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VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 8, 1902.

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FOLD US IN YOUR ARMS.

Come, ye spirits, true and faithful,
To our home, oh, wend your way;
Bless us with your loving presence,
Guide us onward day by day.
Give, oh, give us peace and union,
Feed our souls with love divine;
Sprinkle o'er us sparkling dewdrops,
From the fount of life sublime!

We are lonely, we are weary,
Hungry, thirsty, sick and sore;
Rest and soothe, refresh, renew us,
Upward lead us we implore.
Never can we thrive without you,
Life is dreary, dark and sad;
But with loving angels near us,
Earth is cheery, hearts are glad!

Fold us in your arms, loved angels,
And caress us as of yore; portals,
Lift our thoughts to Heaven's bright
Teach us of the Eden shore:
Fill our homes with joy and brightness,
Keep our hearts with love aglow;
Walking hand in hand with angels,
Peace on earth man soon shall know!

J. M. ALLEN.

BORDERLAND

Premonitions and Dreams.

The following are from the London Spectator, and are all vouched for as to correctness:

When quite a young girl I dreamed several nights running that I went into a house which I did not know, and that a lady in a green dress took me over it; but the only room I remembered on awaking was a bath-room, where stood a plain deal cupboard, on the top of which was a quaint Indian work-basket. Some time after, I obtained the post of assistant-mistress in a High School. The mistresses lived with the Head-Mistress. On my arrival Miss X took me over the house, and finally showed me the bath-room, which I immediately recognized as the room of my dream. It contained the deal cupboard, on which stood the quaint work-basket. I then observed that Miss X had on a green dress!

A. W. H.

DREAMED OF A RING.

In November, 1893, I awoke one morning fully impressed with the idea that I was receiving as a gift an unusually large gipsy ring, set with a single sapphire with a brilliant on each side. The dream was a pleasant one to the female mind, and I soon fell asleep again, but only to awake with a still stronger impression that the jewel was actually in my hands. So curious were my sensations that on my maid entering my room at 8 o'clock I told her of the two dreams, most minutely describing the ring, and I also asked my husband to

bear witness to the statement should anything follow to confirm the dream.

Two hours later the postman arrived, and so great was my astonishment at seeing a small, neatly done-up packet (evidently a ring-case), that I dare scarcely open it, and decided to ask my maid to do so. Before breaking the seal I asked her to repeat the description of the ring that I had previously given her, and then the little packet was opened, and the joyful exclamation followed: "Why, my lady, here it is!" The ring was sent to me by a friend in memory of his wife, who had died some months before; but I had absolutely no idea that I should be the recipient of any souvenir of her, nor did I ever see her wearing the ring in question. The same maid is still in my service, and can (as well as Sir Astley) substantiate my story. SOPHIE J. PASTON COOPER. Gadebridge, Hemel Hempstead.

DREAMED OF A WOUNDED FRIEND.

In 1860, as a youngster, in company with many other young Englishmen, I volunteered for service in the army of Garibaldi. Among the rest, there was one with whom I became very intimate. He had purchased, as he believed, a commission on this country, only to find on arriving in Italy that it was not recognized by the military authorities, and he therefore became attached to my company in the capacity of a "cadet" as it was called.

At the close of the service in the field, we were stationed at Salerno, and while waiting our discharge, our work consisted chiefly in the hunting down of brigands. It was

monotonous and unprofitable labor, and some of us got leave from time to time to go to Naples, where our sick and wounded were.

Young B—s had done so on one occasion, and he had written to me to say that as he was going home, he would like, if possible, to get his commission before doing so, and he asked me if I could help him in the matter.

To this end I got a "round-robin" signed by the members of the company petitioning the authorities to give him the rank he sought. On the day following its completion, another comrade, one C—y M—k, and I had to proceed to Naples to pay off some of the sick and wounded, and as we had to make an early start, the nearest station being some distance off, we went to bed early, both of us occupying the same room in the Locanda. Before retiring, I placed the "round-robin" on the dressing-table, and called the attention of my comrade to the fact.

During the night, and being at the moment, as I thought, awake, I suddenly saw in the corner of the room farthest from me a globe of light, as it were, appear and expand to form a large circle, and on it gradually a picture formed. I saw, or dreamed I saw, a hospital ward, and in the bed nearest the door lay a covered form. I saw the door open, and there entered the Countess della Torre (who was well known to me as having attached herself to our regiment in the service of the sick and wounded) and a medical man, and as I looked, the former, in order, apparently, to show some one else, who did not appear, what lay

beneath, drew the bedclothes from the face and upper part of the recumbent figure, and I recognized my friend, dead, with a bullet-wound in the right side of his chest, the side, as it happened, furthest from me.

I had only time to mark the picture and notice the sadness of the faces before the vision faded. I could sleep no more. My restlessness woke my companion, whose grumbling was not in the least allayed when I detailed the cause, which he very heartily derided. I looked for the "round-robin" in the morning, and failed to find it, and thus possessed with concern at its loss and with thoughts of my dream, I started in due course for Naples.

On arriving I proceeded at once to the Ospitale San Sebastian, notwithstanding the remonstrances of my friend at what he thought my folly, and was told by the sentry at the gate the news that poor young B—s had been accidentally shot that morning. He directed me to a ward on the second floor, whither I hurried, and as I reached the door it was being entered by the Countess della Torre. As I passed through behind her the vision of the night became translated into living fact. There stood the bed behind the door, the Countess and a medical man by its side, and once again I saw the former draw down the bedclothes and expose the face and form of my dead comrade with the bullet wound over his right breast.

It appeared he had been accidentally shot by a friend while examining a pistol, and the bullet had entered the right side and penetrated the heart. The missing petition turned up months after my return home, among some papers, and I sent it as a memento to my friend's father. T. W.

DREAMED OF A WOUNDED SON.

In 1851, in the middle of one night in March, the late Lord W— was awakened by his wife. She was in a state of great agitation. She told him she had just seen their son (who was in a regiment engaged in the Kaffir War) in the room, and that she was certain something dreadful had happened to him. On that day her son, who was a brother-officer of mine, was mortally wounded in an attack on a Kaffir kloof, and died in my arms about sunset. I was wounded myself some months later, and sent home, when I first heard this story from his relatives. A.

To return good for evil, and not to resent injuries, can only be the act of a great mind.—Confucius, 550 B. C.



Winter Scene in the North.

Thos. Paine Anniversary.

J. P. COOKE.

On Jan. 29, 1902, the Brooklyn Philosophical Association honored itself by observing the 165th anniversary of Thos. Paine.

The "rising generation" of liberals to which this journal ministers can not afford to forget Paine or his work. His "post-mortem" work has been, in the spirit, as noble, as useful and as radical as were any of his "ante-mortem" pronouncements.

The new day-spring of Liberalism that is coming over the hills has reached even the lowly grave of Thomas Paine, and is covering it with flowers. The foul specters that gathered there no longer appear to those that have eyes to see. Let Spiritualists remember that "Tom Paine" in spirit is often mistaken for Jesus by earth's benighted ones, from the fact that he has so much light about his spirit. They suppose that it could only be the angel Jesus who could so shine.

Every true American should know at least something of the great qualities of Thomas Paine. Every true American should know that it was he who struck the keynote of our revolution by his "Common Sense." It was a very uncommon brand of common sense, both in his day and in this.

Every true American should know that his "Crisis," written in an hour of extreme discouragement, electrified the army, put a soul into the country, and was worth to the failing cause of Independence more than an army with banners. Its first sentence, "These are the times that try men's souls," is still the patriot's battle-cry.

Every true American should know and should love to remember that when these two books were having an enormous sale—the demand for the former reaching not less than 100,000 copies, and both together offering to the author profits that would have made him rich—the author, a man poor and overworked, refused a cent of remuneration for his toil, and, like a prince—nay, rather like a true friend of man—freely gave the copyright to every State in the Union.

Every true American should know and delight to tell how Thos. Paine, in his period of public favor and of intimate friendship with the founders of the government, declined to accept any place or office of emolument, saying: "I must be in everything as I have ever been, a disinterested volunteer; my proper sphere of action is on the common floor of citizenship, and to honest men I give my hand and my heart freely."

It was not always "Three cheers for the old flag and an appropriation!"—*a la Col. Sellers!*

Every true American should know, and should not forget, that when the State of Virginia made a large claim on the general government for lands, Thomas Paine opposed the claim as unreasonable and unjust, though at that very time there was a resolution before the Legislature of Virginia to appropriate to him a handsome sum of money for his public services rendered. Not for any private consideration would he hold back his protest.

Every true American will be glad to know that Paine, though an Englishman, had such love for republican institutions that he declared he would rather see his

horse, Button, eating the grass of Bordentown or Morrisania, than see all the pomp and show and "coronations" of Europe.

No private character has been more foully calumniated in the name of God than that of Thomas Paine. It is a matter for real regret that a graduate of Harvard should have spoken so erroneously as to call him a "dirty little atheist."

A man who commenced his "Age of Reason" with the affirmation, "I believe in one God and no more," cannot be honestly and correctly called an atheist. The belief in one God only is the creed of all the Unitarians in all the great race religions of the world. Indeed, to worship any other than the one Infinite God and Life of the Universe, involves some form of idolatry or "man-olatry."

Few persons now take interest in the charges or their refutation. Paine has been "born again" too long for men to care whether he was slandered or not. But Justice deems no words wasted in efforts to rescue from oblivion or from infamy the name of an honest man, who wrought well for the cause of Humanity and for the cause of Freedom.

The Doing—not the Saying.

ARTHUR F. MILTON.

To be in the light is to be master of the situation, whatever the issue.

If we have a grievance it is no use to make complaint until we are certain of being right, or, at least, of being able to present our case logically—clear to the listener, or judge and jury.

Thus it is with our personality, or the understanding of self.

To teach a philosophy we should know enough of it by self-application or experience to inspire it with the impetus needed to make it felt as a truth.

An aphorism says: "Faith is truth felt." But how can the spirit of selfish pride inject feeling of love into that which is not in its own vibration? It must necessarily fall flat on the reader or hearer. It runs in a parallel with the drunkard preaching temperance.

Teaching the philosophy of love needs love as a basis—its practical exemplification by the expounder—as it needs purity of action to make the philosophy of moral culture acceptable.

"The devil quoting Scripture" is not without fair representation in every day life. Many preach what they do not believe—consequently do not enact. Others believe what they do not know to be true—consequently move in the dark. Some preach what they do not practice—consequently are not true to themselves. Some knowingly; others from lack of self-knowledge—believing because they preach right, they are right.

Self-knowledge is an important factor in all reform matters calculated to benefit others. Consistency must exist for practical results. Without it the fundamental principle is lacking to achieve that which is intended.

A beautiful sermon or lecture, minus the essence of its being, is imbibed with the spirit offered. It receives the acknowledgment due the same, but misses the soul. It vanishes as soon as displaced by other thoughts of a worldly nature.

As matter finds its own, so does

spirit or mind. But to reach the soul the thought must be consistent with the action it expresses, or the life with that which is given forth.

No soul can elevate another above its own attainment. Then how can the mortal? The law remains the same for both.

Men may speak wiser than they know under inspiration, but then the elements must be inherent for this understanding. It is now for them to abide by it as well as teaching it. In comparison to their practical execution the law affects their hearers or readers. Not a modicum beyond this.

We may know what is right, but cannot claim it until we execute it. The principle lies in the doing, not in the saying. Law and principle are one, and thus follow the act.

To be the master of a truth, therefore, is to enact it. Under those circumstances only, are we in the true light of the same, and enable others to find us.

Washington's Birthday.

TO THE EDITOR:

The birthday of one of the noblest personages of all the ages was recently commemorated. A certain theological cult claims that Washington was of the so termed "Christian" faith. Hon. Robert Dale Owen, in 1831, investigated the matter to determine the truth, and obtained facts from a noted Episcopal minister, Rev. Dr. Wilson, of Albany, N. Y., who, in a sermon, alluded to Washington as an unbeliever in Christianity. Rev. Wilson stated that he had gathered from personal friends of Washington's and other sources—had read every line that Washington had given to the people and did not find one expression in which he pledges himself as a believer in Christianity, and said that he was a Deist and nothing more.

The closing years of Washington's life, except the last two, were passed in Philadelphia, he being the President. He then attended Dr. Amercrombie's Episcopal Church. Rev. Amercrombie was intimately acquainted with Washington, and in reply to a question of the faith of his eminent hearer, said: "Sir, Washington was a Deist." Jefferson states: "Dr. Rush told me that when the clergy addressed him (Washington) on his departure from the government, it was observed in their consultation that he had never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought that they should so pen their address as to force him to disclose publicly whether he was a 'Christian' or not. However, he answered every article except that, which he passed without notice. (Jefferson Works, Vol. 4, page 572.)"

That distinguished scholar and reformer, the late Rev. Dr. Wise, said: "Jesus' teachings were unpalatable to the average man of the nations, so they distorted them until they have no semblance to the original. From Moses to Lincoln the greatest souls of all the ages have been of the Theistic faith, and the compact and comprehensive creed of a great reformer and scholar. 'Love the good God and be good,' illustrates the cult."

QUAKER.

It is better to suffer than to inflict suffering.

Evolution of the Spirit.

WM. J. COWEN.

The evolution of man as being a development of the lowest type of animal life is the theory presented to the world by Darwin, the greatest of the naturalists and scientists of the past. Life, as expressed upon the earth sphere, is divided into many groups or varieties, varying from the lowest forms of animal life to the highest form—man himself. Further than this, each period of the different ages of the world's history has had its own peculiar types of vegetable and animal life. In the early stages of the world's development, during the evolutionary period, it is probable that no animal life of any kind existed upon the earth. The surface of the earth was in a state of upheavals and settlements. The interior fire of the globe was bursting forth at every available vent-hole and emitting poisonous gases and vapors which hung over the surface like a dark, dense cloud. Life of any description was impossible at this time. As the surface of the earth gradually cooled in places, some of the inferior types of vegetable life appeared.

As the interior fire gradually cooled and the surface became thicker and stronger, and the aspect of nature became more defined, there appeared great growths of vegetable life, monstrous ferns forty feet in height, trees of fabulous dimensions and all vegetation developed as it had never done before. It is doubtful whether animal life existed at this period; if it did, it was of a nature closely akin to vegetation. The atmosphere was filled with carbonaceous gases issuing from the turmoil still going on within the interior of the earth and finding vent through fissures in the surface and monstrous volcanoes. Carbonic acid gas, the life of the plant, was in the atmosphere in immense quantities, but this gas is very destructive to animal life.

In one of these marvelous changes which have come over the globe, all this is changed. Another age of the world's history comes into view and the past is lost to all time except as we are enabled to read its history upon the rocks and judge, as we can, of what the history of the earth reveals to us.

We know that the earth is constantly changing in its structure and outline. The conditions existing at the present time are different from those in the past, and other conditions will manifest themselves during the future ages. The evolution of matter is not finished, nor will it be, until we attain those conditions best adapted to the support of the higher types of life. From the impressions on the rocks and the remains which have been discovered at various times, we know that animal life has existed in the prehistoric ages of the world's history, types which do not exist to-day and which were peculiar to the age in which they lived.

The present age, the most developed period of the world's history, is the time when man first appeared upon the scene. Man is a distinct type of life and has developed from no inferior type of life. The evolution of life is continuous from the very lowest type of animal life, which closely re-

sembles vegetation, to the highest type as expressed in the chimpanzee, or man ape; but here it ends. From animal life to man, there is no connecting link, no varying and graded species to complete the chain of evolution. Man stands alone, distinct from animal life, towering above the highest type in formation and intellect. There is no resemblance whatever between an ape and a man. An ape will always remain an ape. Man will develop into something higher, better. He is destined to advance as the ages roll by. From the primitive condition in which he once existed, man has developed his abilities, until to-day nothing is impossible to him. Man is pre-eminent, towering above the rest of creation. Nothing can approach him in intellect and reasoning powers. He is the Lord of creation.

In the evolution of the spirit, man occupies the primary or first grade of existence. He is the lowest type of a spiritual being. Halted by the environments of his physical existence, the spirit is hindered from expressing its spiritual characteristics. Man is placed upon the earth to receive the first lessons which make up the foundation to the learning which shall be his, during the countless years of eternity.

Passing from life and laying aside the physical body, the spirit is born into another sphere of activity. Here, new types of life greet it, spiritual beings in all the different grades of development. The spirit is at the foot of the ladder of progression. The spheres of learning to which it is preparing itself stretch out before its vision like a long line of graded planes of thought conception. The advanced spirits appear to the newly-arrived spirit as beings of celestial beauty and towering intellect. The spirit of man is receiving new lessons in spiritual science and continues to advance, until it has attained the source of perfect knowledge which exists in the pure and exalted regions of creative thought.

This, in brief, is spirit evolution, or the development of man from his primitive condition upon the earth sphere to the arrival of his spirit at the source of knowledge where exists the God of the universe.

Spartansburg, Pa.

Science or Religion.

HON. A. B. RICHMOND.

Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?

In answering the above interrogatory, it is first necessary to ascertain and define the meaning of the term religion. My conception of the term is this:

Religion includes all forms of belief in unseen spiritual forces or powers; the direct tendency of which is to prove a future life, or the immortality of the human soul, and its conditions in that life as well as its moral obligations to its fellows in this.

Spiritualism is not a creed, neither is it a cult, but a religion that asserts the immortality of man from demonstrative evidences as conclusive as the fact of his present existence. The witnesses of its truth live and testify positively to the asserted fact of a life

beyond the grave. Faith does not enter into the problem as a necessary ingredient to its solution, any more than it does in the problems of mathematics or phenomena of chemical affinity.

Spiritualism asserts a future life and proves it by living witnesses who are now in that life and testify to its existence. It is not a scientific fact alone, any more than is any other well-established phenomena observable by mankind. Science attempts in vain to account for it in speculative theories, but in the end is relegated back to the fact of spirit manifestations, which are proof without regard to scientific theories or experiments.

Does man live beyond the phenomena of death? This question and its affirmative proof is the basic fact of all the religions of earth. Without this positive proof all creeds or cults are as visionary as the baseless fabric of a dream. The aid of science is not necessary to establish beyond a doubt this foundation of all religious beliefs, and which is the corner-stone of all creeds, and must and can be proved without the aid of science or the logic of hope and faith.

In our courts an asserted fact is proven by eye-witnesses or an incontrovertible circumstance; the witnesses may be ignorant of the meaning of the word science, but they can relate what they saw as clearly as could a sage or savant, and are believed as their testimony may or may not agree with the common experience of the jurors. We all know that we can recognize the faces and forms of our fellows, and even the sound of a familiar voice without the aid of scientific rules or formula. Science may, it is true, assist in the explanation of the apparent impossibility of the facts narrated, yet, if the evidence is clear and positive, the jury will judge the testimony from their knowledge of the truthfulness and candor of the witnesses, without regard to the speculations of science.

Now, spirit visitations are proved by the testimony of innumerable witnesses, the communications are verified by the knowledge of those to whom they are made, of the circumstances and incidents narrated. They know without the aid of science that an invisible intelligence has related facts known only to themselves, and that therefore the mental personality of their friends yet lives, loves, and remembers the persons and events of their earthly life; and this testimony does not depend upon science for its verification, but upon the experience of mankind. This forms the basis of the religion of Spiritualism, and the evidence is so conclusive that no man can fail to see its undeniable truth.

I am seated alone in the darkness of my room. Presently I feel the presence of an unseen influence, then a familiar voice calls my name and converses with me, and relates circumstances and even business transactions unknown to me at the time, but afterwards verified on examination of incidents I never knew before. Manifestly I am in the presence of an intelligence that remembers the past, that evinces the loves or friendships of earth life. This is not scientific evidence, but is more like the legal testimony admitted in our courts where the most momentous interests of life are involved in the issue.

Repeatedly have I seen life and death trembling in the judicial balance. The facts known to sci-

ence alone were of no avail in solving the problem, but a human intellect is placed in the witness-box and relates incidents that need not the aid of science to understand or explain, and upon this evidence alone the controverted issue is made plain to the uneducated mind in the jury box. Justice asserts her sovereignty, and right triumphs over wrong. Sometimes, it is true, science lends its aid in solving collateral questions of guilt or innocence from the incidents narrated by the witnesses.

So it is in the investigation of the religion of Spiritualism. The testimony of unseen lives and spirit presence proves the existence of facts that are far beyond the powers of science to explain; sad, indeed, would it be if these facts were ignored and the issue relegated to the laboratory of science alone for their explanation.

The learned explanation of spirit phenomena uttered by eminent scientists, of sub-consciousness, atomic polarity, or magnetism, is "Obscurum per obscurius" and only renders darker and more obscure the mystery that is involved in the windowless place of death. But to the plain, common-sense explanation, of an unseen human intelligence that survives the dis-integrations of the body and lives as a spirit, and sometimes returns to this earth to communicate with its loved ones on this side of the grave, science can add nothing; and if immortality is a fact, as asserted by all the religions of earth, if this basic fact is proven by the demonstrative evidence of spirit phenomena, science can add nothing thereto.

All of the multitudes of religions of earth believe in the immortality of the soul, but they believe from the evidence of hope and faith alone. Science does not aid them, and demonstration is unknown in their investigations. How feeble is this proof and how uncertain its conclusion.

But the religion of Spiritualism proves its assertions by evidence so plain that he who runs may read. In the great tabernacle of human mentality and consciousness, Spiritualism stands in the very "Holy of Holies" and freely converses with the unseen visitant from another world. The alembic, the crucible, retort and microscope of science have no place in this realm of spirituality. Human experiences, love and memory, are the only apparatus needed to prove the presence of those who fill our hearts with the recollections of the past.

Are there any religions on earth among men? If so, then why should not Spiritualism take its place in their ranks and even at the head of the procession, for it demonstrates the truth of the motto inscribed on the banner of every creed and cult: "If a soul once lives it can never die." The moral ethics of Spiritualism will vie with the purest religious code of earth. Then why is it not in itself a religion? Why should it take a place among the diversified theories of science, subject to the contentions of learned ignorance?

What other religion of earth can at the bedside of sickness and death afford such consolation to the dying and so mitigate the sorrows of the living? Before our eyes are closed to the scenes of earth, the religion of Spiritualism opens them to the wider and more beautiful vista of immortality. The religion of Spiritualism is

Slave to no creed or sect, and takes no private road,
But looks through nature up to nature's God.

Not a personal God, but the infinite mind of the universe, that directs force or creative energy in the formation of all physical forms with never-erring infinite intelligence, or, in the beautiful, inspired language of Lizzie Doten, it is the

God of the granite and the rose!
Soul of the sparrow and the bee!
Whose mighty tide of being flows [thee,
Through countless channels, Lord, from

It leaps to life in grass and flowers,
Through every grade of being runs,
Till from creation's radiant towers
Its glory flames in stars and suns.

—Progressive Thinker.

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

SAN FRANCISCO, MARCH 8, 1902.

Many Spiritualists and thinkers along advanced lines are included in the German Emperor's court, from which he is said to have threatened to exclude all Spiritualists, Mental and Christian Scientists, etc. To exclude all such would make a new court register necessary. He will not dare to attempt such a thing.

Marconi has unknowingly and indirectly done much for Spiritualism, says the *Psychic Journal*, as his discovery that electrical waves can penetrate apparently solid bodies and traverse vast distances without wires being used, provides a practical and scientific parallel to spirit appearances and messages. The skeptic who could ask with a show of reason: "How can a spirit pass through a wall or closed door?" can now be met with the counter query: "How does Marconi send intelligible messages through walls, doors and living bodies?"

The explanation in both cases is the same, namely, that apparently solid bodies are not really solid, but are composed of particles of matter inter-penetrated, or divided by a layer or stratum of the "universal substance" ether. Psychological investigators have long known that matter presents no obstacle to spirits; and spirit photographs have been taken through a wall.

The Person who leans assumes a servile position for the time being; in some way, looking up to another as master. This is then not the way to become free, though I can quite easily see that such an attitude represents a stage in our development. Only let us hasten to step upward to higher planes, to be one's own master—to be free.—Fred Burry.

"Medium"—License in Denver

Prof. Geo. W. Walrond writes us as follows concerning the licensing of mediums and others in the city of Denver, Colo.:

The Denver (Colo.) Board of Aldermen have passed an Aldermanic Bill and City Ordinance, licensing and regulating astrologers, mediums, clairvoyants, card-readers, fortune-tellers, mind-readers, palmists, phrenologists, electric and magnetic healers, and psychologists, within the city of Denver.

The annual license is to be \$100, and any astrologer, medium, magnetic healer, clairvoyant, palmist etc., practicing without a license, or violating any of the provisions of the city ordinance, is to be fined, upon conviction, in sums varying from \$10 to \$100. The ordinance was passed, and became a law on Feb. 18, 1902. G. W. WALROND.

The mania of imposing a license on mediums and others seems to be spreading all over the country. The cities of Seattle, Los Angeles, Denver, etc., are vying with each other in their eagerness to class mediums and clairvoyants with fortune-tellers and imposing a prohibitive license on them in order to crush Spiritualism out of existence. Unjust and unreasonable as it may appear, perhaps it is all right. Persecution was the seed of the church, and levying taxes on Quakers, Jews, and the like, had a tendency to unite them into closer bonds of fellowship. It is quite possible that persecution and levying heavy license on mediums, clairvoyants, mind-readers, and mental and magnetic healers may cause a closer bond of union to grow and flourish among Spiritualists, making them feel that they have common interests at stake, and that their rights should be protected and their privileges maintained.

The only way to secure our rights and privileges is to appeal to the highest courts of the country, and force a decision of the question as to whether Spiritualism has any right as a religious system in common with other bodies, and whether its mediums and spiritual teachers are entitled to all the rights and privileges accorded to priests, preachers and teachers of other organizations.

This point must be adjudicated and defined by the Supreme Court of the United States. Until this is done, our mediums and teachers will be persecuted and thrown into prison at the behest of prejudice and malignity.

This is a work not only of the National Spiritualist Association, but for every individual believer in Spiritualism. We must pull together and demand our rights, as well as to furnish the means necessary to secure them.

It is Reported that the gifted Dr. Dean Clarke is physically enfeebled by nervous trouble. But it is also reported that his inspirable "intellect" are as available as ever for good work.—*Banner of Light*.

Science or Religion?

Our esteemed cotemporary, the *Progressive Thinker* of Chicago, last month presented a suggestive symposium on the question as to whether Spiritualism is a religion or a scientific fact. It includes replies from prominent Spiritualists, presenting many shades of opinion. This illustrates the point that Spiritualists are independent thinkers and cannot be tied down to any platform of principles or statement of basic facts; and for the present, at least, to attempt this will be futile.

Should they grow together in their views at some future time, such a statement may be made possible, but, on the other hand, should they grow apart, the opposite will be true.

On one thing only do they seem to be all agreed, and that is that spirits decarnate *can* and *do* communicate with spirits incarnate in the flesh.

In another column we give the views of Hon. A. B. Richmond, a prominent Spiritualist and jurist, who presents an eloquent and exhaustive answer to the question, which should be read by every Spiritualist.

Changing Scenes of Life.

Change is written upon everything. Nothing stands still, because stagnation is death. The moon changes monthly, and

Stars go down
To shine upon some fairer shore,
And bright in heaven's jewelled crown,
They shine forevermore.

This reminds us of a very appropriate item by Mrs. Lucy A. Mallory, which reads thus:

Life is continually changing its garments (forms). It is only the ignorant, who perceive but the surface of things, who think that life can be annihilated because it disappears in one form. But if it disappears in one form, it is only to reappear in another. The life of the food we eat has changed its form by our eating the food, causing it to reappear in the flesh. The caterpillar disappears, but it reappears as a butterfly; the infant disappears, but the youth appears in place of it; the animal man disappears, but reappears as a spiritual man.

Ignorance imagines that Life is merely local and restricted to certain forms, but Life can change its forms, as man can change his garments, indefinitely.

The German Emperor has given an order for the persecution of faith healers in the Fatherland. How like Christian intolerance and buffoonery is this. "Oh, ye of little faith," said the Kaiser's Christ. "If ye had faith ye might say unto this mountain, 'Be thou removed,' and it would be done. He could do no mighty works then because of their unbelief." Christ's Christianity was essentially a religion of faith, and yet the leading Christian of Europe persecutes those who are trying to follow most nearly the example and precept of his master and theirs.—*Two Worlds*.

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 DOUBLE MAN, or The Life and Training of a Mystic, by F. B. Dowd. Eulian Pub. Co., Salem, Mass. Cloth, \$1.00. For sale at this office.

This is a story by a brother of the Rosy Cross, and is of rare power, charm and originality, embodying a new dispensation to mankind from those treasures of knowledge regarding man's higher nature and powers so carefully garnered and guarded by the Rosicrucian Brotherhood from generation to generation through many centuries. American as to scenes and characters, and so filled with that enchantment which, as Tolstoi, Zola and Howells have shown us, inheres in the realism of the near and familiar, rather than in the distant and shadowy.

"The Double Man" is also racy of the soil in its underlying spirit and motive. These are distinctly related to the movement of modern Spiritualism and its opening up of that realm beyond the veil of the material, which is daily becoming less and less an "undiscovered country." At points the narrative becomes intensely dramatic and thrilling; the author's descriptive powers are equal to the demand made by scenes and situations entirely out of the ordinary range of the novelist, whilst there is love and adventure enough to satisfy either romanticist or realist.

Rare, indeed, is the power to so picture the progress of a human soul in pursuit of the higher knowledge that not merely readers already far advanced on the path, but also those to whose eyes it is still unrevealed, shall feel its inspiration and its power.

This story furnishes a transparent medium for occult teaching of a remarkably interesting and advanced type. Much knowledge respecting spiritualistic phenomena, hypnotism, diabolism and obsession is displayed in the descriptions of various scenes of the story. It carries the reader most companionably through many marvelous experiences in that strange country beyond the borders of the physical.

ASPHODEL BLOOMS and Other Offerings, by Emma Rood Tuttle, Chicago, 1901. 284 pages. \$1.00. For sale at the JOURNAL office.

While Mr. Hudson Tuttle has been delving into the "Arcana of Nature" and the "Arcana of Spiritualism," mediumistically and scientifically, his gifted wife, Emma Rood Tuttle, has been wooing the poetic muse. At intervals she has published volumes of choice and beautiful poems, which have received many warm encomiums from the lovers of poetry.

Her last volume, "Asphodel Blooms," is in no way inferior to her previous books. It contains 138 poems of the most varied character as regards their subjects, poems on all kinds of subjects, poems long, poems short, poems didactic, poems entertaining, poems spiritualistic, poems mundane, poems personal, poems universal, songs, ballads, etc.

Moreover, this handsomely-bound volume contains portraits of Mrs. Tuttle, her daughter, Clair

Tuttle, Mr. and Mrs. Alfred E. Giles, and Xilia, infant daughter of Mr. and Mrs. Harrison D. Barrett. It has a number of story-ettes written by Clair Tuttle, together with others written by Mrs. Tuttle. The paper and printing leave nothing to be desired, the type being large and clear. To all lovers of good poetry this book is confidently recommended. One of its characteristics didactic poems is hereto appended.

SPEAK OUT.

You have thought, and thought, alone;
You have grown, and grown, and grown;
You've opinions of your own:

Speak them out!

You have reasoned long and well
In your brainy citadel;
Outgrown evils which befell;
Now speak out!

Let the world know where you stand,
Love and Wisdom, hand in hand;
Lead the soul to highlands grand;

Oh, speak out!

Many earnest ones would know
How to shackle sins outgrow;
Tell them kindly what you know!

Dare speak out.

Do not pause to veer and please!
Cowardice is heart disease.
Would you feel a royal ease?

Then speak out.

Feel at heart life's sacred worth,
Let it in your life shine forth,
East and west, and south, and north,

Oh, speak out!

Work to cleanse and educate;
Softened, sweeten, elevate;
Work before it is too late.

Soul, speak out!

Do not fear the dark-browed throng;
Lead the lagging ones along;
Order forward! loud and strong.

Oh, speak out!

WM. EMMETTE COLEMAN.
San Francisco, Cal.

The March number of the *Ladies' Home Journal* is an admirable example of a real "home" magazine. From the beautiful cover, by Mr. W. L. Taylor, to the very last page, it is replete with delightful fiction and interesting articles. The illustrations include another of the popular double pages of college girls—this time "At her Fun and in her Room." Curtis Pub. Co., Philadelphia. \$1 a year; 10 cents a copy.

The *Arena* for March contains two symposia, one relating to the Cuban problem and the other concerning the re-enactment of the Chinese Exclusion Bill. Among other contributions are: *Labor's Rights and Wrongs*, by W. S. Waudby; *The Ostrich in the New World*, by B. O. Flower; *Literature and Democracy*, by Joseph Dana Miller; *American Supremacy*, by A. B. Deahofe; *Marriage and Dress*, by H. W. Francis; an interview with Prof. Frank Parsons on public ownership of the telephones, and an entertaining psychological story, *An Unreal Reality*, by Laura M. Dake. Editor Flower's *Topics of the Times* and *Books of the Day* are instructive, as usual. Editor McLean announces a study of the "new woman," by the Hon. Boyd Winchester, for the next issue. 25c.

THE AMERICAN MEDICAL UNION—a history of its origin, principles, purposes and progress; by T. A. Bland, M.D., Secretary, 161 So. Hoyne Ave., Chicago, Ill. 10c.

This booklet is far more than its title suggests, though the history of that unique medical organization is of great interest, it being the first attempt, on a grand scale, to unite the physicians of all schools on the basis of Fraternity, Freedom and Progress. It is a

historical review of medical legislation, done in a style to compel a reading, and force conviction that it is an ever true tale of selfish schemes, corruptly inaugurated and despotically executed.

Every physician, and all who employ physicians, should read it. It is entertaining as well as instructive.

"You'll be my Sweetheart Still." Words and music by Carrie Chandler Sloan, a music teacher of Los Angeles, Cal. This is a very sweet song, the words of which may be found on page 6 of this issue of the JOURNAL. There is a very pretty movement in the music and an enchanting air. It is published by Sloan & Co., 109 So. Broadway, Los Angeles, Cal. Price, 35c, and may be obtained at this office.

Wee Wisdom Library No. 3 is entitled "The Garden, the Gate and the Key." 48 pages; 25c. Kansas City, Mo.: Unity Tract Society. It presents an instructive lesson for children, as well as for those of riper years, pointing out the better way to live so as to enjoy the beautiful garden of wisdom.

The Logos Magazine, which teaches the "Science of Life" in its outward manifestation and inner causation for February, contains many interesting articles, among which are: *The Fountain of Youth, Health, Wealth, Cooperation, Industrial School, Divine Science, etc., Self, and Do You Hear the Children Weeping?* a poem by Elizabeth Barrett Browning. Published by Sara Thacker, Applegate, Cal. 10c.

A feature of the *Review of Reviews* is a very full and interesting account of The Metaphysical Movement, by Paul Tyner. The article is the first complete and authentic account that has appeared of a movement that is having remarkable growth and influence among all classes of people. Mr. Tyner sketches the history of the cult, its literature and its purposes, with sympathetic understanding, and the article is illustrated by portraits of leading workers in the New Thought.

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In material, make-up, letter-press, cover and decoration, it is one of the handsomest volumes presented this season. It is a remarkable book in many respects and in none more so than in a spiritual and philosophical character. It has a readable charm about it that makes it as interesting as a romance."—*The Sunday Press*, Albany, New York. 273 pages, bound in tinted buckram, done in two-color initial letters, designed by H. B. Reisman, printed on soft, dainty paper. Price, \$1.50, postpaid. It may be ordered through any bookseller, or will be sent postpaid for the price by the Abbey Press, publishers, of 114 Fifth Ave., New York, with agencies in London, Montreal and elsewhere. who always issue interesting works.

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

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You'll be my Sweetheart Still.

I'm thinking of you, sweetheart,
For I can ne'er forget,
Tho' years have passed in silence,
The years since last we met,
I know that where I wander,
Be fate what'er it will,
Tho' time bring joy or sorrow,
You'll be my sweetheart still.

CHORUS:

'Tis long I find the years,
So full of grief and tears,
And still I know that when we meet,
You'll be my sweetheart still,
For when we reach the other shore,
'Twill be as in the days of yore,
I'll see your dear loved face once more,
You'll be my sweetheart still.

Alone I often ponder,
How we drifted far apart,
It was a missing letter
Caused each a broken heart.
It told of how you loved me,
Your promise true to be,
But ah! too late the letter came,
And you were lost to me.

Although my days are numbered,
My hair is streaked with gray,
My heart is none the lighter,
As the years have passed away.
I dream of you, my darling,
Forget I never will,
And tho' another claims your hand,
You'll be my sweetheart still.

CARRIE CHANDLER SLOAN.



The Editor is not responsible for the opinions of correspondents.

Letter from Santa Monica.

TO THE EDITOR:

Mrs. Mae E. R. Hunt opened her first meeting on Feb. 23 in Odd Fellows' Hall with a fair audience considering the inclement weather, the subject being "The Philosophy of Spiritualism," which was listened to with intense interest.

Mrs. Hunt's work lies in giving platform messages and inspirational lectures, also readings, and expects to give a series of lectures here.

She holds credentials of ordination from the Harmonial and Truth-Seekers' Societies of Los Angeles and is one of the highly sensitized instruments in the hands of the higher powers to teach their philosophy and science to the needy in city, nook or dale.

There seems to be quite an interest among the people to hear and know more of the truth—whether "If a man die, shall he live again?" and it is her intention to hold regular meetings every Sunday evening.

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I passed away fully conscious that a change had come. My great care that the work for "proportional representation" would suffer, dulled my soul to spirit songs of welcome, but with Anna, the Professor, mother and the children, I soon found my own mind was at peace.

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The world must cultivate its children in their psychic powers; the five senses—seeing, smelling, tasting, touching and hearing—are not spiritual save as all is spirit; but back of it all, the force that made the power of sight and hearing, lies a soul energy that ought to be unfolded. Not every one can be clairvoyant or clairaudient, or inspirational, but every one can hear the "still, small voice." Teach children to listen to this voice; some will tell you this is consciousness; I tell you it is the soul of the being speaking so that the mortal mind will hear, if taught to listen. Friends, listen to the voice; listen to your own soul, and angels can then come to you. Then there will be no death. Then "a new heaven and a new earth" will come to man.

I will bid you adieu, realizing you feel my presence, and I am,
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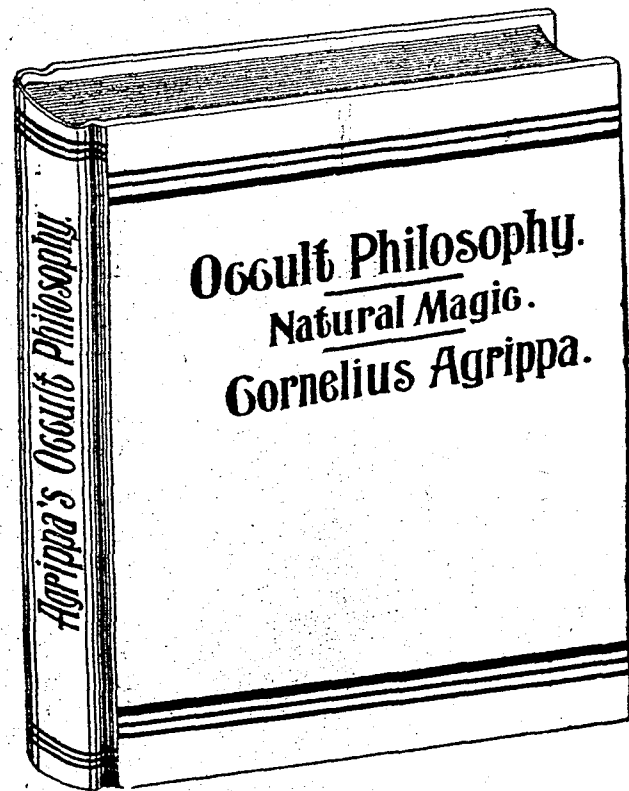
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Local News Summary.

Folsom 3044.—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.

The Monthly Party of the Ladies' Aid Society took place at 305 Larkin St., San Francisco, on Friday, Feb. 28, and those present had a good evening's enjoyment.

San Francisco.—The 54th anniversary of Modern Spiritualism will be celebrated by the California Sunflower League, (auxiliary to the State Association), in Odd Fellows' Hall, Seventh and Market Sts., San Francisco, on Sunday, March 30, 1902—morning, afternoon and evening. The Spiritualists of California are invited to participate. J. SHAW GILLESPIE, President. MRS. JENNIE ROBINSON, Chairman Com. of Arrangements.

Mme. Young's meeting was well attended last Sunday evening at 605 McAllister St., San Francisco. After the usual inspirational lecture by Mrs. Sarah Seal, Mme. Young gave a number of tests and spirit messages to the audience. Professors Young and Bothwell-Brown furnished the music.

The State Board meeting which was to have occurred last Saturday, was prevented by the furious storm which prevailed at that time. As there is considerable business to be transacted, a special meeting will probably be held in the near future.

Spirit Messages were given in profusion at 3250 22nd St., San Francisco, last Sunday evening by Mrs. Eberhardt, who also read articles psychometrically for her audience.

Prof. Allen lectured for the Union Spiritualists at Fraternal Hall, Oakland, Cal., Sunday, March 2, at 3 p.m., and messages were given by Mrs. Gillingham, Miss Dixon and Mrs. Seip. Mrs. Cowell and Miss Dixon occupied the platform at 7:30. A large audience was present on each occasion. Sunday, March 9, Mrs. Seip and other mediums will give messages at 3 p.m., and Mrs. Gillingham and Miss Dixon will occupy the rostrum in the evening. Sec.

Mediums' Protective Association.—A special meeting will be held on Saturday evening, March 8, in the Spiritualists' headquarters, 305 Larkin St., San Francisco, for the purpose of electing new directors and transacting other important business. A full attendance is earnestly requested, as matters of vital importance to the Society will be brought before the meeting.

W. T. JONES, President.
J. T. ROBERTS, Secretary.

The Society of Progressive Spiritualists held its usual meeting last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco. After the usual song service, President Wm. Rider introduced Mrs. R. S. Lillie, and calling for questions from the audience, she proceeded to give answers. Two of the questions were, "What is Death?" and "What is Sin?" Her guides answered these very satisfactorily and then gave an interesting lecture, which was well received by the audience. The whole concluded with an impromptu poem of rare excellence.

Spiritualists' Temple Association, Woodmen Hall, Oakland. March 2, at 2:30 p.m., Mr. Van Luven delivered a lecture on Hypnotism; Chas. Anderson spoke on spiritual topics at 7:30 p.m.; J. R. Little, Mrs. Amanda Smith and Mrs. C. Riesenweber gave messages.

Preparations for the anniversary celebration are progressing satisfactorily. We have secured several speakers and test mediums, also an orchestra of 15 pieces, for the afternoon and evening.

Sunday, March 9, at 2:30 p.m., lecture by C. F. Van Luven, messages by local mediums. At 7:30 p.m. Chas. J. Anderson will commence a course of lectures upon spiritual topics, followed by messages by J. R. Little and Mrs. Amanda Smith. Sec.

Los Angeles.—We have received a neatly-printed report of the Harmonical Association for the year ending March 2, 1902, which shows every debt paid and \$193.07 in the Treasury. The following were elected as the Board of Trustees for the coming year: President, W. J. Williams; Vice-Pres., Louis La Grill; Sec., J. D. Griffith; Treas., Mrs. Essie A. Ashby; Robert Adams, Mrs. Robert Adams, Hamilton C. O'Brien, Geo. H. Ashby and Geo. McNeil.

Secretary J. D. Griffith writes as follows: "The aim set out to accomplish this year is to start the erection of a Temple and secure 1,000 members. Mrs. Maude L. von Freitag continues as lecturer and medium. The Harmonical Society is now enjoying the respect of all and is destined to be a power for the cause of Spiritualism in Southern California."

Mrs. C. J. Meyer entertained her audience last Sunday evening at 335 McAllister St., San Francisco, by reading sealed letters and flowers to the satisfaction of all present.

Mrs. L. E. Drake, a teacher of spiritual science and a healer, has opened a meeting in Sunset Hall, 1684 Seventh St. West, Oakland, and will continue it for the investigation of spiritual science and philosophy, every Sunday at 3 p.m. She intends in the near future to hold evening meetings for messages and tests, or for teaching and healing. The subject last Sunday, "The Power of Thought," was interesting. Mrs. Drake opened the meeting, followed by Dr. Sivartha and Dr. Gillinan. Mrs. E. J. Cole, Sec.

An Excellent Audience greeted Henry Harrison Brown at Odd Fellows' Building last Sunday evening. His theme, "Nature's Finer Forces," covered the phenomena of Telepathy, Clairvoyance and Psychometry. The last he illustrated by some fine delineations of character. He claims that it is by the recognition of sensations made by the fine vibrations of Spirit that this phenomena is produced, and said that if we can thus sense a spirit while in the body, we can also sense those who have left it. Thus is all the phenomena of inspiration and spirit communion placed by Telepathy, upon a scientific foundation. Next Sunday his theme will be, "Race Sensitiveness."

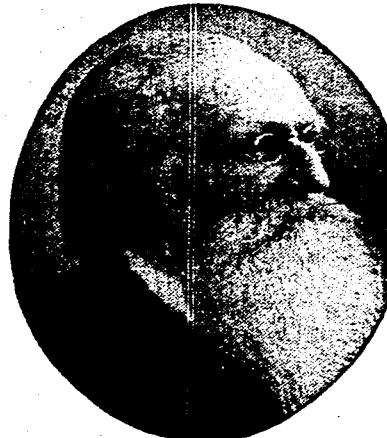
At the Meeting of the Independent Free Thought Spiritual Bible Society, Sunday, March 2, there was a fine attendance. In the morning all received tests; during the afternoon and evening the following mediums gave tests and read sealed questions: Mr. Wilson, Mrs. Seely and Mrs. Case. Mrs. Hodson spoke on the "Value of Spiritualism." The society will elect officers on April 20. Sec.

The Hermetic Brotherhood parlors at 509 Van Ness Ave. were well filled last Thursday evening, Feb. 27, to listen to a brilliant and instructive lecture on "Periodicity," by Miss Marie A. Walsh, of San Francisco. The usual exercises preceded the lecture, and our friends find it a pleasant place to spend an hour. Sec.

The Ladies' Spiritual Aid Society held its usual business meeting last Wednesday afternoon, which was well attended, considerable interest being manifested in the charitable work in which the Society is engaged at the present time. The report of the Secretary shows that \$24 had been disbursed last month for the relief of a distressed family in this city.

A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



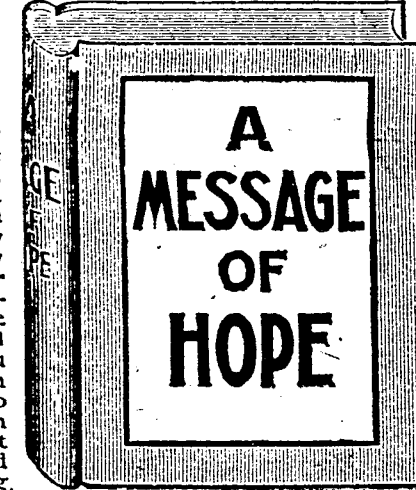
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctor after a three months course of treatment thanks him heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 992 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explain fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about our condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address: DR. PEEBLES INSTITUTE OF HEALTH, Battle Creek, Mich.



Societies and Meetings

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

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

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.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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 3044.

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. \$35.00
R. B. Dickie. 1.00
Mrs. Blanche S. Davis.50
C. C. Davis.25
Deficit, Dec. 31, 1901, \$14.20.

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