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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 28, 1901.

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No. 52.

CONSOLATION.

As the tiny sparkling dew-drops
Gather on the blushing rose,
And they drink the inspiration
That from Nature's censor flows,
And the quiet hush of even,
When the long, bright day is done,
So we ever gather 'round thee,
From our bright and happy home.

Gather 'round thy hearth and fireside
In the firelight's ruddy glow,
Forms to thee that long were hidden,
Loved ones from the long ago.
Some there are, who, standing by thee,
Catch a glimmer of the past,
Hoping some day to requite thee
And receive thee home at last.

Into earth-life's darkest chasms
Come they with their light divine,
Bearing with them bright evangels,
Who can make thy life sublime.
Loved ones who so long have faltered
O'er life's dark and hidden way,
Hoping all things might be altered
And darkest night turned into day.

So they come with shining raiment,
O'er their pathway thro' the skies,
Singing songs of sweet fulfillment,
That the soul of man ne'er dies.
So ever rally 'round the fireside,
Beckoning hands will bear thee on;
O'er the rough and stormy tempest
Thou canst brave the wildest storm.

Then the sun shines on forever,
And the roses all in bloom,
Prove that life will cease, ah, never!
It shall conquer o'er the tomb!

H. W. LONGFELLOW.
(Through Mae E. R. Hunt).

BORDERLAND

Talks with "Dead" Wife.

"General" William Booth is a Spiritualist, in the broad meaning of the term. Soon after the death of his wife, some years ago, the immediate members of the family heard the Salvation Army leader's voice in his bedroom. It was known that the General was alone, and, as the voice was clearly being used in a conversational tone, one of the daughters went in to see who could have disturbed the General's privacy. She found him alone.

"To whom were you talking, General?" she asked.

"To your mother, my dear," was the unexpected reply. And then, in answer to the daughter's look of inquiry, the General explained that he frequently held long conversations with the spirit of his dead wife, who, he firmly believed, was always beside him, as in life.

Thereafter, the sound of the General's voice holding converse when it was known no one had entered the room, caused no comment. It was taken for granted that he was communing aloud with the spirit of the remarkable woman who in life had been known as the "Mother of the Salvation Army."

—North American.

Spirit Letter from Mother.

Last January I was invited to spend an evening at the home of a friend, where I met a young woman who is a gifted psychic. She is not a professed Spiritualist, in no

sense a public medium, and only at my urgent request consented to try to get a letter for me from my mother.

We sat around an ordinary parlor table upon which rested a tablet and pencil, our hands resting

lightly upon it. After a brief interval passed in ordinary conversation, the hands of the medium beat rapidly upon the table, she seized the pencil and began to write slowly and laboriously, as one unaccustomed to the use of a pen.



A New Year's Party—1902.

The message was from my mother and began thus:

"Oh, so long have I wanted to let you know that I was always with you in all your joys and sorrows!"

Then followed many details of my life since she left me, and a warning concerning a certain business transaction in which I had entrusted money to a third party whose honesty I did not question.

The medium had no knowledge whatever concerning my personal affairs, and subsequent investigation proved the warning to have been well founded. The handwriting was a perfect fac-simile of my mother's, and, a most peculiar characteristic, she wrote "cross-ways" of the tablet, as had been her invariable custom.

I was naturally much impressed by the indisputable evidence of my mother's personality, and when convenience permitted, visited my friend again and secured other letters, all bearing the same stamp of her individuality and dealing with my personal affairs, in which she evinced an anxious interest.

The psychic power is natural in this family, a brother of the young lady referred to being a perfect clairvoyant. The subject is never mentioned outside the family circle, however, and I was admitted as a mark of special friendship. On one occasion, a few months later, I spent an evening with them, and we sat a party of three in a dark room, while the gentleman in question described the spirit friends he saw.

Suddenly he said: "Here comes a minister!" giving a minute description of him, which would indicate either an Episcopalian or a Catholic. By conversation we learned that the stranger had come on a mission to me, and after the gas was lighted he stated in writing that he wished to use me as an instrument for carrying on his work with the pen. I was requested to sit alone for a half hour each evening in a dark room for development.

The next evening I retired to my room and sat at my desk, resting my arm lightly thereon. In less than 15 minutes my hand began to vibrate, the motion gradually extending to the arm with what is known as the "muscular movement," a system of penmanship I had never been able to master.

For about two weeks the program did not vary. I covered countless sheets of paper with the markings familiar on copy books. Then I suddenly began to write a letter at my mother's dictation, in which she expressed her great joy at being able to communicate with me direct, and related much that I wished to know concerning other relatives in the "far country."

The next evening my ministerial friend, who I now learned was a Catholic priest, stated that he wished to dictate a sermon. I took about a thousand words as rapidly as the pencil could fly over the paper, the subject matter dealing with conditions in the Catholic church of which I had no knowledge and toward which I had inherited an unusual prejudice.

This was followed by other articles of similar or greater length, a lecture, oration, poems, etc.

This personality of a man I never knew on earth has modified my views on many questions, taught me patience, gentleness, self-control. The story of his life, which began in Ireland, never ceases to interest me, and his descriptions of the life beyond are full of beauty

and charm. I have asked questions on every conceivable subject, and the replies are always prompt and satisfactory.

Within a few weeks from the time I began to write automatically, I developed the power of clairaudience, and can carry on a conversation of any length with any friend in the other sphere I may choose to ask for. Incidents have been related to me concerning the passing away of certain friends whose relatives I have never seen since, and so had no opportunity to learn of them through the ordinary channels.

My mother has told me of certain events happening in the homes of relatives at the present time which a letter of inquiry proved to be absolutely correct. — *Chicago Record-Herald.*

The Organic Class.

JESSIE S. PETTIT FLINT.

As man can perceive the law of change through matter, he surely should be able to recognize the law of stability in the soul that permeates and vitalizes matter. Without Law and Order somewhere, chaos would reign. We can also understand that the ruling or controlling power must be the one that contains order, stability. A ruler without order or stability is a failure. To be sure, matter limits its expression, holds us down to its own level, and the ugly duckling can never become a swan if she really be a duckling. Each soul being stable, holds its relative position in matter, compelled to do so by the law of vibrations. And as soul possesses the element of shape, you will find each soul always expressing itself through matter, endlessly, with the same shape and individuality, although the personality is continually changing. Thus a man is always a man, a dog a dog, a horse a horse. And do you think that the creatures desire to be other than what they are?

Even man wishes to retain his individuality; he does not wish to be lost, as he calls it. He wants to be himself. He may long for a change of personality, of conditions and environments, and who is there but wishes to be better in more ways than one, to be free from vexations and unlimited in powers. Powers! That is the word, the secret within, the soul that is full of power struggling for expression through the troublous matter. And the aggregation of all souls, all life, forms the power that controls and rules the Universe, a power stupendous to contemplate, a Complex Deity. Man, so far as we know, is the highest expression of life in the Complex Deity, but he is naught without the upholding force of all his brother souls and lives in the Universe. And what shall be the relations of all these lives and souls to each other?

An injury to a part of an organism is an injury to the whole. In looking at our own race, do we not consider it a loss to a soul, when that soul is obliged to relinquish its hold upon an infant body and forego the teachings of an earth experience? And how about the loss to the creatures that are compelled to shorten their earth experience? Is not the loss the same? And does not this loss, this continual struggle to control earthly matter, to mature and ripen it—this constant effort, and never being able to accomplish, weaken

the soul in its control of matter? Is it not an injury to the Whole, from the highest to the lowest?

Man, as we have said, stands upon the apex. But he would not be there, he could not express or clothe himself in matter, without the souls and life below him. From the very least, up, the stability and order of soul raises matter in its ever shifting state, to a point of vibration where the soul of man can grasp and use it. All the earth is our foot-stool—but if we abuse that foot-stool, what will be the result? If a Soul is weakened in his control of matter, he cannot perform with thoroughness and fineness his part in its evolution. The matter will be brought to the required vibration, but the elevation and higher qualities it might contain will be lacking. The body will not be much more than a living personality, because of the lack of penetration by soul.

Does man desire to inhabit such a form? The highest point in physical matter which man can reach is the perception of Complex Deity and the realization that he is a part of that Deity; that within himself is Order, Law, Stability, and that it is his mission to so control and permeate matter with himself, that the expression is one of Law and Order; that it is his duty to so conduct those expressions, that no interference is given, no obstacle placed between other souls and their own control of matter. The growth of one is as important as the growth of another.

The elevation of matter is not alone a mental process. We absorb and assimilate material with which to build and sustain our bodies. From air and water and food are drawn supplies that keep the form in condition to be vitalized by soul. Man has made a study of food and of drink, as to how much and what variety to be used, to produce certain effects—to make the slender form plump, and to reduce obesity; for the brain-worker, and for those who use the muscle. But he has forgotten to seek out the way to develop spirituality, thinking, no doubt, that spirituality lay in another province entirely.

But how can a soul express itself without the matter will vibrate spirituality? Build bodies of pure, sweet, healthful food, and soul will shine through them; but it can never penetrate to any great extent when matter is fed on grossness and poison. Pure thoughts come through pure bodies—the soul can send them out and express them. Let us build well, thoughtfully, carefully. Select, not because we like a thing, but because of the end in view, and educate our taste to prefer the simple, healthful foods that Nature provides in abundance, and that, by the taking, no soul is wronged, no rights of others disregarded. Let us feel the strength that comes from the brotherhood of souls, and let the blessing of Complex Deity be with us all.

Inspiration in the Vineyard.

R. B. DICKIE.

It was a bright day in midsummer when I mounted an eminence in the middle of our vineyard, halted, and turned around, facing the North, to take a view of the scenery.

I had not only a picturesque view of our whole ranch, with its house and other buildings on a hill—hidden, almost, from sight by a four-year-old orchard—the meandering

brook which had crossed but had been changed into directed water-course, the of which were now lined with vines and other cultivated vegetation; but a thrilling aspect was spread out before me in the distance, upon which I delighted to gaze with wonder, love and praise. The neighboring and distant ranches were visible; the extended plains and foothills also.

Then, about 100 miles away to the East, comes the magnificent Sierra Nevada mountain range with its 43 peaks. The general height of the range is from 5,000 to 8,000 feet above sea level. Mt. Shasta is 14,511 feet and Mt. Whitney 15,860 feet high, the highest in the United States. From our standpoint, we can see the snow on the mountains for the greater part of the year, which glistens under the sun's warm rays like silver, especially after they have a fall of the "beautiful," and in some of the canyons I believe snow and ice are perpetual. In the valley our precipitation is rain—no snow. Looking to the West, some 100 to 120 miles away is the Coast Range, varying in height from 2,000 to 6,000 feet, sometimes covered with snow; while we in the valley have warm Summer weather.

The Marysville Butte hills in Sutter county look like large, high, blue hay-stacks, 2,000 feet in height. What human being, with all this wonderful and delightful scenery before him, would not be stirred with the finest emotions of the soul?

I was led to repeat a piece we used to sing in our meetings in Bay City, Mich., when G. H. Brooks used to administer spiritual things to our little flock there, viz: "Then let us be happy, for earth is a beautiful place," etc. And if ever I realized the truth of these lines it was then. An inspiration seemed to flow into my whole being. Oh, how beautiful and good earth and everything appeared to me. My heart was filled with love, gratitude and admiration. I was perfectly happy, and could see no evil, for all was heaven within. I had friendship and good-will for all, alike—friend or foe—in fact, for all created things. I could see and feel that there was "nothing made in vain," and therefore, under the circumstances, that "whatever is, is right," and that there is not, and can not be, any hindrance (i. e., absolute prevention) to Nature's work of evolution, constantly going on in the world. While thus happily meditating, I was suddenly impressed with some of the writings of divinely-inspired poets, which I often love to repeat in song, such as:

There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

There everlasting Spring abides,
And never-fading flowers;
Death, like a narrow sea, divides
That heavenly land from ours.

Sweet fields beyond the swelling flood,
Stand dressed in living green:
So to the Jews fair Canaan stood,
While Jordan rolled between.

Could we but climb where Moses stood,
And view the landscape o'er, [flood,
Not Jordan's stream, nor death's cold
Could fright us from the shore.

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

Oh, the transporting rapturous scene,
That rises to my sight!
Sweet fields, arrayed in living green,
And rivers of delight.

The physical and spiritual are blended here below, and beautiful

in those seasons of spirit communion, I feel to be very near the Borderland, so I can almost see and hear their voices from the other shore.

Roseville, Cal.

Spiritual Humanitarianism.

A. B. SPINNEY, M. D.

At the N. S. A. Convention in Chicago, and in Cleveland, I called attention to the fact that we had no endowment beds, or place for our sick and disabled ones, in any hospital in this country, while all other denominations had, and did provide for their own.

This matter each year was referred to the Executive Board. This year at Washington, Mr. Alonzo Thompson asked me to meet the Board, which I did on Oct. 19. I was then asked at what price I would take care of them, when there were such, in case the N. S. A. should send them to my sanitarium. I named a price as near actual cost as possible.

Mr. Theodore J. Mayer asked me: "Is there any house near to your sanitarium that can be bought cheap?" I said: "Yes." "Have you facilities for boarding all that such building will accommodate, and what will you do it for?" I said, "Yes," and I made a price as near cost as possible.

The result was that Alonzo Thompson was made a committee to visit my sanitarium and look it over; also the property adjoining the same. He made an offer for the property, which has since been accepted. The N. S. A. has sent on the money, and now it is theirs. This Home is 20 feet front by 80 feet deep, two stories high. It will have a nice cozy sitting-room, 12 by 16 feet, with 18 good rooms. These will be heated with steam, and made home-like and comfortable.

If any become sick, or any sick ones in our ranks are found worthy of help by the Executive Committee of the N. S. A., they will have medical attendance, board and nursing in the sanitarium. All arrangements in relation to whom shall have the benefit of this munificent gift, must be made to the Secretary, Mrs. Mary Longley, 600 Pennsylvania Ave. S. E., Washington, D. C.

Now, I have stated this matter in as few words as possible, for my object is to ask any Spiritualist in the country to aid in this good work. While the building is purchased, and these rooms are being provided for both sick and disabled ones, it is money alone that can carry it on. This money will be wisely used, and carefully watched, by Mr. Theodore J. Mayer and the N. S. A. Board.

For 54 years we have preached and written of our beautiful Philosophy—of our great religion of Spiritualism. Now the time is ripe that we make this Philosophy and religion truly humanitarian; and all who are blessed with the means to contribute to, and bless, and care for those who have none, those who have given their life to the work of the Cause and humanity; I hope and feel that every medium, every Spiritualist and speaker, every spiritualistic worker in the United States, will be a committee of one to work to secure funds.

All money should be sent to headquarters, and I hope all Spiritualist papers will be a recipient for funds.

This building, which they have purchased at less than half of its

cost, when furnished and ready for occupancy, will be worth \$2,500.

Then, in order to provide for the board of those already needing the same in our ranks, also to take care of those who are sick and needing care in this hospital for the next year, we need at least \$1,000.00.

The N. S. A. has advanced the money for the purchase. Now, what is needed to carry this good work forward for the next 12 months, is at least \$3,000.00. This sum can be easily raised, if each Spiritualist will send in a mite; if each will do something to help those who are needy and worthy.

My offer in relation to price for board, and care for the sick, is below the actual cost; and I have added to that a contribution of \$100 and have deeded to the N. S. A. land worth at least \$500.00, in case they ever wish to enlarge their building.

I hope that this article, with what others may say, will set the ball rolling, and show to the world that all true Spiritualists are humanitarians.

In addition to giving all that I can for endowment beds, and the care and watchfulness of the Home, I want to do all I can to help to raise funds, and let the Spiritualists know the nature of this Home, which the N. S. A. has provided. To do so, I will attend mass meetings, State Conventions and all the camp-meetings in my own State, or anywhere in the United States, and give at least two lectures free, on Spiritualism or co-ordinate subjects, thus saving them engaging some other speaker—only asking my actual expenses from my home, if they will give me a chance to present the claims, needs and importance of this medium and speakers' home.

In order to fill such engagements, I must have notice months ahead, that I may meet these demands and not interfere with the care and management of my sanitarium.

Reed City, Mich.

Spiritualism in Philadelphia.

On Oct. 6 I opened an engagement with the First Association of Spiritualists in Philadelphia, Pa., for one month. This is the oldest organized society in the world devoted to Spiritualism. It now occupies its own Temple on the corner of Twelfth and Thompson Sts. It is a fine structure, built of red brick, with colored-glass windows. The auditorium will accommodate 500. This Temple was dedicated on Oct. 6. Captain Keffler, Mrs. Cadwallader and the writer gave inspired addresses.

The young people and the children all participated in this event, never to be forgotten in the annals of the history of this association. Mr. Groom, the conductor of the Children's Progressive Lyceum, is highly qualified, as a grand leader in this feature. As an auxiliary to this society, the Sunflower Club is composed of young people of keen and inquiring minds; only subjects of the higher thought interest them, showing that the coming generations are rising in freedom from the erroneous fables of past teachings.

The Woman's Progressive Union is also an auxiliary to this organization, with Miss Humphrey as president and a united membership of earnest women. These noble women paid the greater sum financially in the purchase of this Temple; and they are so happy in the possession of their new home.

I have labored here through the month of October, and by a unanimous vote of the Board of Management, was invited to return for the month of December. Bro. Austin did valiant service during the month of November for this association.

During the month of November I worked in Elmira, N. Y., and assisted in the organizing of a society to be known as the First Spiritualist Unity Society, with Mrs. Hattie Duhl president and Miss Louise Zimmerman secretary. We experienced a revival in this city. We went into three different halls to find seating capacity for the multitude who hungered for the bread of life, and yet we could not find seating or standing room and many went away. I had a unanimous call to become the settled speaker and medium for this society as soon as my present engagements were filled. I am as yet undecided; I must go as the higher intelligences determine. I love the Cause I minister to; all labor is sweet with contentment when done. I find myself each day nearer and nearer to the beautiful and divine in the hearts of the whole people.

MRS. MARY C. VON KANZLER.

Answers to Questions.

TO THE EDITOR:

As a private investigator for the past nine years, and having developed many phases of mediumship through Hypnotism, Mesmerism and Spiritualism, in my home, and having had the assistance of nearly all of the different cults and societies, I am in a position to say to Mrs. S. A. Rue of Hollister, Cal., whose inquiries appeared on page 6 of the JOURNAL on Dec. 7, that in her sleep she became passive, mentally and physically, making herself an instrument properly adjusted, and in which condition some of her friends who have passed out of the body, took advantage of and tried to make their presence known by moving the umbrella. If she had not opened her eyes and kept herself in this passive state and listened, she would probably have seen more; but the surprise put her on the positive side, in which state we cannot receive.

As to the one who signed himself "An Inquirer," we have a body and a soul and both are kept in existence by the spirit which is all life and permeates all things. Your body is a counterpart and an image of the soul, and, in fact, the soul is yourself. Everything has a soul, and the soul is expressed in the material, built, sustained and changed by the power of the spirit.

PROF. GEO. P. PARKS.
Bedford, Mass.

Answering your correspondent's inquiry, I would compare soul to a locomotive; spirit to a locomotive in operation; substance is anything noticeable by the sense of touch.

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

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

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

SAN FRANCISCO, DECEMBER 28, 1901

A New Metallic Substance has been discovered in Poland which is called polonium, which may revise the present ideas of light. A specimen of the metal in the Smithsonian Institute at Washington having never been exposed to the light of the sun, and hence could not have borrowed any light from it, when exposed for the first time gave forth a bluish light from which photographic impressions were made. We are on the eve of many wonderful discoveries, and this is but one of the links.

The Lake Helen Camp in Florida opens next month, and one of the principal speakers will be Mrs. Carrie E. S. Twing. This Winter camp in the South is a tempting invitation to those in the frozen North to spend a few weeks in comfort and good air, and at the same time to enjoy a "feast of reason and a flow of soul."

One of the Wonders which has lately materialized is the Spectograph, by which a person using the telephone is enabled not only to see his interlocutor, but also his surroundings. The *Independence Belge* of Brussels says that the inventor is an American, but that he has been naturalized as a Frenchman. His name is Dr. Sylvestre.

A French Minister, according to the paper, has witnessed conclusive tests of the invention, and King Leopold has arranged a special audience for Dr. Sylvestre for the purpose of inspecting it. It is said that the instrument can be adapted for use on an ordinary telegraph wire.

To be Loved, the person desiring it must be lovable in word and action. It is useless to expect love under any other condition— for love is a spontaneous emanation of the soul. It cannot be bought or sold.

Calve and Spiritualism.

The San Francisco *Examiner* of last Sunday devotes a page to Madame Calve and her searches into occult sciences. It details her experiences with a Buddhist priest in Pasadena, who demonstrated his powers and made her more anxious to obtain the wealth of the hidden treasure in that line.

This noted diva made a pilgrimage to Egypt and will soon go to mystic India to learn the hidden secret of her future.

In Russia she met men most learned in the occult art, and in laboratories was given indubitable proofs of the existence and possibilities of unknown forces. Prince Alexander Aksakof and Dr. Franz Hartman favored her with satisfactory demonstrations. The *Examiner* adds:

Calve is a zealous student of the unseen forces which surround us, and which are supposed to be the mysterious power guiding all our actions, if not controlling them. With her temperament, she never does things by halves. She has studied with the known masters of psychological science in all the great capitals of Europe.

Calve, the celebrated idol of opera-goers, is not satisfied with her knowledge of the future and hence is putting forth heroic efforts to obtain it. The *Examiner* says:

Calve, to whom nothing has yet been denied, longs for that which the most bewitching voice cannot allure, nor can gold buy in the market place, though every precious stone in her magnificent collection of jewels were offered in exchange, and that which she longs for with all the intensity of her ardent Gallic nature is, the Key to the secret of secrets: After death—what?

While in this city recently, Calve, in pursuit of her experiments, visited, in company with Salignac, Mr. C. V. Miller, whose form of mediumship is physical materialization, and who became known to the diva through Bernhardt and Coquelin. To him she gave several autographed portraits of herself.

Uncertainty may be written all over the theology of the present day. Faith is the stock in trade; the preachers know absolutely nothing of the future. This was particularly illustrated by last Sunday's *Bulletin*, which devoted a page to the subject of Immortality; the question, "If a man die, shall he live again?" being spread across the page.

The *Bulletin* asserted the fact that in all ages people of every clime had faith in a future existence, and then invited the clergymen of San Francisco to write a symposium giving the absolute proof of it. Instead of doing this, however, they all appeared to be more or less agnostic; they knew nothing of the future. They hoped, argued, surmised and had faith, but no knowledge of it.

If the *Bulletin* wanted proofs of Immortality, it should have invited Spiritualists to furnish them. It could have obtained more than

enough to fill the whole paper more readily than to get the preachers to fill half a page.

Gone to Prison.

Dis De Bar, the notorious swindler and charlatan, has just been convicted in an English court, and, with her alleged husband, sentenced to 7 and 15 years, respectively, for their many crimes.

Theodore Jackson, her companion in crime and her alleged husband, addressed the court and jury and was very abusive.

Dis De Bar also made an address to the court and jury, and the telegraphic dispatches give the following description of her efforts:

Drawing her classic robe around her ample form, and raising herself to her full height, she held the court spellbound for over an hour. Mrs. Jackson seemed never at a loss for words. She carefully dissected all the evidence and wound up with a powerful peroration to the effect that she did not desire any ambiguous verdict, but an unequivocal expression of justice.

Justice Bigham then summed up very strongly against the prisoners, saying it was difficult to conceive of more revolting and abominable conduct. He said that he would not be doing his duty unless he prevented the male prisoner from practicing such acts under the cloak of religion, for years to come. The jury was absent less than five minutes. Silence followed the pronouncement of the word "guilty," and the Judge quickly passed the sentences.

The prisoners listened to the passage of sentence in evident astonishment, but maintained silence. As the Judge finished, Jackson turned from the prisoners' dock and walked down the steps. "Swamie," as the woman head of the so-called "Theocratic Unity" has latterly called herself, smiled, bowed to the Judge and court and followed her male companion to where officers were waiting to take them to prison.

Mme. Florence Montague, writing from London, England, on Nov. 30, has this to say concerning her friends on the Pacific Coast:

I wish you and Mrs. Newman, as well as all our dear friends on the Pacific Coast, a very happy Christmas and a prosperous New Year.

May all the shadows which have been surrounding our hearth, in the shape of wars, fanaticisms, mournings and losses of all kinds, die away with the old year.

Once more loving thanks and loving gratitude. May you gain strength, more power, and all the blessings that you and yours deserve so well.

Kind remembrance to all inquiring friends, especially the officers and members of the California State Spiritualist Association and of the Ladies' Aid Society.

FLORENCE MONTAGUE.

Crystal-Gazing is a very popular fad in England just now, as we notice by the English periodicals, one of which says:

Andrew Lang is the prime mover. He has been recommending that everyone should possess a crystal ball, and to sit down with

it in the Mr. Lang his dress are buy have read monthly are writ search street, t sary cry retary of a result demand with a bound. So many are the orders that he is unable to execute them all.

Helen Wilmans Post, her husband (Col. Post), and son-in-law (Charles F. Burgman), the heads of the National Mental Science Association, are now on trial for using the United States mails for circulars, etc., offering "absent treatments" for healing.

The telegraphic dispatches from Jacksonville, Florida, say:

The charge is one of fraudulent use of the mails, and the Federal Grand Jury has just returned 16 indictments against Mrs. Helen Wilmans, the founder and president of the Association and the recognized leader of the sect. Nine of the 16 indictments are against these three defendants jointly.

The trial promises to be the most celebrated in the history of the South. The Posts are immensely wealthy, having planned and built one of the most picturesque little cities in Florida, and the income from their Mental Science is estimated at from \$20,000 to \$30,000 a year. They have employed for their defense leading lawyers of this and other States. Witnesses will be from Atlanta, Chicago, Washington and other cities. Mrs. Wilmans, who is more than 70 years old, but vigorous and a teacher of the doctrine of perpetual youth, arrived with other members of her family from their home in Sea Breeze.

"It is not Helen Wilmans on trial," she said, "but Mental Science."

The PHILOSOPHICAL JOURNAL would add that it is neither Helen Wilmans nor Mental Science which is on trial, but the "Liberty of the Press" and "Freedom of Thought."

Already Congress has the matter before it, and to it we must look for a just settlement of the matter.

Americans cannot brook any interference with their liberties. They want no censorship, no despotism, and the people will not submit to the exercise of arbitrary powers on the part of officials, for we all "prize our liberties, and our rights we will maintain."

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

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

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KEEP A-GOIN'.

— you strike a thorn or rose,
Keep a-go'in'!
If it hails, or if it snows,
Keep a-go'in'!
Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook and keep a-tryin'.
Keep a-go'in'!
When the weather kills your crop,
Keep a-go'in'!
When you tumble from the top,
Keep a-go'in'!
S'pose you're out o' every dime;
Gittin' broke ain't any crime;
Tell the world you're feelin' fine.
Keep a-go'in'!
When it looks like all is up,
Keep a-go'in'!
Drain the sweetness from the cup.
Keep a-go'in'!
See the wild birds on the wing;
Hear the bells that sweetly ring.
When you feel like sighin' sing:
Keep a-go'in'!

—Selected.

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 NEW AGE GOSPEL, by Dr. J. H. Dewey. 20 cents. 117 West 84th St., New York. For sale at this office.

This is the author's latest booklet, showing "what the new order of things which the Twentieth Century is opening, holds for man."

Dr. Dewey believes that the evolution of man to a high state of spiritual development is the gospel of the new age. The opening of the psychic and spiritual planes of existence give direct access to knowledge at first hands, independent of the senses, and gives conscious man access to divine knowledge.

The January *Delineator* has a rich and inviting table of contents, and attractive features are added to all the existing departments. Some excellent fiction is offered in this number; the children are especially considered, and the various miscellaneous articles—the fancy-work, cookery, the holiday display, house-furnishing, etc.—have a distinctly seasonable flavor.

Madame Florence Montague, the "Californian Psychic," is the mainspring of a movement which is attracting much attention amongst the devotees of mysticism in the metropolis. The London Psychic Society, which owes its inception to her and the band of writers and speakers associated with her, has evidently come to stay, and its Sunday-evening meetings at Steinway Hall are becoming a feature in the philosophic and religious gatherings of the metropolis. Madame is a Californian, of French extraction, and has all the wit, fluency and resource that such a racial combination would suggest. She is gifted with a voice of superb range and intonation, to which her slight French accent lends grace and piquancy.—*Anglo-American, London, England.*

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COMPENSATION.

If you think, and say, and do,
What is right, and just, and true,
Then the graces you will woo
All the way your journey through.

Cloudy days will then seem bright,
Dark will never be the night;
Light within will radiate,
Circling 'round your outward state.

And the thoughts within that burn
Will externalize in turn,
And your pathway surely strow
With the choicest flowers that grow.

For thoughts and words are real things,
And they fly as if with wings,
And whate'er you think or say
Will return to you some day.

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



The Editor is not responsible for the opinions of correspondents.

Letter from San Jose.

TO THE EDITOR:

I would like to let your readers know how we are getting along in the spiritual work in this, the Garden City. We have no speaker now, and only hold forenoon meetings, where all are invited to talk. Much interest is being taken and the meetings are well attended. Many questions relating to the Spiritual Philosophy are ably discussed. The meetings are presided over by our old-time worker, Bro. J. Murray.

Many strangers are coming now. One thing I am trying to get done, and never fail to argue it when occasion permits, is to get the people to sustain the spiritual papers. There are many such papers published, but I will venture to say not one in 50 Spiritualists take such a paper. Ours is the best religion in the world, and it is left for poorly-paid publishers to spread and sustain it. Education in this matter is what the people need. Some one in every society should canvass the people to secure subscriptions. Get any one interested in reading this subject and they will attend the meetings.

There are some changes in our local Board. Mr. Hambly, Mr. Murray and Mr. Graessle have resigned (for good reasons, I suppose). Mr. Hambly will reside in San Francisco for a while; Mr. Graessle's health is poorly, and Bro. Murray would like to take a rest; but we shall still keep the flag spread. The society miss Mrs. York very much.

The situation in the State is not so good as it could be. There are towns of many thousand inhabitants with no spiritual society, and many without a spiritual paper. Why is this so? Is it the lack of energy on the part of believers, or the lack of money to send out workers? Is there any way to wake up the people?

I was much pleased with my visit to the city, and meeting with the State Board, I found new friends whom I would like to meet again.

HENRY H. NICHOLS.

The Experiences of John Brown,

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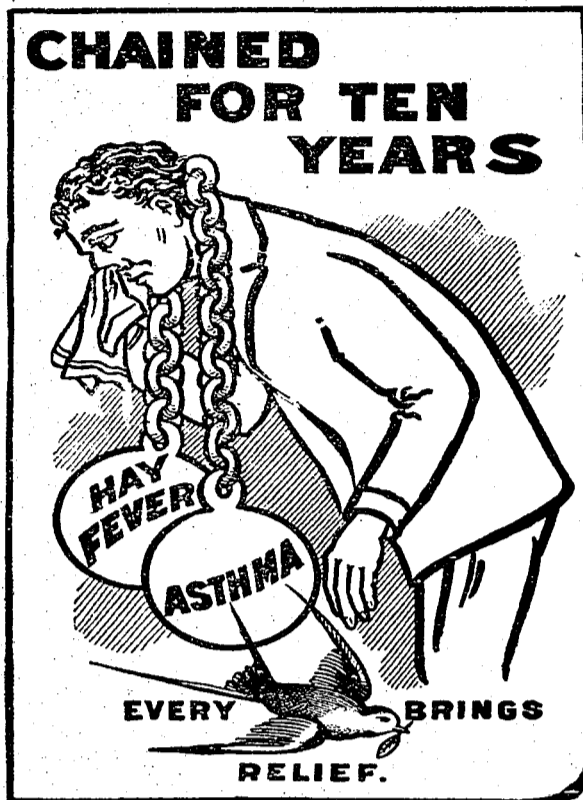
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Local News Summary.

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. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 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 805 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.

Henry Harrison Brown's audience at Odd Fellows' Building last Sunday evening was exceedingly well pleased with his address upon "The Christ Child," which he denominated the Spirit of Brotherhood. Next Sunday he gives his address upon "How to Win Through Suggestion," and will illustrate it with excellent experiments with good hypnotic subjects.

Edward K. Earle gave a slate-writing seance last Sunday evening at 328 Ellis St., San Francisco.

Tests were given and questions answered by Mrs. C. J. Meyer at Friendship Hall last Sunday evening. Good music.

Raymond held a circle last Sunday evening at 993 Market St., San Francisco.

The Lyceum Children at 909 Market St. were made happy on Saturday, Dec. 21, with ice cream, cake, oranges and candy. On Sunday, Dec. 29, the celebration will be continued with songs, recitations, etc., and Santa Claus may make another call from 10:30 to 12 a.m.

President Norton is again indisposed and is unable to be at his post at the headquarters.

Mrs. R. S. Lillie gave an inspirational lecture last Sunday evening at Occidental Hall, 805 Larkin St., San Francisco, for the Society of Progressive Spiritualists. Her subject was selected by the audience and was concerning Christmas. She depreciated the foolish expenditure of money for things of no utility, and of the custom which inflicted so many hardships upon people who, though unable to spare the money, felt obliged to make presents at this season.

Her lecture was a very eloquent one and was highly appreciated by the audience. Two duets were sung by Mr. C. H. Wadsworth and Mrs. Sadie E. Cooke.

Prof. Geo. F. Perkins and wife held a meeting last Sunday evening at 1078 1/2 Market St., San Francisco, giving a lecture, spiritual songs and tests.

A Demonstration of spirit return was given last Sunday evening at 605 McAllister St., San Francisco, to a large audience. Mrs. Sarah Seal delivered a fine inspirational lecture, Mme. Young read articles psychometrically and gave spirit messages. Profs. Young and Botwell-Brown furnished excellent music.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 2629.

The Sunflower Minstrel Club will repeat the entertainment which was given on Dec. 6, at Occidental Hall, at the Mission Opera Hall, 2131 Mission St., near 17th St., on Monday, Dec. 30, 1901, for the benefit of the Mission Lyceum. This will give an opportunity for those unable to witness it on Dec. 6, to attend, and there will be a full house. The club is composed of exceptional talent, and this entertainment will be first-class. Do not miss it; and at the same time help along a good cause.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., on Wednesday, Dec. 18, Vice-President Stewart presiding. Mrs. Palinbaum read the poem, "The Soul Dreamer," by Bishop A. Beals. Dr. Sol Palinbaum was entranced and gave tests; one to a stranger in the audience, who thanked the Doctor for its wonderful accuracy. Mrs. Sophia B. Seip gave twelve readings that were appreciated. Mr. Preston closed the meeting, which had been very interesting.

After consultation, Unity Hall, 856 1/2 Isabella St., has been chosen in which to hold the watch-night meeting. All the spiritual societies and their friends are expected to attend Tuesday night. Refreshments are to be provided by each bringing or sending to Mrs. Palinbaum what they think will be necessary, so all will have plenty to refresh the inner man. DR. A. L. ASTOR, Sec.

"**Words that Burn,**" a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

The Ladies' Aid Society of San Francisco, Cal., held its usual meeting on Wednesday afternoon of last week, and after having quite an interesting session, adjourned until the second Wednesday afternoon in January, when, after holding their regular business meeting, the ladies will keep open house and serve tea and cake to their friends, who are invited especially to be present on that occasion.

Mrs. B. F. Small will, of course, be there and welcome all who come, with her benign smile and winsome ways.

Wrinkles; their Cause and Cure. Third edition. Copyright, 1896, by Anna McGowan. Price, 50c. For sale at this office.

The Sunflower League desires to announce that Quilt No. 3, which was not disposed of at the time of holding the bazaar, was drawn by Ticket No. 68 at the regular meeting of the League on Dec. 19. ERNEST K. HEAD, Sec.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Mr. W. T. Jones is slowly improving in health and attended the Mission Lyceum last Sunday, though yet very feeble.

John Slater gave a seance last Sunday evening at 909 Market St., S. F.

A Test Meeting was held last Sunday evening by Mrs. Eberhardt at 3250 22nd St., San Francisco. There was a large audience and all were well satisfied.

A Spiritualist Lady would like to obtain light housework from 8 a.m. to 4 p.m. Address, MRS. IDA SARGENT, 2929 28rd St., San Francisco. 51t4

Mr. W. J. Colville, as expected, arrived in San Francisco on Monday, Dec. 16, and found a large quantity of letters awaiting him. He began two courses of lessons last Thursday afternoon and evening, at Room 11, Flood Building, corner of Fourth and Market streets.

Last Sunday the hall of the Golden Gate Theosophical Society, in the Flood building, was crowded to its utmost capacity, many standing in the aisles, and others, being unable to get inside the doors, had to leave.

The subject at 8 p.m. was, "From India to Mars." It proved extremely interesting and was followed by an improvised poem on several subjects suggested by the audience.

At 8 p.m. the topic of discourse was, "Twentieth Century Ideals." The distinguished lecturer spoke very forcibly in favor of universal arbitration in place of warfare, and alluded to the views of eminent scientists and statesmen in corroboration of the theory of human solidarity. Several interesting questions were answered after the address.

W. J. Colville lectures in the same hall daily at 2:30 and 8 p.m. (Sunday at 3 p.m. until Dec. 31 inclusive).

On Sunday, Jan. 5, he commences work in Seattle, Wash., until Jan. 19 inclusive, after which date he will proceed to New York en route for London.

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

At Friendship Hall, 335 McAllister St., Mrs. C. J. Meyer will hold a test meeting in connection with the lighting of the Christmas tree. Several good mediums and other talent have promised to participate.

This is Mrs. Meyer's 24th year of mediumship, and she wishes to extend an invitation to all mediums and friends for Friday, Dec. 27, at 8 p.m. All welcome.

Mrs. Anna L. Gillespie lectured for the Union Society at Fraternal Hall, Oakland, Sunday afternoon, Dec. 22, on the subject, "Star of the East." The Gillespie family sang several old-fashioned Christmas pieces. The large audience was exceedingly well pleased. Mrs. Gillingham occupied the platform in the evening and created a very favorable impression.

Sunday afternoon, Dec. 29, Mrs. Gillespie will lecture and answer written questions and the Gillespie family will sing. In the evening Mrs. Gillingham will answer sealed letters. T. E.

Scientific Reading of character, including phrenology, physiognomy, graphology and palmistry, combined, for one dollar. Entertaining lectures and club reading given in families very reasonable. French language also taught. Private lessons, 50c; classes of six, 25c. MISS DE LA BAERE, 510 Eddy St., San Francisco. From 1 to 4 p.m. 33t4

SELF, a New Thought monthly, contains a course of lessons on "How to Enter the Silence." Anyone who reads and practices these lessons cannot fail to realize Health, Happiness and Success. Subscription price, \$1.00; single copy, 10 cents. Address, C. E. C. NORRIS, 1017 Madison St., Oakland, Cal.

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The Sunflower

Is an 8-page paper, printed on the Cassa daga Camp Ground, and is devoted to Progressive, Religious and Scientific Thought, Spiritualism, Hypnotism, Astrology, Palmistry, Theosophy, Psychic Science, Higher Criticism. Has a Spirit Message Department. Published on the First and Fifteenth of each month at 50c per year. W. H. Bach, editor.

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PSYCHO-THERAPY, or Hypnotic Suggestion in the Cure of Disease, and as a factor in moral, mental and spiritual development, by Jay Ross Demuda. 81c. For sale at this office.

CURED BY A MIGHTY POWER.

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

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

This method has been so perfected by the doctor and his associates that anyone may use it in the privacy of their own home without detraction from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment.

Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case. They will considerately 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.]

Before announced.....\$24.00
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