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# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN, EDITOR.

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No. 42.

## BETTER THAN GOLD.

A tender smile on the lips we kiss,  
 A flush of joy on the cheek,  
 A clinging grasp in the hands we press,  
 Love's tones when the dear ones speak;  
 Ah, friend, these are better, a thousand fold,  
 Better than glittering heaps of gold.  
 The light of love in a shining eye,  
 Dear arms that around us twine,  
 And peace that deepens as the years go by,  
 Unchanged by the flight of time;  
 Oh, these are the treasures of price untold,  
 Better than heaps of shining gold.  
 The swift, warm touch of dear little hands,  
 The music of childish words,  
 Sweet voices that ring from morn till eve,  
 Like songs of summer-time birds;  
 Oh, these are treasures to keep and hold,  
 Better, far better, than silver or gold.  
 The little home with vine-clad door,  
 And song-birds under the eaves;  
 The bowers where childhood's fairies sing,  
 To whisper of wind and leaves,  
 Is better than castles grand and old—  
 Is better than gifts of burning gold.

MRS. O. E. FISHER.

the time. She had a feeling that something was wrong with the dog, the sleeping-place of the animal being in another part of the house, so that he could not be heard in their room. It was so cold that she did not go to see about the dog until awakened by her daughter knocking at the door, exclaiming in agony: "Oh, mamma, Meg is dying!" Mrs. Beauchamp rushed upstairs and found the dog had nearly strangled himself getting the strap of his coat around his neck. She soon recovered after it was taken off. There was no

other dog in the house that night. A dog spirit is reported to be often seen in the counties of Norfolk, Cambridge and Lancashire, England. When followed, it retreats, facing its pursuer, and either sinks into the ground or dissolves in a mist. Weapons pass through it as if it were a shadow. It is large, shaggy and black. A dog spirit is reported to have been repeatedly seen in the English countries of Lancashire, Norfolk and Cambridgeshire, which "utters an indescribable screech," and, if followed, sinks into the

ground or suddenly dissolves. Weapons pass through it as if it were a shadow." Welsh peasants are said to fear the "Gwallgi, or dog of darkness," which haunts their country roads, having "the form of a mastiff and blazing, red eyes." Peel Castle, Isle of Man, is said to be haunted by a shaggy spaniel, known as the "mauthe-dog," and dates back for centuries. It was an ancient English custom to bury animals alive in the church-yards for the purpose of scaring away the sacrilegious. The

## BORDERLAND

### Saved a Boy's Life.

A large Newfoundland dog saved Fred Hane, 16 years old, from being burned to death at his home. Hane, who was asleep, was alone in the house except for the dog when the fire started. The latter smelled the smoke as soon as the fire started, and commenced to bark. It could have escaped easily, but refused to desert its master. When the boy did not waken, the dog went into the bedroom, and, jumping on the bed, tugged at Hane's nightclothes until he awoke.

### Spirits of Animals.

The Indianapolis Journal has an article of over a column on spirits of animals: The Society for Psychological Research has found two or three such cases. Mrs. Bagot, of the Palace, Hampton Court, England, was sitting at a table d'hote at Mentone, southern France, when she saw Judy, a pet terrier she left at home, running across the room. The next letter from home stated that the dog had died suddenly from poison.

Mrs. Beauchamp of Hunt Lodge, Troyford, England, reports that one night she and her husband were awakened by hearing a small Indian dog, named Megatherium, running around the room. They lighted a candle, but there was no dog, and the door was closed at



Little Freddie and His Pet.

spirits of pigs, dogs, horses and other beasts so treated are said still to haunt the ancient cemeteries of the mother country."

"The spirit of a pig, buried alive in Kroskjoberg, frequently reappears as a harbinger of death or calamity."

"Near Leeds, England, the spirit of a small donkey, with shaggy hair and eyes, frequently traverses the country roads to the terror of the populace."

"The doorstep of a certain ancient house in Washington is said by many to be haunted by a cat's spirit. Guest after guest stumbles over the shade as he enters, and yet no live cat is ever seen fleeing from the spot after these experiences."

That dogs and horses see spirits is indicated by numerous statements. The British Society for Psychical Research has found a case in Ayecroft Hall which is haunted by a gaunt woman. Mrs. Dautesey says that a fox terrier which slept in her dressing-room usually "made herself comfortable at once, but once or twice showed a perfect horror of the room, and looked fixedly in one corner of it, trembling violently all the time." When taken to another room "she settled down at once."

When a boy in the southwest of England an old woman once told me that "hell hounds" and hunters were frequently seen in the vicinity at night. The county abounded in hunters, and the legend is somewhat concurrent with the belief of the Indians in "happy hunting grounds," as celebrated in poetry. It is easy to suppose where the hunters and hounds come from, but it would be pretty rough for the game, which would find no relief from the persecutions and tortures of hunters.

Once, in a private sitting, the medium remarked that she saw no one around me except "a great cat." Such an animal, to which I was very much attached, had then recently terminated its physical existence. I have no evidence to present as to cats, but fully expect when I reach the spirit-life to renew my acquaintance with several of them. A. CRIDGE.

### Psychic Phenomena.

DR. S. L. BUTLER.

The Universe's law, and everything in it is amenable to certain fixed laws. When man in his ignorance finds something in nature for which he cannot account, he attributes it to either a god or a devil, and he worships the force with a blind, unreasoning faith without stopping to consider the origin of that which mystifies him.

If, then, there is a law which holds in its place, and regulates the procession of the Suns, there must be a law that fixes the scope and determines the operations of the mind and enables one brain to influence another; but this law is common alike to all mankind, and may be properly called the law of psychic phenomena.

Because the men of this age have become so materialistic that they answer every new discovery with a sneer without stopping to investigate the facts, or deny them altogether, is no reason why fictitious writers should surround this occult science with all the diabolism known to the calendar.

The great master of English literature aptly puts into the mouth of Hamlet, in that wonderful trag-

edy, filled with hypnotic suggestion, these words: "There are more things in Heaven and earth, Horatio, than are dreamed of in your philosophy." Harvey, Jenney, Pasteur, the towering geniuses whose discoveries have lighted the beacon fires by whose radiance the human race has reached the high altitude of civilization which it now occupies, met in their day at the hands of their contemporaries the same derision and sneers with which occult science is now contending. In the light of the progress of the science of psychic force, in this latter part of the nineteenth century, it is an insult to the intelligence even of a superficial thinker to attempt to demonstrate that there is such a thing as "hypnotic control;" that there is not such a thing as a free moral agency, and that one person can hold a psychic spell over another against his will.

The days of witchcraft are gone, and with them their mystic spell.

In the light of psychological experiences such contentions are convincingly overruled. It is an accepted fact that the highest exercise of the intellect is the cultivation of the thinking faculty. It is an absolute fact established by indisputable evidence that no one can be controlled hypnotically without his consent and co-operation.

It is safe to say that it is hardly possible to make a person susceptible to the influence of any charm, however subtle, while under hypnotic control, to which his nature refuses to respond while in the normal state.

Ever since Adam is said to have eaten the apple while enveloped in the "hypnotic fog" thrown around him by Eve, it has been utilized by woman—lovely, charming, irresistible woman—as a love potion, and it opens up a new field in the psychology of the affections.

It is one of the most important links in the chain of sociology, for out of it most of the happiness or unhappiness in the domestic relations ensues; hence the importance of this case demands that it be not lightly brushed aside. If more attention were paid to it and its laws understood by the masses in general, and not regarded as a devilish mysterious power, there would be far less unhappiness, fewer divorces, and much more felicity among persons who sustain the marital relation with each other. There is running through all nature this law of affiliation, this mystic mass of affection, now for the first time termed "hypnotic fog." Two atoms of hydrogen seek their atom of oxygen and a marriage is the result; but by the introduction of the electric spark there may be divorce.

A heart pulsating with love is aflame with sympathetic vibrations. The object of its choice may be indifferent—nay, at first hostile—but this feeling is overcome by the very eagerness and vehemence of the pursuit. It takes hold of every fiber of the brain, and is blind, deaf and dumb to everything save the object of its affections.

The whole theory of love and its manifestations offers the strongest illustration of the law of hypnosis, and is but the universal recognition of the workings of the mind as laid down by every scientific exposition of psychic law. The trouble in many cases is not that this spirit is carried too far, or that we have been ignorantly or unconsciously and unwittingly living in a "hypnotic fog," but because after marriage we neglect to keep alive the

flame of love by using the same means that won the object of our affections.

Man grows cold and indifferent. He neglects the little amenities and acts that once he found so delightful. A revulsion of feeling comes in the other's breast; by degrees he grows away from the wife of his bosom and becomes neglectful; she reciprocates his aversion just as she did his affection. Then she finds some one who supplies what he is lacking in deference and attention. When lo! and behold! this mystic maze, this "hypnotic fog," is lifted, and there is laid the ground-work for separation, and all of the miseries that grow out of ill-assorted unions with which society teems and the newspapers are filled.

What a kaleidoscope of experiences the science of hypnotism is passing through. In the light of the present knowledge of the average reader who is either too ignorant or too much prejudiced by such unreasonable and unwarranted claims to make an intelligent investigation of the science of hypnotism, it is no wonder that he looks upon it with abhorrence, and loves to surround it with a mysterious and supernatural power. We are yet a nation of fetish worshippers. The ignorant and unthinking everywhere worship the fetish of their own imaginations. They tremble before the creatures of their own fancy; they grow pale in contemplating deities that they themselves have made; they have created the thought and the facts and evidences to sustain it have created themselves.

Hypnotism asks for no device; no chicanery, and desires no concealment. Careful investigation and a truthful report. These are the only conditions that it asks.

Slowly and little by little the laws that regulate this wonderful and fascinating science are being discovered. Knowledge has advanced and increased in all directions, but in none more than in hypnotism, and yet we are only at the threshold of this wonderful science. By it we have secured a glimpse through the outer door of the vast temple; by it we hope to solve secrets that have hitherto been locked from the gaze of men. The various phases of disease that man in his uninformed condition has only been able to reach through the gross and material door of the stomach, we will solve by means of entrance to the soul. The unbalanced brain that now runs riot in the wild ravings of insanity, we will regulate as the skillful engineer regulates his engine, and restore it to healthful action and confine it to its normal and proper work. The student of hypnotism who seeks to ascertain the facts and is not led astray by a desire to see always sensational results, or listen to the wail of some poor unfortunate (?) who is just emerging from a "hypnotic fog," has before him one of the grandest fields for research ever vouchsafed to man. San Francisco, Cal.

### My Answer.

MRS. C. A. SAVILL.

For some time past, my mind has been troubled on account of being unable to answer my orthodox acquaintances as to why the Bible condemns what they were pleased to call Spiritualism. It has at last been made clear to me

by my guide, who is my husband, on the spirit side of life.

QUESTION.—Why is Spiritualism condemned by the Bible? ANS.—It is not. The writers of the Old Testament had reference to Spiritism, not Spiritualism. Note the difference.

Q.—What is, and where can we find the difference? A.—Those who were mediumistic and were controlled by those on a lower plane of existence, or by spirits with little knowledge, or with evil (selfish) intentions, were forbidden to practice such, under the pain of death. This was, and is, Spiritism.

Q.—Where will we get the definition of Spiritualism? A.—In I Cor. 12:1-6, Paul advises all to develop spiritual gifts, but it should be by the spirit of good—which is God.

Q.—Can you give a clearer definition of why the forbidden practice is Spiritism? A.—Because it is not spiritual. A spiritual practice of mediumship is without low, sordid and selfish desires, or of vile principles. Therefore, the practice of mediumship of a purely spiritual nature is not forbidden by the Bible, and which may properly be called Spiritualism. Your orthodox friend says: "Spiritualism is the work of the devil," and in the statement flatly contradicts himself, for how can the devil (evil) be spiritual? The main difficulty lies in those who practice Spiritism, yet announce that they are Spiritualists.

Q.—What name would you give them, to place them as a separate and distinct sect? A.—This can hardly be done without their consent. Usually they are called Spiritists.

I thank you. Now I am ready to reply to my orthodox "friends" who have been so kind as to inform me lately that Spiritualism is the work of the devil, that my religion is the work of the evil one. Los Angeles, Cal.

### Evolution of the Spirit.

J. P. COOKE.

Is every man immortal? Or does he only represent a prepotent possibility of immortality? It has been taken for granted that man occupies a unique and solitary place at the head of the rank of living animals, with a wide, if, indeed, it is not an impassable, chasm between him and the rest.

Man is the highest creature that has come forth from the inner life of all things. As he progresses he comes into mental rapport with higher and holier conditions. The physical data of comparison will do well enough for the naturalist, but will it do for the psychologist? Can any man draw the line between immortal and mortal creatures.

Dr. S. D. McConnell has written an interesting book called "The Evolution of Immortality," in which he discusses these problems in a broad and liberal spirit. The line of demarcation between immortality and immortality may run "irregularly through and amidst the ranks of man." What degree of immortality has a mature baboon? It is well known to all students of evolution that between the highest and the lowest man the gap is greater than between the lowest man and the highest brute.

Continued conscious existence is not the same thing, or condition, as immortality. Shall we predi-

cate-immortality of every sentient being or only of some men—the ethical graduates of the race? To know good and evil, and to choose and develop the good, this is the pathway to immortality. Achieved good is a *sine quo non* to spiritual life. This is the point of departure. Eternal life is obtained through aspiration, real effort and achievement in the ethical path. "But since this life can little more supply than just to look about us and to die," there is, as we Spiritualists believe, an opportunity for progress after the disintegration of the spirit, or personality, from this "body of death." But there or here, the moral effort and achievement is indispensable.

Is it any more difficult to determine whether any individual has attained to the possession of a soul, capable of continuance, than it is to decide at what point of his embryonic growth he became human, from the naturalists' standpoint?"

What are the conditions of spiritual immortality—the fullness of the life in spirit—the independent personality, in spite of the disintegration of the physical organism? It is certainly radically different from what has been known as "conditional immortality." According to that dogma, it is only because immortality is, as it were, impressed upon some from the outside. "It is because one has been born of the Holy Spirit in baptism, and another has not; or because one has partaken of the imperishable body and blood of Christ in the Holy Eucharist, and another has not." The priestly doctrine is that having eaten their god, his flesh becomes flesh of their flesh by assimilation. It is an arbitrary or artificial condition. What we hold as rationally defensible is something radically different from all this.

From the standpoint of "spiritual biology," as it might be called, we believe and hope that man can become good by habitually going good. He will grow in grace by a gracious living. Spirituality may be cultivated as distinctly as art or literature may be cultivated.

The mind which speculates on the character of its own essence may lose valuable time and will inevitably wander in the mazes of uncertainty, but in the world of moral action it will probably regain its trust. The best evidence for the soul's immortality, to some minds, is a perception of the soul's beauty, and the highest perception of the soul's beauty is that which arises from the experience of a noble life. Stand in the presence of Charles Sumner and it is not difficult to believe in his immortality.

The man who lives for his brother-man, who recognizes that he has a relationship to every soul, whose duties he must fulfill, is finding himself in the very act of losing himself, and is reaching the evidence of his immortality through the very process of sacrifice. So let us point our countrymen to a moral, instead of an intellectual pathway for reaching the knowledge of the fullness of life which is properly called immortality.

The highest gain of Philosophy in our day is the insight that the real way to reach a better world is to secure a better man. Humanity will then progress fast enough. Increased intelligence changes the face of humanity. Spiritual illumination of the inner life will do still more.

Nature is throughout a series of

conditions leading to results. There is no royal road to knowledge, nor any short and easy method to attain to character. Excellences are to be attained by patience, fidelity, study, aspiration.

Even in the midst of his fame, Plato showed his desire to learn as much as to teach. A friend, noting this, asked how long he expected to be a scholar. He replied: "As long as I am not ashamed to grow wiser and better." The strongest tendency of his mind was towards the supernatural, or the spiritual. He was ever reasoning about the origin and destiny of the soul. He taught the existence of one Supreme Being, without beginning, end or change. He called it "the Good," and compared it to the Sun," which not only makes objects visible, but is the cause of their generation, nutriment and increase. So the Good, through super-essential light, imparts being, and the power of being known, to everything which is the object of knowledge." In this he anticipates the scientific monism of Dr. Tyndal.

All will agree that immortality is for the good; but the continuity of consciousness, which many confuse with immortality, is very different. Were there no fear, no apprehensions, the dying would look serenely upon death as a friend leading them to a quiet spot where the weary are at rest.

But to ill desert there is the reaping of the whirlwind. This has been so powerfully portrayed by Shakespeare that we will call to memory his description in "Measure for Measure," where Claudio sighs out: "Death is a fearful thing." "And shamed life a hateful," says Isabel. "Ay," says Claudio,

Ay, but to die and go we know not where;

To lie in cold obstruction, and to rot;  
This sensible, warm motion to become  
A kneaded clod, and the delighted spirit

To bathe in fiery floods, or to reside  
In thrilling regions of thick-ribbed ice;  
To be imprisoned in the viewless winds,  
And blown with violence round about  
The prudent world; or to be worse than

worst  
Of those, that lawless and uncertain thoughts

Imagine howling!—'tis too horrible!  
The weariest and most loathed worldly life

That age, ache, penury and imprisonment  
Can lay on nature, is a paradise  
To what we fear of death.

Boston, Mass.

### Many Kinds of Intemperance

There are forms of intemperance that do not receive the attention they deserve, and some of them are very insidious and hard to detect, especially in ourselves. We can often see them in others without suspicion of worse forms than others can see in us. We are so differently constituted that our temptations are wholly dissimilar. Probably nine men in ten are in no danger, from choice, of intemperance in hard work. Indolence is oftener a temptation yielded to, but in these days of strenuous life it is not uncommon to see a man who is intemperate in the amount of work he permits himself to do. He is generally an unusually able man, to whom work naturally gravitates.

He does much because he can, and the more he does the more he finds to do, and not being a good judge of what he ought to do, or of sufficiently strong will to stop before attempting too much, he falls into intemperance and breaks down. How often we hear of physical ruin from over-work; and

it is rarely, if ever, from an excess that might not have been avoided. It is not the wage-earner or the man who is striving for a living, but the man who has passed the necessity of sharp struggle, but has not sufficient self-control to temper his undertakings to his strength.—*Pacific Unitarian.*

### THE FUTURE.

The forms of ancient years have disappeared—  
The mutable is lost in the great sea  
That gave it momentary entity—  
Is lost to sight—man's sight, but never

lost.  
Life is eternal and it ever glows  
In nature's heart through limitless extent,  
And beats the marching step of endless time,

Dispensing shade and light, sorrow and joy.  
Earth yesterday a charred, incongruous mass—

Atoms of force in struggles to be men;  
To-day a chariot bearing precious freight.  
But, oh, my heart, what will the future be?

I wait, I list, speak, oh, thou great unknown:  
Adjust the truthful mirror of thyself;  
Perhaps it may reveal the hidden storms

That lie in wait to discipline the world;  
Or throwing wide the door of prophecy,  
It may disclose the distant light that shines

Upon the foothills of those higher mounts,  
Beyond the yawning caverns at our feet.  
Now Intuition sets the door ajar,  
And deep and silent as the caves of death,

I feel the impress of a deeper voice  
Than ever greeted me by lips of men.  
Oh, men, must gold be ruler of the world—

Must man's blind spirit in its selfish greed  
Essay to check a power invincible?  
Must the audacity of selfishness,  
That buries deep the principle of Love,  
Confront the forces that sustain all life?

Canst thou disturb the equipoise of worlds,  
And throw obstructions in the path of Law,  
And be immune from the effects wrong?  
The flag of peace will be welcome guest,  
Only when hearts of love sustain its folds.

Fraternity must glow on wings of thought,  
And thus imbue the very souls of men,  
And every face must bear a loving smile.  
Then shall cease the carnival of war,  
And blood no more be wasted in the sands.

A change will come; the intervening veil,  
Thick with materiality and fear,  
Is now well shredded by the force of thought.

The optimistic prophet stands upon the mountain top,  
Ready to shout: "They come!"  
Bearing the banners to proclaim  
The great deliverance of every weary soul.

Ensenada, Sept. 22, 1901.  
E. D. FRENCH.

### In the Good Time Coming.

The first lesson at home and at school will be: "Try to make somebody happier." No rules will be held as important as the rules offered for the Arithmetic of Life: to add to the happiness, subtract from the pains, multiply the joys, and divide the sorrows of as many human souls as thou canst reach.

Under the inspiration of such a religion, the most radical change would come to those institutions, known as "Schools of Theology." These will give way to schools of sociology, and churches will greatly change their character. They will be resting-places in which men will be inspired to work more and more zealously for men. Every church will be an organized aid-society. Every church will be a meeting-place from which expeditions of mercy will start to the nearest souls in need. The bond of church union will not be *believing*, but *doing*.—*John Freeman,*

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SAN FRANCISCO, OCTOBER 19, 1901

**The First Spiritual Church** at Columbus, O., was dedicated on Oct. 6, with appropriate ceremony. This event will mark the beginning of a new era for Spiritualism in that city.

Everything that is worth knowing came to man by inspiration, says T. J. Shelton in the *Christian* for October. Edison invented the electric light through a flash from the sunlight of Truth. He had worked and worked at the problem, when one day it suddenly came to him like a flash of Light from the Radiant Center. This is true of all the world's progress. In our unfoldment, the Spirit of Truth brings us things when we are ready to receive.

**The Metaphysical Club**, of Boston, intends to inaugurate a Bureau for systematic work in preventing the rising generation from the evil influences of pernicious stories and other flashy matter, which are now poisoning the minds of the rising generation, and feeding them with sensational and injurious trash, instead of improving their mental condition, to enable them to enter upon the realities of life with correct ideas and moral purpose. Those wishing to aid in this enterprise should address the Metaphysical Club, 200 Clarendon St., Boston, Mass.

**Dedication.**—The new Temple in Philadelphia, Pa., was dedicated by the First Association of Spiritualists on Oct. 6, with appropriate services. President T. J. Keffler made an address in the morning. Services continued all day, closing at night with an address by Mrs. Von Kanslin, after which she delivered spirit messages. We congratulate the Spiritualists of Philadelphia on this auspicious event, which gives them a new and commodious Temple.

## Where is the Spirit-World?

The *Spiritual Review* of London, England, edited and published by our friend and brother, J. J. Morse (who is well known in America as well as in England as a psychic and lecturer of great ability) proposes to issue a symposium in answer to the question of "Where is the spirit-world?" and has invited mediums and lecturers of ability to obtain information from their spirit guides with which to answer the question. It is desired that these communications should be obtained and forwarded to him at 26 Osaburg St., Euston Road, London N. W., England, so as to be published in the November number of the *Review*. Immediate attention is therefore necessary.

What is needed is a clear and concise statement concerning the conditions and locality of the spirit-world. This is necessary when answering inquirers who have heretofore believed in an indefinite Heaven, "beyond the bounds of time and space," with streets of gold and everlasting day, with nothing to do but to praise an immaterial but personal God forever and ever. We must be able to show them with a great deal of certainty that the employments of the spirit-world are real, and that progress is eternal; that its location, though invisible to us, surrounds the earth and all that it contains, and its inhabitants are not "beyond the bounds of time and space," but are ever present with us, entering into our joys and sorrows with more than ordinary interest, and that man is his own savior—his own redeemer, "working out his own salvation" both here and hereafter, and that he cannot in any possible way have a scape-goat upon which to load his own transgressions of law.

We are spirits now and here, only for a time clothed with a physical form for the purpose of individualization, and by the development of our soul-powers to overcome the impediments consequent upon physical life, and thus be prepaid for the full realization of the conditions furnished in the spirit-world when the physical form shall have been laid away as an unnecessary or worn-out garment. Should this soul-condition not be obtained in the present physical life, then it must be worked out after the change called death, and prove a part of the eternal progression in the hereafter.

Brother Morse, when speaking of the importance of the subject, remarked as follows in the *Review* for August:

Among the multitude of letters received by the editor from literally "all sorts and conditions" of people, the question frequently recurs: "Will you tell me where the spirits say the spirit-world is?" Probably the four greatest authorities upon the matter may be considered as Immanuel Swedenborg, Andrew Jackson Davis, Hudson Tuttle, and Pascal Beverly Ran-

dolph. The first-named conveys whatever information he possessed in so cumbersome and involved a fashion that but little help towards a solution of the problem is afforded by even a diligent perusal of his "memorable relations," to say nothing of the difficulty of searching his large works for information upon the point. As a whole, Randolph's works do not carry us very far, though the brilliancy of his writings is undeniable. Hudson Tuttle presents clear and cogent statements on the matter, and is well worth reading on the question, while Davis affords, probably, the most coherent, natural, and philosophical information on the nature and locality of the "spirit" world that we possess. Read in conjunction with each other, Davis and Tuttle present the most rational ideas of the locality of the spirit spheres that Spiritualist literature affords.

In each writer's case personal acquaintance with the spirit-world is the keynote of their statements. In each case the same strain of reasonableness is present in all that is said; and in each case it is claimed that the knowledge gained is strictly within the reach of the natural powers of men.

## In Defense of Our Rights.

More tinkering with the Constitution of the United States is now to be attempted. We are told that

"The Inter-Denominational Council of Women for Christian and Patriotic Service, Room 725, 156 Fifth Ave., New York City, has undertaken to push the movement for the proposed Anti-Polygamy Amendment to the Constitution of the United States."

The "cranks" who have been trying to get an amendment recognizing "God" in the Constitution, have so far been unsuccessful (thanks to liberals and Spiritualists) and we hope will ever be unsuccessful in it.

Now, some sister "cranks" want a hand in "tinkering" that grand old document. But such foolish legislation for class or clan, must be prevented, in the interest of freedom of thought and action. With such an entering-wedge, they may soon want to enact laws to enforce the dogmas and doctrines of some "sect," and thus bring untold miseries again on the world, similar to those inflicted on Protestants 500 years ago.

No! Hands off! The U. S. Constitution is the bulwark of our liberties and the defense of our rights, to think and act as our conscience may dictate! Hands off! Give the "cranks" a wide berth. They must not, they shall not tinker with our valued constitutional rights.

Laws already in existence are quite sufficient to deal with unnatural and suicidal polygamy, without the aid of any Constitutional amendment. Its practice is unwise and detrimental to morals, no matter how much the Bible may record concerning it, with apparent sanction, or, at least, without condemnation.

Liberal Christians, free-thinkers and Spiritualists must all unite to

defend our constitutional rights, and drive the tricksters back dismayed and confounded!

To allow them to succeed will be to jeopardize all that we hold dear in this "land of freedom."

Freemen, awake!

Stand by your guns!

Fight for our liberties!

And thus earn the love and esteem of coming generations, who have a right to be born free, and transmit that freedom to their offspring yet unborn, in all future times! They cannot succeed, unless by our apathy and cowardice!

**A Clairvoyant and Palmist** calling himself Prof. Albert Snow has been operating in Sioux Falls, S. D.; Omaha, Neb., and Goshen, Ind. His crookedness has led to his arrest in the latter city. He will be taken by the Sheriff of Sioux Falls to face his victims as soon as the necessary papers can be made out.

It is now high time for intelligent persons to exercise enough common sense not to be victimized by designing men, running from place to place, for the very purpose of getting money under false pretenses. One woman only has an envelope filled with newspaper clippings, to show for \$175 which he was to magnetize for her, to insure business success. Another entrusted him with a valuable gold chain which he said he had a customer for, and she wanted to dispose of it, but the chain and clairvoyant were both soon missing. Fakirs who scour the country and generally leave a place between two days, should not be trusted with articles of value, and people possessing the least common sense ought to know this.

**E. D. Babbitt, M. D.**, dean of the College of Fine Forces, San Jose, Cal., writes thus: "The PHILOSOPHICAL JOURNAL has many quite interesting items, concerning the progress of the day—items of spiritual growth, inventions, scientific discovery, humanitarianism and social upbuilding. It should be doubly interesting to the real Spiritualist and to many outside."

**The Event** of the present week is the holding of the National Convention in Washington, D. C. We hope that it may not only be a harmonious gathering, but that great good will result from its being held.

**The Independent Thinker**, edited by Mr. Henry Frank, is again on our desk, dated October, after a temporary suspension for three months, on account of the absence of the editor in the far West. It is full of helpful thoughts. He answers the question: "How to be Happy?" in this terse way: "Lie on the wave and float. You can't buffet the strong surf very long, you know, and it is so tiresome."







# PHILOSOPHICAL JOURNAL

(Established in 1865.)

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## Local News Summary.

**Folsom 2629.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**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 Saturday evening of each month.

**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.

### 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.

**At Lower Scottish Hall** a spiritual meeting was held last Sunday evening, the attraction being Prof. Gee, messages, and Mrs. Jennie Tully, singer.

**At 909 Market St., San Francisco,** (rear hall), spiritual test meetings were held last Sunday, when several mediums presented the phenomena to good audiences.

**Mrs. Gillingham** held a spiritual test meeting last Sunday evening at 305 Larkin St., San Francisco, (4th floor). She was assisted by Mrs. H. A. Griffin in presenting spiritual phenomena. There was a good audience present.

**Mrs. Eberhardt** held her usual meeting at 3250 22nd St., Francisco, last Sunday evening, giving spirit messages and reading psychometrically for her audience, the articles which they had presented for that purpose.

**Mrs. C. J. Meyer** held a meeting at 335 McAllister St., San Francisco, last Sunday evening, reading flowers and answering questions, Mr. Meyer furnishing the music.

**The Society of Progressive Spiritualists** held its usual meeting last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco. After the song service, Mrs. Anna L. Gillespie, who had been attending the camps in the East during the Summer, and visiting her old societies in Michigan and elsewhere, gave an address detailing some of her experiences, and said that though she had worked very hard she had enjoyed it very much, but was glad to return to her home again at the Golden Gate.

Mrs. R. S. Lillie then delivered an inspired lecture on the subject of "What Shall we Give the Hungry?" describing that which separates those in earth-life from their friends in the spirit-world, showing the difficulty that exists in communicating between the two states of existence. She describes a loving child who has passed to the beyond and tried to speak to its mother, who, unless she is a clairvoyant or a clairaudient, cannot feel the caress or hear the speech which was intended for her comfort and consolation, the difference in conditions being so great as not to be comprehended except by a comparatively few persons. It was an excellent lecture.

**The Oakland Spiritual Society** met at Unity Hall, 856½ Isabella St., on Wednesday evening. Mrs. Palinbaum opened the meeting by reading a poem. Dr. Palinbaum, while entranced, gave many strangers in the hall some very accurate and startling tests. The regular monthly meeting will be held at Unity Hall next Sunday at 2:30 p.m. All officers of the society are expected to be present, as business of importance is to be transacted. Those desiring to join the society will please come to the meeting.

DR. A. L. ASTOR, Sec.

**Don't Forget** that old-fashioned test meeting on Monday evening, Oct. 28, at 909 Market St., San Francisco, for the benefit of the Children's Progressive Lyceum. Prominent mediums will take part.

**Prof. Geo. E. Perkins** writes from Oakland, Cal., as follows: "My meetings are in operation every Sunday afternoon and evening, at Woodmen Hall, 521 12th St., where every Sunday morning Mrs. Lillie gives inspired spiritual lectures. Mrs. Perkins has not been so well since the State Convention. Whether the extra exertion of attending on Sunday all the sessions (or a part of each) was too much, I know not, but she has not been so well since. We have changed our location to the harmonious home of Mrs. H. F. Michener, 1118 Brush St."

**Housewarming.**—The many friends of Mrs. Anna L. Gillespie have arranged to give her a housewarming on Thursday evening, Oct. 17, at her residence, 490 14th St., San Francisco.

Mrs. Gillespie has returned after an extended tour through the Eastern States, speaking at the different camp-meetings there, and visiting her old societies in Michigan and elsewhere, and now will be welcomed home by her many friends in this city.

**Mrs. Laura Blake**, a member of the Ladies' Aid Society, left this city for Burley last week to change her name to that of Crawford. May the good angels shower peace and sunshine in her pathway, is the earnest wish of all her friends in the society. ANNE WADSWORTH, Sec.

**A Benefit Seance** for the Children's Lyceum at 909 Market St. has been suggested by some of our mediums. It will probably take place on Monday evening, Oct. 28, in the Lyceum Hall.

**The Ladies' Aid Society** held its regular annual meeting at headquarters, 305 Larkin St., on Wednesday, Oct. 2, and after the transaction of the regular business and receiving the reports of its officers concerning the work of the year, and approving the same, elected the following as its Board of Directors and officers for the coming year: President, Mrs. B. F. Small; vice-president, Mrs. Starks; secretary, Mrs. A. Wadsworth; treasurer, Mrs. G. W. Shriner; custodian, Mrs. I. Johnson; directors—Mrs. Brown, Mrs. Riley, Mrs. L. J. Dyzart, Mrs. Gillingham.

**Headquarters** of the State Spiritual Association are located at 305 Larkin St., San Francisco, where the secretary, W. T. Jones, can be found at all times ready to welcome visitors and friends. The library of the State Association is also located there and books can be obtained at any convenient hour.

**Scientific Reading** of character, including phrenology, physiognomy, graphology and palmistry, combined, for one dollar. French language also taught. Private lessons, 50c; classes of six, 25c. MISS DE LA BAERE, 488 Geary St., San Francisco. From 1 to 4 p.m. 33tf

## California Sunflower League.

A meeting to organize an auxiliary to the California State Spiritualists' Association was held at the headquarters, 305 Larkin St., last Monday evening. M. S. Norton, President of the California State Spiritualists' Association, called the meeting to order and stated that the object of the meeting was to devise a plan whereby all Spiritualists in California may organize and become members of a band of workers whose duty shall be to devise ways and means to provide money whereby the work of organization may be carried on.

There were 32 persons present, San Francisco, Oakland, Alameda and Santa Cruz being represented.

It was agreed that an organization be effected at once, and that all persons present become members of the same. California Sunflower League was unanimously chosen as the name.

The following were elected as officers and directors: J. S. Gillespie, president; Mrs. Jennie Robinson, vice-president; W. T. Jones, secretary pro tem.; Mrs. Sarah J. Starks, treasurer; directors—Dr. Sol Palinbaum, Carl Eberhardt, Mrs. H. A. Griffin, Mrs. E. A. Wood, J. R. Armstrong.

The next meeting of the League will be held on Thursday evening, Oct. 24, at headquarters, 305 Larkin St., and thereafter on the first and third Thursday of each month. Twenty-two of those present signed the roll, and the indications are that a right move in the right direction has been inaugurated.

W. T. JONES, Sec. pro tem.

**Mrs. Churchill**, who has been at the hospital for some time, as mentioned in the JOURNAL, has now returned to her home, 1909 Mission St., San Francisco. Her daughter also has returned home and has become entirely well. They will now be glad to do sewing for any one in need of help in that direction. They are noted for their fine needle-work and should be liberally patronized, for they are worthy people and need the helping hand which should be held out to them by all since their great affliction.

**At Oriental Hall**, 619 McAllister St., San Francisco, last Sunday evening, a good audience was present, composed of skeptics and those wishing to hear from friends in spirit-life. After an inspired lecture by Mrs. Sarah Seal, Mme. Young gave spirit messages and read flowers and articles psychometrically to the entire satisfaction of the audience. Profs. Young and Bothwell-Brown furnished excellent music.

**The Oakland Union Spiritualists' Society** met at Fraternal Hall, Oct. 13. At 3 p.m., Swami Abhayananda lectured—subject, "Atonement"—and answered questions.

On Sunday, Oct. 20, the Swami Abhayananda will lecture on "The Use of Evil," and in the evening Mrs. Ladd-Finnican will occupy the platform.

MRS. C. E. PAUL, Sec.

**A Lecture Course** by Dr. Babbitt will be begun on Nov. 5 at the College of Fine Forces, 61 North Second St., San Jose, Cal. Dr. Babbitt is the founder of scientific sun-healing, which is now being adopted in many countries, and his course includes Vital Magnetism, Psycho-Therapy and the great natural methods of cure. Dr. Emily Noble, a graduate of this college, has been sent for at great expense by a body of lawyers, judges and scientists of India, and she is now in that country healing cases that were considered hopeless, and lecturing on the wonders of Light and Color. Those wishing more information can send stamp for catalogue to Dr. Babbitt as above.

**Mrs. Anna L. Gillespie** has returned from the East and is now located at 490 14th St., San Francisco.

**Mrs. Ada Foye** gave her farewell lecture and seance at Fraternal Hall, Oakland, last Sunday evening. There was a large audience, and the lecture and spirit messages were greatly appreciated.

Mrs. Foye will give a lecture and seance next Sunday at 2 p.m. in Occidental Hall, 305 Larkin St., San Francisco.

**Prof. Fred P. Evans** has returned from his vacation and removed to 400 Fifth Ave., New York, where he will keep for sale spiritual books and papers and continue his work as an independent slate-writer and medium to connect the spiritual and natural worlds.

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

**One Thousand Dreams** and their Interpretations, by Dr. R. Greer. Price, 25c; postage, 4c. For sale at this office.

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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, Mo., 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.

## 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.]

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