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# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 19, 1901.

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No. 3.

## QUESTIONINGS.

The world has stood since Time began  
Before the cognizance of man.  
We mortals, living in this age,  
In doubtful questionings engage.

Whence we came and where we go  
We feel that we may never know;  
So many theories afloat,  
We look around to find a boat.

A boat that's staunch, where we, at ease,  
May safely cross Life's billowy seas,  
And we may learn without a doubt,  
And know the Universe throughout.

Do we have longings not supplied?  
Are all our questionings denied?  
Does God give aspirations void—  
No satisfaction e'er enjoyed?

God does not work that careless way;  
Find out these things; he says we may,  
If we inquire within for facts,  
The truthful answer is not lax.

But if we halfway want to know,  
The answers coming will be slow;  
In earnest thou must always be,  
And then the truth will come to thee.

Mrs. C. K. SMITH, San Diego, Calif.



## Talks with the Spirits.

TALK NO. 1.

Some years ago, at Bay City, Mich., on Feb. 21, in the evening, Mrs. Dickie (I shall call her "L," which signifies Letitia) and I were visiting at a neighbor's house. Five of us sat around a table with planchette. Some of the company were trying to get writing through it.

L, being backward, was asked to lay her hand on it, which she did, and straightway it began moving back and forth. L was then suddenly seized with a power she could not resist, and her hand was carried rapidly over the paper, as if the controlling power, or intelligence, wanted to write. The instrument was removed and a pencil put into her hand, and blank paper on the table. Then the way her hand flew was surprising to this novice. Our little angel from the spirit-world demonstrated his identity by drawing very rapidly wagon wheels, as was his custom while in the "mortal coil," and by answering questions, in his own handwriting, which the medium could never do, and by his peculiar manner of expression.

I say medium, for now, for the first time, we looked upon L as a medium. This gave me great encouragement to investigate. We then began to hold public and private meetings, and to employ speakers and mediums, among whom were G. B. Stebbins, E. V. Wilson, Dr. Spinney, Susie Johnson, Mrs. Horton, Emma Martin and others.

## TALK NO. 2.

Tuesday evening, March 6, L ordered the stand, laid her hands upon it, and called me to join her in a sitting of our own, our daughter Annie (whom I will call A) being the only other person in the room. We talked and sang a little, and in about ten minutes the medium's hands began to move by some unseen and unknown force. She took paper and pencil, picked a few marks, but could not write. The influence then went off. In a few moments it came again, shaking L's hand and extending it towards me. I took it, when my own son (from the better land) through the medium, with a burst of joy and gladness, shook my hand heartily and exclaimed: "Oh, papa! papa! How glad I be to see you!" And then, embracing me about the neck, vanished from the medium. If ever I felt his presence in earth-life, I felt it then. It was unmistakably him, and made such a deep impression on me that I could not soon forget it. Such experiences are calculated to make us better.

## NO. 3—"WEGESOKUM."

On March 21 at 8 p. m. L and I sat at the stand; (by the way, the same one I am writing on.) The light was taken out of the room, and soon a control got full possession of the medium, and exclaimed: "Wegesokum! Wegesokum! Wegesokum!" and oh, how pleased was the little siax (sox) maiden, that

she had, at last, a chance to communicate with us mortals, which we learned she had for years been trying to do, and which unraveled some mysteries we had previously noticed. She let go her hold for a few moments and then took control again. Our daughters Ella and Annie had joined us.

"Wege" went for us all, to find our weak parts; treated L's side and got her (L's) hands white and rigid as bones, and extended them, closed, to me to see if I could open them. Seeing I did not take her meaning, she said, with the tone of a squa: "No open, ha! No open;" and then gave me one hand and Annie the other. We tried to open them, but could not. Wege got sight of A's neck, which was slightly affected with goiter: "Ha!" said she, "me fix 'em," and so she did—treated and helped us all.

L being stout and fleshy, Wege called her "Nice little Mede," and said, "Me, not much old." At table tipping, when we called the alphabet, she had a short and peculiar way of spelling. I could often call the right letters, and sometimes sentences, without going over the alphabet, partly by impression.

"Wege" was one of the most truthful, joyous and happy persons I ever met—full of fun and good works. I believe she never "fooled" us but once, and that was on the first day of April. At our next sitting she hastened to say: "Me fule (fool) U." She loved to join us in our fun and happiest moods.

I will relate one more instance of phenomena under her guidance.

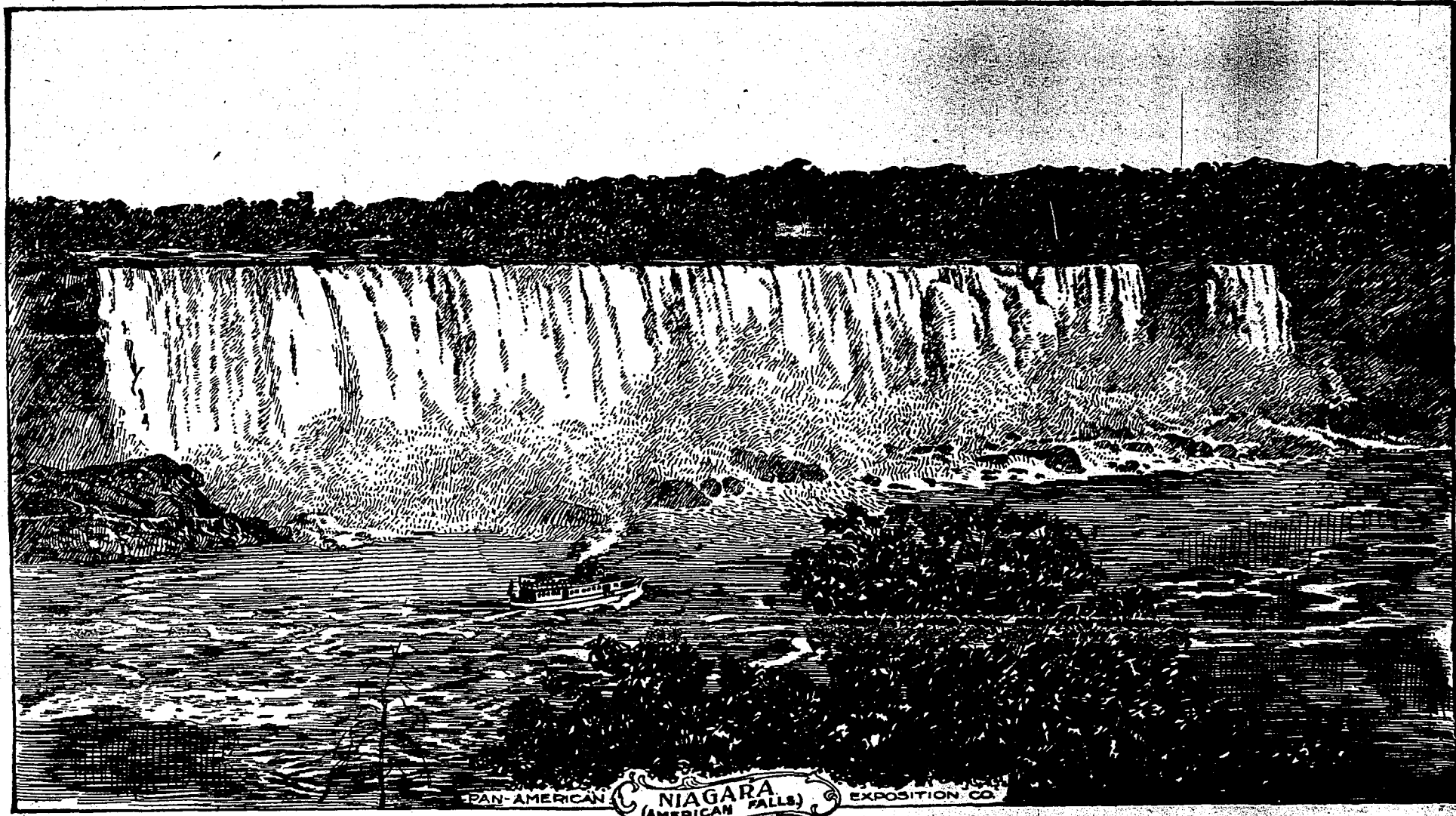
## "RATTLING DOOR KNOBS."

On Tuesday, Nov. 18, in the daytime, we (all the members of my family) were, "with one accord in one place"—our sitting-room, examining our purchases, and commencing to pack a "Christmas box," to send to our friends in Nova Scotia. We were very happy, having lots of fun and pleasure over it. All at once, the door leading into the hall began to shake and the knob to rattle and turn back and forth more rapidly than any of us could have made it. We all looked at it in amazement. As soon as it ceased moving, A and I sprang to the door, opened it and looked all around, but could not see the operator.

In the evening we had a circle and learned that "Wege" did it, because she also was sharing in our pleasure and wanted us to know that she was there.

When an orthodox friend heard of this, her exclamation was: "Pretty low business for spirits to be engaged in—rattling door knobs." How little she regarded or remembered the many passages in her guide-book—the Bible—in reference to and recommendation of just such "low business." Paul, the apostle of the Gentiles, said: "God hath chosen the foolish things of the world to confound the wise," etc.

Spiritualism has settled for us,



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

beyond refute, the great question of immortality, which Job of old asked, and since when so many have been asking and anxious to have answered for them. Preachers may talk in the pulpit for generations; materialists, agnostics, scientists and all may speculate and reason on the question for a lifetime, but there is nothing that can prove or settle it in this world but the glorious phenomena of Spiritualism. R. B. DICKIE.

### A Queer Test.

Local Spiritualists are quite elated over a feat accomplished by one of their number. The surprise was sprung at the Spiritualists' cathedral on Third street. Mrs. Maggie Vestal was the medium. She gave trumpet talking in the presence of light. This is the reverse from the average medium.

At her seance were a number of skeptics. One was Mr. Appleton J. Ide. He, like the others, could hear tones coming from the trumpet. He frankly shouted "Fake!" To show good faith, he was challenged and given the privilege to conduct an investigation. He claimed it was ventriloquism. He proposed that he would hold tight to the medium's Adam's apple. The Spiritualists objected on the ground that the medium could not assure manifestations if so hampered.

Mr. Ide suggested another way. He said: "Give me court plaster." Some was procured. He, with Dr. Alston and Mr. Carding, were appointed an investigating committee. The committeemen took their seats on the platform. Mr. Ide produced his court plaster. By permission, he cut it into strips and sealed the medium's lips as tightly as he could.

Everyone waited in silence. The results obtained by the medium are said to have been almost as good as before.—*Columbus (Ohio) Dispatch.*

### The Inward Guide.

J. P. COOKE.

In considering the relation of faith and reason, the head and the heart, it is essential to consider the basis of the absolute intuitions. They are of the Inner Divine Life. They are the "God in us" element.

Our religious beliefs spring out of inward perceptions and experiences, native to the soul. They are spontaneous, arising from the natural activity of the moral and spiritual nature, having its seat in the breast.

Thus the immediate activities of heart and conscience, which constitute the seed and sustaining life of religion, become the object of our thoughtful attention. The very existence of these instinctive sentiments and tendencies forms part of the rational defence of the faith that has grown out from them, as the root justifies the plant that has grown from it.

The divine principles of light and love, knowledge and charity are in our hearts, the law of our life. It is here or it is nowhere for us. It has no efficacy unless in our hearts.

The true heart is the place of real work and of genuine worship. It was not without reason that Paul said: "Who shall ascend to Heaven, or who shall descend into the deep to bring the spirit of love up again from the dead—the word is very nigh thee, even in thy heart and in thy mouth."

Men, not anthropoid animals, but *men* have revealed to them a law or principle by which henceforth they are to live. They are not to drift about subject to the winds of opinion, nor to ask what this one or that one says. "Listen well at home."

We are not to walk by tradition, nor to be ruled by mere inclinations. We have a law in ourselves. We are apprized by the conscious soul, of a private standard of duty, a rational nature which we should revere. There is a personal sanctity which we, and we alone, have a commission to guard.

We have had it impressed on us that the influences which make noble men and women rich and abundant, as they are, and more abundant, as they are going to be, must be appropriated by each and every person for himself, or else it is about the same thing for them, as if they did not exist.

The inner light—the spiritual guidance—is for manhood and womanhood pure and simple. The life-light in the man is the spirit of individuality and independence in him, but not of lawlessness; his honorable pride, his sincerity and his truth. It is the manhood in the man—the *vir* of his virtue; the will becomes the man. To illustrate, in the concrete: Within the last 50 years we have learned the superiority of the steamship over the sailing vessel.

The sailing vessel is a superb object to look at. The eye rests on few human creations more beautiful than a full-rigged merchantman scudding along with canvas spread to the winds. She is very majestic and very graceful; she is the poetry of mechanic art. But the winds of power are outside of her, and have her in a measure at their mercy. They strike her on this side or that, and push her far off her track. They blow against her and her course is retarded. They blow too fiercely from any quarter; she is afraid of them. She furls her sails, clews up every inch of canvas, quails, scuds, crouches and does her utmost to escape the powers on which her whole activity and use depend. They smite her suddenly; she founders and sinks. They die away and she stops—becalmel.

It depends on them whether the voyage is ten or twenty days, whether her course is a straight line or a succession of curves and angles. Over herself she has no command. She cannot decide in what direction she will move. She cannot decide to move at all in any direction. She must wait for the wind. In spite of all the ship-builder can do, she must wait. No matter whether she be a lugger, a coaster, merchantman, yacht, frigate or 74-gun ship, she must wait for the wind.

Now, the steamship is not so comely to look at, her large, black bulk low lying on the water. No tall, tapering masts to bear up the pennon towards the sun; no piles of canvas rival the clouds in mass and whiteness. She rumbles and groans and throbs through the sea, never careering, bending, curtseying, bowing, as the ship does, but setting her iron shoulders to the billows and doggedly pushing them aside. But she answers the great purpose of a vessel—she goes when and where she will, with the wind, aft or ahead, or without wind at all. She calculates her speed to the hours; she starts and arrives at the appointed time. She ploughs a straight furrow from shore to shore; she beats the billows under

her keel; she cleaves their crests with her sharp prow. She can do it, for she has the power of the winds in her engine-room. She has water and fire. Even in extraordinary times she is mistress of her fate. By force of an *inner principle* she lives and moves, a creature.

She is the symbol of the man who has light and love, and "vir" in his heart. The man whose forces are not scattered about in books, or institutions, or steeple-houses, traditions or class opinions, but are all gathered up in his own heart. To live by an inward principle of love is the crown and glory of living. Who lives not thus cannot be said to live in the best sense at all.

A man may live like a vine, a creeper on a tree. He stands by holding on to a trellis, not by growing and forming wood. We all can see that the effort is perpetual to get away from the necessity of living by an inward principle and to throw the responsibility for one's course and character on something else. Some throw it on destiny, some on circumstance, some on chance. Some float like weeds and call it trust in Providence. "If Fate will have me king, why fate may crown me, without my stir." Some go to mediums and seek release from the duty of self-dependence by asking direction from spirits. Do they test those spirits to find out whether they "Bring with them airs from Heaven or blasts from hell." "Be their intents wicked or charitable?"

The devices are numberless which indolence and fear will resort to for escape from the inward call to duty—the simple duty of being earnest, helpful men and women. Let us listen well, and carefully heed the still, small, "inward voice."

### The Inevitable Victors.

J. CLEGG WRIGHT.

The following is an extract from an address delivered before the Twelfth Annual Congress of the American Secular Union and Free-Thought Federation at Cincinnati, Ohio:

Man stands face to face with the inevitable; he cannot avoid the condition of natural existence. Life and death, birth and thought, society and progress, stand face to face with the powers of nature. Man is a child groping in a fog bank—looking out in the midst of time and place; hopefully, and sometimes looking sadly at his grim fortune—beating against the fences of his being and constitution; struggling withal how to take and live in this great, strange world of startling phenomena and change.

Every age set out on the page of history has pined and fretted over its own wrongs, and hopelessly looked up to heaven for its savior, its God—its trustworthy leader to the better land—they have all been illusions. He never reached that which he wanted. His paradise was always in the promise of priests and kings, and always in heaven; never in the gettable now.

Thus he lived and worked, and feared and died. What a vile man is this who gives a heaven of dreams to him who toiled in honesty and hope for a better day, but who saw no light; familiar with want, companion of despair, cheated of his birthright

here by pious fraud and cant, sinks into that night of nature, wealth and fashion's song pass rampant o'er the poor man's unhonored grave.

This is the comment we have to make on a religion that is an illusion, a frenzy and a foe to every right of man.

But why do men thus submit to such cruel usurpations?

Why do men allow known error to continue?

Why do men knowingly permit consecrated folly to hold power over the young and old?

Why do men follow the course of folly rather than the inherent perception of right?

Why do men wink at and coddle the absurdities of theology, knowing them all to be superstitions?

One answer will do for all these questions: Men are not yet out of barbarism.

When I was a boy my father bought me a wooden horse; it was a real horse to me. It filled me with joy; it gave me conditions of a perfect illusion, until one day I broke off its head, and I suddenly discovered it was not a horse at all, but a piece of carved wood.

I told my father I wanted a real horse.

He looked knowingly at my mother and said: "It is time this boy was sent to school."

He saw that I was awakened; that a great thing had happened to my brain. I had begun to see; I had made the discovery that of a truth that my horse was no horse at all; the illusion was dead; it would not amuse me any more.

The human race awakens slowly. The illusions hold the mind with a powerful grip. The illusion that man was made by a master-workman who lived outside of this infinite universe, who took into his huge hands a piece of red earth and molded it, shaped it into the beautiful form of a man, and blew into it the breath of life, and man became a living soul, is one of the persistent illusions that refuses to yield ground to science.

The belief in the existence of a God outside of the universe is a wooden horse of the childhood of the race.

A wonderful illusion. It is strong because man cannot correctly deal with the true order of cause and effect.

Few men among the world's active thinkers have yet realized the true nature of evolution—the mechanical process dominating the development of natural phenomena.

The idea of things being made is an illusion hard to check; man awakens to truth with difficulty and very slowly.

But notwithstanding the persistency of the illusion of personal deity, man is slowly awakening. The great thinkers are out of the fog banks—the mind of the race is slowly coming to the dawn of reason.

This is a wonderful universe. Astronomers tell us that before the object glass of the Lick Telescope in one hour pass more than three million stars. What an unthinkable universe! But away back there in Judea 2,000 years ago a little boy was born and laid in a manger and worshipped as a savior of the world by three wise men from the East who had been directed to where the child lay, by a star. This little boy grew to be a carpenter. He came from heaven, from his palace in the skies, to save from sin—this boy was the maker of all these worlds that are seen through the Lick Telescope,

and the unchangeable millions of worlds besides. Think of it!—think of it—millions believe this story.

The inevitable is visible on the horizon—the eternal victory of reason and science. The victory of reason means the end of physical and mental and moral slavery—it means that the rights of man shall be respected and honored the world over. It means that we shall respect the superstition of other people. There was a time when nations could not come together. But the world is not large now, when a ship can float in a few days o'er many seas. Before the time of steamships and railways nations were far apart. Their relations were few and difficult. The less they knew of one another the more they hated each other. A wide river would divide a people in language and superstition. Another set of deities would prevail on one side of a mountain which were unknown to the people living on the other. The gods were tribal; the religions were racial.

And they were born in the differences of thought and ignorance of each other.

Silence and reason are coming—the inevitable is always with us.

Science is a pure celestial maiden. I see her form above the hills of time. She sweeps the heavens with her light and beauty; she illuminates the world; she scatters seeds of good and plenty o'er the activities and life of the world; she builds institutions of learning for all; the lines of nations she rubs out; she makes the world one great, loving, prosperous people; she tumbles into dust the throne of despots; she levels to the earth all the monopolists of trade; she sails o'er hilltops of the new era; her wand awakens a sleeping world; superstitions die at her wondrous touch; priests and despots flee before her splendid light; the earth rejoices that the blight of religion is lifted forever, and the green hills rejoice and yield their plenty.

Knowledge has made man free; reason has slain authority; right reigns. On hill and spire; on tower and parapet; in the cot and the hall, science reigns—Science and Reason are the inevitable victors of the world.

### In Grateful Remembrance.

At a meeting of the Philadelphia Spiritualist Society, held in Hayden and Handel Hall, Philadelphia, Pa., Dec. 30, 1900, the following resolutions, offered by Mr. Geo. S. Bowen, were unanimously adopted:

Having enjoyed the enlightened ministrations of our brother, E. W. Sprague, and his estimable wife during the past month to the society, it seems proper that some general expression of appreciation should be offered to these inspired and earnest apostles of the truth and beauty of the spiritual philosophy and the importance of its promulgation throughout the world. Therefore be it

*Resolved*, That the sincere thanks of this society are hereby tendered to brother and sister Sprague for their refined and inspirational teachings rendered with such clear and unanswerable logic, that every thought expressed carries conviction and finds a response in the heart and soul of every unprejudiced man or woman, for it is the truth that makes men free.

*Resolved*, That the messages from the many spirit friends, given with such clearness that recognition is universally prompt and satisfactory to recipients, is a proof of their ability to provide conditions whereby spirits may communicate to mortals and definitely answer the great question: "If a man die shall he live again?" to the delight of so many who have been kept in darkness and

ignorance as the result of the blind teachings of theology.

*Resolved*, That every member of this society desire to express their thanks to brother Sprague for his practical teachings in reference to the importance of preparing to live—the positive certainty of punishment for sin; the inconsistency of the vicarious sacrifice; the inspiring and uplifting principle of love and good-will; the doctrine of individual assertion that health and happiness are universal and that the highest moral state is productive of the most perfect spiritual condition, and our regret is that thousands have not enjoyed listening to his words of wisdom as given in his various discourses.

*Resolved*, That in their departure from among us to engage in other fields of labor, they carry with them our best wishes and an earnest hope that the new century may bring to them all the good things that their hearts may desire, and that health and continued years may be theirs.

*Resolved*, That a record of these resolutions be recorded in the books of the secretary of this society, and that a copy of the same be sent to the Spiritualist papers for publication.

THOMAS LOCKE, *Pres.*  
SAMUEL WHEELER, *Vice-Pres.*  
JOSEPHINE SMITH, *Sec.*  
JULIA R. LOCKE, *Treas.*  
JOSEPHINE J. HINDS,  
MARY R. GALLAWAY,  
CHARLES HAMMER,  
LAWRENCE BESSINGER,  
MARIE WHEELER,  
CHARLES DOUGHERTY,  
W. R. MCGLENN.

*Executive Board of the Philadelphia Spiritualist Society.*

### Mental Forces.

Thought, not labor, is the basis of all production and of all success. Man lives and produces, not so much by the sweat of his brow as by the thought of his brain. We live, create and progress by our ideals, our desires and our beliefs. These form our limitations and determine our lives. They are the basis of all effort and a necessary ingredient in all endeavor. To the extent that we possess them, we succeed; and without some of them, we must fail. With them all things are possible, and without some of them, nothing is possible, for no effort would succeed, as none would be made.

They are more necessary than ability; for without them ability is of little value. They are more indispensable than opportunity, for without them opportunity is permitted to glide by unheeded.

Desire is force, and belief that leads to action is power. These are world-moving factors, without which all labor must be unproductive.

To determine our thought is to control our environments and determine our lives.

For thoughts are things, and their airy wings are swifter than carrier doves. They follow the law of the universe—Each thing must create its kind; [back And they speed o'er the track to bring you Whatever went out from your mind.

We do, in fact, make our surroundings now, for it is not our environment which controls us, but our mental attitude toward it. Our surroundings are but a reflection of our thoughts, and our external limitations are but a counterpart or duplicate of our mental horizon. A man is his thoughts personified. What a man thinks is, therefore, what he is.

What we call character, temperament or disposition, is but the sum total of our fixed beliefs or habits of thought. By the law of attraction, each individual temperament draws to itself bodily conditions, experiences and environment of its kind. This law of attraction is as fixed as the law of gravitation. We cannot change the law, but we can change ourselves, and by so doing change our attitude toward the law.

This law, like all of nature's laws,

is immutable, and works for us in exact accordance with our attitude toward it.

We all realize that the law of gravitation is inviolable and must be complied with. As we learn to conform to it, our ability to perform certain acts increases. The infant first learns to comply with it when it toddles across the floor, and as it learns more of the law and its mental attitude, therefore, changes toward it, the child finds it can run, jump and do many things before impossible. The law has not changed, but the child's mental attitude toward it has changed as its knowledge has increased. So with all nature's laws. They act for us according to our knowledge of them and our attitude toward them.

Thought and desire, coupled with belief, are behind all effort. These are potent forces and the results they produce in the material world form the basis for the belief in a special providence, and that prayer is answered. Prayer is but desire, either expressed or unexpressed, and desire brings its own answer. Not in the accepted orthodox manner, and by a suspension of the laws of nature, but in strict accordance to the laws of cause and effect. The result is limited only by the intensity of the desire and the amount of active faith and knowledge back of it. Desire, coupled with faith, brings its own answer.

The saying, "God helps those who help themselves," is scientifically correct. I would, however, substitute the word "Principle" for the term "God," as the latter word is a much-abused one and has no fixed and definite meaning. To say, "The universal Life Principle helps those who help themselves," seems to me a more concise way of stating the same truth. In this Principle we live, move and have our being.

Prayer is answered every day, in strict accordance with this principle, for the things we desire most and believe in most come to us first, and the things we think about most are bound to come to us in time. Such is the potency of desire. He who claims the most receives the most, so that the saying, "To him that hath shall be given," is but a statement of a law as fixed as the law which holds the spheres in their courses.

To come into harmony with this law is to draw to ourselves unlimited power to make ourselves masters of ourselves and of our surroundings. This is the law of success and of happiness. It is the prophet's stone which turns everything to gold at a touch. We cannot hope to acquire this power in a day. We may never acquire it completely. It is a matter of evolution, which is but another name for progress.

Heaven is not gained by a single bound.  
We build the ladder upon which we rise  
From the lowly earth to the vaulted skies,  
And mount to its summit round by round.

When we come to a realization that the Kingdom of Heaven is within us and is not dependent upon outside conditions, we have taken a great stride forward. Some one has truly said: "After all, it rests with ourselves as to whether we shall live in the world beautiful. It depends little on external scenery and little on those circumstances outside our personal control."—*Freedom.*

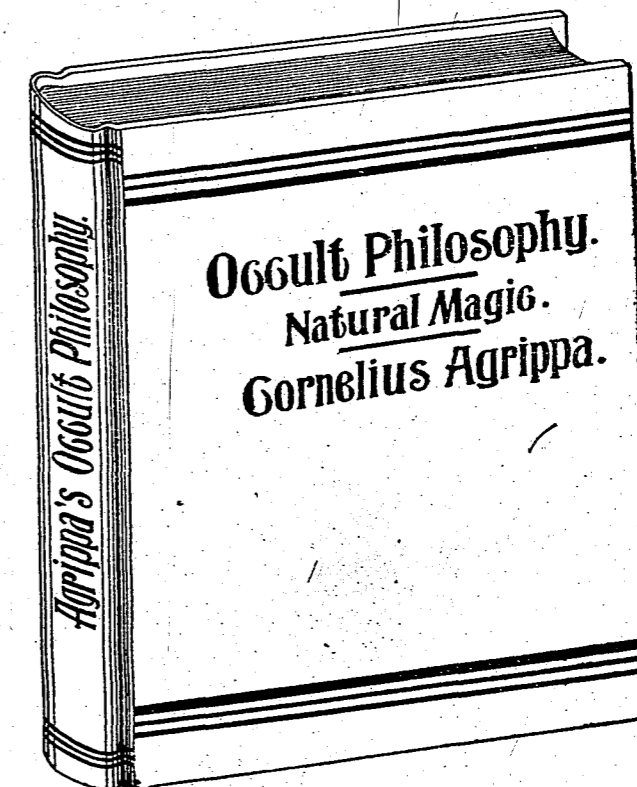
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JANUARY 19, 1901.

**The Subject of Illustration** on our first page will be a great feature of the coming Pan-American Exhibition in Buffalo, N. Y. The beautiful and awe-inspiring Niagara Falls will be within a 20-minute ride from the exhibition grounds. The sacred edifices and ancient ruins of the old world must yield place to this concrete demonstration of nature's handiwork.

**The Difference** between Christians and Spiritualists is demonstrated by their methods. The Christian carefully selects only such passages of Scripture as support his peculiar ideas, whereas the Spiritualist confronts every proposition whether found in the Bible or not. We are truth-seekers. Christianity is on the defensive and on the down grade.

**Thomas Lake Harris** of Fountain Grove, Sonoma county, Calif., has transferred his property to others. He now resides in New York, and both he and his wife have retired from the business of controlling other people. The attempt of the sensational spiritual papers to fasten upon Spiritualism this conscienceless fakir will prove futile.

**Insinuation** is the latest weapon being used against Spiritualism. The favorite method is to write up an article about a mythical seance being held by a mythical medium, making much of the "dark seance," the "trumpet," materialized spirit with an "onion breath" *ad nauseum*, sign the article with a fictitious name, and send it to some Spiritualist paper that cares more for sensation than truth. It is always published and extensively copied by our enemies. This is being done every day. We think that people who write articles of this character should give name and address for publication, and

that papers publishing the vile stuff should be held responsible by every lover of justice and fair play.

## Fire at Lily Dale.

This celebrated camp, dedicated to the annual gathering of Spiritualists, was visited by a destructive conflagration on Dec. 28, 1900. Several cottages were destroyed and a few damaged. The loss will aggregate several thousands of dollars. The *Sunflower* gives an extended account of the disaster, with illustrations showing conditions encountered during the progress of the fire.

Spiritualists are philosophers, and are constantly looking for the good that may come out of what others may consider a disaster. Fire and water are the great purifiers of physical conditions, and as both were largely in evidence on this occasion, let us hope that the Lily Dale Camp of 1901 will be the best and most fruitful of all the annual gatherings of the spiritual forces in this country.

## She Ought to Know.

Mrs. J. G. Warner, recently of Denver, Colo., who now resides in San Francisco, is the cause of considerable agitation in the secular press. By *insinuation* they charge her and associates with all sorts of indiscretions and claim that she exercises mysterious "spells" over those with whom she comes in contact. They insist that everything she does is "spiritualistic," and that she is a Spiritualist. But what worries them most is that the lady herself says that she is *not* a Spiritualist.

Now this is really too bad. Such a splendid opportunity to strike another blow at despised Spiritualism lost. But we must submit to the inevitable, and are compelled to admit that Mrs. Warner ought to know whether she is a Spiritualist or not. We have reason to believe that she is *not* a Spiritualist, and with this conclusion our interest in the matter ends.

**The Banner of Light**, the oldest Spiritualist paper in the world, an exponent of the spiritual philosophy of the 20th century, celebrated its advent into the new division of time, by enclosing itself in a glazed paper cover, adorned on the title-page with the portraits of Wm. White, Isaac B. Rich, Luther Colby, John W. Day and Mrs. J. H. Conant—all prominently identified with interests of that periodical and the cause of Spiritualism during the latter half of the 19th century. On the back of the cover, facing the 20th century confidently and fearlessly, are the portraits of Harrison D. Barrett, editor; Mrs. Marguerite C. Barrett, assistant editor; Fred G. Tuttle, business manager, and last, but *not* least, Xilia Barrett, born Apr. 20, 1900, the youngest member of the *Banner* staff.

The PHILOSOPHICAL JOURNAL,

the second oldest Spiritualist paper in the world, acknowledges a kindly tribute to its usefulness, and from the Golden Gate sends greeting to the *Banner* and all its contemporaries. We welcome the younger members into the journalistic family, and recognize their step in the onward march of the spiritual procession, whose rhythmic tread reverberates around the world.

Having settled the question of man's future destiny, we may find time in the coming hundred years to do something toward the amelioration of his condition here and now.

**The Mental Scientists** have no use for death. We confess that we would like to see the old tyrant taken down a notch or two. He has been making sages of simpletons, and saints of sinners long enough. Viola Beesan in *Freedom* says:

Death will not give the desired understanding, as it is simply a change in position, like walking out of one room into another on the same floor; and the supposition now is that it is rather a bad change to make, that the race has reached a period in its unfolding where it would be an improvement to abolish the belief in death altogether; for as long as the belief in death controls the mind, it will have little chance to find out its own innate power.

Turn resolutely away from all thoughts of death, keeping the mind fixed on health and happiness, making eternal life an object in view, never turning aside to examine the little disagreeables that are liable to appear all along the way; for true it is, that the more attention given anything the larger it grows, until it hides everything else from view.

**Beautiful Sentiment.**—The *Two Worlds*, moralizing on the holiday festivities and the coming of the Prince of Peace, gives expression to the following:

And so the world goes on, and the coming of the day of Peace seems like many of the beloved dead—far away.

But here lies the secret. Neither peace nor the "dead" are far away. If you are blind and deaf you may walk amid the glories of Westminster Abbey whilst its wondrous organ pours forth its sweetest melodies, and they will be far away from you as though they are non-existent.

So with the loved who have gone out of your lives—they are not far away. It is only a little dullness of your ear which prevents the loved tones of their cherished voices being heard by you; it is but a little lack of vision which prevents your beholding them at your side, smiling upon you with the old love and sympathy.

**Esoteric Vibrations.**—When Dr. Phelon wrote his booklet with this title, in 1896, he "built better than he knew." He was modest and truthful. He called it a Primer. To-day the vibratory science is moving nations and dazzling the world. The key to the whole mat-

ter is in the first six lines of the booklet:

Meditating upon the manifested in the totality, we often forget the law of the unit and of the individual. But whatever limits the smallest, binds also the largest. Whenever and wherever limitations appear in the gross, they must also be present in the minutest.

**Theosophy Borrowed.**—Mrs. L. V. Richmond delivered a lecture in Chicago recently, in which she claims that Theosophy has been borrowed from Spiritualism. All modern "isms" must acknowledge that the pioneer work in the realms of the occult has been done by Spiritualism. Mrs. Richmond said:

Spiritualism lays no claim to having a patent on the future life, or on the fact of the intercommunion between spiritual intelligences who have left the earthly state and passed to the future life and those in mortal life. But until the advent of Modern Spiritualism, excepting in the periods of so-called "miracles" or especial periods of revelation and uplifting, there was no open communion considered possible between the two states of existence.

## The Reviewer.

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

**The Elevator.**—Densie Herenden, editor, 1111 14th St. N. W., Washington, D. C. Monthly. \$1.00 a year. The *Elevator* begins the 20th century with Vol. I, No. 1. As the euphonious title indicates, it will be devoted to uplifting humanity. Proceeding upon the hypothesis that man is a mental being, it seeks his elevation by appeals to his mentality. The sign, "Take the Elevator," is always out.

**Mr. Joseph F. Whitmore** of Grinnell, Iowa, is engaged in the production of a book which he claims to be the "Book of Remembrance" spoken of in Malachi 3:16. It is claimed that he gives an absolutely new interpretation of the Bible from beginning to end. The plan is to organize a company to issue the book, each member ordering one copy and paying for it in advance. Address The Remembrance Pub. Co., Grinnell, Iowa.

**Humanitarian** for January contains articles on Social and Political Japan; Nietzsche: A Prophet of the Strong; The Higher Phenomena of Mesmerism, etc. Price, 10c. Published at 17 Hyde Park Gate, London, England.

**Human Faculty** for January contains many interesting articles. Among them we may mention, A Trip Around the Human World, A True Standard of Human Life for the Twentieth Century, Judgment and Intuition, The Power of a Single Faculty, etc. Published at 318 Inter-Ocean Building, Chicago, Ill. Price, 10 cents.

**The Journal of Magnetism**, edited by Lloyd Jones, 156 Washington St., Chicago, Ill., begins the new century with Vol. I, No. 1, at \$1.00 a year. It speaks for itself: "The mission of the *Journal*

of Magnetism is to teach people how to become magnetic; in other words, how to develop both mentally and physically in a manner that will put them in closer touch with nature and the enjoyment of a useful life. No reforms will be admitted in its columns. Experience has taught its editor and its contributors that the world has enough reformers now."

We have received Mansill's Almanac of Planetary Meteorology, Almanac-Makers' and Weather Forecasters' Guide, and New System of Science. By Richard Mansill, Rock Island, Ill. Price, 25c. This interesting annual will be welcomed by all students of planetary science.

The Lyceum Herald, Lily Dale, New York. W. H. Bach and Mattie E. Hull, editors. 50 cents a year. The Sunflower Pub. Co. The publication of this much-needed children's paper began with November, 1900. We extend to it a hearty welcome, and hope, for the sake of the children and the Lyceum work, that it will succeed beyond the expectation of its founders.

It is no new thing for Mrs. Phoebe A. Hearst to be interested both in the welfare and happiness of children and young people. She was a school teacher in the days before her marriage to Senator Hearst, and probably little dreamed that one day she would be able to spend millions on behalf of others. Her work for the University of California, and her kindergarten work, are very sympathetically described by Sarah K. Bolton in the February number of the Delineator. Mrs. Hearst seems to spend all her time going about doing good, and not harm, with her enormous wealth.

The opening number of the Homiletic Review for the twentieth century shows conclusively, in the authors and their subjects, the alertness of the management. There are timely topics freshly treated by the ablest writers of the day from both sides of the sea. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

The Metaphysical Magazine (for a short time known as the Ideal Review) has assumed its old name and starts the new year with bright prospects. The January number contains excellent articles on Intelligence, the Evolution of Ethics, the danger as well as power in repose; Self-Help, the World of Thought, etc. Published at 121 West 42nd St., New York. 25 cents.

Fire.—We regret to learn that the office of the American Bee Journal of Chicago, Ill., as well as the bee supply and honey departments were wrecked by fire and water on Jan. 1. This was a disastrous way of beginning the New Year. As the editor of the PHILOSOPHICAL JOURNAL was editor of the American Bee Journal for nearly 20 years, he deeply regrets this disaster. The present proprietors (Geo. W. York & Co.) have our warmest sympathy and best wishes for surmounting the loss. As they issued the next week's Bee Journal on time we feel that they are equal to the task.

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Franklin Miles, M. D., LL. B., the Celebrated Specialist. Will Send a Course of His New Special Treatment Free.

When an experienced physician offers to give away \$40,000 worth of a New Treatment for diseases of the heart, nerves, stomach or dropsy, it is conclusive evidence that he has great faith in it. And when hundreds of prominent men and women freely testify to his unusual skill and the superiority of his New Special Treatment, his liberality is certainly worthy of serious consideration. That Dr. Miles is one of the world's most successful physicians is proven by hundreds of testimonials from well-known people. One patient cured after failure of eleven Grand Rapids physicians, two after being given up by six and seven Chicago physicians, another after nine of the leading doctors in New York City, Philadelphia and Chicago failed.

Col. E. B. Spileman, of the 9th United States Regulars, located at San Diego, Cal., says: "Dr. Miles' Special Treatment has worked wonders in my son's case when all else failed. I had employed the best medical talent and had spent \$2,000 in so doing. I believe he is a wonderful specialist. I consider it my duty to recommend him."

The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions, writes editorially in the State Sunday School Union: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advancement of medical science."

A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers and their wives, will be sent free on request.

This new system of special treatment is thoroughly scientific and immensely superior to the ordinary methods.

As all afflicted readers may have \$2.50 worth of treatment especially prepared for their case, free, with full directions, we would advise them to send for it at once. Address DR. FRANKLIN MILES, 201 to 209 State St., Chicago. Mention this paper.

Contributing Membership.

TO THE EDITOR: Contributing membership in the N. S. A. is obtained by paying \$1.00 a year, or as much more as desired. A certificate receipt will be sent each contributor by the secretary, and a copy of either of the following books, according to the choice of the contributor: "Violets," a dainty booklet of poems; "Whither the Wind Bloweth," a psychical novel by Arthur Venner, and "Christianity as it was Before the Apostasy," by D. W. Hull. Those wishing to purchase the above works can do so, by sending to the N. S. A. office 25 cents each, the three for 60 cts. MARY T. LONGLEY, Sec. N. S. A., 600 Pennsylvania Ave. S. E., Washington, D. C.

Letter from New York.

TO THE EDITOR: The First Association of Spiritualists of New York, whose meetings were commenced by Andrew Jackson Davis, Jan. 4, 1863, has commenced its 39th year. These meetings have been continued without a break under different names and managements, and I was the only one present last Sunday who attended the first meeting. Dr. Davis, the successful medical practitioner, still resides in Boston. TITUS MERRITT, 164 Bleeker St.

E. W. Sprague and Wife, missionaries for the N. S. A., have completed their work in Pennsylvania and are on their way to Indiana. They want the address of leading Spiritualists in every locality in the State of Indiana and solicit correspondence with people of every State where there is no State Association of Spiritualists, and where a local society may be organized and chartered with the National Spiritualists' Association. Their home address is 618 Newland Ave., Jamestown, N. Y., where mail will always reach them.



DR. MAX MUEHLENBRUCH, The Renowned Prophetic Seer,

Herbalist, Psychometrist and Medical Clairvoyant.

Who diagnoses disease without asking questions or symptoms, and who has performed marvelous cures in all parts of the world, with his nature's remedies which are compounded by his unseen helpers, and to whom is also revealed the past, present and future as an open book; who also had remarkable success in forecasting events of national consequences. If you are sick, write for diagnosis, enclosing lock of hair and 25 cents in stamps. If you are in trouble, send for a delineation, or a forecast, for one year in the future, \$2.50. Life delineation, with spiritual horoscope, \$5.00. Rock from mines read psychometrically, \$5.00. Six questions answered by mail, \$1.50. Readings to foreign countries, extra, 50 cents. Special Life Delineations and Full Horoscope, also correct hour of your birth, giving all days for beginning or avoiding business undertakings, for as many years as desired, from \$10.00 up. Send Lock of Hair for all Psychometric Life Reading. No date of birth for Spiritual Horoscope will be necessary. P. O. Box 118, Oakland, Cal.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month]

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

L. E. Coly, hypno-magnetist. Treats drug and drink habits by suggestion. Particular attention given persons wishing to acquire the trance state for the development of medium & seer faculties. 1458 Myrtle St., nr. 21st, Oakland

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

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

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

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. H. B. Gillingham, 305 Larkin St., room 90, 4th floor. Sittings daily. Circles Sunday, Tuesday and Thursday eves.; 10 cents. Developing circle Friday eve.; 25 cents. Readings by mail, \$1.00. Take elevator.

Dr. W. P. Havorth, Piedmont Springs, Oakland, Calif. Mental, Magnetic and Electric Treatments and Readings.

C. E. Heywood, rapping medium, 1238 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Medium, Psychometrist and Magnetic Healer. 330 1/2 So Spring St., Los Angeles, Cal.

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

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Palinbaum, Trance, Test and Healing Medium, 83 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 1049A Market St., S. F., Cal. Readings and Treatments daily.

FREE—Psychic Chart of future in business, love, marriage, etc. Send lock of hair, age and 10c. to H. S. Shagren, Indian River, Mich.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant. Treats all chronic and obscure diseases. Letters promptly answered. Send stamp. Sittings \$1. 1164 O'Farrell St., bet. Franklin and Gough. Meetings are held every Sunday evening at Whitney Hall for occult demonstrations and messages.

Mme. F. Young's test meetings Tues., Thur. and Sun. eve. Oriental Hall, 619 McAllister St. Wed. eve. at Neptune Wigwam, Webster St. Sta., Alameda, 10c. Sittings daily at 619 McAllister St., S. F.

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Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

MRS. DR. DOBSON-BARKER, Box 132, San Jose, Cal.

HOW TO UNFOLD YOUR PSYCHIC POWERS AT HOME. We will send you two pamphlets of instructions containing the very gist of Spiritualism and your possible phases of mediumship, if desired; all for 25c. Address: Mrs. J. D. Church III, 1800 Mass. Ave., Cambridge, Mass.

Psychometric Reading and Horoscope.

Send one dollar to this office with your full Christian, middle, and surname, also day, month and year of your birth—and some article handled or worn by you—and receive either a Psychometric Reading, or a Kabbalistic Horoscope, which will interpret the meaning of your name, or both the Reading and the Horoscope will be sent for \$1.50. This price is limited to three months. MRS. T. CROFTS.

GOLDEN GLEAMS of Heavenly Light, by Spirit Samuel Bowles, through Mrs. Carrie E. B. Tving. Price 30 cts. For sale at this office.

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The Psychograph, or Dial Planchette, is in the hands of thousands, and has proved its superiority. Price, \$1.00, postpaid. For sale at this office.

20th Century Materia Medica.

Full mail Course in Biochemistry—The Natural Law of Cure—by Dr. George W. Carey, author of "The Biochemic System of Medicine."

The lectures embrace the Biochemic pathology of disease, the therapeutical action, as well as chemical and physiological action of the twelve cell-salts of the blood. Also the relation of the "Chemistry of Life" to Mental Science, Suggestive Therapeutics, Absent Healing, Magnetic Healing, Osteopathy, Homeopathy, etc., and the relation of the twelve salts of the blood to the twelve signs of the Zodiac, or the twelve functions of brain and human body.

Physicians, medical students, and ambitious men and women who desire a wider field of operation and care to keep pace with the advance of truth in the healing art, and parents who wish to fully understand the natural law of healing, should all have this most excellent and scientific course of instructions.

The chemical formula of each cell-salt is given. Price of full Course by mail, \$20. With Dr. Carey's book on Biochemistry, 444 pages, \$22.50. T. G. NEWMAN, 1429 Market St., San Francisco, Calif.

The Experiences of John Brown.

The "Medium of the Rockies," which covers a period of about seventy years; including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle—Remarkable Manifestations of Spirit power—Prophetic visions, etc. Price 50 cents, postpaid. This book and the Journal a year, \$1.25

Human Nature.

A monthly magazine of world-wide repute, now in its eleventh year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought. ALLEN HADDOCK, editor and proprietor. 50 cents a year. A sample copy sent free upon request, enclosing stamp for postage. Phrenological examinations made daily; \$1.00. Charts extra. Address

Prof. Allen Haddock, Phrenologist, 1020 Market St., San Francisco, Cal.

Mediumship and its Laws, Its Conditions and Cultivation.

BY HUDSON TUTTLE.

A Book written in answer to the question: "How can I become a medium?"

On the basis of the new science of spirit, by determined laws, this work unitizes all psychic phenomena. The capabilities and possibilities of the sensitive state—mediumship—are shown, and also the necessities and limitations of that state. Sharp lines are drawn between what is spiritual and what is not. Every phase of Mediumship, Clairvoyance, Mind-Reading, Hypnotism, Automatic Writing, Inspirational Speaking, Healing, etc., and the physical manifestations, are lucidly explained and practical lessons given in the development and culture of each.

It furnishes the information every Spiritualist and every investigator desires. Price, 75 cents; by mail, 40 cts. For sale at the JOURNAL office.





# PHILOSOPHICAL JOURNAL

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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.

Those 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 a.m. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month.

**Mr. C. W. Leadbeater** delivered his famous lecture in Odd Fellows' Hall last Sunday evening—"The Unseen World." He speaks again next Sunday, and his subject will be "Dreams."

**Mrs. J. J. Whitney** had an exceptionally fine audience last Sunday night in her hall at 1164 O'Farrell St. Many investigators were present and received comforting as well as convincing messages from their friends in the spirit-world.

**Mme. Young's Meeting** at 619 McAllister St. last Sunday evening was addressed by Mrs. Sarah Seal upon the philosophical aspect of Spiritualism. The tests by Mme. Young were phenomenal, and the music by Prof. Young and Prof. Bothwell-Brown was of a high order.

**Mrs. Gillingham** has returned from five months of foreign travel, and has again taken up her spiritual work in the Supreme Court building, 305 Larkin St. Mr. Gillingham and her sister accompanied her home. Her business card will be found in the JOURNAL'S Mediums' Directory.

**Oakland.**—The afternoon session of the Union Spiritual Society at Fraternal Hall, Jan. 13, was addressed by Mrs. Burnham, Dr. Sivatha, Bro. Clark, Pres. Preston and others. Mrs. Stewart occupied the platform in the evening, and everybody present seemed well pleased with her work. Mrs. Amanda Smith made her first appearance on the public platform at this hall, and created a very favorable impression. A large audience was present both afternoon and evening. T. ELLIS, Sec.

**Mrs. Ada Foye** is reported by the *Hawbinger of Light* to have arrived in Australia on Nov. 25, and was enthusiastically received by the Spiritualists of that commonwealth. She has commenced her labor there, and the Spiritualist cause in that far-off country will no doubt receive a rich reward from the inter-communication between the spirit-world and them through this noted medium. Her many American friends will be glad to learn this news.

**The Mission Lyceum Association** held its annual meeting for the election of officers in Mission Opera Hall last Sunday with the following result: For president, W. T. Jones; vice-president, Mrs. Bessie Cleveland; secretary, J. T. Roberts; treasurer, Charles Cleveland; trustees—Mrs. M. J. White, Mrs. E. A. Werner, Mr. Geo. H. Coons. Officers of the Lyceum: Conductor, W. T. Jones; assistant conductor, Mrs. M. A. Pfeifer; guardian, Mrs. Geo. H. Coons; musical director, W. T. Jones; assistant musical director and pianist, Miss Mabel Pfeifer; second assistant musical director, Miss Claire I. White; librarian, Miss Lilly Kuck; guards—Clarence Close, Harry Helgroth, Richard Werner; leaders—Mrs. M. J. White, Mrs. B. Cleveland, Mr. Geo. Coons, Mrs. Sexton, Miss Vernie Close, Mrs. E. A. Werner, Miss Freda Boss, Miss Pearl Eubanks, Miss Alice Bond, Miss Cora Bohn, Miss Lilly Kuck and Miss Barbara Molitor. Installation of officers will take place on Sunday, Jan. 20. Lyceum at 2 o'clock. All welcome. The next entertainment will be held at Mission Opera Hall, 2131 Mission St., on Saturday evening, Jan. 26, 1901. J. T. ROBERTS, Sec.

**The Oakland Psychological Society** listened to an eloquent address by Mrs. R. S. Lillie at 11 a.m. on Jan. 13. The most critical listener must have learned something through hearing such an address. Dr. Max Muehlenbruch occupied the platform at 8 p.m. with a short address and messages. He is a great favorite in Oakland, judging by the large audience who greeted him. His messages were all recognized. He is engaged for the evening of Jan. 27 by the Psychological Society, Mrs. Annie Gillespie being with us next Sunday, Jan. 20.

Directly after the morning service the annual meeting was called for the election of officers the ensuing year, with the following results: Mrs. H. F. Michener re-elected as president by acclamation, as were Mrs. S. E. Lennan, vice-president; Mrs. Addie Emery Wood, secretary; Mr. H. C. Whitney, treasurer. The utmost harmony prevails in the society, and we begin another year with renewed courage. W.

**Oakland.**—The mediums' meeting at Loring Hall, Wednesday evening, Jan. 9, was a success. The hall was well filled, and messages were made by Mrs. Cowell, Mrs. Stewart, Mrs. Smith, Mrs. Burnham, Mrs. Tobias, Mr. Paulson and others. Messages were given both from the platform and in circles. These meetings will continue indefinitely every Wednesday evening. Cor.

**Mrs. Emma Sherwood**, the contralto singer who charmed the audiences in Golden Gate Hall nearly five years ago, passed to spirit-life some three weeks ago. More particulars next week.

**The Mediums' Protective Association** have inaugurated a new departure. Beginning with the new century, all members are invited each month to meet with the Board of Directors and participate with them in business cares and social enjoyment. Last Saturday evening they met at the home of Mrs. Jennie Robinson and had a profitable and enjoyable time. On the second Saturday evening of February they will meet in the parlors of Mrs. H. A. Griffin, 1151 Octavia St.

**20 Eddy St.**—The subject for discussion last Sunday was "Remorse." Mr. Albert Loose of Berkeley presided, he having returned from his vacation excursion. The music by Miss Lee is always appreciated. The interest in these discussions would be augmented if participants would be honest, and not take too many sides of the same question on one occasion.

**Friendship Hall.**—Mrs. O. J. Meyer and Mr. Wilson furnished entertainment for the people assembled at 335 McAllister St. last Sunday evening. Spirit messages from those called dead were received by anxious friends.

**Dr. C. H. Riness.**—We regret to record the serious illness of Dr. Riness. The meetings of his society at 909 Market St. are being conducted by Capt. B. A. Stout. Dr. Riness has made many friends during his sojourn in this city, and the best wishes of all are with him in his affliction. The Doctor's address is 261 Arlington St., San Francisco, and friendly calls will be appreciated.

**Dr. W. P. Phelon**, the "Elder Brother" of the Hermetic Brotherhood of America, has been seriously ill at his home, 509 Van Ness Ave., San Francisco. All friends of true spiritual thought will rejoice at his recovery. Dr. Phelon is a skillful physician, an author of distinction, an able editor and a speaker of power and influence. He cannot be spared for many years to come, if at all.

# CURED BY PSYCHIC POWER.

Any and All Diseases Cured by a Combination Originated by DR. J. M. PEBBLES, the Grand Old Man, of Battle Creek, Michigan.

The Sick Who Write Him Receive Absolutely FREE Diagnosis and Full Instructions.

THE PHENOMENAL CURES made by Dr. J. M. Peebles, the eminent scientist of Battle Creek, Mich., have astonished physicians and scientists throughout the world, for in a marvelous manner he **DISPELS ALL DISEASES** and gives permanent health, vigor and strength to all who desire it. His work is indeed **blest and wonderful**. His power comes from the fact that he has discovered the **secret of the soul**, which he terms **PSYCHIC**; this he combines with **magnetic medicines**, prepared in his own laboratory, making the strongest healing combination known to the world. This wonderful man has so perfected his method that it now reaches all classes of people, for it **ANNIHILATES SPACE** and cures patients at a distance in the **privacy of their own homes**, without the knowledge of any one. If you are in any way sick and will write to Dr. J. M. Peebles, telling him your leading symptoms, he will, through his psychic power, **diagnose your case** and send you **full instructions free, of any charge**. No matter what your disease, or how despondent you may feel, there is hope for you. Hundreds of women who suffer the many ailments common to their sex have been cured through Dr. Peebles' method, after they had been told their cases were incurable. The same can be said of men who were debilitated from early dissipations. Indigestion, stomach troubles, catarrh, weaknesses of all kinds, and, in fact, all diseases **succumb to this wonderful man's method of healing**. Remember, it makes no difference how hopeless your case may seem, or how many have pronounced it incurable, Dr. Peebles can help you, and it **COSTS YOU ABSOLUTELY NOTHING** to receive his diagnosis and instructions. He will also send you **FREE OF ANY CHARGE**, his grand book, which will be of invaluable service to you. You also receive a long list of testimonials, proving beyond a doubt that his method is revolutionizing the art of healing the sick and despondent. Address Dr. J. M. Peebles, Dept. Z, Battle Creek, Mich.

REMEMBER, it costs you nothing.

Dr. J. M. Peebles WILL TEACH THE PSYCHIC SCIENCE by mail, through which you are taught PSYCHIC and MAGNETIC HEALING, also OCCULT POWERS, which will give you success in life. Full information regarding lessons, and literature on this GRAND SCIENCE, will be sent FREE to all addressing

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

Mr. B. F. Small is regaining his health and strength, and we hope he will soon be at his post again.

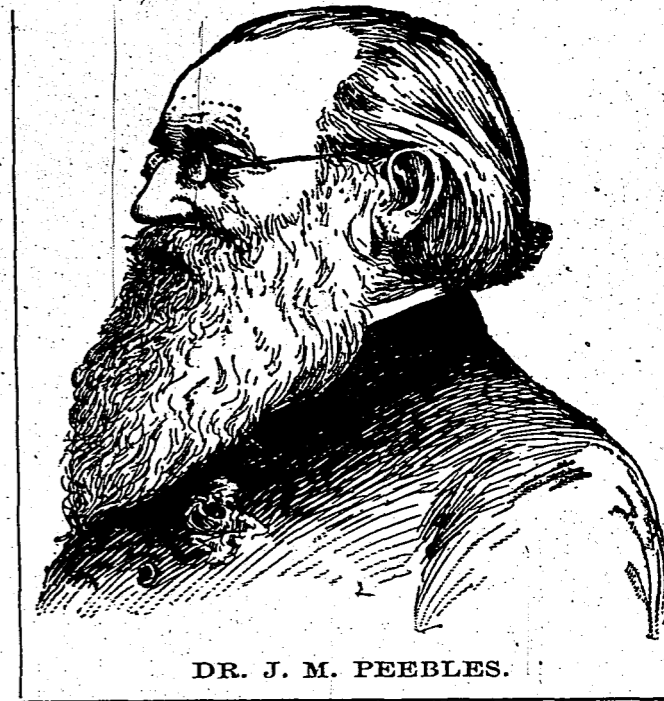
Mrs. Eberhardt's third anniversary of her public mediumship will be celebrated on Thursday, Jan. 17, at her hall on 3250 22nd St. There will be refreshments and a dance at the close.

**Oakland.**—The free spiritual meeting on Wednesday evening at 856 1/2 Isabella St. was well attended. A poem was read by Mrs. Palinbaum, opened by Mrs. Drake, followed with spirit messages by Dr. Palinbaum. Remarks by Mr. England, from Redding, followed by Mr. Van Loven, closed by Mrs. Drake. These meetings are held every Wednesday as usual. All are welcome. Vox.

**A Benefit Seance** for Mrs. H. A. Dunham was given by Mrs. Gillingham in her parlors at 305 Larkin St. on Thursday evening, Jan. 9. Mrs. Dunham, Mrs. Gillingham and Mr. Swan entertained the company assembled with spirit messages and psychometric readings.

**The Ladies' Aid Society.**—Mrs. B. F. Small, president of this society, reports a very interesting meeting on Wednesday afternoon, Jan. 9. Arrangements are already being made for the entertainment to be held in Occidental Hall on Friday evening, Jan. 25, 1901. Upon that occasion Miss Esther Hoover, M. E., of 317 10th St., San Francisco, teacher of Physical Culture, Delsarte Expression and Acting, will give a comic sketch, "Dutche's Door Mat." There will be other interesting exercises, including dancing and refreshments.

**ASTROLOGY.** Science against luck. Future foretold. Learn Astrology and be successful. Book Free. PROF. MACDONALD, Binghamton, N. Y.



DR. J. M. PEBBLES.

Mme. Montague, who arrived in Liverpool, England, on Dec. 27, 1900, wrote us from that city before proceeding to London. She penned this beautiful sentiment: "May the winds and waves be gentle to my friends in the West, during 1901." This was written around an engraving of the majestic steamship, the Oceanic, which carried her safely across the Atlantic Ocean. The hearts of thousands of Americans respond, hoping that her return trip next Autumn may be as safe and pleasant.

## Col. Hopkins' Propaganda Fund.

Before announced.....\$24.00  
A Friend......25

## California State Spiritualist Association.

HEADQUARTERS—3750 22nd St., SAN FRANCISCO, CAL.

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**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.

**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.