify of the phenomena they have witnessed, testify of tidings from the life hereafter—a life of progression, of soul sympathy and eternal unfoldment in the Elysian fields of immortality?—*Free Thought Magazine*.

### Proportional Representation

ALFRED CRIDGE.

As the time is near when the State Convention will be called upon to act in the matter of selecting proportional representation for the election of its Board of Directors, I call attention of delegates to that subject, beginning to be known as "the sure vote."

I am confident that the proposition was only rejected last year because there was no opportunity to adequately explain its bearings. Several mediums voted against it, ignorant of the fact that our present electoral system causes their attempted (and not infrequently actual) persecution by means of fines and licenses. One of the most efficient means of disseminating a belief in Spiritualism is through the work of persons controlled to act as physicians. It has, therefore, been the steadfast and long-continued endeavors (kept up for half a century, to my knowledge) of "the enemy" to impose prohibitions and licenses upon all who act as physicians not licensed for that purpose by examining boards. It is due wholly to our electoral system that legislation on those lines is secured, as it was at the last session of the Legislature of this State. All that prevented it from becoming more stringent was that a Spiritualist who had been benefited by some psychic form of healing when on the point of death, became, by an unusual chance, a State Senator. As the law now stands, if enforced, it would suppress, fine or imprison any person professing to heal through spiritual agency.

With fair and full representation of fair-minded voters, no such proscriptive legislation could be enacted—and none such would even

be proposed—either by the Legislature or by city councils.

Proportional representation would dispense with all the costly machinery of parties. The candidates would be placed on the ticket only by petition of a small percentage of the voters; there would not need to be primary elections or conventions; the people would do it all. Then if 10,000 voters were to elect ten representatives, the system would simply require that any candidate receiving 1,000 votes would be elected because 10,000 divided by ten gives a quotient ("quota") of 1,000. Similarly, in this city, if 72,000 voters elected 18 Supervisors, 4,000 of them voting for one candidate would elect him. And lastly, if the system were to be adopted at the coming Spiritualist convention, to elect the nine State directors, and 72 delegates were to vote, eight delegates could elect one director, and other sets of eight the others. And that is all there is, in principle, to proportional representation. Nearly every delegate voting gets some candidate he wants.

In detail, however, perhaps no candidate would get exactly eight votes. But the system provides that if one candidate got 12 votes, for instance, the extra four would be transferred to other candidates who needed and could use them in accordance with the wishes of each respective voter, as signified by marking the names of such candidates as he desired in the order of his preference, with the figures 1, 2, 3, 4, 5, etc. Thus if a candidate received either a surplus or a very few votes, the ballots would nearly all be utilized for candidates next preferred by the voter. For this reason the process is also denominated "effective voting," and "the sure vote."

One result of the process would probably be a larger representation for Spiritualists outside of San Francisco and Oakland, while were the so-called "majority" system carried out, it would be quite feasible to elect every director from San Francisco. Under the proportional plan, if eight persons outside the Bay cities were to vote for one candidate, or for the same three or four candidates, they would be sure of securing one representative.

I can explain the subject better by a trial ballot than by any amount of writing, and I am therefore not only willing but desirous of so illustrating it. It ought to be worth any one's time for an hour or two to learn more of real political science in that time than by spending years at a university only to learn a travesty of the same, consisting of second-hand rubbish from books by unpractical authors who knew nothing of the subject.

The best work of the world is nearly always done gratuitously, and therefore I shall welcome any opportunities to do more for nothing financially than what professors pretend to do at a compensation of \$3,000 to \$10,000 a year—just as mediums and speakers on Spiritualism give more information on the future life for little or nothing than doctors of divinity do, who get similar salaries on the pretext of knowing all about it.

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# PHILOSOPHICAL JOURNAL

[Established in 1865.]

Official Organ of the  
California State Spiritualists' Association.

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

THOMAS G. NEWMAN,

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

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

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

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

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

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

SAN FRANCISCO, AUGUST 31, 1901

**Mot for Money.**—A recent discovery in the Spanish archives at Seville, of an account of the payment of the crews of the caravels of Columbus contains some items of interest. From this document we learn that the pay of Columbus was \$320 per year. The captains of the three vessels received respectively \$16, \$18 and \$19 per month. The pay of the sailors was from \$2 to \$3 40 per month. What a contrast between then and now, when everything is done for money, and plenty of it, at that.

**Mrs. Loe F. Prior**, who attended the camp at Grand Ledge, Mich., won the esteem of those present by her eloquent lectures and convincing messages.

**A National Publishers' Bureau**, with headquarters in Chicago Ill., has lately been organized. Its object is to try and secure the adoption of postal laws that will be for the benefit of all classes of publishers, and afford better accommodations to the public, instead of the present injudicious restrictions.

**The Michigan State Convention** was held on Aug. 13. It has been decided that the phenomena shall take the place of the philosophy in future at the mass meetings in that State.

**New Spiritualist Church.**—The Columbus, O., *Dispatch* of last week gave the following very respectful notice of the new Spiritualist church in that city:

The church at the corner of State and Sixth Sts., formerly occupied by the Westminster congregation, has been repaired and will be occupied by the First Spiritualist church in the future. The dedication will take place Oct. 6, with Edgar W. Emerson of Manchester, N. H., as pastor. On next Wednesday evening a social will be held and the church lighted for inspection.

**A Premonition.**—Engineer Wyckoff was killed in an accident at Gaffey's Station, on the Pajaro Valley Railroad. The engine was derailed in a fog, by running over a chain carelessly left across the rails. The Coroner's jury censured the railroad company for negligence, and Mrs. Wyckoff has sued for damages. The following item in the daily papers last Saturday, shows how the premonition of the accident was announced by a clergyman:

A startling circumstance of Wyckoff's death was the premonition had on the previous evening, Sunday, by the engineer's pastor, the Rev. R. H. Sawyer. At the service in the church the preacher said he felt oppressed and could not refrain from mentioning his fear that that was the last time he would see one of the members of his congregation. The remark made a deep impression on Wyckoff and he took it as referring to himself and spoke of it to his wife after the service.

**At the Eclipse** of the sun on May 18, it was expected that much useful information would be obtained. Professors of Astronomy were sent to Sumatra, to there watch the eclipse, through the most powerful microscopes, but alas! the clouds there obscured the eclipse and but little satisfaction was obtained. Besides these were three outfits specially designed to search for any planets that might exist nearer the sun than Mercury. The Smithsonian Institution represented by Mr. Abbott, the Lick Observatory by Professor Perrine and the Boston Technological Institute represented by Prof. Burton, each were supplied with powerful photographic instruments capable of showing any object near the sun during totality as faint as the seventh or eighth magnitude.

Clouds so interfered in each case that the question of their existence or non-existence must remain for future eclipses to settle.

**Spain** is evidently tired of the rule of the priests. An exchange says:

As a result of the encounters at Saragossa, Spain, recently, between Catholics and Freethinkers, the majority of the clergy have fled from the city, some going to neighboring villages, while others have left the province. The convents and most of the churches of Saragossa are closed and barred.

**Prof. S. A. Weltmer**, the prominent author, editor and magnetic physician, at Nevada, Mo., writes the following item concerning the PHILOSOPHICAL JOURNAL:

Among the scientific papers that come to my desk (especially those which are exchanges for *Weltmer's Magazine*), I find none that I esteem more highly than I do the PHILOSOPHICAL JOURNAL.

"A Century of Caste," by Judge A. N. Waterman, Chicago. Price, 50 cents. For sale at this office.

## The Advanced Thought.

The Denver, Colo., *Daily News* of Aug. 4, 1901, contains the following as its leading editorial, which is well worth reading. It shows how the "new thought" is gaining ground:

Practically within our own time three new religious cults have sprung into existence and have gained a world-wide following. These three schools, Theosophy, Spiritualism and Christian Science, are somewhat connected, in that they are all opposed to orthodoxy as such, and in the further fact that they make the soul the all in all to which matter is subject.

It has been the fashion to ridicule and belittle these new movements and to answer their sober and earnest appeals by a sneer, a shrug of the shoulders or a joke. But they have refused to retire before our laughter and have grown despite our ribaldry. Nor have they reached the visionaries and the credulous alone, but each of them has drawn into its ranks men eminent in other fields of thought.

Is it not about time to lay aside our spirit of badinage in dealing with these new ideas and to treat them seriously? If they have any message for the world which is worth while, let us find it out. If their tendency is to spiritualize and ennoble, then we need their work. If they are made up partly of truth and partly of error, let us help to establish the truth and weed out the error. But let us not be ready to give wholesale condemnation until we know the ground on which we stand.

Men are prone to cast aside any new thing which they do not understand. Many people do not think seriously on these questions, and take the statements of others concerning them. Prejudice and bigotry are powerful even in our own age.

We all want the truth. We should welcome every independent investigator. The question of religion is the most intensely interesting and vital which the human mind can contemplate. It concerns our relations to God and man and our life on this earth and beyond it. It has to do with all that part of us which is worth while. Certainly anything which sheds any light into this higher realm should be welcomed.

Theosophy has its adherents all over the world. It is entering into our literature and is influencing the thought of our time. Spiritualism has enlisted some of the great minds of England, France and America. Christian Science claims to have over 1,000,000 followers in this country alone. All of them stand for human brotherhood. All claim to be in consonance with the teachings of Christ.

Ideas which have gained such a foothold in the world mean something. What is that meaning? What is the lesson taught by their birth and development?

This is a problem worthy the best thought of the day.

**Those who Know** themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

**Death and Afterwards**, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

## News Notes.

Moses and Mattie Hull are at Lake Pleasant camp. They will resume the work in Buffalo on Nov. 1. Mrs. Georgia Gladys Cooley has been doing very successful work at the Clinton, Iowa, camp.

Onset camp has had a very successful season. Mrs. Cora L. V. Richmond, Mr. Grimshaw, Mr. Wiggin and others were the attraction last week.

Mr. and Mrs. G. W. Kates are doing good work at Grand Ledge, Mich. They will do missionary work in New York State for some months to come.

Mr. Frank T. Ripley and Mr. and Mrs. E. W. Sprague were the principal workers at Camp Ashley.

Dr. Hilligoss has been elected president of the Indiana State Association, and it has unified the societies there.

Dr. J. M. Peebles has been the attraction during last week at the Lake Brady Camp, near Kent, O. He is a vigorous and pleasing speaker.

The Summerland Camp at Licking, O., will close next Sunday. The *Ohio Dispatch* says that Frank T. Ripley held the audience spell-bound with his eloquence and spirit messages.

## 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.

**HOW TO WAKE THE SOLAR PLEXUS**, by Elizabeth Towne, Holyoke, Mass. 25c. For sale at this office.

This book is unique, and explains man's relations to the Sun, and shows how the Solar Plexus is to the human body what the Sun is to the solar system. It gives original instructions in regard to breathing, and teaches clearly how to control the emotions and direct new energy for the healing of mind, body, environment and purse, for self and others. Nothing more helpful, practical and inspiring than this little volume has yet been published.

**Universal Religion** is the new name of J. C. F. Grumbine's quarterly, heretofore entitled *Immortality*. The July issue contains articles on Intellectual Bubbles, I am that I am, The Dreary Science, etc.

**Lord Balfour**, of Burleigh, Secretary for Scotland, will contribute to the *Saturday Evening Post*, of Philadelphia, a paper of official significance on Carnegie's Gift to Scotland. Lord Balfour is one of the trustees of the millions Mr. Carnegie has given to the Scotch universities.

**The Pacific Bee Journal** is revived after a sleep of three years. It is more lively than ever, however, and is well worth its price, \$1.00 a year. Edited and published by B. S. K. Bennett, 237 East 4th St., Los Angeles, Cal.

**Psychic and Occult Views and Reviews** for August contains interesting articles on Psychology, Mental Science and Healing, Metaphysics, Spiritism, Occultism, Astrology, etc. Monthly; \$1.00 a year. 140 St. Clair St., Toledo, O.



**Thus Runs the World Away.**

Like snowy lilies fleet as fine,  
Whose fragrant course is run,  
Like dewdrops on the eglantine,  
Like frost-work in the sun;  
So vanish youth's delightful dreams,  
So beauty's charms decay;  
Like blossoms strewn on sparkling  
streams;  
Thus runs the world away.  
Like foam upon the billows bright,  
Like sunset's gorgeous dyes,  
Like moonbeams shedding silver light  
Over the jeweled skies;  
So softly from our vision glide,  
Hopes, plans and projects gay;  
Alone we roam at eventide—  
Thus runs the world away.



The Editor is not responsible for the opinions of correspondents.

**From the Sec. of the N. S. A.**

TO THE EDITOR:

The missionary labors of Mr. and Mrs. E. W. Sprague have accomplished a great deal for Spiritualism. President Barrett, too, has been making his power felt at camps and elsewhere, and his report to us shows that the Cause is alive with active workers and earnest hearts.

In this city a case has been before the police court in which the question of Spiritualism being a religion was raised, and in which the N. S. A. Declaration of Principles was introduced in evidence. The case was that of a trumpet medium who was held for giving a seance without a license. The N. S. A. Secretary gave evidence of the work of her association, and answered questions concerning Spiritualism and mediumship. The Judge said he conceded Spiritualism to be a religion; he had no doubt of it, and the accused had all the rights of the members of any denomination. The question was not of religion, but of transgressing the district laws; that a member of any church who held an entertainment or meeting—at which an admission fee was charged for his own benefit—would have to be licensed to do so, and that no spirit of persecution was involved in the case.

It is important for Spiritualists everywhere to defend mediumship, and recognize the same as the foundation and the backbone of Spiritualism, and this we must not be afraid to affirm in private or public and with no uncertain sound.

Preparations for the annual convention of the N. S. A. to be held in this city—opening Oct. 15 and holding four days—are going on. We hope for a large attendance of earnest souls who stand for true Spiritualism and mediumship. Those who attend from any State are requested to ask at their railroad offices for certificate tickets to the Convention, and to notify their railroad agents that they wish them a few days in advance.

Credentials and reports in blank have been sent to all chartered societies, and we request that these be properly filled and forwarded to this office.

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

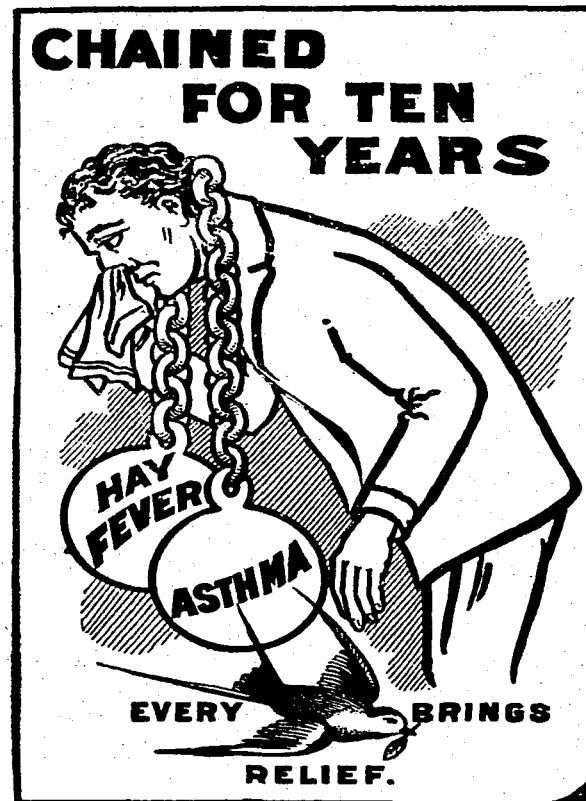
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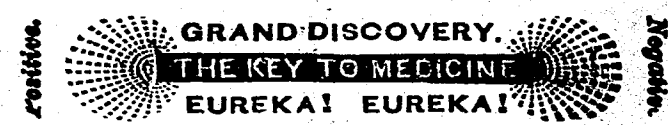
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Address all communications and remittances to Thomas G. Newman, 1429 Market St., San Francisco, Cal. Your name, post-office and State should be stated in every letter. Remit by Money Order, Registered Letter or Bank Draft. Never send Coins in letters; they wear holes in the envelope, and may be lost. Never send us a Personal Local Check, for it costs us from 10 to 25 cents to get it cashed. Subscribers should invariably state the name of the post-office to which their JOURNALS are sent. Serious delays often follow a disregard of this. Among a large number of subscribers it is difficult to find a name, without it. These wishing to have the PHILOSOPHICAL JOURNAL stopped at the expiration of the time paid for, should give notice to that effect, or it will be considered they wish it to continue. Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest persons are using our advertising columns, they are at once excluded. Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

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

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 at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 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 Tuesday 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.

Sunday Meetings in San Francisco were held on Aug. 25 as follows: Mrs. R. S. Lillie occupied the platform of the Society of Progressive Spiritualists, at Occidental Hall in the evening, giving a fine inspirational address on the "New Thought" and an improvised poem. She was greeted with a good audience. Prof. Geo. F. Perkins, the singer, lecturer and medium, held a meeting in Occidental Hall at 2 p. m. and was greeted by a fair audience.

Mrs. Sarah Seal gave an inspired lecture at Oriental Hall, 605 McAllister St., in the evening, followed by spirit messages and psychometric readings by Mme. Young, the hall being as usual well filled.

Mrs. Eberhardt, at her hall, 3250 22nd St., gave a seance in the evening, which included psychometric readings and messages from the spirit-world. There was a good audience.

A meeting was held in Galantha Hall, 909 Market St., in the evening, when an address was delivered by Mr. Smith, followed by spirit messages through Mr. Swan, Mrs. Ladd-Finnican, Mrs. Wrenn and Mrs. Maxwell. Mrs. McKee sang under inspiration in three languages.

Mrs. C. J. Meyer, at Fraternal Hall, 335 McAllister St., read sealed letters and flowers, giving messages and spiritual advise through her guides, to the satisfaction of the audience.

Swami Abhayananda gave an interesting lecture before the Twentieth Century Club in the Flood Building, San Francisco, on Thursday, Aug. 22, on "The Nature of the Universe." She holds classes and may be found at the Abbotsford, Broadway, corner Larkin St.

The Rummage Sale for the Ladies' Aid Society during the past week was a decided success, and netted them more than \$50. It will continue another week.

Mrs. Ada Foye occupied the platform of the Union Spiritualist Society at Oakland last Sunday evening. Fraternal Hall was crowded to its utmost capacity, and many came who could not gain admission to the hall. After the preliminary exercises, which included a duet nicely rendered by Mrs. M. E. Coleman and Mrs. Knott, Mrs. Foye delivered an inspirational address on "The Gifts of the Spirit," and then for an hour she gave messages from the spirit-world, including names, dates, etc., all of which were recognized and acknowledged by the audience. Mrs. Foye will occupy the platform again next Sunday evening, that being her farewell for the present, as she leaves for Seattle on Monday to resume her work there.

The Oakland Psychical Society have elected the following members as delegates to the State Spiritualist Convention: Mr. R. A. Dague, Mrs. Addie E. Wood, Mrs. Olive Whitney, Mrs. Amelia Dague; alternates—Mrs. J. C. Dungan, Mrs. Mary L. Murphy, Miss Eva Brown, Miss H. A. Pollard. Sec.

Oakland.—Dr. Turman lectured for the Union Spiritualists at Fraternal Hall, Sunday afternoon, Aug. 25, taking for her subject, "What Wilt Thou?" Mrs. Heussman gave some well-recognized messages at the close of the lecture. Mrs. Dr. Astor will lecture next Sunday at 8 p. m.

Mr. Milton Rathbun, of New York, an old-time Spiritualist and progressive man, is making a visit in San Francisco. He has been in Alaska, where he has mining interests, and is now on the return trip home.

The Mediums' Meeting at Loring Hall, Oakland, on Wednesday evening, Aug. 21, was regaled with messages by Mrs. Smith, Mrs. Boole, Mrs. Knapp and Mrs. Nelson.

The Old Folks' Social, heretofore announced for next Friday evening, by the Ladies' Aid Society, is postponed for one month, on account of the Rummage Sale. The usual social and dance will be held on Friday, Aug. 30.

Unity Hall.—The Oakland Spiritual Society held its monthly business meeting at Unity Hall, 856 1/2 Isabella St., on Aug. 18. President Cridge occupied the chair. These delegates were elected to attend the State Convention: Mrs. Rebecca Stewart, Dr. Sol Palinbaum and Dr. A. L. Astor; alternates—Alfred Cridge, Mrs. Emma E. Shaw and R. L. Bernier Sr.

The Wednesday evening meeting opened with an invocation by Vice-President Stewart. Mrs. Palinbaum read the poem, "Steer Straight for me, Father." Dr. Palinbaum gave spirit messages. Addresses were made by Mr. Stewart and Mr. E. J. Harrogs of Los Angeles. DR. A. L. ASTOR, Sec.

The Golden Rule was the subject for discussion last Sunday afternoon in Templar Hall, Pythian Castle. The destiny of this popular school of philosophy is presided over by Mr. Gustavsen, and harmony is conserved by the melody of Miss Freddie Lee.

Mrs. Nellie P. Thompson, an old-time Spiritualist of Portland, Ore., is visiting Mrs. Jolly-Dygart.

Mrs. F. A. Logan, 1218 Railroad Ave., Oakland, will celebrate her 79th birthday on Aug. 31. As usual, a pleasant time is anticipated.

Sister Julia's home for friendless children was given a benefit on Aug. 20, by the I. F. T. Society, at 909 Market St., S. E., which netted \$15.00 Mrs. Jennie W. Hays and her son rendered valuable aid in the program.

The First Buddhist Temple in America held its inaugural service at 1422 Post St., on Sunday, Aug. 25. The service, which was very impressive, was conducted by Dr. J. E. Guelph-Norman; the subject of his discourse was, "The Light of Asia." "The Gospel Hymns of Buddha," by Jenny Ward Hays, the first Buddhist hymns ever written to music, was used. Mrs. Jenny Ward Hays was the musical director. Master Raymond Hays sang "Where Night is not" with great effect. The services will be continued every Sunday evening at 8 o'clock. The Oriental Psychological Society will hold a reception on Thursday at 8 p. m. at 1422 Post St. All are cordially invited.

Mr. J. M. Mathews, who went East last July, to take in the Pan-American Exposition at Buffalo, N. Y., has returned to San Francisco. He visited Pittsburg, Philadelphia, Chicago, Kansas City, etc., but the heat was so intense that it took away much of the pleasure of the trip.

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

California State Convention.

NOTICE TO DELEGATES.—A certificate, properly signed, has been forwarded to every person entitled to a seat in the State Spiritualists' Convention, which meets in Maccabee Temple, 11th and Clay Sts., Oakland, Cal., on Sept. 6, 1901, at 10 a. m. Delegates are requested to retain these certificates, as they will entitle the holder to wear a badge—which will be provided—to a seat and vote at all times during the sessions of the convention; including also free admission to the reception and banquet to be generously provided by the societies of Oakland on Friday evening, Sept. 6.

Visitors and delegates who are unacquainted in Oakland will be provided for by the Reception Committee at the hall, at any time during the convention.

Skilled musicians will be in attendance and the business sessions will be interspersed with music, both vocal and instrumental. This promises to be the largest convention ever held in this State.

M. S. NORTON, Pres.

Program of the Sixth Annual Convention of the California State Spiritualists' Association, Maccabee Temple, 11th and Clay Sts., Oakland, Cal., Sept. 6, 7 and 8, 1901.

Friday, Sept. 6.

- 10 A. M. 1. Call to Order by President M. S. Norton. 2. Roll Call of Officers and Directors. 3. Report of Committee on Credentials. 4. Roll Call of Delegates. 5. Minutes of last Convention. 6. Appointment of Committees. 7. Introduction of Visitors.

- 1 P. M. 1. Roll Call. 2. Report of Officers. 3. Communications. 4. New Business.

7:30 P. M. Reception to Delegates in Fraternal Hall by the Spiritualist societies of Oakland.

Saturday, Sept. 7.

- 10 A. M. 1. Roll Call. 2. Unfinished Business. 3. New Business.

- 1 P. M. 1. Roll Call. 2. Reports of Committees. 3. Election of Directors. 4. Election of National Delegates. 5. Adjournment of Business Sessions.

7:30 P. M. Instrumental Selection—Prof. and Mme. Young. Vocal Selections by Miss Maud Campbell, Geo. F. Perkins and Miss Marian Tracie. Spirit Messages—Mrs. Hendee-Rogers, Mrs. S. Cowell, Mrs. Sadie Eberhardt, Mrs. Jennie Robinson and Prof. Geo. F. Perkins.

Sunday, Sept. 8.

10 A. M. General Conference meeting interspersed with volunteer music. All Spiritualists welcome to participate.

1:30 P. M. Music by Prof. and Mme. Young, Miss Maud Campbell and Mme. Crawford. Address by Mrs. Addie L. Ballou (30 minutes). Original Poem—Geo. H. Hawes. Address—Mrs. E. B. Marcen. Address—Thos. G. Newman. Recitation—Mrs. L. D. Lyness. Address—W. T. Jones ("The Lyceum Work.") Address—Alfred Cridge. (Subjects selected).

7:30 P. M. Piano recital and short address on "The Music of the Spheres" by Mme. Jeanette Crawford. Vocal selections by Miss Marian Tracie and Miss Maud Campbell. Presentation of the Spiritual Philosophy by Mrs. R. S. Lillie.

This program is subject to change. Executive Committee—M. S. NORTON, W. T. JONES, DR. H. M. BARKER.

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.]

Table with 2 columns: Name and Amount. Before announced \$24.00. A Friend .25. C. Wyman .25. Mme. Montague 1.00. M. Jemsem 1.00. C. Wyman .50. Mrs. J. Baum Jr. .50. H. C. McClure 1.00. Geo. A. Davis .50. Mrs. J. Baum Jr. .50.

CURED BY A MIGHTY POWER.

All Chronic Diseases Cured by a System of Treatment Originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek.

Dr. Peebles, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfected his method that it has revolutionized the art of healing, and it can almost be said that there are no hopeless or incurable diseases. This system of treatment has brought thousands upon thousands back to health, after they had been pronounced hopelessly ill by the very best local physicians. His cures have been proclaimed PHENOMENAL by the many thousands who have had a chance to watch the near neighbor, friend, or relative, pronounced at Death's door by the local doctor, brought back to perfect manhood and womanhood by this eminent doctor and his associates. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, which is a combination of mild magnetic remedies and a grand science, making the strongest healing combination known.



DR. J. M. PEBBLES.

This method has been so perfected by the doctor and his associates that any one may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 204 Dartmouth St., Boston, Mass.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p. m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

CONFUCIUS

His Life and Moral Axioms, by Marcenus R. K. Wright. The only copy in the English language. For sale at this office. Price, 25 cents.