

THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 38. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 16, 1901. 1429 Market-st. No. 7. Between 10 & 11th-Sts.

A CHILD TO THE UNIVERSE.

I am but a part of Thee—
Like the land and like the sea—
Like the burning light of day—
Like the broad and starry way.
Good for all is good for me—
I am but a part of Thee.

In thy hands I leave my fate;
Naught have I to supplicate—
Naught to ask that should be done
From the Ruler of the Sun.
Born for love or born for hate,
In Thy hands I leave my fate.

As thou mad'st me I shall grow;
As thou teachest, I shall know;
As Thou givest, I shall keep;
As thou chastenest, I shall weep.
Guider of the Ocean's flow,
As thou mad'st me I shall grow.

I the part, and Thou the Whole—
Shall I tremble for my soul?
Fear to meet, in realms unknown,
God the Lover of his own?
We but seek the same great goal—
I the part, and Thou the Whole.

Child I am, yet do not fear
Coming day or coming year;
Each brings closer union still
With the universal Will.
Each to each and All draw near—
Child I am, yet do not fear.

EDMUND NOBLE.

sisted. "It's just like mine, and only one flight higher. What's the matter with it?" Mrs. Black was painfully confused. She made an evasive reply, and was about to leave the room, when she paused suddenly.

"Let me tell you, Miss Penelope. When I first came here I had that room. Every night, as soon as I put out the light, the room was filled with a soft grey twilight, and then, walking about the place, or sometimes bending over me, was a tall lady in grey." The suppliant for a lodging was inclined to laugh, but seeing Mrs. Black's look of distress, she controlled herself.

Another occupant further enlightened Miss Penelope, and further emphasized the story of the visitor in grey. He said he never heard a sound. The figure moved about like a shadow, or as she might have done if she had been flesh and blood, and busied herself in putting the room in order. Sometimes, when he entered late at night, he found her there sitting by the window. On lighting the gas she disappeared. If he awakened in the night, or even in the

morning before it was quite light, the lady in grey was always in the room, and frequently close beside the bed. He assured Miss Penelope that he felt no fear, but he didn't like it. He wanted the room for himself. When he told Mrs. Black that he must have another room or he would leave the house, he found that the lady in grey was an old story. He would not advise anyone to try to occupy the room.

What the story of the house is no one seems to know. It is a good, up-to-date house for the neighborhood, but in this room—

There hangs the shadow of a fear,
A sense of mystery the spirit daunted,
And said, as plain as whisper in the ear,
The place is haunted. —Two Worlds.

Portrait Painted by Spirits.

The portrait of a middle-aged man—said to be a "spirit" picture—has for the last week (Jan. 26, 1901) occupied the show window of a business house at Rochester, Ind. The picture belongs to Julius Rowley, an attorney of the town, who declares that it is an exact likeness of his father as he was 28 years

ago. Mr. Rowley says his father never had a photograph taken nor a painting made, and left absolutely nothing in the way of a portrait. Mr. Rowley says that a year or more ago he called on two spirit mediums in Chicago and received what purported to be a written communication from his father. The mediums then informed him that they would supply him with an accurate portrait of his father.

Ten days ago, in company with John Shetterly, a lumber man, he called to procure the picture. He says that upon their arrival the medium secured a sheet of canvas and placed it near a window. One of the women sat on the side of the easel and placed her hands upon it. In a few moments color began to appear on the canvas, and slowly the features of the elder Rowley were drawn precisely as the son remembered them. Mr. Rowley himself is not a Spiritualist, and admits that the story of the reproduction of his father's countenance completely baffles his understanding. He paid for the portrait and will hang it in his home.—Denver Post.

BORDERLAND

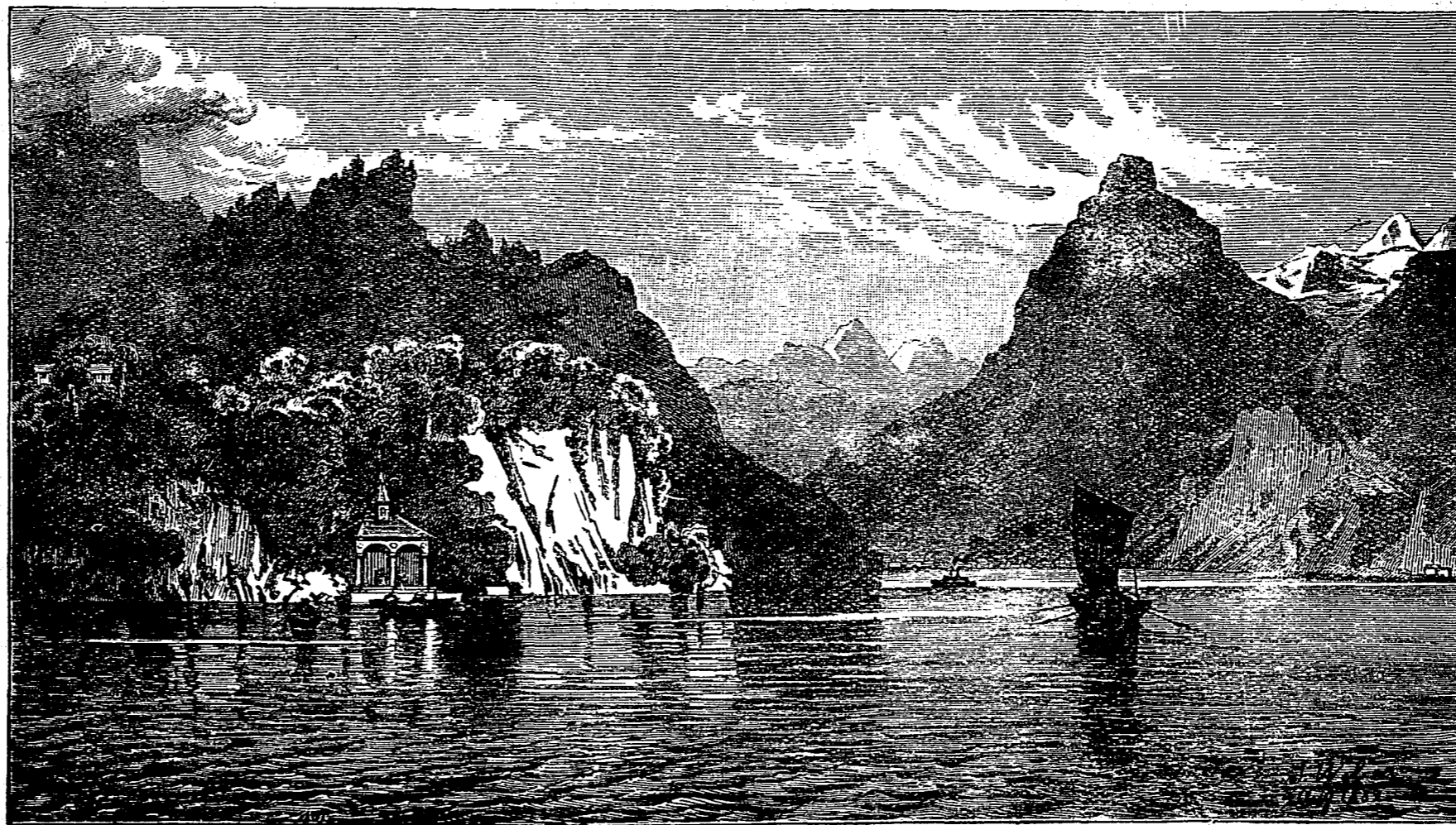
Haunted Houses.

It happens that here and there where the tide of life flows along between shores of stone stoops, there is found a house that is the abiding place of something, at least, mysterious. One such house is within the length of Forty-fourth St., west of Eighth Ave., London, Eng. This house, like many of its substantial kind, has seen better days. In its prime it was the home of a fortunate family. Probably within its day it has sheltered several such families. Now it is a genteel boarding-house.

One evening not long ago several of the household were in the parlor. One of the boarders, Miss Penelope, said she had a friend who was coming to the city for the winter. Could Mrs. Black, the hostess, find a room for her? "I think it hardly possible," Mrs. Black answered, "much as I'd like to oblige you. My rooms are all occupied."

"Couldn't you let her have the room over mine? It must be quite pleasant, and it is not in use, is it?" Mrs. Black looked embarrassed for a minute, then she said: "I am sure your friend would not like that room; no one ever does, and it gives the house an undesirable reputation to have persons coming and going."

"Oh, I'm sure my friend would like the room," Miss Penelope in-



Tell's Chapel, Switzerland.

This justly celebrated chapel is one of those simple monuments of their national history which are, and must be, objects of veneration to all the Swiss, whether or not they are convinced of the truth of the legend of Tell. The old chapel dated, beyond doubt, from the fifteenth century. As it was becoming very dilapidated, it was determined to restore it, and the Swiss Society of Art undertook the decoration of the interior. The necessary funds were soon raised. The Federal Government, the Cantons, various societies and individuals, among whom Swiss citizens sojourning in foreign countries were conspicuous, laid their gifts on the altar of their Fatherland.

On the back wall, above the simple altar, are the "Leap from the Boat," on the right the "Death of the Tyrant," on the northern wall the "Apple Scene," and on the southern the "Oath of Ruth." The paintings are of high artistic merit, and while perfectly intelligible to the common people, they have received the approbation of connoisseurs. The restored chapel was dedicated with great ceremony in June, 1883.

A Remarkable Dream.

A few years ago, writes M. K., Horsham, in a recent letter to the editor, my sister, when staying at Southborough, about 20 miles from Boston, Mass., had a strange dream, which may be of interest. I will therefore narrate it as clearly as I can, merely remarking that it can be substantiated by persons now living.

My sister dreamed that her friend (who was staying in the same village and, like herself, was an English girl), had received a cablegram, bidding her return to England at once. She did so, and my sister distinctly saw in her dream the young lady met at Liverpool by friends whom she did not know, but whom she could describe. My sister had scarcely sat down to breakfast that morning, before a note was brought in to her, which had been hurriedly sent by her friend, saying that she had got a cablegram and would have to start to England as soon as possible. She afterwards learned that the lady was met at Liverpool by the very person, or persons, revealed to her in her dream.—*Spiritual Review*.

Telepathy.

The Countess Schimmelmarm communicates the following to a Scandinavian paper:

"About two years ago I anchored my yacht, the Duen, in the Lympford. My youngest son, a bright, golden curly-haired boy, was rowing with one of our sailors in a boat, about a mile and a half from the yacht. In the clear air of the North they were yet seen, and I, watching them, distinctly saw the boy rise and overturn the boat, so that it was filled with water. I saw him and his comrade struggling in the waves, and my lad sinking, until only his golden curls were floating on the waves.

"All this took several minutes of time, and already at the first sight of the overturning boat I cried for help and hurried the crew into the life-boat. With great quickness they tried to reach the spot, but it was impossible to do so before the lapse of fifteen minutes. When they arrived, they found the boat quite safe and both lads fishing. They could not think what had made me see this, and turned to row home; but after they had taken several strokes homeward, the whole thing happened exactly as I had seen it about fifteen minutes before; but the boat being near, the mate was just in time to catch the golden curls of my boy when he was sinking, while the sailor was clinging to the boat; so both were rescued.

"I am not subject to sights of any kind generally, and I simply give this fact as we all saw it happen, and cannot give it any other explanation than that it was a warning to rescue the lives of the boys."

Upon the same subject the *Review of Reviews* writes: "An electrical engineer of the name of E. W. Roberts says that he has conducted a series of careful experiments which have proved to him that he is able to communicate telepathically with persons at 400 miles distance, not in a single instance, but repeatedly. He has also succeeded in receiving a message from one who was 1,000 miles away. He claims also that he has abundance of evidence to prove that his ability to send and receive telepathic communications is possessed by everyone."

"During the past few months, similar telepathic experiments have been successfully carried out by a small circle of investigators in Kerang," says the *Kerang Times*. "Verbal communications uttered at a corresponding circle 200 miles distant have been automatically and simultaneously transcribed through the hand of a local sensitive. In some instances, the spoken words have been transmitted across the distance and heard here.

"One noteworthy example occurred on a recent Sunday evening. One of the investigators remarked: 'I hear ——— singing,' and repeated the words of the song he heard—a verse from 'Juanita.' Subsequent inquiry proved that on the evening in question the singer referred to was practicing the duet with a young lady, the niece of a well-known resident of Kerang, who at the time was on a visit to the metropolis."—*Harbinger of Light*.

Difficulties of Communication

HUDSON TUTTLE.

If the hand of the medium wrote, or the tongue moved as an independent instrument, it would be perplexing to account for the failure and weakness of many communications, but with a better understanding this disappears.

When the control is perfect, names and dates can be readily given, for the medium is then simply a machine obeying the will of the control. This state is rare, and in all cases of impressibility, thoughts are transmitted by waves through the spirit ether, and are received by the mind of the medium as waves, and not in the form of words.

To illustrate: Take the telegraph; the current of electricity passes along the wire to the receiving instrument, and is transformed into a series of sounds, which, in turn, are translated into thoughts. A thought is sent through the ether by a spirit in a series of waves, as the electric waves are sent along the wire. If the mind on which they strike is sensitive—that is, mediumistic—such mind becomes the receiving instrument, and these waves, impinging on it, give rise to the same idea that set the waves in motion. But as the mind is subject to ever-changing conditions and states, and the medium not amenable to the fixed determination which can be given an electrical instrument, he becomes an important modifying Cause.

The culture and condition of his mind determine the words by which the thought shall be expressed, and unless this capability exists, impressions thus received could not be transformed into appropriate words. The idea may be thus given, but the words being the medium's expression, depend on his vocabulary, and the style must be more or less that of the instrument. To transmit a name or date, which has no idea, requires the most perfect conditions of impressibility, if pure automatic action is not reached. The difficulty will be understood by those who have experimented in hypnotism and mesmerism. Subjects who obey suggestions and read thoughts of the operator are common, while those who are able to give names, dates, etc., are rare.

In Delinze's work on Mesmerism an instance illustrative is reported. A sealed letter was given a very susceptible magnetic subject. It read:

"No other than the eye of Omnipotence can read this sentence in this envelope.—Troy, N. Y., August, 1837."

The subject read: "No other than the eye of Omnipotence can read this in this envelope.—1837." He omitted "sentence" and all the date but the year.

The difficulties of communication are very great and can be only comprehended by a spirit who undertakes the task. How changed the message may be by the receiving mind is illustrated by an incident related by the well-known author and gifted medium, Mary Howett. It came in the form of a dream. Mr. William Howett was then in Australia, and she dreamed that she received a letter from her son, in which, in large letters, appeared: "My father is very ill." Six days afterwards a letter came, not from her son, but from a friend, saying: "If you hear Mr. Howett is very ill, let this assure you he is better." All that was correct in this message was the central thought.

Far more difficult is this spirit-impression than sending messages by telegraph, or telephone, and how often are the latter strongly disturbed—countless influences act on the current, magnetic streams flow in from the sky, the air, the earth, and after every precaution, the current is affected; so with the thought-waves in their transmission. And again, what would the telegraphic message be if the receiving instrument was not perfect and failed to catch the vibrations except at intervals?

Hence the caution with which judgment should be rendered, or conclusions reached.

That abstract terms, names, dates, etc., are not given, or if attempted there are failures, does not invalidate the other parts of the message. They should not be pressed, for as soon as possible they will be given. The spirit communicating often refuses or hesitates to make the attempt, well knowing the chances of failure and the criticism sure to follow.

The Cultivation of Harmony.

MAX MUEHLENBRUCH.

There is a movement of matter that may seem to express only physical life, yet by your own thought power you can cool the physical brain, as with ice, or you can build there a furnace of anger, hatred or lust that may burn up your manhood; but these great changes prevent harmony. Whether your brain be cool or hot, you have your mates of like vibrations, and as your brain throbs from fierce passion to calm investigation, you are flitting from one sphere to another.

Do you see what all this means in relation to what is called obsession? It is only by applying this thought to the spirit side of life that you can understand the relation of the two worlds. You have a brain that vibrates—your spirit brother also has a brain that vibrates; and both brains respond to the power of thought. But your thought moves a mortal brain, whilst the thought of your brother moves a spiritual brain. Think what this means: Many acts are supposed to originate in a person's own mentality, yet if we could view behind the scenes we would find that many actions are guided by an unseen influence.

Few realize their insignificance in this mortal life, and often take

the credit when the origin was in the sphere of immortality. In this physical life we think that we are great actors; assuming that all our actions come from our own capabilities. If we had the power to lift the thin veil between our physical planet and the spirit world, we would begin to unfold a stronger power of concentration and self-guidance. Our spirit brother is invisible to us because his spirit form is composed of ethereal matter vibrating too rapidly for us to see, or, at least, to sense; but it tells us that thought moves his spirit brain with a rapidity unperceived by him as a spirit. His swift thought is impossible to our earth brain. Yet it is natural: there must be harmony of vibration or there will be no interchange of thought.

To illustrate: Here is a telegraph sounder and its operator, whose swift finger you watch as it is vibrating the electric flash; in yonder distant city sits another operator, equally skilled, awaiting that message. Unless the sounder be in harmonic vibration with other instruments, he can see a movement and hear a ticking sound, but the intelligence struggling for expression will remain silent to him—the distant thought cannot reach his mind. Yet thought travels on the natural current of vibration. Your brains are instruments for interchange of thought, but the human brain is far more delicate than any telegraph instrument; hence the vibration regulates its beat and orders it to move fast or slow.

You do not think what you are doing, but it is your own will-power which makes each atom vibrate with thought. It is for you to learn to vibrate your own thought, as you are a spark of this infinite power of life; hence you should act as a creator yourself. A person whose brain instrument is tuned to the same pitch as your own, will often think the same thought, even if you have not spoken. The difference between the instrument and the brain is that you can see one work by the operator's fingers, whilst the other gives an answering tick to every thought of the immortal vibration.

The Peerless Reformer.

In discussing the religious question a writer says: "Humanity will follow in the footsteps of the Christ as ardently as it has already subdued and overrun the earth." The important considerations are to raise the standard of morals—to make humanity wiser and better.

The following blindly in the footsteps of the Christ is not in accord with his teachings—he said his followers would do still greater works. The turning of water into wine, as was reported to have been done at Cana, was not a wise and commendable act, and those who insist that the Nazarine was the highest type of all the ages are grossly ignorant or blinded by prejudice. This nation expends \$1,000,000,000 annually in intoxicating beverages, and the wreckage and ruin resulting from its use is appalling.

As a great religious reformer prohibited intoxicating beverages several hundred years before the birth of Christ and his creed embracing the Jewish commandments, which the Son of Man declared would save, it is evident that there is a greater, grander teacher than the Judean carpenter, and his

name is Buddha. As indicating the character of that faith, which greatly exceeds in number of adherents any other religion, the divine story states that after measureless striving and self-purification, Buddha had gained the right to enter Nirvana, but with compassion filling his heart, he put his merited reward aside and resolved to remain without to teach and to help until every child of earth should have become his disciple, and until every disciple should enter Nirvana before him."

Such should be the aspiration of all lovers of Allah—of all who desire to made his creatures wiser and better. QUAKER.

The Twentieth Century.

LYMAN C. HOWE.

Now we are fairly launched upon the prophetic sea of the 20th century, which began at midnight on the first day of January. It brought with it out of the matrix of the old century from which it was born, many brilliant gems of science, history, religion and spiritual truth. It also bows under a load of dross brought down the lava streams of dead centuries, in which we have to take our part and work for the elimination of the eternal gems, and the dissolution of the procrustean beds of error that still weigh down the advancing civilization. The new century bears on its bosom great scars inherited from the wars and furies of the past. It bows under a load of selfishness, greed, cruelty, passion and bloody wars, and groans for help to unload them. Many forms of slavery cling to it as relics of the past, still vital with evil to the helpless innocents.

On Sunday, Jan. 20, at 9:30 p. m., Mrs. Mary Andrews of Moravia, N. Y., left her suffering body to join the hosts of the inner life. She was one of the first and best of materializing mediums.

Thirty years ago her home at Moravia was the rendezvous of thousands and tens of thousands from all parts of the world, and there they met face to face their arisen friends, and talked with them "as a man speaketh with a friend." There I saw my brother in a good light, as natural and real as ever in the flesh.

On Jan. 23 we laid her form to rest, after dispensing the spiritual gospel, as the best and only comforter, to a large and sympathizing audience.

So determined was Mr. Andrews to carry out her wishes, and secure the speaker of her choice, that ten telegrams were sent and the funeral postponed 24 hours, to enable me to reach the place.

Mrs. Andrews had been in poor health for several years, and in April last she took to her bed, and steadily went down, in spite of best medical skill, suffering terribly until death released her. Three daughters survive her and five grandchildren, all located in neighborly relations in Moravia. I reached home from the funeral Thursday evening just able to walk, owing to the wrenchings of a month with la grippe, together with a rush and travel, etc.

Mrs. Howe is slowly improving after 3 weeks of the "grip," during which she was under care of a physician about two weeks. We are thankful it is no worse. Winter is here, but Spring twinkles in the distance, and it will melt the snows and renew the flowers.

Fredonia, N. Y.

LOVE, SWEET LOVE.

[TUNE: HOME, SWEET HOME.]

Midst pleasant companions, and friends of my youth,
In life's rosy morning, I learned this great truth:
That to *live* is to love, and to love is divine,
And the heart-love I give finds an echo in thine.

CHORUS:

Love, love; sweet, sweet, love;
To the beggar or prince there is nothing like love.

It beams in the love-light of glorious eyes;
It throbs in the music that floats from the skies:
That to *live* is to live, and to live is divine,
And the heart-love you give finds an echo in mine.

J. MARION GALE.

Practical Spiritualism.

J. D. CHURCHILL.

Spiritualism is spreading and doing its own work in its own way. Let all who advocate organization work together in harmony on any line to which they are drawn. But Spiritualism is as free as the air we breathe and cannot be bound nor circumscribed. Wherever there is a receptive spirit, there will it take up its abode, whether it be in the church or out of it. Let it go into all isms and cults; it is the leaven that will leaven the whole lump at last, even if we do not crystalize into organized bodies.

What matter how the world is enlightened, so the light comes—if we lead true, spiritual lives according to the precepts of our angel teachers? If we let our own light shine with a pure and undimmed radiance, we need not be over-anxious for the cause of Spiritualism. It will take care of itself if we but do our part. If our highest idea of its mission is to get the correct names of our friends who have passed to the Beyond, surely our estimate of what Spiritualism is here for, is very deficient. The test and the correct name were necessary in the younger days of Spiritualism, but it has grown since then, and can no more go back to the primitive days than man can go back to his primitive state.

From now on, the work of Spiritualism is on a higher plane, its mission the high and holy one of redeeming the world from want, misery and degradation, and may be called practical or applied Spiritualism.

Cambridge, Mass.

The Work Before Us.

S. D. NULTON.

Some time ago I saw the following question in the JOURNAL:

"Why do not wealthy Spiritualists bequeath something to the Cause when they die, instead of leaving it to some other society?" The lack of organization was given as a cause and something like the following: "When Spiritualism becomes respectable, then will the shekels fall into its lap."

Christianity was not considered respectable until some time before the reign of Constantine the Great, when it was sidetracked to the interest of kingcraft and its greedy adherents. Then the shekels began to drop into its lap, but spirituality was extinguished.

There has never been a truth spoken or written that did not fight its way up to true respectability during the past ages. Thus has

Truth and Liberty fought its way and at last reached the brains of a slow and plodding humanity, and history is but a chronicle of its conflicts.

Truth has never bowed to any human shrine. It has never tried to create fat offices for its adherents; and only kings and potentates sidetrack it in that direction. It never promised salvation to dead men, but to the living inhabitants of this planet. Only Popes, priests and pastors promise to save their dead flock and at an exorbitant price from their hard earnings.

I firmly believe that Spiritualism might find great advantage in organization, but I think it will be upon economic business lines, leaving the rest to reason and the spirit-world.

Spiritualism, in order to benefit the world, must help those who need help. It should consider all questions that involve the welfare of humanity. There is nothing too sacred for it to entertain, nothing too common for it to cleanse.

Labor stands, like Atlas of old, with the world on his shoulders waiting for someone to render him justice and champion his cause—looking apparently in vain for salvation, with the churches trying their best to save him after he is dead.

San Diego, Cal.

Seven and Nine.

L. B. LARSON.

Queen Victoria's individual past life and career are an easy study, and no mysterious knowledge was required to predict her death, as I will prove in the following explanations:

The great philosopher, Pythagoras, formulated a system of numbers whereby he classified the indications of the working of nature. The numbers are from one to nine, and each number has a specified meaning as applied to life. In the case of Queen Victoria the numbers are seven and nine, and all the leading events in her life are represented by these two numbers, by the simple process of multiplying either the seven or nine to get the result. The events multiplied by seven she had control of as an individual, but the events represented by the nine she had no control of, as this is the last number in the table and represents the workings of a higher law.

The Queen was born in 1819 and succeeded to the throne in 1837, at 18 years of age. Multiply 2x9; result, 18. She was married in 1840, at 21 years of age; multiply 3x7; result, 21. She became a widow in 1861, at 42 years of age. Multiply 6x7; result, 42. The period of her married life was from 1840 to 1861, which is 21 years; another multiplication of 3x7; result, 21. She had nine children, of which the first was born nine months after marriage. She succeeded to the throne in 1837, was crowned in 1838, and has lived as Queen and ruler 63 years, to 1900 and 1901. Multiply the two great numbers, 7x9, and the result is 63 years. The Queen died at 81 years of age, as indicated by the multiplication of 9x9; result, 81 years. There may be other events in Queen Victoria's life, but I am not informed of any more than the above.

Portland, Ore.

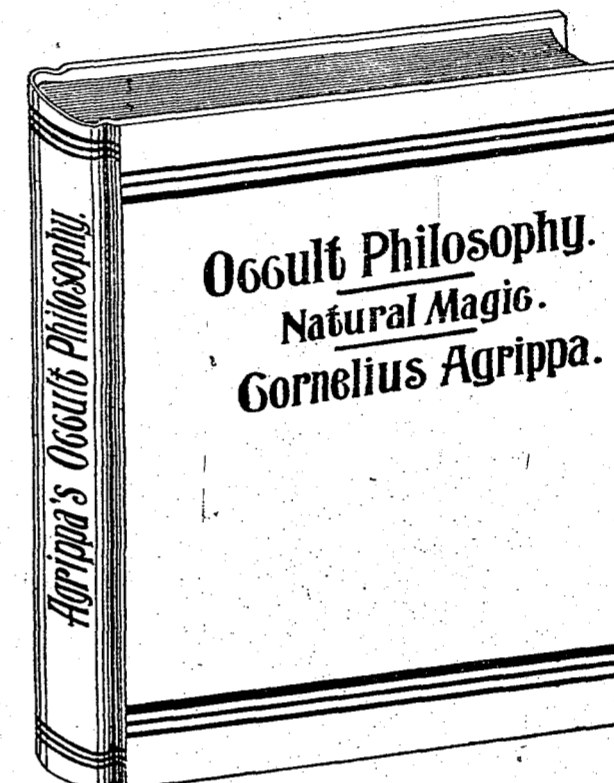
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, FEBRUARY 16, 1901.

The Circle of Light is the title of a new 4-page monthly devoted to the power of silence and the occult forces. It is published by Georgiana McIntyre, 506 North Central Ave., Chicago, Ill., at 50c a year.

Mr. W. J. Colville has been filling engagements for several weeks in New Zealand, but has now returned to Australia to fill his appointments there. He says that New Zealand is one of the fairest spots on earth, and feels perfectly at home in Australasia.

The Liberal Spiritualist is the title of a new monthly published by Thomas A. Scott, 63 Dartmouth St., Boston, Mass., at 50c a year. It consists of eight pages and is nicely printed. It breathes the true spirit of advanced thought and progressive Spiritualism.

Mental Science.—A good deal of fuss is made whenever somebody dies under the ministrations of what is called mind cure. It is said that in a large number of cases the patient is brought back to health by the same means, but these are never recorded. If the list of deaths published in the daily papers of persons attended by regular physicians is to be the criterion, quite as many deaths, and even more, occur under their treatment than under the various phases of mental therapeutics, and yet no fuss is made about it.

The Psychical Research Society has lost by transition two of its most prominent members and indefatigable workers. The last number of the Proceedings of this Society announced the passing away of Prof. Henry Sidgwick, who had contributed very much to the success of the Society's work and now we have to record the fact that Prof. F. W. H. Myers, presi-

dent of the Society for Psychical Research, passed away in Rome on Jan. 17, 1901. Both of these gentlemen have for many years been readers of the PHILOSOPHICAL JOURNAL, and in the Psychical Research Society their places will be difficult to fill.

Recognition.—We are often admonished to recognize our powers and to claim our birthright, but the question with many is, "How can I recognize that I am opulent, when all around bears testimony to the fact that, upon the physical plane, I am poverty-stricken?" A correspondent in *Eleanor Kirk's Idea* answers the question in this forcible language:

Stop reasoning from the mere physical plane. Your desires are your guides; believe in them; hold up your head and look mentally at the picture of what you want to be, and what you really will to be. Walk on the pathway of your life, never letting go of your ideal picture, seeing in all obstacles but tests to prove the strength of your purpose to reach the goal—knowing that neither heights nor depths nor any living creature can separate you from the love of good which is in you, and which will draw all good to you in proportion as you hold on for it, and ever fix your eyes on the desired haven.

Medical Legislation.—Neither broad-minded and progressive physicians of any school, nor the people at large, will ask for obnoxious medical legislation. It is only the narrow-minded, the bigoted and the non-progressive who would bemean themselves enough to ask legislators to enact laws to prevent those not having their endorsement from alleviating the pains and aches, as well as the bruises, of the afflicted, and they do it only to protect their financial interests.

The people are every year becoming more and more enlightened as to the cause and cure of disease. The Ralston and Hoover health methods are doing a great deal to inform the people relative to health and vitality, and the public must be allowed to select their own methods of cure, without the interference of any legislative help.

The people will stoutly protest against unjust legislation, in a constitutional way, and will fight for their rights in this line.

Baron Rothschild, the head of the great banking house, has passed to spirit-life. His millions of money could not buy him even one day more of physical life, nor will they prevent him from having to meet his just deserts in a state where motives and actions are weighed, and exact justice is meted out to all.

Mr. and Mrs. E. W. Sprague, missionaries for the National Association, will spend several months in Indiana, in building up the Cause in that State.

Will There be Another Flood?

That the world may be drowned again in December, 1901, as it was said to have been drowned in the time of Noah, is a possibility now considered by astrologists and students of the occult. The possibility is based upon a Babylonian tablet, written ages before the twentieth century was in the line of evolution.

Its significance lies in the fact that in that month Capricorn will be the ruling sign in the Zodiac, as it was when it was said that the rain fell 40 days and 40 nights.

"For the significance of this phenomenon, the astrologists turn to a prediction made by Berossus, a Chaldean astronomer, and one of the ablest men of his time," writes a correspondent in the *Chicago Tribune*. "Berossus wrote a history of the Babylonian Empire, in which he quoted these Babylonian tablets. Not only that, but he declares another deluge may be expected whenever the sun, moon and planets again occupy the sign of Capricorn."

In a London paper called *Coming Events*, a contributor writes:

"This term deluge does not necessarily mean the total extinction by submergence of all the living creatures of the earth, but rather the submersion of a continent, such as happened in the case of the lost Lemuria and Atlantis, traditions of which all nations and people seem to possess. Necessarily such a huge submersion would cause fearful tidal waves in all other lands.

Sample Copies of this JOURNAL are furnished free to all on application. If you have friends to whom you want samples sent, send us the addresses. We will send them free.

Prof. Hyslop writes in the *Arena* of Wants of Psychic Research. To accomplish the scientific study of the subject will require, even to start the work, an annual income of not less than \$1,000,000. This much he wants as an endowment. Organization and prosecution of the study cannot be effected with less than \$40,000 a year, and he suggests three ways in which the endowment of the work can be made: 1. Endow the American Society. 2. Endow the trusteeship of some university. 3. Endow it in connection with a psychopathic hospital. He favors the second proposition, and names Rev. M. J. Savage and Rev. R. Heber Newton as having consented to contribute to such an endowment, and he hopes to secure Secretary Gage, of the United States Treasury, to serve as trustee of the fund until they can exact guarantees for its legitimate use.—*Two Worlds*.

Life can be made much more enjoyable by each individual through an earnest endeavor to render some helpful service to another. Spiritualists believe in the religion of *deeds* rather than *words*; hence ought to be ever ready to do for others.—*Exch.*

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.

WISDOM OF THE AGES—Revelations from Zertoulem, the prophet of Tlaskanata; automatically transcribed by George A. Fuller, M. D. Introduction by Miss Susie C. Clark. Boston, Mass.: Banner of Light Pub. Co. Price, \$1.00; postage, 10c extra. For sale at this office.

Dr. George A. Fuller is well known as a spiritual teacher and is an excellent instrument for the spirit-world, both by his inspirational speaking and writing. It is therefore no "accident" that he should be chosen to transmit the communications contained in this book from an ancient spirit.

In the introduction by Miss Clark, she gives a bit of history concerning the book which will be read with interest:

"Some 25 years ago Dr. Fuller possessed to some degree the gift of automatic writing, and at that time received communications purporting to come from an ancient dweller of Central America. But these messages were chiefly historical and personal, and after a time ceased; gradually also the automatic gift was withdrawn, presumably forever.

"After the lapse of a quarter of a century, however, to Dr. Fuller's great surprise, suddenly and without warning, a peculiar pricking of the hand and arm, with a strong impulse to take his pen, resulted in the transcription of the first chapter in this volume, followed an hour and two hours later by succeeding chapters. At intervals during the current Summer, though busily engaged in other absorbing duties, the volume grew, page by page, until the ancient teacher and Revelator himself pronounced the *Finis*."

This volume will be read by students of the occult and Spiritualists generally with great interest.

THE CHRIST OF THE PAST AND PRESENT, by Moses Hull, Buffalo, N. Y. 25 c. For sale at this office.

This is a revision and enlargement of Mr. Hull's former pamphlet, entitled "Jesus and the Mediums." It is a careful comparison of the Spiritualism and mediumship of the Bible with that of to-day; an invincible argument proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require to-day; and that the second coming of Christ is the return of mediumship to the world.

THE SPIRITUAL BIRTH, or Death and its To-morrow—the spiritualistic idea of Death, Heaven and Hell. By Moses Hull, Buffalo, N. Y. Price, 10c. For sale at this office.

This is a new edition of Mr. Hull's pamphlet which has been out of print for some months, but is now enlarged and reissued. It gives a description of heaven and hell as presented in the spiritual philosophy. It will be found very good for use at Spiritualist funerals, either for reading at that time, or to assist in preparing a discourse to be used on such an occasion.

PHILOSOPHICAL JOURNAL

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Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest persons are using our advertising columns, they are at once excluded.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

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

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. 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.

Mrs. Maud Lord Drake gave her last seance for the present, at Occidental Hall last Sunday. Her readings and tests were very fine and well appreciated. Mrs. Sadie Cooke sang a solo and presided at the piano; after which Mrs. R. S. Lillie gave a fine inspirational lecture, to the edification of all present, and Mr. Drake also gave a very interesting address.

Mrs. J. J. Whitney interested a fine audience last Sunday at her hall, 1164 O'Farrell St., with messages from the spirit-world given by her guide, Mr. Salisbury.

Oakland.—The mediums' meeting at Loring (small) hall continues as popular as ever. Wednesday evening, Feb. 6, messages were given from the platform and in circles by Mrs. Cowell, Mrs. Stewart, Mrs. Smith, Mrs. Nelson and others. A dance and literary entertainment, under the auspices of the above mediums, will be given at Fraternal Hall, Tuesday evening, Feb. 26. Cor.

Oriental Hall was well filled last Sunday with skeptics, who went there to get tests and psychometric readings, through Mme. Young. Professors Young and Brown furnished excellent music.

Mrs. Meyer gave her usual seance last Sunday evening at 335 McAllister St., reading flowers and sealed letters.

Dr. J. R. Norman gave an interesting lecture last Sunday evening at 909 Market St. Capt. B. A. Stout presided, and, after the lecture, introduced several mediums, who gave tests and messages from the spirit-world.

Oakland.—On Wednesday, Feb. 6, the free spiritual meeting was held at 850½ Isabella St. Mrs. Palmbaum opened the meeting by reading a poem entitled "Immortality." Then Dr. Palmbaum became entranced and gave messages, after which Mrs. Baum gave some good tests. Mr. Van Luven gave a very fine talk. Mr. England followed with some remarks. Mrs. Baum closed the meeting. Vox.

Mrs. Ladd-Finnican is again a widow, Mr. Finnican having passed away while in the North, news of which has reached this city.

The Medical Bill which we have heretofore mentioned as being before the Legislature of California for adoption, has been amended, and in that condition has passed the Senate. The amendment made it satisfactory to the Mental and Magnetic Healers, Christian Scientists, etc., because it excepted those who did not administer medicine or practice surgery. It will now come before the House of Representatives.

Mrs. Clara Foltz, the popular lady attorney of San Francisco, intends to go to Sacramento to use her influence in having the bill defeated. Mrs. Foltz is also the head of the Mental Science Temple which was formed in San Francisco about a year ago, and meets every Sunday morning at Golden Gate Hall.

Obnoxious class legislation, which is always inimical to the interests of the public, will not stand a test before the Courts, and ought not to exist; but it is notoriously a fact that many of the laws of almost every State in the Union are tinctured with class legislation.

Of course we are glad to know that the Senate passed the bill without its most unjust features, but still herbalists, and those who give medicine ever so simple, are interested in its defeat, and also every parent and humanitarian who advises or prescribes any simple medicine for the cure of disease.

Oakland.—A very pleasant surprise party and house-warming was given by the members and friends of the Union Spiritual Society, Tuesday evening, Feb. 5, at the residence of Mr. and Mrs. W. H. Binns, corner of Fruitvale Ave. and 27th St., Fruitvale. The affair was a complete surprise to the congenial host and hostess, who made all present feel at home. Refreshments were served, amusing games were indulged in, and it was late when the guests dispersed to their several homes. Among those present were: Mr. and Mrs. Binns, Miss Alvina Binns, Master Roy Binns, Mr. and Mrs. Cowell, Mr. and Mrs. Helsel, Mr. and Mrs. R. G. Taylor, Mr. and Mrs. Moore, Mr. and Mrs. Valentine, Dr. and Mrs. H. W. Anderson, Mr. and Mrs. Peck, Mrs. Dr. Stewart, Mrs. Amanda Smith, Mrs. Ingersoll, Mrs. Leigh, Mrs. Allen, Mrs. Neal, Mrs. Winden, Miss Nedderman, Mrs. Perry, Miss Perry, Mrs. James, Mrs. R. E. Taylor, Henry J. Smith and Thos Ellis.

A Washington's Birthday Party will be given by the Mission Lyceum on Saturday, Feb. 23, at Mission Opera Hall, 2131 Mission St., San Francisco. This will be one of the events of the season and a very nice program is being arranged for the occasion.

Oakland.—Dr. H. M. Barker of Los Gatos, a prominent member of the State Association, has permanently located in Oakland, and can be found at 1065 Washington St.

The Ladies' Aid met as usual last Wednesday afternoon for business at Occidental Hall. The matter of establishing an endowment fund was further discussed and then referred to next Wednesday's meeting (on Feb. 20) for final action. Its adaptation will be a great relief to the Ladies' Aid Society, as well as to those who will participate in its benefits.

Oakland.—Mrs. R. S. Lillie spoke at 11 a.m. last Sunday at Woodman's Hall, her subject being "The Needs of the Hour." Those present expressed their approval of the address very emphatically. Her lectures are grand beyond expression. At 8 p.m. Mrs. H. A. Griffin occupied the platform, giving messages rapidly and accurately. The general expression of the audience was: "We hope she will come again." Edward K. Earle is engaged for the evening of Sunday, Feb. 17.

A Benefit.—Ladies from the Flower and Fruit Mission and Associated Charities have joined with the Ladies' Aid Society to give a benefit entertainment and dance at Occidental Hall, Thursday evening, Feb. 21, for Mrs. Hutchings (the wheel chair medium) who is much worse with rheumatism. The program will be attractive with new talent, and the ladies hope to sell 600 tickets at 25c and ask all to pull together. C. H. WADSWORTH.

Hermetic Brotherhood.—The parlors at 509 Van Ness Ave. were comfortably filled last Thursday night, despite the fickle weather. The meeting opened with meditation on the theme: "No brightness excels that of the loving heart." Music by Mrs. Rogers and Mrs. Weld followed. The topic for the evening, "I am my brother's keeper," was announced. An able discussion brought out several new points, and also showed much interest in the subject itself. F. C. Germain, a teacher of practical palmistry, made a short and interesting talk. Mr. Germain is to lecture on Wednesday evening, Feb. 18, at 509 Van Ness Ave. on Palmistry. Admission, 10 cents.

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

The Mediums' Protective Association held its second monthly meeting under the new plan, which enables all members to participate in the business and pleasure of the meeting. The February meeting was held at the residence of Mrs. H. A. Griffin, 1151 Octavia St. Two new members were elected: Mrs. Emma Schmoltd of San Francisco, and Mrs. Hatch-Brown of Los Angeles. The Oriental quilt presented by Mrs. Seal was raffled at 10 p.m. and won by No. 111. Short talks were made by President W. T. Jones, Treasurer and acting Secretary M. S. Norton, Prof. Cunningham, and the hostess, Mrs. H. A. Griffin. Dr. W. H. Davis and Karl Eberhardt gave spirit messages. Miss Mabel Griffin sang a solo with an encore. The company adjourned to the hall below and danced to music furnished by Mrs. Sadie Cooke and Mr. H. A. Griffin. The next meeting will be on March 9 at the residence of Mrs. G. W. Shriner, 209 Hyde St. There will be a musical and literary program presented. M. S. NORTON, Sec. pro. tem.

Oakland.—Dr. Anderson opened the subject, "After Death—What?" before the Union Spiritualists at Fraternal Hall on Sunday afternoon, Feb. 10, and was followed by Mrs. Drake, Pres. Preston and others. Mrs. Cowell gave some well-authenticated messages. Mrs. Amanda Smith occupied the chair. The evening meeting was devoted to messages through the organism of Mrs. Stewart. Edward Earle has been engaged for the evening of Feb. 24. Sec.

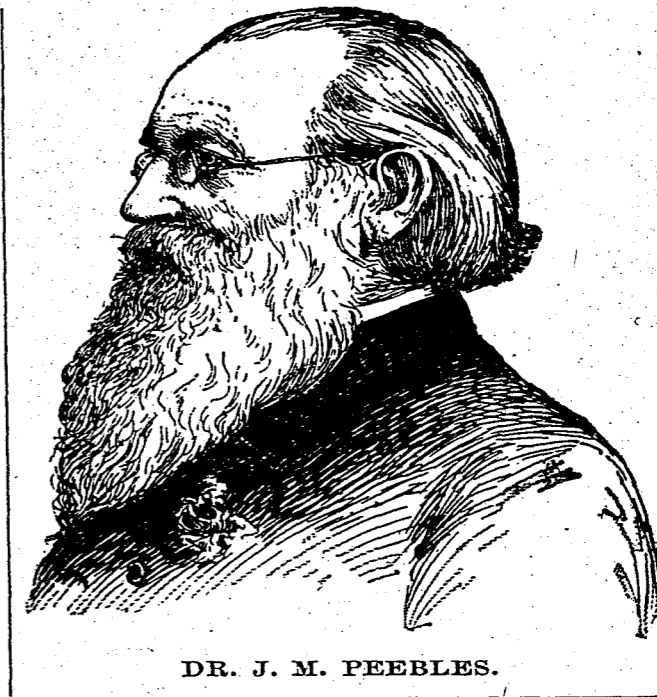
Mrs. Agnes Evans, wife of Prof. Fred P. Evans, now of New York, but formerly residents of San Francisco, was tendered a birthday reception at her residence at 103 West 42nd St., Saturday evening, Jan. 26, by her many friends.

Mission Lyceum.—The hall was well filled last Sunday with happy children and a large number of their friends, many of whom visited the Lyceum for the first time. In addition to the usual interesting exercises, Mr. and Mrs. Bond and Mr. and Mrs. Sexton brought their babies to be named. Mrs. Sarah Seal officiating, using pinks and roses as symbols emblematical of each one's life, and in well-chosen words spoke of the main characteristics and possibilities of the little ones, commending them to the care of and invoking the blessings and help of parents and the angel-world, that their lives may be useful and helpful to the world. W. T. JONES, Conductor.

Mrs. Elizabeth D. Bell, well and favorably known in San Francisco as well as in the Eastern States, was attacked by la grippe, which later developed into pneumonia, and caused her transition on Jan. 30, 1901, at the home of her sister, Mrs. Nellie F. Seymour, in Washington, D. C. Mrs. Bell was an ardent Spiritualist and won the esteem of her many acquaintances. She was an active and earnest worker in the Ladies' Aid Society of San Francisco, and her passing to the higher life will be a personal bereavement to the president, Mrs. B. F. Small, and many of its members. She was buried in Detroit, Mich., on Feb. 3.

Mrs. Weir will hold spiritual meetings in Eiben and Nor Hall, corner Seventh and Peralta Sts., Center Station, Oakland, every Sunday eve. at 8 p.m.

Palmistry.—F. O. Germain will commence a series of six weekly lectures on Palmistry, explaining its occult, potent and practical relations to our lives, at 509 Van Ness Ave. on Wednesday, Feb. 13. Admission, 10 cents, each lecture. 7t3



DR. J. M. PEEBLES.